THE ELIM EVANGEL

Vol. XLIX No. 1 JANUARY 6th, 1968 6d

Presentation to L. Lambert, Yeovil. Left to right: L. W. Green, A. Atkinson, J. Hardman, K. Newman, with L. E. Lambert, Mrs. Lambert and their children. **(See page 4.)**

01.A

THE VOICE OF PROPHECY

V. JERUSALEM AND THE TIMES OF THE GENTILES

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20, 24, 25).

By W. G. HATHAWAY

AS a result of the June 1967 conflict Israel is now in possession of the whole of the city of Jerusalem. This is by far the most important feature of these recent events. Instead of being "liquidated" by Egypt and her Arab confederates, Israel has emerged stronger in her hold on her own ancient land, and particularly of the Holy City in its entirety.

But its prophetic significance is tremendous. Now, for the first time in over twenty-five centuries, the Holy City is again in the hands of a free Israel. The world stood aghast at the miraculous triumph of the armies of Israel; but more important still, the Word of God has come to life and out of the graveyard of her hopes Israel sees the resurrection of her national aspirations and the fulfilment of the age-old promises of God. Israel must be in possession of the city before the advent of the Messiah, for when Christ comes again in His glory to the Mount of Olives Israel will not be fighting to recover the city; *she will be defending it* (Zechariah 12:2, 9; 14:2-4).

The times of the Gentiles ended

Yet another vitally important fact emerges: *the times of the Gentiles,* signified by their domination over the city, have now come to an end, or at the very least the end is in sight. Only one thing remains to complete the exclusion of the Gentiles. and that is the removal of the Mohammedan mosque from the temple mount. But more of that later.

But what is meant by the *"times of the Gentiles"* spoken of by Jesus as in the quotation above, and also referred to by the apostle Paul in Romans 11:25 as the *"fulness of the Gentiles"*? Jesus said that Jerusalem would be trodden down by the Gentiles until their time was up. Paul says that Israel, blinded in part because they rejected the Messiah and caused Him to be crucified and slain, will again be restored and reconciled when this period of the Gentiles is come to the full (Romans 11:15, 23, 26). So the significance of the restoration of Jerusalem to Israel by the hand of God—for I believe its recovery was ordained by Him—is that the time for her blindness to depart and for her Messiah to appear is at hand. She will recognise Him when He comes as her Deliverer when she is beleaguered in the throes of the last battle of this age. To believers this is the paramount sign that *"He is at the doors."*

These *"times of the Gentiles"* are the period during which Israel is delivered over to the dominion of Gentile nations because of her sin and disobedience. In Leviticus 26:14-46 the punishment for departure from obedience to God's commands is given in detail. Four times, that is in verses 18, 21, 24 and 28, the period of their subjugation under other nations is given specifically as "seven times," but with a final promise of restoration given in verses 44-46.

In the prophetic scriptures a "time" normally refers to a year, so seven times means seven years. This time of her punishment, as I shall proceed to show, constitutes a great prophetic week of seven years, each day of which is reckoned as a year, thus giving seven years, or 7 x 360, a duration of 2,520 years, just over twenty-five centuries. These are the "times of the Gentiles" when they rule over Israel, sometimes in her own land and at other times away from it.

Seven is the key to Israel's sacred calendar. The creation week with its seven days is the unit of time measurement. They were to keep their week of days, the week of weeks which led to Pentecost,

the week of months in the feasts of the Lord, the week of years in the jubilee, the week of decades as the normal human life span, and the week of millenniums the last of which is to be the sabbath of the world in the kingdom of Christ.

In their punishment, as we shall see, they were committed to Babylon to captivity for a week of decades—seventy years—and when this period had expired Daniel, in prayer about their restoration, was told by the angel Gabriel that from the time of their return from the captivity to the coming of the Messiah would be a week of captivity periods, this is 70 x 7, making 490 years, a great decade of jubilees. Then, because the Messiah would be "cut off" without anything, their city and its sanctuary would be destroyed (which came to pass in A.D. 70) and to the end of the period would be great desolations. This was, of course, pointing away across the Christian era to the last days and the final restoration of Israel to her own land again.

How wonderful, then, to realise that in this our day the long period of Israel's punishment is over and now in the "time of the end" as indicated by

(*continued on page 13*)

PROVISION FOR PREACHERS

"The need of a new anointing"

(Isaiah 61 : 1-4)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

"OH for a new anointing" we often sing; the overwhelming need of power from God is very evident. Can we say, as Jesus did, "The Spirit of the Lord is upon me"? The Bible shows that any new anointing coming truly from the Spirit of God will be the old anointing for the old purpose.

What this anointing is

It is not a sense of comfort or well-being or a nice feeling of enjoying blessing, *but a power to convey the Word of God with such reality that He reaches out to the lost and needy through it.* "Ye shall be witnesses unto Me." This anointing is a passion, a fire, a torrent of desire for Jesus to rule; it is a dynamic that gets through when there seems no way; it is a flood of Holy Ghost endeavour that reaches the hearts and needs of men. It is the sword burnished and drawn against the Devil and all his works; it is an axe-head sharpened to cut timber for God's house; it literally channels the power of the living God to the needy. Often, as with Finney, it is a look; with Whitfield and Wesley, burning words of fire and power; with praying Hyde, scalding tears for the lost; with Muller, faith that moved mountains.

How it can be obtained

The power of the Holy Ghost imparts this anointing, as Jesus testified: "The Spirit of the Lord God is upon Me." How and why could the Spirit be outpoured upon Jesus in this way? Because He was absolutely surrendered to God! sold out for God, as we would say. He could say "The zeal of Thy house hath eaten Me up." Jesus on the throne of our lives; Jesus first and last and centre; Jesus glorified, exalted and all in all—this is the true pathway of blessing and anointing of the Holy Ghost.

"You tongues people are always talking about the Holy Ghost" some have said. We are, for we know that the Spirit comes from Jesus and leads us to glorify Him.

Its purpose

The same as of old we should declare; certainly not to proclaim the merits of any church, pastor or doctrine. The most correct knowledge of the Word of God can be cold and pure doctrine formal; the most correct of churches and preachers can be boring and freezing. But the anointing of the Spirit is pure fire, causing us to preach rather than explain or reason out with the mind. The Spirit compels us to preach in any way we can that Jesus can meet every need, to declare with power that the lost can be found, the sick healed, the broken-hearted made whole, the captive set free and the lame made to walk. All need can be exchanged for plentiful supply and shirkers turned into workers by the dynamic of the Christ of God. Jesus is alive and is here. He still saves and heals as completely as ever and will do it now for you. This we declare by the Word of the Lord, for this is why we are here. This is what we know and have experienced. How about you?

Elim Pentecostal Church Reports

Ten years as Yeovil minister

Our minister, Laurence E. Lambert, recently celebrated ten years' ministry in our church in Yeovil. His anniversary was marked with special services at which the guest speaker was Leslie W. Green, President elect of the Elim churches. Members of other churches in the town were in the congregation on Saturday evening, and ministers of other churches sent messages of congratulation. With us also were T. Partington (Weymouth) and A. Atkinson (Merriott).

During the service Mr. Lambert was presented with a cheque by the deacons and members of the Elim church.

On Sunday morning there was a baptismal service and on Sunday evening seven people became members of the church, bringing the total of those who have joined the church during Mr. Lambert's ministry in Yeovil to ninety-nine. Said the minister: "I was rather hoping that it would be 100." The actual membership is over 160.

Adapted from a *Western Gazette* report.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 14 *FIRST AND LAST*

Can you fill in the blanks to complete the names of the following Bible books ?

CHILDREN'S QUIZ

1. P - - - - s.
2. L - - e.
3. J - - - s.
4. M - - - - - w.
5. N - - - - - s.

ADULT QUIZ

1. J - - l.
2. P - - - - - - s.
3. N - - - - - - h.
4. P - - - - - - - - - s.
5. A - - s.

ANSWERS TO CHILDREN'S QUIZ

1. Psalms.
2. Luke.
3. James.
4. Matthew.
5. Numbers.

ANSWERS TO ADULT QUIZ

1. Joel.
2. Proverbs.
3. Nehemiah.
4. Philippians.
5. Amos.

ARMAGH **Pastor: Hugh B. McGowan**

Graeme Wylie, one of three brothers who attend the Dungannon Royal School, has, I feel, left a wonderful testimony for the Lord Jesus and also for Elim. As they are very faithful members of our church and the only Pentecostals at the Royal School his outstanding achievement is all the more wonderful. The Alan McCormack cup (which he received) is presented to the boy with the best manners. Graeme is a member of our Armagh Crusaders and is filled with the Holy Spirit.

Photograph by courtesy of the *Armagh Courier and News*.

Graeme Wylie, winner of the Alan McCormack memorial trophy, pictured receiving it from Dr. N. A. Burgess at the Royal School speech day.

Evangelistic conference at Derby

By T. W. WALKER

THE Evangelistic Committee recently conducted an evangelistic conference in the imposing Elim Pentecostal church at Derby. The host was the North Midlands Presbytery and the district superintendent, I. Wynne Lewis, who is the Derby pastor, supervised all the excellent local arrangements.

A company numbering twenty-eight, mainly ministers, gathered in the morning and P. S. Brewster gave the lecture. He outlined his visit to South America and dealt with world Pentecostal conference matters as well as treating the subject of Pentecostal evangelism with cogency and challenge. W.

Ronald Jones chaired the meeting and piloted a profitable discussion following the address.

Over sixty met in the afternoon under the chairmanship of J. J. Morgan. George Canty spoke to great effect on the intriguing comparison between revival and evangelism. The exchange of views that followed covered many very practical points.

The writer convened the evening rally and G. Wesley Gilpin and J. J. Morgan also took part. The Gospelaires and Ivy Naylor rendered good musical items. George Canty conducted prayer for the sick and the Evangelistic Committee led a question-and-answer session. Alexander Tee was the speaker and he zealously pressed home the truths behind the Bible story, which centred round the sound of a going in the mulberry trees.

Comments have been received that this was a very worthwhile effort. It was hoped that similar ventures would be arranged in other areas. The North Midlands ministers and laymen supported well, almost all the local churches being represented. The concentration of a whole day on the vital subject of Pentecostal evangelism was felt to be both rewarding and challenging.

West of England Presbytery children's convention

The second annual presbytery children's convention was held in Bath on November 18th. An excellent crowd of young folk, teachers and friends gathered for the two services. Items included a duet from Swindon, a singing group from Keynsham, a teenage choir from Bristol and testimonies by twins from Bath.

Unfortunately some churches were unable to take part in the heats for the challenge quiz cup, but Bristol and Gloucester reached the finals and there was excitement in the evening as the teams competed, Gloucester winning by only half a mark!

Pastor Biddle enthralled young and old alike with his unique presentation of the gospel. Crowning the day was the sight of a number of children walking forward to the vestry to meet Pastor Biddle following the appeal. It was a great day.

A. CECIL JARVIS,
District Youth Commissioner.

Induction at Great Yarmouth

Recently our church was well filled for the induction service of our new pastor, E. J. Smith. The speaker was Pastor A. Greaves, from Lowestoft, who took as his text Paul's exhortation to Timothy, " Study to show thyself approved unto God, a workman that needeth not to be ashamed " (2 Timothy 2:15).

The service was convened by Pastor J. G. Patterson, of Beccles, and was supported by friends from the Lowestoft and Beccles Elim churches. The church treasurer welcomed Pastor and Mrs. Smith on behalf of the church, and afterwards refreshments were served by the sisters of the assembly.

DUDLEY **Pastor: T. W. Jacobs**

During the last six months about twenty people have made decisions for Christ in our regular church services. Some of these can be seen in the accompanying photograph. This spate of blessing has left a particular mark upon the Crusader group, whose enthusiasm is felt in the services. Many of them attend all the midweek srvices and are seeking God for the baptism in the Holy Spirit. They were able

T. W. Jacobs with the baptismal candidates.

to make their confession of faith by water baptism through the kindness of a nearby A.O.G. church.

The service was conducted by Pastor T. Buckley, whose leading and speaking added fervour and blessing to the occasion. He told of what it cost newly converted Christians in other countries to abandon their native religion and be baptised—often complete excommunication from home. Great care, he said, must be taken that we do not treat this serious matter lightly. With a real sense of God's presence in the building, Pastor T. W. Jacobs then baptised the candidates.

On the following Sunday the church said farewell to a very faithful member, Mrs. Lewis, who was returning to her homeland, Jamaica. A presentation of one of Mrs. Cowman's books signified the depth of love felt toward this sister.

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham," cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674—4084 STD Code 01.

Elim Bible College : Grenehurst Park, Capel, Surrey. Capel 3238. STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	2
F. G. Evans	3
W. R. Jones	7
Raymond L. Cox	8
A. S. F. Horne	9
Margaret M. Ladlow	11
Aunty May	12
H. Burton-Haynes	15
Church reports	4
Editorial	6

EDITORIAL

A happy New Year

WE have made the point before that all the wealth of the world results from human endeavour—gold lies useless until it is mined; marble must be quarried and wrought upon; minerals must be extracted by men's labour for our use. The potential is there, God-given, in us and around us; man's duty is to exploit it.

But the Bible tells of a wealth in eternity that will result from our conscious co-operation with God in carrying out His purpose on earth. All the monuments to man's genius will pass away, but a soul saved is saved for eternity.

In the words "henceforth thou shalt catch men" our Lord put to Peter the eternal possibilities inherent in his new calling. Hitherto Peter had been content to exploit the resources of Galilee's lake to his and his fellows' advantage. Now he receives the call to exploit and add to the resources of heaven. The word "catch" is *zogreo,* "to catch alive." Comparison with the only other occasion on which this word is used in the New Testament, 2 Timothy 2:26, which tells of those who are caught alive by the Devil at his will, brings home to us the responsibility as well as the privilege of this new calling: if *we* do not catch men alive the Devil will.

It was in the context of our laying up treasure in heaven that our Lord commanded His servants "Occupy till I come" (Luke 19:13). The word "occupy" is *pragmateuomai,* which means "to do business," "to trade," and occurs only here in the New Testament. But the word "occupy" is a good word in this context, "to take possession"—of our time, of 1968, of our opportunities, of our talents, all for Jesus' sake. In fact as we think of occupying our time as we enter 1968 we recollect the Holy Spirit's admonition "redeeming the time" (Ephesians 5:16; Colossians 4:5)—the only thing we can redeem. Christ has redeemed us, bought us back, and now we are to redeem the time; not to waste it, or be idle, but to buy it back because we wasted so much time before our conversion.

This conscious co-operation with God can be the experience of all God's people. The Holy Spirit (Colossians 3:23, 24) instructs us that we may do what we call our secular work as to Christ—reminding us that if we so do we shall "receive the reward of the inheritance: for ye serve the Lord Christ." That this was written to slaves supplies an added incentive to us to apply ourselves to our duties as "to the Lord, and not unto men," whether so called secular or spiritual, "giving to each flying minute something to keep in store; working, for the night is coming when man works no more."

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

REACHING OTHERS THROUGH OUR OWN YOUNG PEOPLE

This week's contributor:

W. RON JONES (THE CITY TEMPLE, BRISTOL)

WE are often guilty of paying lip service to evangelism; we talk of it as though it were simply a method in the church programme. But evangelism is much more than a method; it is our mission. The Church is the organism God brought into being for the purpose of evangelism. Consequently, the total life of the Christian Church should be a declaration of the gospel for winning souls to Christ and bringing them into the Church.

This mission of your church and my church must be promoted through its total programme: Sunday school, sisterhood, youth, prayer services, missionary department and whatever other departments we may have in operation.

The whole programme must be carefully and prayerfully planned as to its object and emphasis. It should preach for the purpose of bringing folk to the knowledge of salvation and it should lead its people to the depths of the faith once for all delivered to the saints. Church members are not to be just reservoirs where Christian teaching is stored, but channels for Christian service.

Now although evangelism is a mission and not a method, we all realise that it is promoted through method. I have been asked, in particular, to mention youth evangelism.

Young people must have an important place in our evangelistic vision and young people can most effectively become tools in our evangelistic outreach. In two and a half years we have seen our Sunday school go up from the 100 mark to above the 200 mark. This came about because of our catching a vision and then praying and working, well mixed with sacrifice and dedication, and more work. These new scholars became the new tools for evangelism. They unlock the doors into new homes; they enlarge the circle of our influence.

It is far from easy to get the unsaved under the sound of the gospel message in our Sunday evening rallies. I suggest that at least once every quarter you have a Sunday evening rally putting "The spotlight on our Sunday school."

The participation of boys and girls in a service will often being in members of their families who hardly ever go to a place of worship. In this feature I am trying to be practical, and for that very reason some will already have put such ideas into operation. I do trust, however, that others in our Elim movement may be encouraged to move in these directions.

Moving a little higher up the age scale to the teenage group, "Teen time" on Tuesday evening has proved a great success in Bristol. Here is an excellent link between Sunday school and church for our older scholars. A few weeks ago we planned a teenage guest night, for which we issued special invitation tickets. Our own youngsters brought along their sixth-form school chums and their newly found workmates. A Fact and Faith film formed the core of that outreach night. There were ninety young people present and there were decisions for Christ.

My space has just about gone for this time, but I do want to mention one more outreach project involving youth. This is especially for the twenty-to-thirty age group. An evening dinner is planned in a large room reserved in an hotel; it will cost our young people the price of two dinners. The second ticket they must give away to someone in their office or other place of work. In this way we are expecting to reach other young folk who never enter any place of worship. There will be music and testimonies at "dinner time," and the epilogue for the evening will be given by our President, Pastor Ron Chapman. Pray for us. Try it yourself. Elim young people, you can be tools in the hand of the Master, used by Him to bring other young people out of darkness into light. This is youth evangelism at its best.

"HALDON COURT" - EXMOUTH - DEVON

- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH
Tel. 3836

A New Year challenge

GRASS ON THE PATH

by Raymond L. Cox

" THE grass is growing on your path . . ." So sometimes Robert Moffat found it necessary to admonish his converts at the Kuruman mission. What did he mean?

First, you would have to understand the procedure of the African nationals. They cultivated a habit of " closet " prayer. Their closet was the bush area and Christians regularly hiked into the bush along paths which their feet had beaten out over a prolonged period.

But sometimes the Africans neglected the place of prayer. Some even ceased altogether their frequenting of their trysting place with God. Consequently the missionary had to indict their indifference with the gentle rebuke " The grass is growing on your path to prayer."

Do we deserve similar admonition?

A. Boyd Scott commented: " It is the lush grass of negligence, growing up as a jungle about our souls, which so often obscures our vision of the stars and the face of God in Christ."

John R. Rice confesses: " Your greatest sin, and my greatest sin, is prayerlessness."

A tiny tot tugged at mother's apron string. " Mama, up in heaven the angels must think I am dead," the girl exclaimed.

" Why, darling ? " replied the parent, aghast. " Whatever makes you say such a horrible thing?"

" Because," the lass explained, " I haven't prayed for a week."

Rationalising neglect

Grass grows quickly on the neglected path to prayer, and it is surprising how sincere believers sometimes glibly rationalise their neglect.

" I'm too busy to pray!" How often have Christians said this, and how much more often do they think it. An old hymn exhorts " Take time to be holy," and believers must take time to pray. We do not have time, but we can make time! No project, not even the Lord's work—indeed, especially not the Lord's work—proves so pressing as to justify neglect or even postponement of prayer!

" The greatest thing anyone can do for God and for man is to pray. It is not the only thing, but it is the chief thing," insisted S. D. Gordon. " The great people of the earth today are the people who pray.

Those who pray

I do not mean those who talk about prayer, nor who can explain about prayer; but I mean those people who *take* time and *pray*." And Gordon declared further: " You can do *more* than pray *after* you have prayed, but you *cannot* do more than pray *until* you have prayed."

Yet people persist in according pre-eminence to work over prayer. Then many wonder why they live frustrated lives and exercise themselves in service which seems barren. Payson and Luther kept the grass off their paths to prayer, and how different were the results. Instead of pleading " I'm too busy to pray," Martin Luther proclaimed in effect " I'm too busy *not* to pray." His actual statement reads: " I have so much to do that I cannot get on without three hours a day praying." And Dr. Payson testified: " Since I began to beg God's blessing on my studies I have done more in one week than in the whole year before."

What happens to the driver who is too busy to fill his gas tank when the needle indicates " empty "? What happens to the person who is too busy to pay his utility bills? The companies concerned turn off the water, turn off the power, turn off the gas, and disconnect the telephone! Prayer pre-empts primacy, or it should. " Do not work first and then pray to God to bless it, but give first place to prayer and then the service growing out of such prayer will be charged with unmeasured power " is how one discerning believer put the proposition.

Now the most serious aspect of prayerlessness is not the loss we sustain according to the divine decree " Ye have not, because ye ask not " (James 4:2). Prayerlessness deprives of countless blessings and benefits otherwise obtainable. This is tragic, but not the greatest tragedy. The most terrible tragedy of prayerlessness is the fact that its very neglect of duty

constitutes positive sin!

Prayerlessness is sin! Scripture expressly states that this is true!

Samuel's "farewell address," as it were, to the children of Israel included this statement: "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Samuel 12:23). Prayerlessness sins against oneself, and also sins against others; but its severest guilt remains that it sins against the Lord!

"Pray without ceasing" Paul prescribed in 1 Thessalonians 5:17. Jesus exhorted: "Men ought always to pray, and not to faint" (Luke 18:1). "So when a man knows what is right, but does not do it, he is guilty of sin" (James 4:17, Williams). Commission of evil and omission of duty are equally iniquitous. Samuel would have sinned against himself and against Israel, but most of all against the Lord, if he had ceased or neglected to pray.

How about you? How about your church? Would Moffat complain "The grass is growing on your path to prayer"? He used that admonition to spur private intercession. Every believer benefits from seasons alone with God in what Jesus called prayer's "closet," but united prayer as well as private prayer proves expedient. Spurgeon said "You can measure the spirituality of your church by the attendance at prayer meeting." Let us beat down the grass with pious feet plodding the path to our prayer meetings,

(*continued on page 14*)

THE SPECTRUM OF JESUS CHRIST

John 1:1-18

By A. S. F. HORNE MINISTER OF ELIM PENTECOSTAL CHURCH, EALING

THESE eighteen verses present to us the theme of the whole gospel. Dr. S. W. Pratt points out that the word "Father" occurs 140 times in this gospel; the name "Jesus" is found in John 242 times, ninety-nine times more than in Matthew and 158 times more than in Luke, showing how closely John keeps to his object of writing of the person of Jesus.

We see Him

AS THE WORD OF GOD

"And the Word was God." From Genesis 1 and John 1 we see the Word as the revealer of the incomprehensible and invisible God. Words are the expression of what is in the soul, reason, conscience, will and purpose.

"The Word was with God"; not just beside but a living union and communion. He was not only with the Father from all eternity but was in being, action, relation and communion with Him. More than that, He was God. "All things were made and came into existence through Him" (Amplified N.T.). What God does the Word does. From Colossians 1:15 and Hebrews 1:3 we learn that He was divine, possessed all knowledge and had all power to save. He and He alone can reveal to us the truth about God: His nature, His love and the heaven that He has prepared for us.

It was Jesus who showed us that God is a real person in whose image we are made, and because we are like Him we can know Him and love Him. By bringing us to Himself our Saviour also brings us to God, and the more we love Jesus the more we love God. Jesus in His person, action, words and character is a continual representation of God. We have never seen God; He is invisible, it is difficult to realise His presence, but Jesus Christ makes God real to us.

AS THE LIFE

The power which creates life and maintains all else in existence was in the Word. He was the fountain of the existence of all things, including every form and degree and kind of life, natural and spiritual (John 5:21-26; 6:47-58). He was and is the source of life; life can only come from life: "in Him was life," spiritual and eternal life, the kind of life for which the soul was created, a life that is good and blessed, a life that knows no end but increases for ever and ever. It is the life of the angels. It is the life of God. This can be our life if only we will accept God's great Gift.

Life needs light. The Word is the source of light (vv. 4, 5, 7-9). He is the Light, through the medium of Life. Not only was the first effect of life on matter to produce light, but the first condition of seeing the light of life. Light set in motion by life is the source of life, beauty, reality, warmth, comfort, joy, health

(*continued on page 12*)

MY DEDICATION FOR 1968

With deep gratitude to Jesus Christ, who is the Lord of my life, I gladly rededicate myself to His will and to His service.

I promise God this day to be loyal to my Saviour both in personal holiness in my daily living and in consistency in whatever task I may be privileged to do in His service.

SIGNED .....

DATE .....

Women's Page

by Margaret M. Ladlow

ONLY *ONE* HOUR

" On the sabbath we went beyond the city gate to the riverside, where we had reason to believe that there was a place for prayer, and sitting down we talked with the women who had come together " (Acts 16 : 13, Weymouth).

HERE we have the simple account of the apostle Paul's first service of witness in the great unevangelised continent of Europe, and it was a women's meeting ! This is surely the first record we have of a women's meeting, and down the centuries ever since that day women have come together for prayer and fellowship.

There is a tendency in these days to sneer at the fellowship offered by the Christian Church, and in particular to make jokes about women's meetings. I want to record my appreciation of such fellowship and to champion the cause of women's meetings. I enjoy our own Sisterhood immensely, for our services are deeply spiritual and the friendly, relaxed atmosphere is a real tonic. The feeling of " togetherness " and " belonging " means so much, especially to women who live alone. We held a great Sisterhood rally recently, when more than 250 ladies from nineteen churches in the borough came to share fellowship with us in response to our invitation. The dear Lord honoured our witness and we had a wonderful time of blessing. One of the highlights of the evening's programme was the " reading " composed and recited by the secretary of our Sisterhood. It was entitled " Only one hour," and here is the first verse :

" Twas only a women's meeting,
One hour in a lonely week,
But the widow's heart was brightened
As with the sisters she did meet.
A cup of tea and a smile,
Some laughter and some news,
And the message, yes, the message,
Had thoughts that she could use."

Subsequent verses went on to describe the reactions of the minister's wife as she prepared to go to the women's meeting and the Salvation Army officer as she went to her Home League, then the joy with which a young mother anticipated the hour spent away from home responsibilities. Finally there came a call for loyalty and loving service to be operative in all our sisterhoods. This item was specially enjoyed by the congregation, as all those mentioned in these lines were represented in the gathering. Nevertheless I feel that this " one hour " in the week can mean so much to the women of *all* our churches and an active, prayerful sisterhood can be a tower of strength to the local church. It always seems very significant to my mind that St. Luke records the names of women who had been healed by the Master and " many others " besides who " ministered unto Him of their substance " (Luke 8 : 2, 3). I believe there is room for many more women in that noble band of devoted followers and servants.

LONDON CRUSADER CHOIR

39th CHOIR ANNIVERSARY WEEKEND IN LONDON

Elim Central Church, CLAPHAM

January 20th and 21st, 1968

Saturday :
FESTIVAL OF THANKSGIVING at 7 p.m.

Guests include

THE YOUTH TEAM
" MESSENGERS OF THE CROSS "
(renowned choral and instrumental ambassadors)

REV. WILLIAM WALL
(Chaplain of Pentonville prison)
and others, with the

LONDON CRUSADER CHOIR
directed by their founder-leader,
REV. DOUGLAS B. GRAY

Sunday at 6.30 p.m., ministry by past and present members of the choir.

D.1586

Sunshine Corner

This New Year

WHEN I was a little girl I used to look forward to New Year's Day with great expectancy. After all the fun and feasting and joy and carol singing at Christmas there was a flat sort of feeling ; everything we had looked forward to had come and gone, and there wouldn't be another Christmas for twelve long months. Now in the village where I lived there was a wise old grocer, and on New Year's Day he used to stand at the door of his shop giving out an orange, a bag of sweets and a calendar to every child who came and asked for the free gift.

My mother bought her groceries at a different shop, so I didn't like to go to Mr. Rossiter's shop for the free gift, also he was chapel and I was church, and I thought that made a lot of difference. I stood outside the shop one New Year's Day watching the other children getting their gifts, then suddenly I plucked up courage and went in and asked for the free gift. He looked down at me and there was a frown on his face, and I thought " He's not going to give me one " and I felt awful, but he suddenly smiled and said " Now let me see, you're May —— aren't you ? Well, here you are, May, and a very happy new year to you." I was delighted and went home with a hop, skip and a jump and asked my mother " Can't we change to Mr. Rossiter's shop and get our groceries there ? " and every time I was sent on an errand I went a longer walk right over to his shop ; he had gained a new customer.

Jesus too offers us a free gift. There are no demands made on us. Jesus offers us full salvation and a cleansing of all our sins. If we accept His offer He has, in a way, gained another customer or convert and that makes Jesus very happy. As we look back over the past year we can see many ways in which we have failed, many bad things we have done. What can we do about it ? Well, many people make new year resolutions, but they don't last for long do they ? As we look forward to the new year of 1968 let us all just put our hands into the hand of Jesus and say " I'll go where You want me to go, dear Lord, I'll be what You want me to be," and we can be sure that Jesus will be with us every day and every hour. So for 1968 let our motto be " *Be your best for Jesus.*"

God bless. Lots of love from

AUNTY MAY.

THE SPECTRUM OF JESUS CHRIST (*continued*)

and power. What light does for the natural world Jesus does for the world, for man, mind, soul and spirit.

This one who was with the Father from all eternity was made flesh ; He was in the world and the world knew Him not—did not recognise Him, did not acknowledge His claims, took no notice of His teachings. But to as many as did receive Him and welcome Him He gave the authority (power, privilege, right) to become the children of God, and as children to receive His life and His light. This is given to " those who believe in [adhere to, trust in and rely on] His name " (Amp. N.T.). " They are born of God."

THE WORD, WHO WAS GOD, WAS MADE FLESH

He became man as well as God, having now the divine nature as well as the human, not blending or confounding the two but so uniting them in Himself as to form one person. Flesh, which is a part of our nature, stands here for the whole. Our High Priest was incarnate, that He might have something to offer more valuable than the blood of bulls and goats. God sent His Son and He " tabernacled among us." The Shekinah which was missing from the second temple now came and really lived with us and " we beheld His glory." " We actually saw His glory, His honour, His majesty " (Amp. N.T.). He was full of grace, lovingkindness and truth ; He procured the pardon of sin and the justification which the law could not give. The word " grace " comes from the Greek word *charis*. From the same root is *chairo*, " to rejoice." He was so full of grace that there was an outward beauty and loveliness, something that is important to His followers and seen as Christian grace. He was " abounding in grace and truth " (Berkeley translation). His glory and majesty were seen and known, and today by a personal acceptance of Him we can become children of God and heirs of His kingdom. Oh that today you might be born of God.

PROPHECY (*continued*)

the angel all these things are rapidly coming to pass: "many shall run to and fro, and knowledge shall be increased," terms which indeed indicate these present times. Furthermore, the book was to be closed and sealed until the "time of the end" but is now being opened by the unfolding events of these last days.

The beginnings of the loss of her independence and the sovereignty of Gentile nations over her came only after repeated warnings from the mouths of Israel's prophets. In the Assyrian and Babylonian captivities the whole land was emptied of its inhabitants and the city and its temple were destroyed. Daniel, who was among the captives in Babylon, was given by God the interpretation of a dream of Nebuchadnezzar. He saw a great image, the head of gold representing the kingdom of Babylon under Nebuchadnezzar, the breast and arms of silver representing the kingdom of Medo-Persia which would follow, the belly and thighs of brass being the Grecian kingdom that would supersede it, and the legs and feet of iron and the toes of iron mixed with clay representing the kingdom of Rome. These four kingdoms were all in turn to dominate the land and people of Israel. He saw a stone, cut without hands from the mountain, strike the image on its feet, the stone swelling into a great mountain which filled the whole earth.

These four kingdoms would bear their rule over Israel and Jerusalem until the advent of God's kingdom, which was represented by the stone. At the end of the reign of these four kingdoms the Messiah would appear, restore and set up His dominion, destroy all the traces of the other kingdoms, reestablish Israel in her own land, and sit upon the throne of Israel as great David's greater Son, ruling over all the earth.

I want you to notice the significance of the last Gentile kingdom, which was the Roman empire under which our Lord was crucified. It was to be in its later stages divided into two—shown by the two legs of the image—and then into the ten toes. These would not be completely cohesive but would only partially adhere together. The Roman empire did, in fact, divide into two, east and west, the capital of the east being Byzantium, renamed Constantinople but now known as Istanbul. At the dissolution of the empire in A.D. 476 the ten provinces of the west became ten independent kingdoms but were held partly cohesive by the temporal dominion of the Roman Church, to which they gave allegiance. These ten remain, generally speaking, to this day as the nations of western Europe, but excluding Scandinavia, which was not in the orbit of Rome.

Here we find the description of the stone striking the image on its feet fascinatingly clear: "*In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed*" (Daniel 2:44). We are told that this kingdom shall never be destroyed but will break in pieces and consume all these kingdoms, and it shall stand for ever. Now this never mentions any break in the continuity of the four or of the final kingdom of Christ to follow immediately after them, for the coming of the kingdom of God actually destroys the others while they stand. This means clearly that in spite of all the attempts of would-be world conquerors to weld Europe into a cohesive empire under their sway all their efforts were doomed to failure, because "*in the days of these kings*" indicates that Europe would remain disunited yet partly cohesive as a group of approximately ten nations right up to the advent of Christ to set up His kingdom. (*to be continued*)

COMING EVENT

NEWQUAY. January 10. Elim Pentecostal Church, Seymour Avenue. Leprosy Mission's latest film: "Bridge of Return" at 7. January 20-28. Sundays at 6. Weeknights at 7.30. Preacher: Perry Ellis.

Welcome to the

INTERNATIONAL YOUTH CONVENTION

AUGUST 3rd to 15th, 1968

IN HANOVER—GERMANY

Speakers:

DAVID HATHAWAY
(DEWSBURY)

DENIS ROBSON
(MAIDSTONE)

RAYMOND WESTBROOK
(GRAVESEND)

EDUARD FRANZ
(GERMANY)

For details apply to:
THE SECRETARY
THE INTERNATIONAL YOUTH CONVENTION
MR. COLIN ANDERSON
60b ICKNIELD WAY, LETCHWORTH, HERTS.
D.1591

An appreciation of George Gilpin

(father of G. Wesley Gilpin, Principal of Elim Bible College)

EPITHETS like "holy roller" and "the tongues people" were readily hurled at founder-members of Elim at the turn of the century. Pronouncements like "fanatics," "of the Devil" and "proselytisers" fell readily from the lips of well-meaning religious leaders. It is somewhat ironic that the Elim Church began in a country where the priest, the vicar and the minister were the only people who mattered in religious life.

George Gilpin was one of a gallant band that formed the advance guard of an army of Pentecostalists, steadily gaining in numbers and strength in the early twenties. His home-call a few weeks ago in his eighty-fourth year removes yet another of the "old men" who in their youth "saw visions." Converted in his late thirties under the preaching of a saintly Methodist minister, Mr. Gilpin at that time refused to associate with the "tongues people" whom his wife had joined but a short time before. "I will be a better Methodist than I have ever been before. I want all that God has for me, but I will not touch this 'tongues movement'" he avowed. But when God lays His hand upon a life personal prejudices and preconceived ideas are forgiven as the sincere desires of the heart are read. George and Frances Gilpin and Mrs. Margaret Glass, who also was a founder-member of the Elim Church and who passed to her reward but a few weeks ago in her ninety-third year, were praying together before retiring after attending Easter convention meetings in the Elim church, Melbourne Street, Belfast. As they said then, "the power fell," and the man who wanted nothing to do with the "tongues movement" was filled with the Spirit and "spoke with tongues as the Spirit gave utterance." The die was cast; the avowed Methodist became a committed Pentecostalist. He left the Methodist Church because Methodism at that time was unable to fit Pentecostalists into its form of worship and service. He was one of the first group of elders ordained under the direct leadership of George Jeffreys. His now-found experience found outlet in the hiring of a hall in the outskirts of Belfast, where he pioneered a new church with the help of some of the earliest members of the then Elim Evangelistic Band. For about twenty years he served as a lay member of the Irish Executive Council, and until he laid down his armour on November 18th was treasurer of the Elim church, Bangor.

GRASS ON THE PATH *(continued)*

and let us keep down the grass on the path to our prayer closets!

A British soldier was caught creeping stealthily back to the barracks from nearby woods. It was during war-time and the commanding officers, before whom his arrestors hailed him, accused him of communicating with the enemy. The soldier denied the charge.

"Then what *were* you doing?" demanded the officer.

"I had gone out into the woods," explained the soldier, "in order to pray by myself."

"A likely story!" snarled the commander. Then he inquired sarcastically: "And are you in the habit of spending hours in private prayer?"

"Yes, sir," testified the accused.

"Then fall down on your knees and pray now," growled the officer. "You never needed prayer as much in your life as you do now!"

Terrified by the likelihood of a sentence of death, the soldier knelt and commenced praying with an urgency and fervency which only the Holy Spirit could have prompted. The commanding officer showed surprise and then respect. In considerably mellowed tones he interrupted the praying soldier and dismissed him. "You may go," he said. "I believe your story. If you had not been often at drill you could never have done so well on review!"

You never know when you may be summoned to "review"! By keeping grass off the path to your private and public prayer, by spending regular seasons at "drill," you will be ready for "review," you will avoid the sin of prayerlessness, and you will enjoy the benefits God lavishes on those who pray in the name of His Son. "The effectual fervent prayer of a righteous man availeth much" (James 5:16)—or, as Williams translates it, "An upright man's prayer, when it keeps at work, is very powerful."

Church of God Evangel.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1578

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, January 8th — 2 Samuel 9:1-13

" Kindness for Jonathan's sake " (v. 1).

Between David and Jonathan there had been a close bond of love and affinity. Jonathan is dead, slain in battle, but David's affection for his friend remains unaltered. He searches the kingdom for any upon whom he may lavish his kindness for Jonathan's sake. Is this not a revealing picture of God's love? For Jesus' sake, in response to His sacrificial death on our behalf, the Father bestows the wealth of His grace upon all who through faith in Christ are related to Him. Mephibosheth is brought into David's presence and elevated to the king's table. He could never merit such a position but he is made a recipient of the royal bounty. We enjoy the abundance of salvation through no merit of our own but for Jesus' sake.

Tuesday, January 9th — 2 Samuel 11:1-13

" David tarried still at Jerusalem " (v. 1).

David had reached the pinnacle of his career; he was now king over all Israel; his enemies were subdued; his royal authority was unassailable. But at the height of his power and influence he was tempted and fell into grievous sin. There is never a day in our lives but what we are dependent upon the grace of God for strength to live victoriously. The affair with Bathsheba reveals that the strongest of men are vulnerable to temptation and are liable to fall. " Wherefore let him that thinketh he standeth take heed lest he fall." We dare not presume. Beware of the perils of the indulgent life, of unguarded moments, and mortify the motions of the flesh by the power of the Holy Spirit.

Wednesday, January 10th — 2 Samuel 11:14-27

" The thing that David had done displeased the Lord " (v. 27).

Uriah, Bathsheba's husband, was killed in battle. At first sight it looked so natural; a brave soldier losing his life for king and country. But David and Joab, the commander-in-chief, knew differently. Uriah was murdered to satisfy the carnal desire of his royal master. But David had overlooked the fact that God was fully cognisant of his dastardly deed. For some months David had hardened his heart and refused to acknowledge his sin. During that period in his life he lost his ability to compose his psalms of worship and praise: " his moisture was turned into the drought of summer." Sin silences the song of communion with God. Confession restores joy and fellowship.

Thursday, January 11th — 2 Samuel 12:1-14

" The man that hath done this thing shall surely die " (v. 5).

How swift David was in judging the offender in the parable ! But in turning the light upon another's conduct with a glib tongue he was calling attention to his own pathetic failure. Our condemnation of others is reactive and reflective. The artist paints his own portrait every time he paints the portrait of another, no matter what the subject may be, disclosing what manner of man he himself is. When we pass judgment on others we are declaring ourselves. When we disparage the actions of others or raise doubts as to their motives we are simply publishing our own pitiful deficiencies and shortcomings. The hallmark of a good man is not that he is always right but that he is always willing to be put right when he does wrong.

Friday, January 12th — 2 Samuel 12:15-31

" The child died " (v. 18).

David's inexcusable sin was blotted out in the instant of his confession, but he had to suffer the consequences. God forgives when we transgress His commandments and restores us to fellowship, but He uses the rod of discipline; we have to reap what we sow. The child died; one of David's sons treated his sister as David had treated Bathsheba; his son Absalom became a murderer and a usurper of his father's throne. David passed through days of anguish, but he knew it was the chastening of his heavenly Father. For the rest of his days David walked humbly with God, offering the acceptable " sacrifices of a broken spirit."

Saturday, January 13th — 2 Samuel 13:37—14:17

"So Absalom fled . . . Amnon . . . was dead" (vv. 38, 39).

David's moral failure had dire consequences within his own domestic circle. Amnon, his first-born, fell into sin similar to that of his father. Absalom plotted and secured the death of his brother and became a fugitive. Thus in his family life David was reaping the harvest of his moral breakdown. David had to watch his home and family going to pieces and seemed powerless to remedy the situation. In an age when the moral law is flouted and contemptuously thrown aside as being outmoded let us seek to strengthen every phase of it and eschew every appearance of evil. Righteousness exalts a nation and issues in blessing and peace to the individual.

Sunday, January 14th — 2 Samuel 14:18-33

" Bring the young man Absalom again " (v. 21).

Absalom was an outcast, banished from the presence of the king. The wise woman of Tekoah, primed by Joab, approached David and sought to persuade him to recall Absalom. In the story she told to obtain the king's consent she uttered a wise and beautiful thing about God. " God . . . deviseth means," she said. Redemption is revealed in this sentence. Man is an outlaw, banished from God by his own sin, and that most righteously, but he is not abandoned. God's love is unchanged toward the sinner, although His wrath is manifested against his sin. In the cross God has devised a way of return whereby He assumes all the responsibility of our guilt and offers rescue and restoration to the banished offender.

PRAYER AND PRAISE

By F. H. COLEMAN

During the past years readers of this column have sent me requests for prayer. Not many write when prayer is answered, but I hope that although so few letters are received prayer is answered. At least we do know of some, and it was therefore a great joy to get a letter from someone who had requested prayer two years ago for a son. The writer says that God is not a disappointment, for after waiting so long a time prayer has been wonderfully answered. In fact God has done more than was asked of Him, for this long-lost son is now saved, baptised in water and happily married to a fine Christian girl.

Perhaps this may be an encouragement to some mothers and fathers reading this column. You have long prayed for some prodigal to come home to his heavenly father. Go on praying as this dear mother did and, although her faith was sorely tried, received her answer at last.

It may be, dear reader, that you have prayed for the requests we asked for. Then you too can rejoice that another prayer has been answered.

Before I leave you this week I would request your prayers for a young man who, though continuing in business, has taken on the responsibility as pastor of a fine evangelical church. He is now suffering with meningitis. Kindly pray for him.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526.

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

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. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

SURREY. Grenehurst Park, Capel (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

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

RUBBER STAMPS of all kinds, also duplicating work done. Quick service. Wilf Gale, 43 Clent Court, Dudley, Worcs. C.1590a

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

ENGAGEMENT

WOODWARD—HOPCRAFT. Mr. and Mrs. Hopcraft (Oxford) have pleasure in announcing the engagement of their daughter, Carol, to Paul, son of Mr. and Mrs. Woodward (Derby). C.1598

WITH CHRIST

GILPIN. On November 18th, George Gilpin, aged 84, a founder member of Elim and elder and treasurer at Elim Church, Bangor. Officiating ministers at funeral: A. Wilson, W. J. Martin and H. Toft.

KERLEY. On December 6th, Mrs. Hilda Kerley, aged 66 years, faithful member of Elim Church, Salisbury. "Severed only till He come." Officiating minister at funeral: James F. Hardman.

WILSON. On November 20th, Mrs. Elsie Wilson, aged 72 years. "Precious in the sight of the Lord is the death of His saints." Officiating ministers at funeral: James F. Hardman and T. W. Walker.

EUROPEAN EVANGELISTIC SOCIETY

EUROPEAN HOLIDAYS REUNION AT KENSINGTON TEMPLE, NOTTING HILL GATE

SATURDAY, JANUARY 20th, 1968

Speakers :
REV. FREDERICK H. HODGE
and
REV. BERNARD PORTER

Films and colour slides of past holidays. News of 1968 holiday conference.

YOU ARE WELCOME WHETHER YOU HAVE BEEN TO OUR HOLIDAYS OR NOT.

For tea tickets write :
Frederick Hodge, 11 Winifred Road, Dagenham, Essex.
Tel. 01-592 2702

D.1596

TRAVEL WITH

CRUSADER

Your Christian travel company

HOLY LAND :
By air—9 days, 75gns. ; 16 days, 115gns.
Famous overland—17 days, from 89gns.

GREECE :
By coach—17 days, from 53gns. incl.

CONTINENTAL :
France, Switzerland, Italy, Scandinavia, from 12gns.

EVANGELICAL CRUSADER TOURS LTD.
Dept. E.E.
Rev. D. Hathaway, 85 High Street, Thornhill, Dewsbury

D.1584

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

Come and join us at

THE GREAT EVANGELISTIC HOLIDAY CONFERENCE — for 15 DAYS from AUGUST 22nd, 1968, at CATTOLICA and RIMINI

SPECIAL THIS YEAR :

PUBLIC EVANGELISTIC AND MISSIONARY CRUSADE EACH EVENING IN RIMINI CONDUCTED BY REV. FREDERICK H. HODGE AND REV. BERNARD PORTER WITH GUEST ITALIAN PASTORS.

A HAPPY HOLIDAY WITH A DIFFERENCE ! TRAVELLING BY BRITANNIA TURBO-JET FROM LONDON.

Enjoy a guaranteed sunny holiday on the Adriatic. Write for details to : Frederick Hodge, Box H.C.68, European Evangelistic Society, 16 St. Catherines, Lincoln. Be early, as places are limited.

D.1594

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 2 JANUARY 13th, 1968 6d

Salisbury Elim Pentecostal church Crusaders with Pastor and Mrs. James F. Hardman and the Crusader secretary.

THE VOICE OF PROPHECY

By W. G. HATHAWAY

V. JERUSALEM AND THE TIMES OF THE GENTILES

(*continued from last issue*)

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:20, 24, 25).

MANY folk are concerned about Britain going into the Common Market, and wonder if this will mean the revival of the Roman empire. In all my reading of the Scriptures I can find no evidence whatsoever of any form of revival of the Roman empire. The Roman empire remains to this day in its last form—that of the ten toes—and will so remain until the Lord returns in His glory to bring us all home and to set up His kingdom. Whether Britain does or does not go into the Common Market makes no difference because she is now, as she ever has been, part of the old Roman empire and will remain so to the end of this age.

A subsequent dream was given to Nebuchadnezzar A tree was cut down and its stump left in the ground to be wet with the dew of heaven. Its portion was to be with the beasts of the field until "seven times" were passed over it. Daniel, interpreting the dream, told the king that seven years of insanity would come over him as a chastening for his pride and iniquity and until he understood that God ruled in all the kingdoms of men. He would be restored when he had learned his lesson. As Daniel had spoken, so it came to pass. Nebuchadnezzar praised and honoured God and his reason returned to him. This dream had a double meaning: first it was to the king, speaking of this malady which would come upon him, then it was symbolic of the era of the succession of these four Gentile empires that would successively dominate the land and nation of Israel for a period of "seven times."

The interpretation of the great image concerning the four kingdoms was confirmed to Daniel by a vision of four great beasts (Daniel 7:1-25). This vision covers the same period as that of the great image, but special attention is drawn to the ten horns of the fourth—the Roman kingdom. Among the ten appears a "little horn," which is recognised by the majority of expositors as the Antichrist; but more of that "little horn" later. These four beast kingdoms are followed by the descent of the Son of man coming in the clouds of heaven and who is given dominion and glory and power and a kingdom which shall never pass away (vv. 13, 14). To us this is a familiar picture of the coming of the King in His glory to set up His universal kingdom. Hallelujah!

The very name "Son of man" was adopted by Jesus from the book of Daniel, and His description of His coming as given in Matthew 24 is identical with that of Daniel.

Another vision was given to Daniel in the reign of Belshazzar. This concerned a ram with two horns and a he-goat with one great horn. The he-goat rushed at the ram, broke his two horns and overcame him. The he-goat waxed very great and when he was strong the great horn was broken and in its place came up four horns. Out of one of them came a "little horn" which moved toward the pleasant land (the holy land) and magnified himself against the prince of the host and took away the daily sacrifice and cast down the place of the sanctuary. Obviously this "little horn" bears characteristics similar to the "little horn" which arises from the ten horns of the Roman dominion. *But they are not and cannot be one and the same, as we shall see.*

The angel Gabriel was commanded to make Daniel understand the vision. He was told that the ram with two horns was Medo-Persia, the he-goat was Greece and the great horn was the first king. The horn being broken, four kingdoms arise out of the original Grecian kingdom. Here are foretold in graphic detail the whirlwind conquests of Alexander the Great, his sudden death at the age of

thirty-two, and the division of his kingdom into four kingdoms of their own by four of his generals. They were, as history records, Ptolemy who ruled Egypt, Seleucus who took Syria, Cassander who ruled Greece, and Lysimachus who ruled over Asia Minor. It was out of one of these that the "little horn" was to arise. Daniel describes him as a "*king of fierce countenance*" who shall "*stand up against the Prince of princes.*" In verses 9-12 we are told that this "little horn" took away the daily sacrifice and cast down the "*place of his sanctuary.*"

Those expositors who believe in seven years of tribulation after the rapture and resurrection of the

(*continued on page 28*)

PROVISION FOR PREACHERS

"A city whose builder and maker is God" (Hebrews 11:10)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THIS was the quest of Abraham and the other heroes of the faith. The Bible declares that this city will be built. God is a wonderful architect, in fact the original one, and His Word has much to say about His building. He made the seeing eye and the hearing ear both perfect in design and function.

The builder must be the Lord

Hebrews 3:4 points out that "every house is builded by some man; but He that built all things is God." Many who agree that houses do not appear by chance dispute that God built all things. However, the Bible speaks of Him as the Beginning, the Author, the Alpha, the primeval Cause. Planning and design have come to the fore in these days, but they are certainly not new; they are but the echo of the mind of God.

We often see the name of the builder displayed outside a house in process of building, but we would not often expect the director of the firm to be toiling on the site; rather would we look for him in an office in a different part of the town. Psalm 127 contains a truth even more important than Hebrews 3:4 when it declares "Except the Lord build the house, they labour in vain that build it." If we liken our lives to a house as Jesus did, we must not only build upon a good foundation but make sure the Builder is Jesus Himself. Salvation is of the Lord and not of ourselves. It was God who planned our redemption and He who put the plan into operation. He is a fool who says there is no God, and He likewise is a fool who builds bigger barns, or a better-looking house, without consulting the great Master Builder.

The essential part is His

What we have said amounts to this: that the essential part is His, and without Him there can be no house. However, this does not mean that we can opt out and take our ease.

Hyper-Calvinism is rearing its head again, so jealous of God's part in salvation that it declares we cannot even raise a hand in a meeting to any purpose. We fail of the grace of God if we feel that this word in the psalms gives us permission to shirk our part in building the new life. With as much emphasis as it puts upon God's part the Bible tells us we are workers together with God; He the Architect, we the labourers. If we cannot do anything toward salvation at all we cannot preach the gospel. If we cannot play any part in building the house the obvious stages of imperfection must be God's fault; but we know they are not, for Jesus said plainly that if we are straitened it is not in Him but in ourselves. It is evident that we must use the material God has given us and build the house, making sure that we use only God-given material and build according to His plan. It is Jesus who saves, and only by His grace, yet there are gospel opportunities we must accept if we are to avoid the sin of rejecting Him. If we are saved there are means of grace and growth of which we must avail ourselves.

Vain effort is the alternative

The Bible does not say that no house can be built or no life lived without God, but rather that vain is the effort. Such effort can lead to nothing but loss. Human records abound of the vanity of the best human endeavours unless it is the Lord who has built the house. Solomon, with all his glory, pomp and power, discovered the truth that without God all is vanity.

Elim Pentecostal Church Reports

CROYDON **Pastor: W. J. Maybin**

It was the occasion of our annual meeting on a recent Thursday, and a very goodly number gathered to praise God for His goodness for another year. Reports were heard from the various sections of the witness, and it was gratifying to know that though progress may be slow it is nevertheless evident. Five new members were received into the full fellowship of the church, sickness preventing two others, a man and his wife, from sharing in this part of the service.

Financially things looked very encouraging, and it was good to learn again that our missionary-box giving had reached a figure in excess of the last few years, over £13 weekly. To this can be added the usual missionary offerings from time to time, reaching well over £900. Church offerings have also increased, as has the blessing of the Lord.

The church secretary thanked Pastor and Mrs. Maybin for their fellowship and ministry through the year and the pastor expressed his sincere thanks to all for their co-operation and support.

As a result of voting three new members have been elected to the diaconate, and pastor prayed with them at the end that God would bless them as they went forward together in the work of the Lord.

The closing moments were spent making a presentation to Mr. Harold Hill, who had been the caretaker for a large number of years. This took the shape of a beautiful rocking chair. Brother Hill suitably replied.

L. HOPPER.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 15 *BIBLE METALS*

CHILDREN'S QUIZ

1. **What was the serpent that Moses lifted up in the wilderness made of ?**
2. **From what metal did Aaron make a calf ?**
3. **The wise men gave this to the baby Jesus.**
4. **What did Judas Iscariot receive for betraying Jesus ?**
5. **How much was Joseph sold for ?**

ADULT QUIZ

1. **In Daniel we read that this metal will not mix with clay.**
2. **Peter and John told the lame man they had none of this.**
3. **What was Goliath's helmet made of ?**
4. **Alexander worked with this metal.**
5. **Samson was bound with fetters made of this metal.**

ANSWERS TO CHILDREN'S QUIZ

1. Brass.
2. Gold.
3. Gold.
4. Thirty pieces of silver.
5. Twenty pieces of silver.

ANSWERS TO ADULT QUIZ

1. Iron.
2. Silver and gold.
3. Brass.
4. Copper.
5. Brass.

LONDON CRUSADER CHOIR COMPLETES THIRTY-EIGHT YEARS

IN 1967 the London Crusader Choir filled over 100 appointments in addition to weekly rehearsals. The closing weeks of the year marked some thrilling events which attracted great crowds and filled to capacity halls and concert auditoriums with eager and enthusiastic listeners. Westminster Central Hall was again a venue for the choir when hundreds of holiday-makers gathered for their reunion. Next day to Broadmoor hospital for the evening service. It was the choir's fiftieth visit to this hospital. At the conclusion of the service the Broadmoor Choral Society, composed of patients, joined with the Crusader Choir in three items and later for supper.

A new venue for the London Crusader Choir was St. Pancras Town Hall. Here the choir joined the famous Salvation Army Chalk Farm band. Special items for brass and voices were outstanding. Lady Brooke, deputising for Lord Brooke, graciously expressed great appreciation for such an occasion and for the spiritual uplift experienced. The male section of the choir rendered good service at the jubilee meetings of the Bible and Advent Testimony celebrations in the renowned Metropolitan Tabernacle, London. At the annual symphony of praise in Croydon's elegant Fairfield Halls some 1,800 people were present. Our President, Pastor Ron Chapman, was an ideal chairman and his forthright closing message was topical and timely. The Red Shield band of the Salvation Army, conducted by Eric Ball, the Springbourne Five (from the Elim Church, Bournemouth) and Gillian their gifted accompanist, Marie Hamilton, Elizabeth Harland and Mrs. Chapman, wife of our President, all brought blessing. The London Crusader Choir joined the Croydon Christian Choir and other groups from the area in a united chorale conducted by both Eric Ball and Pastor D. B. Gray, who had devised the programme.

A few hours following the Fairfield Halls festival 400 men gave the choir a rousing welcome in Pentonville prison—a very mixed congregation, but they listened with respect and intent as D.B.G. addressed them on the message behind the music. And before the year ended there were the final programmes at Wormwood Scrubs, Brixton and Rochester prisons. It has been an outstanding year. Thousands of miles have been travelled, and thousands have heard the gospel. God has blessed and sustained in the battle of song.

D.B.G.

SOUTHAMPTON **Pastor: A. Brooks**

The Pentecostal assemblies of Southampton and surrounding district held a united campaign from October 28th to November 12th. The evangelist was Pastor Joe French, of Peel Common, near Portsmouth.

Although it cannot be reported that souls were saved in great numbers it can be said that the Lord did do a mighty work through His servant. Souls were saved, but Christians also received a challenge and were made to think on their own salvation.

November was a busy month, for the 12th was our pastor's sixth anniversary and we were privileged to have the ministry of Pastor W. J. Maybin from Croydon on this occasion.

It is good to see Pastor Brooks so much better. We know that the Lord will continue to heal and we look forward to another year of his faithful ministry to us.

November 26th saw another baptismal service, when the presence of the Lord was felt. There were six candidates: two recent converts, two students from Southampton University and the two young Janets, one aged eleven and the other aged thirteen years.

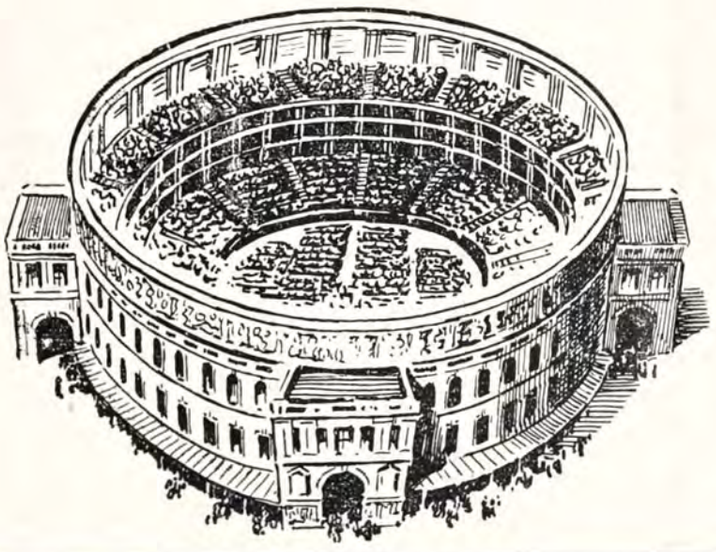
(MRS.) J. WHITE.

MOTHERWELL **Pastor: G. L. W. Ladlow**

The recent special women's weekend commenced with a missionary conference of representatives from nine Elim sisterhoods addressed by Mrs. Gladys Gorton on the work of E.W.M.A. This was followed by discussion and a display of work which can be done by local E.W.M.A. branches. In the evening Mrs. Gorton preached on "Witnessing," and items from the various visiting delegates made this a real victory service. On Sunday night the Sisterhood took the whole service. Mrs. Gorton again preached and one young man responded to the gospel invitation. On Monday the final rally packed the church with almost 300 ladies from nineteen churches in the borough. Visiting ministers' wives took part and Mrs. Gorton preached on Matthew 1:23. For most of the visitors it was the first time they had been in a Pentecostal service and the happy atmosphere and high spiritual tone made a great impression. Several visitors asked the meaning of the Foursquare emblem over the pulpit, and it was a joy to explain our fundamental beliefs to such earnest inquirers.

MARGARET M. LADLOW.

You can share in this evangelistic effort of 1968



Plan to bring an unsaved friend to the

ROYAL ALBERT HALL

on

EASTER MONDAY

April 15th, 1968

Hear your Elim speakers and conveners

Massed choirs

THOUSANDS OF FREE SEATS

Reserved seats also available. Write at once for booking form to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4.

D.1608

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham.

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	18
F. G. Evans	19
Omri C. Bowen	23
H. Toft	24
E. Garner	26
Margaret M. Ladlow	27
Aunty May	28
H. Burton-Haynes	31
Church reports	20
Editorial	22

EDITORIAL

WE believe that marriage is not merely a social convention, or a civil contract ; it is a divine institution. It leads to the establishment of the divinely ordained unit—the family. The local church is the corresponding divinely ordained spiritual unit ; significantly both are under Satanic fire, but we permit the Devil to wreck both at our individual, social and national peril. We Christians should nurse and nurture the family and the local church with extreme care, the more so in these morally perilous times. The intensity and subtlety of the Devil's attack on these divine institutions is a measure of their divine origin.

In the context of the family the Government-sponsored report on Britain's working women to be published in two volumes early this year may be commented on. We take it that the report is about women working in industry. We remember that women who stay at home to look after the family work longer and harder than those in industry—5 a.m. to 11 p.m.!—and do not get the financial rewards.

Comment No. 1. It appears that women in industry do not attack the injustices they are subject to (lower pay, for example, than men for the same work) because " being happy in their jobs and enjoying the company is just as important as the question of pay." Well, well! We are glad to have this independent view that the size of the pay packet is not the only way to the enjoyment of living. Here is a subject for study by industrial psychologists and experts in public relations!

But we must bear in mind that if a person's livelihood is not dependent on his earnings his whole attitude to his work is changed ; such men and women are more relaxed. The fear of losing one's employment through ill-health, redundancy, economic recession, and so on, creates more personality tensions, ill health, strain, irritability and unrest than we realise. Security for one's family and satisfaction in a completed job—something that so often cannot be experienced today —are essentials to happiness in one's work. To the Christian these problems are partly, and maybe wholly, solved by the attitude to life and work resulting from his view of the world and his purpose in life instilled by the Bible.

Comment No. 2. " The future pattern of women in employment has alarming implications for child care, day nursery facilities and organised supervision of working mothers' children during school holidays."

" The fact that is causing most concern is that, if present trends continue, when today's mothers become grandmothers they will want to work on until retirement, and there will be no one in the family to look after the children during working hours."

" Alarming implications," " no one in the family to look after the children." Civilised man, in spite of his progress in ironmongery, shows himself surprisingly naïve regarding the facts of living. Even the

(*continued on facing page*)

Nineteenth annual convention of the British Pentecostal Fellowship

Reported by

OMRI C. BOWEN, B.A.

FOR the first time in the history of the British Pentecostal Fellowship the annual meetings were held this year in Scotland, the venue being the Apostolic church, North Frederick Street, Glasgow. On Friday evening, October 6th, under the chairmanship of Percy J. Brooks (United Apostolic Faith Church), the Fellowship heard reports from the honorary secretary, the treasurer, the propaganda committee, the public relations officer and the editor of *The Ministry*. Appreciation was expressed of the untiring work of A. F. Missen (A.O.G.), the retiring honorary secretary, and J. Hywel Davies expressed his willingness to fill the vacancy. Appreciation was also expressed of the superb work of J. T. Bradley, the retiring editor of the B.P.F. magazine, *The Ministry,* which is to be discontinued through lack of support.

Among other items discussed was the application for membership of the Students' Pentecostal Fellowship, which works among the students of the colleges and universities, and the proposed visit of Oral Roberts to the Royal Albert Hall, London, from July 2nd—6th, 1968.

It was most stimulating to hear the exchange of views among the delegates, and also to hear the inspired words of H. W. Greenway as he surveyed the achievements of the B.P.F. since its inception in 1948: "The greater love and understanding between the Pentecostal leaders in Britain today is due in the main to the Spirit of God working through the B.P.F., and especially through its annual meetings."

At the youth rally on Saturday afternoon, chaired by Richard Lighton, young people from the Kilsyth Church of God church and from the Elim church, Coatbridge, took part. The dynamic ministry of Aeron Morgan (A.O.G.) on the phrase "The Lord hath need of him" from Mark 11 was an inspiration.

At night the united public meeting was chaired by Ian Macpherson (Apostolic Church). A significant feature of this meeting was the testimony of Rev. Kenneth McDougall, minister of St. John's Methodist church, Sauchiehall Street, Glasgow, telling how he received the baptism of the Holy Ghost with signs following.

R. B. Chapman brought the final message, from John 21:15-17. As the speaker appealed for consecration many hands were raised in response.

The retiring honorary secretary, A. F. Missen, referred to the good attendances and enthusiasm throughout the convention. He thanked the pastor and elders of the North Frederick Street church for preparing and granting the use of the building, and thanked the ladies for preparing such a fine tea for the delegates. He summed it all up in this way: "It may have been the first B.P.F. convention in Scotland, but it certainly won't be the last."

EDITORIAL *(continued)*

animal world does better, points out the Bible, regarding parental solicitude for its young. "Even as a hen gathereth her brood under her wing." Readers will have seen the four excellent photographs in the *Radio Times* recently illustrating this very theme: the value of physical touch between animals and their young in giving the young a sense of security and confidence, in developing the sense of adventure, in developing the paternal and maternal instincts. If civilised people continue to think of themselves and their babies only as animated computers, without emotion, feelings, fears, the desire to love and be loved, to tend and be tended, to care for and be cared for, to nurture and be nurtured, sociological problems will mount in number and intensity.

We must get away from the idea that we are skinfuls of highly organised chemicals. Better to promote the idea that basically we are non-physical centres of life from which ideas, emotions, complexes and feelings emanate, which they receive and in which they revolve; of which centre the body is the vehicle of communication to the world around us. The vehicle dies, but the centre of life persists. It is the latter that should receive attention, but in these topsy-turvy days the former receives all the attention, as if it were the only part of us that mattered, or even as if it were the only part that existed.

The Bible instructs the Christian to value personality more than possessions, and the soul more than the body. It has a word to say on this regarding our attitude to our work and our children. Whatever may be the world's point of view, we Christians ignore the advice of the Holy Spirit in the Bible regarding mothers looking after their own children, certainly to ours and our children's loss and maybe to their eternal peril.

EVEN in the matter of domestic pets fashion changes. Hislop tells us that the ancient Romans kept the Epidaurian snake as a pet: "In almost every house the sacred serpent, which was a harmless sort, was to be found." Who would now keep a snake in the house to make war on rats and mice? Dogs are our choice.

"The worship of the Epidaurian snake became nearly universal" we are told. One hopes that however intelligent and loyal dogs might be we do not commit the folly of ancient Rome, and worship "fourfooted beasts and creeping things." In the U.S.A. the Crawford Manufacturing Company has announced "the production of a line of clothing, caps, bonnets, coats and shoes for dogs. "Over eight hundred million dollars is spent annually on pet collars, chains, licences, shampoos, flea powders, etc. . . . Another five hundred million is spent on dog kennels, dog beauty parlours and cemeteries." Certainly our view of dogs is not the oriental, ancient, Biblical one.

In the Scriptures "the uncleanness, clamour, voracity and bloodthirstiness being the points of its character most prominently noticed, 'dog' became a term of contempt involving an intensity of abhorrence which a European who has not travelled can scarcely apprehend." Living in the streets, the dogs had no masters, and were compelled to feed on offal, carrion and scraps, "and even on dead bodies from the burying places."

The Gentiles

The Gentiles, without the law and the covenants, without circumcision and the promises, without God and hope in the world, were, to the Jews, the dogs dwelling in the streets. This "was a favourite figure by which the Jew expressed his conception of the conditions of the Gentile world." Excluded from the home, the family and the feast, they were "living in the streets"; unowned and unprivileged, they were feeding on garbage and uncleanness. The Israelites were the privileged ones: "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came" (Romans 9 : 4, 5). They belonged to the family, and dwelt in the house of God and feasted on the fat things; all others were "the uncircumcised."

The Judaisers

The Judaising Christians believed in Christ, but also insisted upon the necessity of being circumcised and

STUDIES IN PHILIPPIANS

BEWAR

keeping the law. Paul's conflict with them was lifelong; he was harassed by them wherever he preached the gospel, accused by them at the first church council (Acts 15), dogged by them wherever he planted churches. "With no personal risk" they "stole, in his absence, into the folds which he had constructed, in order to worry with privy paws his defenceless sheep—to trouble with their petty formalisms and artificial orthodoxies the crystal water of Christian simplicity and Christian happiness, to endanger thus the whole future of Christianity by trying to turn it from the freedom of a universal gospel into the bondage of a Judaic law" (Farrar).

Paul fought them as "enemies of the cross," preachers of "another gospel," perverters of the truth, legalisers who frustrated the grace of God. He fought them because he was fighting for the very existence of the gospel, for a righteousness and salvation that is of grace through faith and not of works. Indeed, he completely turned the tables on them. "You," said he, "who have confidence in the flesh, who trust in circumcision and rites and ceremonies, who depend upon your self-efforts to attain an acceptable righteousness, you are the dogs, dwelling in the streets and feeding on garbage, you are the mischief-workers, turning believers from confidence in Christ to confidence in the flesh, you are the concision, flesh-cutters, self-mutilators." True "circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Romans 2:29). We Christians who trust in Christ alone for righteousness and salvation, "we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Confidence in the flesh

If ever a man could "walk tall" across the stage of life, and strut in the peacock's feathers of a self-righteous confidence, it was Saul of Tarsus. Other men were Lilliputians, dwarfs, pygmies; he was, like king Saul, head and shoulders above his fellow self-righteous religionists. He had the bluest of blue blood in his veins; he did not descend from the "mixed multitude" or from "proselytes within the gate." He was "an Hebrew of the Hebrews"; both his parents had the blood of Abraham the Hebrew in them. Moreover, of the true "stock of Israel"

F DOGS

By H. TOFT MINISTER OF THE ELIM PENTECOSTAL CHURCH, BALLYSILLAN

was he, and of the tribe of Benjamin—the tribe which descended from Rachel, Israel's first love and true wife; the tribe which had always been loyal to the Davidic throne, the Levitical priesthood and the worship of Jehovah. His circumcision was absolutely valid and orthodox, admitting him to all the privileges of the "old covenant," and under that covenant he had belonged to the strictest sect, the Pharisees, who were the fundamentalists who believed in the integrity and inspiration of the sacred Scriptures, the supernatural world of angels and spirits and the resurrection of the dead; who fasted, prayed, tithed and preached separation. Nor was he insincere in his religious life, for he strictly kept the ceremonial law, and was blameless regarding being right with God by its provisions and directions. Moreover, he had been passionately zealous for the glory of the law and the old covenant, even persecuting the Church in his mistaken belief that he was thus serving God and suppressing heresy. Surely "If any other man thinketh that he hath whereof he might trust in the flesh, I more" well might the apostle say; but for all his assets he never obtained thereby the favour of God, nor did he attain God's righteousness. Thus Paul, by appealing to his own experience, demonstrates the utter impossibility of ever finding salvation by trusting in the flesh.

Freedom in Christ

These merit-mongers would fain place upon the necks of Christ's freedmen the iron yoke of bondage. "As a zealot of the law, Saul had shared all the former bondage and legalism which so characterised apostate Judaism. Deliverance from that bondage had been so great that it was a literal passing from death to life, from the letter to the Spirit, from condemnation to salvation" (Maxwell). A renunciation of all fleshly confidences, and a simple faith in Christ, had wrought in his heart such a transformation, had filled his life with such joy and blessing, had given him such an experimental knowledge of God that he had hardly deemed possible. His future was radiant with the glorious hope of knowing Christ better, of being like Him and of being with Him for ever. To go back to the position where he was trusting in his "own righteousness, which is of the law" was utterly repugnant to him. "What things were gain to me, those I counted loss for Christ" (3:7). This was in the past when Paul first tasted that the Lord was gracious; he had suffered very many things for Christ since then. Did he still maintain the same attitude of renunciation now, after so many years? Listen! "Yea, doubtless" [or "But yea rather], and I count [right now] all things [not only those that were gain to me, but *all things*] but loss for the excellency of the knowledge of Christ Jesus my Lord" (v. 8).

Paul had actually "suffered the loss of all things," but to him they were "dung," "refuse," not merely "loss" but vile and only fit to cast on to the refuse heap, with great relief and no regrets. Dogs may feed on the garbage, but he would feed on the "Bread of heaven."

The apostle's one passion was to be found "in Christ," having "the righteousness which is of God by faith." Thus was he the great prototype of an innumerable company who heartily sing

"No works of merit now I plead,
But Jesus take for all my need;
No righteousness in me is found,
Except upon redemption ground."

Beware of dogs

The reformers said of Rome that she was "a lamb in adversity, a fox in equality and a wolf in supremacy"; she has not changed and is as foxy as ever. Her lineage belongs not to the Pauline doctrine of righteousness, "which is through the faith of Christ," but to the legal righteousness of the

(*continued on page 29*)

BIRMINGHAM PRESBYTERY
ANNOUNCES A
UNITED MIDLANDS
YOUTH RALLY
Birmingham Town Hall
MARCH 9th, 1968
at 7 p.m.
GUEST SPEAKER : IDRIS DAVIES
(Well-known Welsh evangelist)
Supported by
PAUL BRECHT SINGERS
FURTHER DETAILS LATER
D.1607

YOUTH PAGE

DRUGS—THE DEVIL'S COUNTERFEIT FOR THE HOLY SPIRIT

By PASTOR E. GARNER
MOSBOROUGH

"A SIXTEEN-YEAR-OLD girl who had been a drug addict since the age of thirteen killed herself after being admitted to hospital. Inquiries showed that she had obtained drugs from clubs and houses in many Midland towns; she had begun with purple hearts, french blues and black bombers, then progressed to LSD and marijuana, and finally to heroin. On the day before she died she had drawn pictures of a coffin and a bottle labelled poison. She wrote that she hated society and that she didn't wish to live." —Report in a national newspaper, August 18th, 1967.

The Devil is the arch deceiver; he has fooled every generation since Adam. Today it is easy to see that through the taking of drugs he is offering young people a counterfeit for the blessings of the Holy Spirit. By taking only a brief look at the various types of drugs available we can see the way he tries to copy what the Spirit does for the believer.

DRUGS FOR COMFORT: THE TRANQUILLISERS

These are the pills that provide a sense of elation, that cause you to rise above the sphere of worries and fear, that shut out reality and substitute a dream.

The Holy Spirit, on the other hand, who is the Comforter or "One called alongside to help," enables us to face reality with greater calmness and faith than that which the tranquillisers provide. He enables us to rise above troubles and view them from a heavenly aspect, while at the same time keeping our feet firmly on the ground to face and overcome them with confidence. Read John 14 and 2 Corinthians 4 : 13.

DRUGS FOR ENERGY: THE PEP PILLS

Many forms are available and easy access can be gained to supplies of such drugs. We read that many sports are affected by "pep drugs"; this is often the first drug that teenagers take before they drift into addiction. Students fly to the pills to help them study long hours at examination time. A lady in Sheffield, who is now delivered and wonderfully converted, told the writer how the pills the doctor prescribed to energise her listless feelings gradually became necessary to the degree that she felt dependent upon them and could not live without taking them. How easily the Devil manages to slip his counterfeits into the lives of unbelievers. Read Acts 1 : 8 ; 4 : 31. No "pep pills" needed here; the Holy Spirit equips the Church with unlimited power, energy and boldness. He is the dynamic of the Church, and anyone who experiences His filling will not settle for a substitute.

DRUGS FOR REVELATION: LSD

Drugs are taken at all levels of academic and every other stratum of our society. Even clerics consider the possibilities of experimentation with this drug that is a revealer of things unseen and unknown in our normal state of mind. A well-known pop singer confessed that he believed in God after taking this drug. The Devil does not mind anyone believing that there is a God; it is the personal confrontation with God that he convinces men is unnecessary. We know that we have a monarch, we may even see her, but how many of us have had a personal audience with her or know her personally? The drug did not reveal to the singer that he should know God, and not just believe He exists.

Man has always sought a revelation that would show him the truth. The Holy Spirit does just this; in fact He is called "the Spirit of truth" (John 14 : 17). He reveals Jesus (who is the Truth) and

(*continued on page 30*)

SCHOOL FOR SOUL-WINNERS
YOUTH WORKERS
These two simple yet vital correspondence courses will help to make you more efficient in your Christian service.
For full details write: E.Y.M., P.O. BOX 8, ELIM CHURCH HEADQUARTERS, 297/9 HIGH STREET, CHELTENHAM
D1603

Women's Page

by Margaret M. Ladlow

FAMILY LIFE

APPARENTLY our loving heavenly Father, the all-wise God, realises the value of family life and of belonging to a stable, well-run home. There are no fewer than 250 references to families in the Bible, mainly, of course, in the Old Testament and referring to God's dealings with His ancient people, the nation of Israel. Nevertheless, they stress the value that God places on families because of the detail with which they are recorded. It is a very comforting thought that God does not deal with us *en masse,* but attaches due importance to individual families. Surely this is in keeping with the revelation given to us by our Lord Jesus Christ that God is our Father. Here in this Father image we have the most tender, intimate conception of the great God of earth and heaven. We are His children, part of His family, with whom He is vitally concerned; His Word reveals unmistakably that He established family life. This is one of His blessings to mankind. We have only to read Psalm 128 to realise these facts.

And yet Dr. Edmund Leach, anthropologist, and provost of King's College, Cambridge, said recently in a Reith lecture that "far from being the basis of the good society, the family is the source of all our discontent." He spoke of our self-destructive scheme of values and prophesied that the pattern of domestic life in Britain would undergo great changes in the next 100 years and that the family unit as now known would disappear. Now I wonder where we go from here. Whom do we believe? After taking into account the testimony of the Scriptures, my own happy family life and that of my childhood and the abundant evidence of its benefits in society today I must emphatically reject his contentions. It is intolerable even to think of life without family ties, family support, family love and protection. Rejection of the family is a denial of our strongest God-given instincts.

Definite rules are laid down in the Scriptures to govern our conduct, such as "Honour thy father and thy mother," with its attendant promise of long life and its New Testament counterpart in Ephesians chapter six. I believe that God's way is the best way, and we have ample proof that a happy Christian home is the true basis of a Christian society. We have only to turn to the negative side of the picture and see from the evidence given by the police and the probation officers that ninety per cent of all teenagers who get into trouble come from homes where the family life has disintegrated.

"God setteth the solitary in families"
(Psalm 68:6)

I enjoyed reading the reply of Brian Meek in the Scottish *Daily Express* to the arguments of Dr. Leach. He says: "Not so many families go places as a unit any more. They don't play—or pray—together as much as they once did. But for those who do the experience is still a rich and rewarding one." He continues: "I have never met a troubled child who did not long for the warmth and security of a happy home; I have never known a child from a happy home who has not considered himself fortunate to have such an upbringing."

I feel like sending out a clarion call to every wife and mother in our churches: "Let us give the lie to the absurd rubbish propagated by all free-thinkers and modernists and build up our home life and strengthen, not weaken, our family ties."

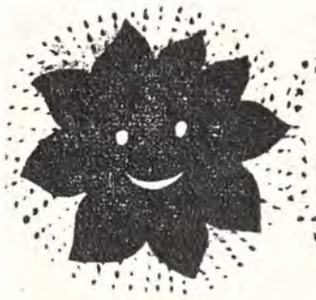
Preliminary notice

ISLE OF WIGHT CAMP

DATES: SENIORS (14 years and over)
July 26th—August 9th
COMMANDANT: Rev. B. C. Richardson

JUNIORS (10-14 years)
August 9th—August 23rd
COMMANDANT: Rev. E. R. Corsie

BROCHURES AVAILABLE LATE JANUARY FROM:
MRS. D. W. RAMMELL, 9 ALLAN WAY, LONDON, W.3
D.1600



SUNSHINE CORNER

WORK

THERE was a story in our evening paper recently which told of a man who had retired from work at sixty-five years of age. He told his wife he was going to stay in bed for a while because he felt that he had earned a rest, and there he stayed for seven years. He just wouldn't get up, and his poor wife had to wait on him hand and foot. Then finally he decided that he would get up and he found that he couldn't walk ; his muscles had wasted because they weren't being used, and so he had to have special treatment for him to be able to walk again. This is a true story which happened last year.

It reminded me of the story of the pieces of silver in the Bible. A rich man had three servants. To the first he gave ten pieces of silver, to the second he gave five and to the third he gave one. He told them to trade with them and see how much money they could make for him. The first two thought up good plans and used their money to make more, but the third servant dug a hole in the ground and buried his piece, and there it stayed for a whole year. When the master returned he was very pleased with the first two servants because they had done the best they could with what he had given them, but the third servant hadn't even bothered to try, so his master took the piece of silver from him and gave it to one of the others.

Now boys and girls do not all have the same talents, but God does expect us to be our very best for Him with what we have. It's no good wishing you could play football like Jimmy Greaves, or sing like Cliff Richard, or play the piano like one of the King brothers ; it's no good being a wishbone, you must get on with what you *can* do and try to do it well. You can all be kind, you can all love one another, and you can all use your tongues to tell others that you love Jesus. You can try to get your pals to come to Sunday school or Sunshine Corner. So don't be like that foolish old man ; don't give up working for Jesus, because He has done so much for you.

God bless you.

Lots of love from

AUNTY MAY.

PROPHECY (*continued*)

saints interpret both these " little horns " as referring to the coming Antichrist. But we see here that one of them comes from the ten horns arising from the Roman kingdom and the other comes from the Grecian empire. Obviously they cannot both mean one Antichrist. Later we shall see that these are two entirely different characters, each separately acting against the Lord God and His Son Jesus Christ and His divine purpose in the land and people of Israel.

These apocalyptic figures—the great image, the tree cut down, the four beasts, the ram and the he-goat, are all descriptive of phases of these " times of the Gentiles " period. The subversive Antichrist activities of the " little horn " arising out of the Roman empire and the " little horn " arising from the Grecian kingdom also come within this same period of the Gentile domination of Israel and its homeland. All the visions of the rise and fall of these kingdoms are to be sealed until the " time of the end " brings their eventual unveiling.

But Daniel is given a further revelation by the angel Gabriel, concerned not with the rule of the Gentiles over Israel but with the central factor of Israel's existence—the coming of their Messiah. This will be our next theme.

" 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

COMING EVENTS

BOURNEMOUTH, Springbourne. January 21. Elim Pentecostal Church, Curzon Road. Preacher at 11 and 6.30: Pastor L. Wigglesworth (Elim Missionary Society Secretary).

EALING. January 27-29. Elim Pentecostal Church, Northfield Avenue. Pastor A. S. F. Horne's twenty-fifth anniversary services. Weeknights at 7.30, Sunday at 11 and 6.30. Preachers: R. B. Chapman (President), J. J. Morgan, T. W. Walker, and B. A. Horne of the Gideons' International.

NEWQUAY. January 27. Elim Pentecostal Church, Seymour Avenue. Film: "Teen revolt." Narrator: Rev. David Wilkerson. At 7.30.

RAYLEIGH. January 27. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher: Pastor K. E. Calder (Brentwood).

ROMFORD. January 20-22. Elim Pentecostal Church, Wheatsheaf Road. East London Revival Rally. Saturday at 3 and 6.30, Sunday at 6.30, Monday at 7.30. Preacher: James Hunt (Oldbury).

SOUTHAMPTON. January 13. Elim Pentecostal Church, Park Road, Freemantle. United Pentecostal Rally at 7.15. Preacher: R. B. Chapman (President). January 14 at 6.30. Preacher: J. French. January 15-21. Weeknights at 7.30. Saturday at Hardley Pentecostal Mission. Sunday at 11 and 6.30. Preacher: Joseph Smith.

SOUTHPORT. January 20. Elim Pentecostal Church, Evangel Temple, Manchester Road. Film: "Tortured for Christ." Pastor Wurmbrandt's testimony of miraculous preservation. At 7.30.

WAREHAM, Dorset. Sundays at 6.30. Corn Exchange, Town Hall. Evangelistic meetings. Your prayers requested for this venture.

WESTCLIFF-ON-SEA. January 27, 28. Elim Pentecostal Church, Electric Avenue. Eighth anniversary of opening of new Elim church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Glyn Taylor (Leyton).

EUROPEAN EVANGELISTIC SOCIETY
EUROPEAN HOLIDAYS REUNION AT KENSINGTON TEMPLE, NOTTING HILL GATE
SATURDAY, JANUARY 20th, 1968
Speakers:
REV. FREDERICK H. HODGE & REV. BERNARD PORTER
Films and colour slides of past holidays. News of 1968 holiday conference. You are welcome whether you have been to our holidays or not. For tea tickets write: Frederick Hodge, 11 Winifred Road, Dagenham, Essex.
Tel. 01-592 2702 D.1597

PHILIPPIANS (*continued*)

Judaisers. Salvation is through priests and penance, by the mediation of Mary and of saints and angels, by the mass, confession and purgatory. Paul, who could say regarding those who were preaching Christ with wrong motives "Christ is preached; and I therein do rejoice, yea, and will rejoice" (1:18), and who could weep copious tears over those who were walking disorderly (3:18), cries out against the "merit-mongers," the "evil workers," these proclaimers of a salvation by self-effort, **"Beware of dogs."**

Beware of the blandishments of the harlot on the seven hills. Beware of mischief-workers who turn people from faith in Christ alone to a salvation of works. Beware of dogs who dwell in the streets and feed on garbage. Beware! BEWARE! BEWARE!!

BUYING A CAR, VAN or MINIBUS?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

the things of God that are hidden from the world. Read John 14:26. The Holy Spirit reveals our sin and its consequences; He reveals God's Son and His salvation; He recreates us new creatures in Christ; He continues to reveal and bring to our remembrance the things of God. Can LSD or any other drug achieve so much? What a poor counterfeit on the Devil's part!

DRUGS FOR JOY: MARIJUANA AND OTHERS

The Devil convinces many young people today that to be really "with it" you must take drugs for "kicks." Such drugs make you "feel high" and give you "a great time." What are not explained are the after effects of these drugs, which produce dangers far beyond the control of the users in most cases. The coroner summing up the case of the young girl mentioned in the beginning said "There are lessons to be learned here for those who think it clever or satisfying to indulge in drug-taking. If they realise they are playing with something much more dangerous than dynamite it will be to their advantage."

The joys that the Holy Spirit gives, on the other hand, are everlasting and complete. The Holy Spirit is the Author of true joy. Read Romans 14:17. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." On another occasion we read of the disciples being filled with joy and with the Holy Ghost.

Finally, let us consider the points where the gross inadequacy of the Devil's counterfeit are evident.

1. Drugs affect our consciousness, so that we are not concerned with things and people around us. Our judgments are not efficient, and we tend to be "wrapped up in ourselves.'

The Spirit renders our consciousness more alert, so that we are aware of our sinful selves, our needs, and the ability of God to meet those needs. He also makes us very conscious of the needs of others, and of our responsibility to those needs.

2. Drugs render us inactive in a positive sense. That is that while under the influence of drugs our actions have no moral or social value.

The Holy Spirit combines our desires with His power to cause our whole lives to be effective in moral, social, spiritual and practical ways.

3. Drugs can eventually strip us of the attractiveness of our lives, characters and dispositions. They can destroy our hopes, take away our wills, and cause us to have no hope at all, so that, like the young woman mentioned before, we have no desire to live.

The Holy Spirit enlarges our lives so that they are more abundant, full of new desires and ideals He gives us every purpose for living, so much so that it will take all of eternity to fulfil.

Today countless multitudes of people are using the Devil's counterfeit. Then by God's grace and in His strength let us, who have the real experience through the Holy Spirit, go and show the truth.

JOAN CAUDELL (Rhodesia)

Farewell service, Saturday, January 20th, at 7, at Elim Pentecostal Church, Curzon Road, Springbourne, Bournemouth.

District Presbytery ministers and Missionary Council members to be present.

Miss Caudell departs London Airport, flight SA 217, January 23rd, at 4.15 p.m.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

We have a PENTECOSTAL HOSPITAL in HAY RIVER, NORTH-WEST TERRITORIES

* **IT IS GOVERNMENT SUPERVISED**
* **IT HAS TWENTY-TWO BEDS AND A NEW BUILDING**
* **ITS STAFF, INCLUDING TWO DOCTORS, IS ALL PENTECOSTAL**

But . . . we NEED REGISTERED NURSES NOW!

* **HOME MISSIONS PAY**
* **FARE "IN AND OUT"**
* **ANNUAL HOLIDAY**
* **GOOD ACCOMMODATION**
* **EXCITING ADVENTURE**
* **A DAILY WITNESS TO CANADA'S INDIANS**
* **A PART IN A GREAT MISSIONS ENDEAVOUR IN THE LAND OF THE MIDNIGHT SUN!**

Write today for information to
REV. ROBERT M. ARGUE, Executive Director
Home Missions Department
Pentecostal Assemblies of Canada
10 Overlea Boulevard
Toronto 17, Ontario, CANADA
D.1609

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, January 15th — 2 Samuel 15:1-18

" Absalom stole the hearts of the men of Israel " (v. 6).

This was a tragic day in David's life. Absalom, restored to the king's favour, had stolen the hearts of the people and rebelled against his father. David was compelled to leave the royal city. Although beset by so many troubles the various qualities of his character shine forth in the hour of adversity and trial: patience, generosity, fortitude, his strong trust in God. During this period of loneliness and desolation he expressed his trust and confidence in God in the psalms which he wrote. Many pray only when trouble comes. There is no time when God is not necessary.

Tuesday, January 16th — 2 Samuel 15:19-37

" Whether in death or life, even there also will thy servant be " (v. 21).

As David left Jerusalem he was followed by Ittai and a band of men. They were not drawn from his own family or from the people of Israel. This company of 600 were rough, rugged Philistines. These men had watched David in all the vicisitudes of his stormy and difficult life before his coronation and they had come to admire and love him. Whatever David's fortune they were going to share it. Following him meant hardship, privation, danger, or even death, but their declaration was " whether in death or life, even there also will thy servants be." Could there be finer words than these with which to pledge ourselves to our rejected King ?

Wednesday, January 17th — 2 Samuel 16:1-19

" Ziba the servant of Mephibosheth " (v. 1).

The unfaithful had a share in David's distress; the wounds of his enemies pierced deep, but the wounds of unfaithful friends pierced deeper. Ziba, who had been befriended by David, added to his grief by misrepresenting Mephibosheth and suggesting that he had played him false. It was all the more wicked in that it was untrue. David had no more loyal and true friend than Mephibosheth. Later he learned of his fidelity. Unable to accompany the king on account of his lameness, he mourned his absence and waited hopefully for his return. The friendship of Christ is unfailing: He will stand beside you to the last; He will see you through.

Thursday, January 18th — 2 Samuel 17:1-14

" The counsel of Hushai . . . is better than the counsel of Ahithophel " (v. 14).

Absalom planned his strategy to destroy the king and to bring his rebellion to a successful conclusion. He consulted with two counsellors. Ahithopel advised immediate action with a limited company of soldiers; Hushai proposed something far more spectacular: lead a great army in person against the outcast king. This appealed to his vanity. To return from the field of battle and to enter Jerusalem as victor was more attractive counsel. His vanity brought about his ruin. Above and beyond the human element in this plot of intrigue is seen the will of God moving forward to the accomplishment of the divine purpose. Man's way can never succeed if separated from God's will.

Friday, January 19th — 2 Samuel 17:15-29

" Then David arose . . . and they passed over Jordan " (v. 22).

When Absalom rebelled David found himself in a serious plight. For a while it seemed as though his case was hopeless. But David had many true friends, including Hushai, who not only advised Absalom to refute Ahithophel's counsel. which if followed might have resulted in David's defeat, but he sent a message warning him of Absalom's intentions. Thus amid the complexities of human cleverness the will of God is seen moving inexorably towards the accomplishment of His purpose in David's life. Believe that in every difficult situation there will be a bridge across every river and stepping-stones at every ford. If we fall we need not remain in the dust; we fall to rise, to rise by the lift of God.

Saturday, January 20th — 2 Samuel 18:1-18

" Behold, I saw Absalom hanged in an oak " (v. 10).

Absalom was permitted to go so far in his rebellion against David. At first it seemed that the king would be overthrown, but in the battle that ensued Absalom, riding before his troops, was caught in the overhanging branches of an oak tree. Unable to extricate himself he fell an easy prey to the merciless hand of Joab. That oak tree was the turning point in the battle. Looking back upon it all, David could have written " My feet were almost gone, my steps had well-nigh slipped." Catastrophe lurked at his very door and was averted only at the eleventh hour; everything was at hazard but all were saved. Always there is survival out of trouble for the trusting heart.

Sunday, January 21st — 2 Samuel 18:19-33

" Would God I had died for thee, O Absalom, my son, my son ! " (v. 33).

David's sorrow over Absalom is indeed heart-moving. In his mourning there was the anguish of his own failure. He recognised how much he was responsible for his son's conduct. He saw in Absalom a reflection of his own weaknesses. No man lives to himself. David's moral failure had left its mark upon his family and he reaped what he had sown in the behaviour of his favourite son, Absalom. " Would God I had died for thee ! " was his bitter cry. This was the profoundest note of his suffering. David's cup of sorrow was filled to the brim. Let us ponder the lesson carefully.

PRAYER AND PRAISE

by F. H. Coleman

Now that we are in the new year, while not advocating the making of new year resolutions, it does afford us a new beginning, perhaps a new beginning in the life of prayer.

Prayer by all our Elim members and friends is the urgent need for this year of grace 1968. D. L. Moody once said that we had all the preachers we needed; what we wanted was people to pray the blessing of God down upon our churches and evangelistic efforts.

One of our presbyteries will be making 1968 a year of evangelism and each church is encouraged to make an evangelistic effort according to its capabilities. Some churches will have major campaigns, others door-to-door witness, while others will see that every house within a given radius from the church will get a letter and a gospel tract. All this effort needs a lot of prayer behind it, so will you pray for this presbytery and for all that Elim is doing to reach the unsaved of our land ? If churches could arrange days of prayer by asking a member to take an hour or half an hour we should see the blessing of God. So you will see how vital it is that every Elim member should pray every day that God will bless our land with revival and bless what we are able to do. While we may make 1968 a year of evangelism we must also make it a year of prayer. You may be able to pray but unable to go from door to door; so please play your part in prayer, and play it well.

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

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

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

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

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

RUBBER STAMPS of all kinds, also duplicating work done. Quick service. Wilf Gale, 43 Clent Court, Dudley, Worcs. C.1590a

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

WITH CHRIST

DOLBY. On December 14th, Mrs. Edith Dolby (widow of Mr. T. Dolby), faithful member of the Croydon Elim Church for many years. " At home with the Lord." Officiating minister at funeral: William J. Maybin.

MOORE. On November 14th, William Moore, faithful member of the Newtownards Elim Church, passed peacefully into the Lord's presence. Officiating ministers at funeral: W. H. Holohan and J. C. Buick.

STUBBS. On December 6th, Mr. Joseph Stubbs, aged 75 years, dearly loved husband of Mrs. Kate Stubbs (church pianist), Rowlands Gill. Officiating minister at funeral: Raymond Jones. D.1599

ITINERARIES

The President:
January 13, Southampton; 14, Ryde (a.m.), Portsmouth (p.m.); 27, Ealing.

London Crusader Choir:
January 14, H.M. hospital, Broadmoor, Crowthorne; 20, 21, Elim Church, Clapham Crescent; 27, Reading; 28, Maidstone prison and Assemblies of God.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1578

Come and join us at the great Evangelistic Holiday Conference
FOR FIFTEEN DAYS
FROM AUGUST 22nd, 1968
at Cattolica and Rimini

SPECIAL THIS YEAR :
Public evangelistic and missionary crusade each evening in Rimini conducted by Rev. Frederick H. Hodge and Rev. Bernard Porter with guest Italian pastors.
A happy holiday with a difference ! Travelling by Britannia turbo-jet from London.
Enjoy a guaranteed sunny holiday on the Adriatic. Write for details to : Frederick Hodge, Box H.C.68, European Evangelistic Society, 16 St. Catherines, Lincoln. Be early, as places are limited.

D.1595

D.613

"HALDON COURT" · EXMOUTH · DEVON

- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR.

THE ELIM EVANGEL

Vol. XLIX No. 3 JANUARY 20th, 1968 6d

Pastor L. Reeves's twenty-first anniversary (see page 44)

WORLD MISSIONARY NEWS

by G. H. Thomas

Far East

Indonesia. Indonesia stretches 3,500 miles from west to east and includes more than 3,000 inhabited islands. Of her nearly 110,000,000 people this equator-straddling nation crams more than 70,000,000 into the cities and villages of Java and Madura alone. While a few still hold to primitive animism, many Chinese to Buddhism and others to Hinduism, eighty-five per cent of Indonesia's peoples are followers of Islam. Of the growing number that count themselves Christians 3,000,000 are Roman Catholics and 5,000,000 Protestants.

The Protestant churches in Indonesia for the most part trace their beginnings to Dutch and German missionaries and are therefore largely Reformed and Lutheran. In spite of ties with liberal organisations these churches remain doctrinally conservative.

Indonesia appears to be quietly opening the door to the gospel, although we do not have word that visas can be obtained immediately. With a steady self-propagating church and able mission boards such as Overseas Missionary Fellowship, the Evangelical Alliance Mission and others the future looks very bright indeed.

Vietnam. A new chapter in the Vietnam conflict is being written by courageous Bible translators who are remaining at their posts amid ever-increasing danger. They serve in the belief that a million Vietnamese tribespeople cannot live by bread and bullets alone. As one member of the Wycliffe Bible Translators wrote before arriving: "We cannot tell what awaits us, but we do know the Lord is with us. He has commissioned us into this ministry. In a real sense this work of Bible translation is not our work but the Lord's." This was Gaspar Makil, shot down by Vietcong guerrillas a few months later.

American soldiers and war correspondents have been amazed at the courage and determination of the translators, who work daily under the shadow of danger.

Hong Kong. "A programme given to reading treasured portions of the Scripture at dictation speed has been stepped up from three to eight airings per week to China on KSBU" writes Riley E. Kaufman, Hong Kong director for the Far East Broadcasting Company. "With the wholesale burning of Bibles on the mainland the time may come when hand-written copies of God's Word may be as precious as before the invention of printing. Listeners have found ways of informing us of the importance to them of this Bible reading," he said.

Korea. Gospel broadcasts in the Mongolian language will soon be beamed to this land-locked nation by the 50,000-watt transmitter operated by the Evangelical Alliance Mission at Inchon, Korea. Radio station HLKX will broadcast programmes now being produced at the mission's recording studios at Tai Chung under the supervision of missionaries and Taiwanese technicians.

Stuart Gunzel, pioneer T.E.A.M. missionary to Mongolia before the Communist takeover in Asia, has spent the last six months in Taiwan arranging with refugee Mongolian Christians for a series of tape-recorded broadcasts.

Latin America

Church growth in Latin America. For two years a three-man team of missionaries has been studying and researching the growth of the Christian Church in Latin America. Its findings, to be published some time in 1968, should be of vital importance to all concerned with missions in Latin America. It is presumed that the findings will also provide guide lines for similar studies in other parts of the world.

Since Latin America has the fastest growing Christian community, the material studied should identify the means or methods that have proved most fruitful on that mission field. Mission leaders should be prepared to see where overlapping or fruitless efforts can be eliminated or corrected to be more effective in the task of evangelism and church plant-

ing. Missionary methods should be under constant scrutiny so that they meet the changing conditions that are so prevalent in the world today.

Dr. Clyde Taylor, executive secretary of E.F.M.A., Washington, D.C., recently stated that in Latin America today we find the fastest growing church in the world and a readier response to the gospel than in any other section of the world, and that more Bibles are being sold there than on any other continent in the world.

Ecuador. When Frank Drown went on an evangelistic trip up and down the Bobonaza River in the interior of Ecuador he found many friends among the Indians and soldiers living in that region. They recognised him by his voice on his radio broadcasts over his small station HOGM in Macuma. He has distributed a great many transistor radios among the tribes and has arranged for the Indians themselves to carry more of them farther inland to " reach the unreached." Drown also tells of his being able to calm an uprising recently among the Copataza River Indians and their witch-doctors by means of his radio messages. The penetration of God's teachings by radio is a wonderful modern miracle.

Cuba. " Sinister signs of the revolution are seen in the régime's attitude toward the Church " says an eyewitness report from Cuba by J. D. Douglas after a visit to the island. " The harassment continues more subtly than in 1965, when fifty-three Baptists were arrested simultaneously." Douglas's report says : " Thirty-four of them were brought to trial and sentenced for a variety of offences from espionage to " twisting Biblical texts for the purpose of ideological diversionism." To go about with Bible in hand is still an offence.

When in 1964 the Baptists were made the special target of pressure and ultimatums, says Douglas, " the Christians saw clearly what was at stake ; the change of name from ' churches to associations ' . . . would give the government the stranglehold it sought. The Baptists defied the authorities." The result was the imprisonment of the thirty-four who were brought to trial.

Douglas reports : " Informers have infiltrated the churches—a fact not only admitted but boasted about by Dr. Felipe Carneado, director of the Department of Religious Matters. Unbelievers have been known to attend church, then at a given moment in the service stand up and sing the Cuban national anthem and then accuse of disrespect those who do not join in."

" A common device is the ' street plan.' This consists in roping off either end of the street where a church is located an hour before church service. This is designated a recreation area, and youths play ball or ride up and down on cycles, so that intending churchgoers are jostled and buffeted." Douglas relates a number of incidents that illustrate the pressures under which the Christian Church works (L.A.M. evangelist).

Gideons set a new distribution record. More than 5,000,000 Bibles and New Testaments were distributed throughout the world during 1966 by Gideons International, according to a report submitted to the organization's convention at Miami Beach, Florida. A special project for the Gideons in seventy-six countries was outlined to the delegates. The sixty-eight-year-old association, composed primarily of Protestant laymen, plans to supply 80,000 New Testaments to school children in various African nations.

(*continued on page 47*)

ONE OF THESE SEATS CAN BE RESERVED FOR YOU

on

Easter Monday at 3 and 6.30 p.m.

Join us in the

ROYAL ALBERT HALL

ELIM'S GREAT FAMILY DAY

DYNAMIC PREACHING THRILLING SINGING
PRAYER FOR THE SICK

OPPORTUNITY TO SEEK THE BAPTISM IN THE HOLY SPIRIT

Bring a neighbour to the meetings and double your happiness

Further particulars later

Elim Pentecostal Church News

PALMERS GREEN

The farewell service of Pastor Paul Quest and family at the Palmers Green church brought together a good company of interested friends from the district and surrounding churches. The service was convened by Pastor W. Blackler, of Finchley, and short messages were given by representatives from the Free Church Federal Council, a local Baptist church, the North London Presbytery, and the church treasurer, to which Pastor Quest responded.

As guest speaker for the weekend, Pastor J. C. Smyth, of Cheltenham, brought the meeting to a close with a very helpful and enlightening message.

Thank you, Pastor and Mrs. Quest, for all your loving ministry. Your labours in the Lord have not been in vain, and the divine Husbandman will see to the harvest.

(MISS) F. BENSON.

ROMSEY AND WOODLEY **Pastor: D. Edmonds**

Elim Sunday school anniversary

November 5th has a special significance for the members of the Woodley branch of the Elim church Sunday school, because it is the anniversary. This year, because the Elim church is closed for alterations, the service was at the Crosfield Hall annexe, and parents and friends heard the children recite and sing, keeping to the theme "Come to Jesus."

A challenging address was given by Rev. A. Brooks, of Southampton, who, using the same theme, spoke of how Zacchæus came to Jesus, and the results which followed.

Pastor D. Edmonds, of the Romsey Elim church, thanked the parents for sending their children to the Sunday school, and made an earnest request that they should set the children an example by attending church themselves. He said many of today's problems would be solved if more people went to church, and he went on to add how proud they were of such a large Sunday school. Altogether 120 children attend the two Sunday schools.

The new floor, heating and other alterations being carried out at the Elim church, Middlebridge Street, are costing £550, and this sum has been very nearly met by members of the church.

Romsey Advertiser.

ROCHESTER **Pastor: A. P. Johnston**

Recently special services were held at the Rochester Elim church for the dedication of the new Hammond organ, a wonderful gift from Mr. K. Harrison, a member of our minister's former church at Scarborough. Mr. Harrison read a letter from J. Hyde, Rochester's former pastor, who is now at Scarborough, conveying greetings and praying God's blessing upon the Rochester church through the ministry of the new organ. Mrs. Johnston presented Mr. Harrison with a Bible, suitably inscribed, from

Presentation to Mr. Harrison.

the members and friends of the church as a token of our great appreciation for such a magnificent gift.

The special guest for the occasion was Mr. Ken Hodge, a demonstrator for the Hammond distributors, who gave a number of voluntaries and played throughout the services. The guest speaker was Tony Leavesley, brother-in-law of Mr. Hodge.

Much of the new church decoration had been completed for the occasion and the bright new aspect of the house of God was graced by a sense of God's presence in all the services.

HELEN INWOOD.

BISHOP AUCKLAND **Pastor: D. S. Williams**

REOPENING SERVICES

Saturday, December 9th, 1967, will stand out in the history of Elim at Bishop Auckland. After weeks of hard work by minister and members our church, lovely in appearance, was reopened for the worship of God. At the afternoon meeting F. Lavender, from Newcastle, ably ministered the Word of God. Ian Dickinson, the local Baptist minister, opened the meeting in prayer.

Pastor Walker arrived in time for the evening meeting after almost eight hours in snowbound trains. We were thrilled by his ministry. Mention

must be made of the ministry of the Ambassadors from Huddersfield. As Mr. Walker said, "These young people have taken the trouble to learn to play their instruments properly." In the evening service local ministers again supported, to show once again that we are "all one in Christ." RAY JONES.

Forty-five young people baptised in water at Ballymena Elim church

The time, eight o'clock , the place, Ballymena Elim church ; the purpose, to give praise and thanks to God as we gathered for our annual fellowship meeting. Pastor Magee led us in worship and called for the reports to be read.

How good is our God ! Our hearts were truly thankful as each speaker told how in Sunday school, Sunshine Corner and gospel service God was blessing and saving souls. To Him be the glory. A baptismal service in which forty-five young people followed their Saviour through the waters brought real joy to the packed church, and God was very real to each of us as Pastor George Wallace challenged us through God's Word to "go all the way with Jesus."

We welcomed Pastor A. J. K. Magee and his wife into our midst and believe from the blessings already received through their ministry that God is going to move mightily among us.

In August we had said a farewell to our friend and pastor A. R. Smith and his wife and family after four years of faithful saving and service.

IRIS CAVAN.

CANNING TOWN **Pastor: G. E. Redman**

It was a happy occasion at Canning Town church when the President, Pastor R. B. Chapman, rededicated the church to the Lord. There had been many alterations and improvements to the building, including a new and bigger platform. After the service, which Pastor F. H. Coleman convened, tea was served and then parties were taken by the church's new minibus to East Ham, where the President was speaking in the evening. J. STREET.

ERDINGTON **Pastor: F. G. Evans**

A year of progress—that was clearly evident from the various reports reviewing the past twelve months given during the annual fellowship meeting held at Erdington church, Birmingham.

Particular reference was made to the spring and autumn evangelistic crusades, in which the church was blessed under the ministries of Mr. Dainton (London) and Pastor Johnston (Rochester). Recently Mr. and Mrs. Sheppard, known as "the singing Sheppards," visited the church and their musical programme was very much appreciated.

Since Pastor Evans became the minister of the assembly a year ago considerable improvements have been made to the interior and exterior of the church.

We thank God for His past goodness and look forward to even greater blessings in the year ahead.

H. K. COLEMAN.

BRADFORD **Pastor: E. J. Jarvis**

Sunday school in a cricket pavilion.

E. J. Jarvis, our Bradford minister, conducted a children's crusade recently in a cricket pavilion where his church runs a branch Sunday school. As many as 140 boys and girls came to hear the evangelist. There have been many new scholars added to this branch Sunday school as a result. A.T.

READING **Pastor: T. W. Thomson**

We recently held our church fellowship and business meeting. During the last year improvements and redecorations have been carried out and a new ceiling has been constructed, thus improving the appearance and insulation of our church. It has been a good financial year, with increasing interest in the work.

God has been working in a local secondary modern school, and as a result eighty to ninety boys have found the Saviour. Praise Him! This has aroused much opposition within the school and calls for much prayer. God has used the head of the physics department, who was restored to the Lord during the past year, in this work. It has been a joy to see him bringing several of the senior boys to the gospel service, together with some girls from

(*continued on page 44*)

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham," cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674—4084 STD Code 01.

Elim Bible College : Grenehurst Park, Capel, Surrey. Capel 3238. STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
G. H. Thomas	34
W. G. Hathaway	40
John Lancaster	42
Margaret M. Ladlow	43
Aunty May	44
H. Burton-Haynes	47
Church reports	36
Editorial	38
Comment, opinion and review	39

EDITORIAL

ONE of the many weaknesses in the humanist approach to life is that it flourishes only in ground prepared by centuries of Christian teaching and among people who are influenced by a background of Christian influence. As the Bible states, the earth that drinks in God's rain brings forth either wheat or thorns and briars.

Humanists believe that the human race can manage without God ; but God has always done very well for the humanists, though they deny this. They have been born and bred in a civilised community, and they choose to remain in that community with all the benefits it provides, which benefits stem largely from the influence of the Christian tradition. If the humanist is sincere he should renounce the benefits of any civilisation that he suspects may have arisen from the Christian tradition and take up his abode in a community which has no knowledge of God or of the Christian way of life. We learn from our missionaries that there are tribes in central South America that would just fill the bill.

The story of Charles Bradlaugh's challenge to Hugh Price Hughes, the great Methodist minister who laboured in London's East End, to debate Christianity comes to mind in this context. Hughes replied to Bradlaugh that he felt that debates on Christianity as such achieved little good, but he went on to state that if Charles Bradlaugh would bring forward 100 men whose lives had been transformed from gambling, drunkenness and immoral living by having accepted the doctrines of rationalism he in turn would do likewise with men who had been changed by conversion to Christ. I need not tell my readers what happened to that debate, but the challenge still holds in the 1960s.

Humanists do not go to the unprivileged villagers of Africa, India or China, and never have done so, to rescue men and women from disease, but Christian missionaries have always been in the forefront in this kind of work. Christians who have caught their Lord's vision are and always have been spontaneously humanitarian. Humanists give no evidence of spontaneous humanitarianism. Any humanitarianism they practise is the result of imitating Christianity or of the challenge the humanitarianism of Christianity presents.

But he who seeks to answer the humanist challenge purely on the ground of Christianity's social programme, in other words that the purpose of spreading Christian truth is to bring in the kingdom of God upon earth, is beaten before he starts. For example, humanists claim to be pacifist, but if by pacifist they mean passivist they are poles apart from Christian pacifism and leagues and leagues behind it.

The purpose of preaching is to save men. The genius of the gospel is that it may be declared to any man whoever he may be and if he accepts it he is saved—saved from sin and from hell. For example, can humanists produce anything now to parallel what is recorded in

(*continued on facing page*)

COMMENT, OPINION AND REVIEW

HUMAN LIFE CREATORS!

"TO do what God does without being what God is": the ever-present temptation, from the garden of Eden until this present hour; in the words of the tempter *then,* "Ye shall be as gods," to the desire of man *now* to be as God. Succumbing to Satanic blandishments, Adam and Eve brought upon the race cosmic disaster—from that moment to this. And we call to mind in this context that Satan is a god—"the god of this world." Scripture and history teach a consistent lesson that gods, whether idols or supernatural beings, always bring disaster to men. They seek "to do what God does without being what God is."

So today, too, man, seeking to be as God, has brought upon himself cosmic disaster—how much more desperate the contemporary catastrophe must become before man sees it for what it is none seems to know, though a few are already alerted to the true situation.

This moral situation is often referred to in contemporary literature—man has developed intellectually out of proportion to his moral development. The result? He is currently not in control of the forces he has released in the world—though he imagines he is—and it is too late to call a halt; he has already passed the point of no return.

In this context "the recent discovery of Professors Kornberg, Gulian and Sinsheimer of a cell-free system which makes infective viral D.N.A. has been widely hailed as the making of life in a test tube" (M. F. Perutz). "But these scientists have merely assembled a system which copies existing life, *using enzymes which they extracted from living cells.*" (Times-Nature News Service—our italics).

It is rather like a person who, making a photostatic copy of the Bible, states "I have created the Bible." He ignores the inspiration, the writing, the copying, the typesetting, the machinery, the multitudinous operations personal, mechanical and inspirational, that went to the appearance of the Bible.

As the chairman of the Medical Research Council Laboratory of Molecular Biology, M. F. Perutz, stated in a letter to *The Times,* "The chemical machinery used for copying [the genetic code] consists of immensely complex protein molecules, each containing thousands of atoms in an as yet unknown three-dimensional fabric. *They can be made only by the living cell*" (our italics).

In other words, as we would say to our imaginary photostatic copier "You have got to go a long way back to *create* a Bible, not to copy it" so we would say to our professed life-creators "You have got to go a long back to create life, not to copy it."

Even according to evolutionary theory life is the most potent force on earth. That primeval germ had a force of such intensity that it survived all eliminating forces for 1,000,000,000 years, was sufficiently farseeing to introduce death as soon as it became alive to prevent itself being crowded off the earth. It was able to perpetuate itself in life but to communicate death at the same time—amazing! The thinking part of that primeval call must have been superior to modern man's brains if we may judge from the present situation.

But man would wish to abolish many forms of life today because they are so destructive—disease germs for example. What guarantee has he that were he to create life it would not be destructive of every known form of life and uncontrollable? Man has a genius for corrupting what he touches. Let the life creators beware—they may release something more uncontrollable than the release of nuclear energy has proved to be.

EDITORIAL (*continued*)

The Cross and the Switchblade? This will sound naïve to the humanist, though to us who have experienced salvation it is the dynamic of God. Let us put it like this: as the saved man apprehends more of truth he apprehends the fact that he has consciously united himself with God's eternal purpose, or better that God has united him with Himself in His eternal pupose. To the man who recognises this his lot on earth is largely irrelevant. The humanist has no such comparable incentive to living. Therefore the Christian who has caught the vision gives all he is and has for Christ's sake—in Paul's words, "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Corinthians 12:15).

DANIEL understood by his study of the Hebrew books that the seventy years of the desolation of Jerusalem and the captivity of his people must be nearing their end, so he sets himself with prayer and fasting to seek the face of the Lord his God. He makes a full confession of sin on behalf of his people and prays that "Thy fury be turned away from Thy city Jerusalem, Thy holy mountain." While he is praying the angel Gabriel touches him and tells him that he is come to give him skill and understanding concerning this matter.

He is told that seventy weeks (*heptads,* or sevens) are determined (1) to finish the transgression, (2) to make an end of sins, (3) to make reconciliation for iniquity, (4) to bring in everlasting righteousness, (5) to seal up the vision and prophecy, and (6) to anoint the most Holy.

This passage is undoubtedly the great watershed of prophecy.

Stephen's martyrdom a turning point

All expositors agree that these seventy sevens mean 490 years. It was indeed after sixty-nine of those weeks had expired that Messiah came and was manifested to Israel. The great difference in expositions is in regard to this last, the seventieth week. Some take the view that Jesus was crucified at the end of the sixty-ninth week and that the seventieth week is postponed in its fulfilment until the end of the church dispensation, that is after the rapture and resurrection of the saints. This is the basis of the view that the great tribulation will take place during the reign of the Antichrist after the saints have gone. As I have stated before, this is based on the supposition that the "he" of verse 27 means the Antichrist who is then to arise and rule over a restored Roman kingdom. He is said to make a covenant with the Jews and break it in the middle of the seven years. I will discuss later the grave difficulties in accepting this theory.

Other expositors take the view that Christ appeared at the close of the sixty-ninth week to confirm the covenant God had made with the fathers. Paul makes this clear in Romans 15:8: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." He also writes to the Corinthians to tell them that "all the promises of God in Him are yea, and in Him Amen." I am fully convinced that this seventieth week followed immediately after the

THE VOICE OF P

VI. THE GREAT WA

sixty-ninth, and that in this last week Jesus began His ministry and continued it for three and a half years—to the middle of the week. Then in the middle of the week by the sacrifice of Himself on the cross He made a full atonement and put an end to sin and all sacrifice for sin. By the rending the veil of the temple and the rending of the veil of His flesh He caused all sacrifice for sin to cease for ever (see Hebrews 10:10, 14, 18-20). The last half of this week was the post-resurrection witness of the apostles to Israel, which continued up to the time of their final rejection of the message and the martyrdom of Stephen in the spring of A.D. 37. This ended the seventieth week. The conversion of Saul of Tarsus began the witness of the gospel to the Gentiles.

All six factors fulfilled at the cross

To my mind this is the only reasonable explanation of this seventieth week. All the six factors mentioned in verse 24 were completely and absolutely fulfilled by the sacrifice of the Lord Jesus on the cross. Nothing was left uncompleted. Although I had read dozens of books on the transference of the seven years until after the saints have gone, and never could accept its viewpoint, it was not until one Sunday afternoon about three years ago that I saw the real meaning of this passage. That afternoon I had a great urge to sit down and read Daniel through. When I came to this passage I suddenly saw the clear meaning of this apocalyptic statement about the seventieth week. Having never read any books that gave this view, my own reading that afternoon made the whole passage clear to me.

As I read and reread this whole passage over and over again I saw that verses 26 and 27 clearly showed three things. First, this seventieth week was fulfilled in that week of all weeks in all history when the Lord of glory was crucified and slain. Second, in the great wisdom of God it also contained veiled references to the "little horn" from the Roman empire, contained in the words "*the people of the prince that shall come shall destroy the city and the sanctuary,*" obviously pointing to the Antichrist to arise out of Rome. It was the *people*

IECY

'ED OF PROPHECY

By W. G. HATHAWAY

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy"

(Daniel 9:24).

of the prince, not the prince himself, who would and did destroy the city and the temple in A.D. 70. Then third, it also contained another veiled reference, this time to the "little horn" that was to arise out of the Seleucid or Syrian section of Alexander's dominion, contained in the words *"and upon the wing (or pinnacle) of desolations shall come one that maketh desolate even unto the consummation, and that determined be poured upon the desolator"* (R.V.).

Now, strange as it may seem, those who interpret that "he" of verse 27 as being Christ Himself and those who see it as the coming Antichrist are *both correct.* Just as Jonah with his "deep sea" experience, lost for three days and three nights until he was vomited up again, became a type of the death and resurrection of the Lord Himself as Jesus said, so he became also a prophetic figure of his own nation being lost, or scattered, for the period of their dispersion until now, in their restoration to their own land, they have been "vomited up" by the nations to appear again as a witness to the truth of God.

So, similarly, in this much-disputed passage in Daniel the seventieth week, in which our Lord ministered and then was crucified in the middle of it, leaving His disciples to complete the last half in their post-ascension witness of Him, becomes in its apocalyptic setting a microcosm or miniature of the great week of the times of the Gentiles lasting for 2,520 years. This great prophetic week also divides in the middle in more than one respect, as we shall see as we follow our theme through.

The first half of this great week sees the dominion of the four empires of Daniel's vision up to A.D. 476, when the first and major stage of the Roman empire came to an end. The second half of this great week sees the rise of two Antichrists, shown in the interpretations of Daniel as the two "little horns." But I shall come back to these again as we go on with our study of the prophetic themes concerning Jerusalem. Suffice it to say for the present that the dividing of this great week of the Gentile dominion over Israel will bring us to the familiar *"time, times and a half," "forty-two months," "1,260 days"* and *"three and a half years"* so often referred to in the book of Revelation. For the book of Daniel is the Revelation of the Old Testament, and the book of Revelation is the Daniel of the New.

We must keep right to the front of all our thinking that our Lord Jesus Christ is Himself the great watershed of all human life and all history. He divides the ages into B.C. and A.D.—before the cross and after the cross. All the true prophets pointed forward to His coming as Redeemer, and all the Spirit-filled preachers now witness of Him and point back to the cross, the central factor of all history. Men and women stand with Him or against Him. None can enter into life eternal without Him.

Gabriel's messianic prediction

This messianic prediction by Gabriel of the seventy weeks, and particularly of the last, the seventieth week, features the Redeemer Himself. He is the central figure. All the references to the destruction of Jerusalem, to the setting up of the abomination, to the prince that shall come as Antichrist, to all the great desolations that are to come upon the Holy City, are only incidental to the central theme and figure of Christ. This one last week of the seventy in its fulfilment becomes the great watershed of prophecy, fulfilling all the predictions of Him, fulfilling all the types and shadows of the law, making Him the great theme of all time and all eternity.

Let me now present some "vital statistics" regarding this great week. The starting point of the seventy weeks, that is of 490 years, to the Messiah was to be "from the going forth of the commandment to restore and rebuild Jerusalem." Then He was to be manifest to Israel. John the Baptist said of Him: "I knew Him not: but that He should be made manifest to Israel" (John 1:31). There were two decrees issued by Artaxerxes Longimanus for the restoration. The first was in 457 B.C. (Ezra 7:11) and the second in 444 B.C. (Nehemiah 2:1). Only the second one specifically refers to the rebuilding

(*continued on page 45*)

YOUTH PAGE

SAFARI TO ENGEDI

by John Lancaster

TRAINED eyes scanned the barren, sun-drenched hills of the wilderness. The Dead Sea lay shimmering in the heat, and beyond it the hills of Moab rose a misty blue in the heat haze. But these eyes were not admiring the view ; rather they were scanning the rugged terrain for the slightest movement—a tell-tale fall of rock, the sudden swaying of a bush in the windless stillness, or the startled uprising of a flock of birds, anything that might indicate the whereabouts of the prey.

This was a royal safari. The king himself was here directing operations, and 3,000 men of his crack troops were at this moment fanning out in relentless pursuit. The political and economic problems that beset the nation were forgotten as the king stalked his quarry among the rocks of the wild goats. As intent as the hawk hovering in the cloudless sky, Saul mobilised his resources on this safari to Engedi. And his quarry ?

A flea !

At least, that is how the quarry described himself: " After whom dost thou pursue ? after a dead dog, after a flea." Standing in the mouth of a cave which Saul himself had just left David shouted these words at the astonished king, and as they echoed among the lonely rocks they put the whole situation into stark perspective. Here was none other than the king of Israel, the leader of the people of God, wielding divinely given authority and power, amassing the cream of his army, spending his time and energy and concentrating his attention on a flea-hunt. Put like that the whole thing looked ridiculous. It was like taking a sledgehammer to crack a monkey nut.

You can read the story for yourself in 1 Samuel 24, and with the aid of a map, some background details and a dash of imagination you can scramble over the rocks of the wild goats in this fascinating man-hunt. The point I want to make, however, is that Saul's mistake is repeated time and time again in human experience. Like Saul, we ourselves may be tempted to deny the dignity of our God-given calling and waste the resources of God-given talent on third-rate and unimportant issues. Was it in keeping with his royal status that Saul should spend his time and energy in a flea-hunt ? Was it morally right that he should concentrate his best resources on this ridiculous safari to Engedi ? Surely it was not. And can it be any more right that men and women who have been made sons and daughters of the living God should live superficial lives or that those who have experienced the miracle of regeneration should go on to spend the energies of a spiritually renewed life on unimportant things ?

Of course, to Saul the safari to Engedi was important. It seemed to him that the capture of David was the most important thing in the world. But that was only because he had lost touch with God. When faith failed and obedience to the will of God took second place the instinct of self-preservation took over and Saul had to concentrate all his energies on this grim attempt to get rid of the man whom God had chosen to succeed him as king of Israel. All the nobility of his soul was shrivelled up by this miserable flea-hunt, all the wide open spaces of royal opportunity were fenced in by selfish suspicion, fear and hatred; and Saul, a " choice young man " who stood head and shoulders above his contemporaries (1 Samuel 9:2), became a moral pygmy wasting his time and energy among the rocks of the wild goats.

What are the things that absorb our time and energy ? Are they worthy of a son of God ? What are the things that get us worked up ? Are they small things, petty personal concerns, or are they the really important issues of life and death, of human need and God's great glory ? Perhaps it is time we took stock. It was a tragedy when a man who had experienced the power of the Spirit (1 Samuel 10:6-10) could find nothing better to do than hunt a dead dog and a flea in the wilderness of Engedi, and it is an even greater tragedy when a life redeemed by the blood of God's only Son and energised by the power of Pentecostal fulness wastes its substance in superficial living. God save us from this and give us a sense of purpose which will enlist our highest powers in the service of Him who loved us and gave Himself for us. Let us kneel afresh before Him and cry with that other Saul " Lord, what wilt Thou have me to do?"

Women's Page

by Margaret M. Ladlow

"The angels were gone away from them into heaven" (Luke 2:15).

IT is all over. The presents have been given and received, the Christmas dinner has been eaten, the carols have been sung and the parties held; and now the Christmas tree is dismantled, the decorations are taken down, and somehow the magic has gone and the heart-warming glow of Christmas is no more. We are back to the workaday world and an unknown year stretches before us. It is natural to feel a little sad that the Christmas angels have departed and with them the radiance and the beauty of the holy night; but as with the shepherds the vision must fade, and like them we must return from the stable. The new year that has scarce begun lies before us with all its untried ways and untrodden paths. How are we going to face its demands? In what spirit do we step into another year? Surely with confidence, knowing that the same loving God who sent His Son for our salvation cares for us and has made provision for all our needs. He who sent the angelic hosts to the humble shepherds and filled the darkened field with the glory of the Lord will shine upon us and make our way bright with His presence. Like the shepherds we must return to work and duty, but let it be in the same manner that they did, "glorifying and praising God for all the things they had heard and seen."

The meaning of Christmas, the stupendous implications of the incarnation, should be sufficient to lead us triumphantly into the new year. Immanuel, God with us, what more can we ask? After a perilous journey in the Antarctic Sir Ernest Shackleton wrote: "When I look back I have no doubt that providence guided us not only across the snowfields but across the storm-white sea. I know that during that long and raking march of thirty-six weeks over unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions; but afterwards Worsley said to me 'Boss, I'd a curious feeling on that march that there was another person with us.'" It is not just a strange feeling but a glorious fact that He, the mighty One who became flesh and dwelt among us, is still with us and will be with us all our days. He is our Emmanuel and has declared "I will never leave thee nor forsake thee."

I came across these lines by Francis Ridley Havergal, and they express so simply yet eloquently the sentiments of the trusting child of God. Make them your prayer as you dedicate yourself afresh to Him.

"Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year for Thee:

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face;

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days;

(*continued on page 45*)

TRAVEL WITH

CRUSADER

Your Christian travel company

HOLY LAND:
By air—9 days, 75gns.; 16 days, 115gns.
Famous overland—17 days, from 89gns.

GREECE:
By coach—17 days, from 53gns. incl.

CONTINENTAL:
France, Switzerland, Italy, Scandinavia, from 12gns.

EVANGELICAL CRUSADER TOURS LTD.
Dept. E.E.

Rev. D. Hathaway, 85 High Street, Thornhill, Dewsbury

D.1584

Sunshine Corner

TIT FOR TAT

LONG, long ago the Jewish people lived by a very strict set of rules given by God and called the law. From the time that Cain killed his brother Abel there were hatred and vengeance in the world and God had to make rules to prevent cruelty. If a man from one tribe hurt a man from another tribe the whole tribe would fight and awful things used to happen, so God gave His law to stop these feuds. God said "An eye for an eye, and a tooth for a tooth."

Bill was training to be a boxer, and he spent every evening down at the gym. His trainer was very pleased with his progress and said that Bill would soon be ready for his first big fight. One night as Bill was leaving the gym he heard some lovely singing coming from a hall nearby, so he went inside to see what was going on. It was a gospel crusade and Bill saw a young man on the platform who told the people how much Jesus suffered in order to save them. Bill was very moved by the preaching and that night he accepted Jesus as his Saviour.

Bill became a radiant Christian and went around telling everyone what Jesus had done for him. His old sparring partners were very annoyed with him and one night they ganged up against him. Two of them held him while Big Olly punched him hard in the face, knocking out one of his front teeth. You can imagine how Bill felt about it. But the next day Bill saw Big Olly coming down the road. "Ah," thought Bill, "now I've got him. I'll punch one of *his* teeth out; that will show him. The Bible says a tooth for a tooth." So Bill went rushing up to Big Olly, who was looking a bit scared because he knew Bill was the best fighter in town. Then just as Bill was about to punch Olly he heard a small voice inside himself saying "But I say unto you, Love your enemies," and he remembered that Jesus had prayed on the cross "Father forgive them," so he stopped and held out his hand to Olly and said "Don't worry, I'm not going to fight you. I could beat you if I wanted to, but I just want to shake your hand to show I've forgiven you." Olly knew Bill spoke the truth, so he shook hands with Bill and said "Well, chum, being a Christian has made you into a great fellow," and it was not long before Olly was saved too.

So if anyone is spiteful to you what do you do? Just be like Bill—love your enemies and they'll soon be your friends.

God bless. Lots of love from

AUNTY MAY.

CHURCH REPORTS *(continued)*

another school, and also taking an active interest in our Crusader branch.

This same teacher has recently been baptised in

Pastor T. W. Thomson with the baptismal candidates.

water, along with his wife, several of the boys and other friends and young people of the church, while others await the next baptismal service. The baptism in the Holy Spirit has been received by the teacher and many of the boys. Praise the Lord for answered prayer so far, but the end is not yet! Some of the parents are attending the gospel services and expressing their appreciation of Pastor Thomson's ministry.

NORWICH **Pastor: L. Reeves**

We at Norwich recently celebrated the fourth anniversary of the opening of our new church building. Pastor Burton-Haynes (superintendent of the Eastern Presbytery) was the guest speaker. We were greatly blessed by his words of exhortation and encouragement, and a wonderful spiritual atmosphere was evident at all meetings.

This year's anniversary coincided with the tenth year of Pastor Reeves's ministry at Norwich and his twenty-first in full-time Elim work.

To mark the occasion he was presented with a note-case and a cheque on behalf of the Norwich assembly by Pastor Burton-Haynes. Mr. Drake (church secretary) read out letters of greetings and good wishes from Headquarters, and from Pastor Reeves's previous churches at Delancey (Guernsey), Leicester and Caerphilly.

Bouquets from Norwich and Caerphilly were presented to Mrs. Reeves by members of the Norwich choir.

The cover photograph shows Pastor and Mrs. Reeves after the presentation, with Pastor Burton-Haynes and the Norwich diaconate.

R. G. DRAKE, *church secretary*.

COMING EVENTS

BOURNEMOUTH, Springbourne. January 21. Elim Pentecostal Church, Curzon Road. Preacher at 11 and 6.30: Pastor L. Wigglesworth (Elim Missionary Society Secretary).

EALING. January 27-29. Elim Pentecostal Church, Northfield Avenue. Pastor A. S. F. Horne's twenty-fifth anniversary services. Weeknights at 7.30, Sunday at 11 and 6.30. Preachers: R. B. Chapman (President), J. J. Morgan, T. W. Walker, and B. A. Horne of the Gideons' International.

NEWQUAY. January 27. Elim Pentecostal Church, Seymour Avenue. Film: "Teen revolt." Narrator: Rev. David Wilkerson. At 7.30.

RAYLEIGH. January 27. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher: Pastor K. E. Calder (Brentwood).

ROMFORD. January 20-22. Elim Pentecostal Church, Wheatsheaf Road. East London Revival Rally. Saturday at 3 and 6.30, Sunday at 6.30, Monday at 7.30. Preacher: James Hunt (Oldbury).

SOUTHAMPTON. January 13. Elim Pentecostal Church, Park Road, Freemantle. United Pentecostal Rally at 7.15. Preacher: R. B. Chapman (President). January 14 at 6.30. Preacher: J. French. January 15-21. Weeknights at 7.30. Saturday at Hardney Pentecostal Mission. Sunday at 11 and 6.30. Preacher: Joseph Smith.

SOUTHPORT. January 20. Elim Pentecostal Church, Evangel Temple, Manchester Road. Film: "Tortured for Christ." Pastor Wurmbrandt's testimony of miraculous preservation. At 7.30.

Announcing the 1968

VACATION VENTURE

to be held in

BARRY

(SOUTH WALES)

SATURDAY, AUGUST 17th, to SATURDAY, AUGUST 31st

★ Ample recreation on the golden sands
★ Evangelism and soul-winning, coffee bar, door-to-door, etc.
★ Evening crusade in our Barry church
★ All meals in a new modern restaurant

HOSTEL ACCOMMODATION IN THE Y.M.C.A.

6½ gns. per week

also in the

SOUTH WALES BIBLE COLLEGE

7½ gns. per week

(You supply your own bed linen in both types of accommodation)

Apply to

YOUTH DIRECTOR

P.O. Box 8

297-299 High Street, Cheltenham

Enclose £1 deposit per person (non-returnable)

D.1582

WESTCLIFF-ON-SEA. January 27, 28. Elim Pentecostal Church, Electric Avenue. Eighth anniversary of opening of new Elim church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Glyn Taylor (Leyton).

PROPHECY (*continued*)

of the city. Reckoning from the first one in 457 B.C. in solar years, and from the second one in 444 B.C. in lunar years (for the Jewish calendar was a lunar one), both bring us to A.D. 26, when Jesus presented Himself for baptism at Jordan. The seventieth week commenced here.

The birth of Christ is now accepted as being in 4 B.C. because astronomical observations and historical records show that the death of Herod the Great occurred in 4 B.C. when Joseph and Mary with the young child Jesus were in Egypt. At A.D. 26 Jesus would be thirty years of age, as recorded in Luke 3:23. So the prediction of His coming and the crucifixion—for He was to be "*cut off, but not for Himself,*" and was to "*have nothing*"—gave the date of His birth and death 500 years before He was born. The prediction of His death clearly indicated that He would be rejected and slain, for He was to "*have nothing,*" that is He would have no place and no kingdom, and "*cut off,*" which meant He would be put to death.

This rejection of their Messiah by the nation of Israel brought about the fulfilment of the prediction concerning them and their city of Jerusalem. The "*abomination of desolation*" spoken of by Daniel and also by Jesus referred to the desolating of the temple by the Romans and later the erection of a temple to Jupiter Capitolinus on the very site of the sanctuary. It has a further fulfilment in the "*overspreading of abominations*" by another desolator, of which we shall say more later.

We shall next consider "*the prince that shall come*" of verse 27, for he is the Antichrist who was to arise as the "little horn" from among the ten horns of the fourth beast—the Roman kingdom.

WOMEN'S PAGE (*continued from page 43*)

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning;
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee."

You deserve better insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1480

THE FAMILY ALTAR

Scripture Union Portions — **Notes by H. Burton-Haynes**

Monday, January 22nd — 2 Samuel 19:1-15

" Why speak ye not a word of bringing the king back ? " (v. 10).

Upon the death of Absalom, with the rebel forces in confusion, it would appear that a golden opportunity presented itself to David to drive forward and enter the city of Jerusalem in great triumph. With his military prowess and advantage he could have crushed all resistance, but instead he waited for the voluntary submission of his kinsmen. We are awaiting the return of a greater King. Let us yield Him our loving obedience and testify to others of His promised return, and so prepare the way for His enthronement over the nations of the world.

Tuesday, January 23rd — 2 Samuel 19:16-30

" And Mephibosheth the son of Saul came down to meet the king " (v. 24).

Mephibosheth had received mercy and honour at the hands of king David. Elevated to the royal table and enriched, Mephibosheth was raised to the high position of a prince of the realm. During David's banishment this young man might have taken advantage of the situation to advance his own interests, but his disinterested conduct revealed the selflessness of his loyalty and devotion. Does not this incident speak to us ? We have been raised to a place of dignity and honour in Christ's kingdom. Are we more concerned about His interests than our own ? Is it more to us that He should have His rightful place than that we should have our rightful possessions ? What is the quality of our consecration ?

Wednesday, January 24th — 2 Samuel 19:31-43

" Barzillai . . . had provided the king of sustenance " (v. 32).

A life can never be poor that has real friendship: a true friend is one of God's choicest gifts. What is a friend ? It has been said that a friend is the first person to come in when the whole world has gone out. In Barzillai David had such a friend. When the king was desolate and forsaken by so many who professed to be his loyal followers, Barzillai proved his friendship by the constancy of his devotion. " There is a friend that sticketh closer than a brother "—a text which finds its amplest fulfilment in the Lord Jesus. God in Christ is revealed as the Friend of sinners. He will abide when none else is near.

Thursday, January 25th — 2 Samuel 22:1-16

" In my distress I called upon the Lord " (v. 7).

God does not exhaust His power by one deliverance; rather does He create the expectation that, if need be, He will do it again. David had experienced many great deliverances in his chequered career, and this song is the glad outburst of a soul for whom God has done everything; rapturously does he love Him for all His befriending. When our hearts fail us and we can find no encouragement in our circumstances, when the way is bleak and lonely and no star appears to brighten the darkness, it is good to find that in some similar human plight men like the psalmist not only cried to God but were delivered. God acted then on their behalf; He can do it again.

Friday, January 26th — 2 Samuel 22:17-31

" He brought me forth also into a large place " (v. 20).

God's deliverances are not always after a physical or material order. In answer to our cry no necessity is overlooked or forgotten. When God answers prayer He always meets our deepest need. We are not aware sometimes what our need really is. Like Paul, we plead for the removal of some thorn but in spite of our earnest prayer the thorn remains. Has God forgotten to be gracious ? Nay, He desires to bestow a far greater blessing. He takes us by the hand and leads us into a large place. God's enlargements grow out of our restrictions. The thorn of frustration delivers from the pride that impairs our usefulness and creates a wider field of activity for God.

Saturday, January 27th — 2 Samuel 22:32-51

" Thou hast girded me with strength to battle " (v. 40).

David has suffered torment at the hands of men; jealousy and enmity and unmerited anger have inflicted sore wounds upon him, but in his extremity he calls upon God. The consequence of his cry is in his own recovered calm, a peace that passes all understanding in the midst of the storm; the touch of God has composed his own spirit; the danger is not out of sight, but it has lost its terror; the venomous sting has been withdrawn and no longer has any power to hurt. The bracing strength of God is received and courage, conquering fear, is imparted. Communion with God composes our fears and sets us bravely on our feet, girded and shod for the roughest road.

Sunday, January 28th — 2 Samuel 23:1-7

" Now these be the last words of David " (v. 1).

David's last words are full of faith and bright expectation in the faithfulness of the God in whom he had trusted all his life. His past is strewn with many tokens of His goodness and mercy. The end of the journey is now in sight and, like a weary traveller, he leans hard upon the strong staff of the immutable promises of God. David never saw the fulfilment of all he had desired to do for his God, but he had done something to advance the cause. Here he offers himself and his unfinished tasks to the Lord and rests in the mercy and faithfulness of God. Trust in Christ; it is a great way to live and a great way to die.

WORLD MISSIONARY NEWS (*continued*)

Members will donate 28,000 dollars needed for the effort.

What is fame ? There were two sons born to the Taylor family in England. The elder brother said that he wanted only to make a name for the family. He entered Parliament, and found position and honour. The younger brother decided to give his life to Christ for service in China. Can you name the two brothers ? Hudson Taylor, the missionary, died beloved and rich in spiritual things, his name known around the world. The one who found fame is known only as " the brother of Hudson Taylor."

Those who seek to save their lives finally lose them. Those who lose their lives for Christ's sake and the gospel's find them to life eternal.

JOAN CAUDELL (Rhodesia)

Farewell service, Saturday, January 20th, at 7, at Elim Pentecostal Church, Curzon Road, Springbourne, Bournemouth.

District Presbytery ministers and Missionary Council members to be present.

Miss Caudell departs London Airport, flight SA 217, January 23rd, at 4.15 p.m.

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

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

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

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/- Special early and late season rates. Details secretary. C.1601

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

RUBBER STAMPS of all kinds, also duplicating work done. Quick service. Wilf Gale, 43 Clent Court, Dudley, Worcs. C.1590a

EUROPEAN EVANGELISTIC SOCIETY
EUROPEAN HOLIDAYS REUNION AT KENSINGTON TEMPLE, NOTTING HILL GATE
SATURDAY, JANUARY 20th, 1968
Speakers :
REV. FREDERICK H. HODGE & REV. BERNARD PORTER
Films and colour slides of past holidays. News of 1968 holiday conference. You are welcome whether you have been to our holidays or not. For tea tickets write : Frederick Hodge, 11 Winifred Road, Dagenham, Essex.
Tel. 01-592 2702 D.1597

ITINERARIES

The President:
January 27, Ealing.

London Crusader Choir:
January 20, 21, Elim Church, Clapham Crescent; 27, Reading; 28, Maidstone prison and Assemblies of God.

BIRTHS

JACKSON. On December 16th, to Greta (*née* Grayson) and Ray Jackson (Sheffield), God's gift of a daughter, Nicole Ruth, a sister for Simon.

PORTER. On December 2nd, to Valerie (*née* Snowden) and Jim Porter (Sheffield), God's gift of a son, Stephen Timothy James.

WITH CHRIST

CARDWELL. On December 14th, William Cardwell, beloved brother-in-law of Edna Evans (Southport Evangel Temple), went to be with the Lord. Officiating minister at funeral, L. Knipe.

COOPER, On December 24th, Mrs. Ada Cooper, faithful and respected member of Elim Pentecostal Church, Ilford, passed into the presence of the Lord. Officiating minister at funeral: R. B. Chapman.

FRANCE. On December 11th, Joseph Henry France, of Rotherham, aged 53. Funeral service conducted by Pastor D. Powell (A.O.G.) and Pastor C. J. Watkins Elim).

Colwyn Bay the gateway to Snowdonia
SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT
at BRYN EIRIAS HALL, Abergele Road
Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524
REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s
D.1599

Come and join us at the great Evangelistic Holiday Conference
FOR FIFTEEN DAYS
FROM AUGUST 22nd, 1968
at Cattolica and Rimini
SPECIAL THIS YEAR :
Public evangelistic and missionary crusade each evening in Rimini conducted by Rev. Frederick H. Hodge and Rev. Bernard Porter with guest Italian pastors.
A happy holiday with a difference ! Travelling by Britannia turbo-jet from London.
Enjoy a guaranteed sunny holiday on the Adriatic. Write for details to : Frederick Hodge, Box H.C.68, European Evangelistic Society, 16 St. Catherines, Lincoln. Be early, as places are limited.
D.1595

"HALDON COURT" · EXMOUTH · DEVON
- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.
HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 4 JANUARY 27th, 1968 6d

CAERPHILLY SUNDAY SCHOOL

THE OLDEST JERUSALEM OF ALL

by Kathleen M. Kenyon

DIRECTOR, BRITISH SCHOOL OF ARCHAEOLOGY
IN JERUSALEM, 1951-66

IT is the fate of Jerusalem that it has been a city of importance to so many different peoples and religions. There is probably no other city in the world that has been ruled by so many different races, and for many of them it has a standing and fame that far exceeds that of wealth, size or physical attractions.

For the past six years the British School of Archæology in Jerusalem, in collaboration with the Ecole Biblique de St. Etienne and the Royal Ontario Museum, and supported by many interested institutions, especially the British Academy, the Russell Trust and the National Geographic Society, has been carrying out excavations on the site, with the aim of unravelling the tangled skein of its structural history from the much-destroyed remains of its defences and houses.

Our excavations have now reached the stage when we can set out the history of Jerusalem with some accuracy. The present political situation gives these results peculiar relevance.

The old city of Jerusalem today bridges the northern end of two steep ridges which run out from the main mountainous crest of Palestine. The ridges are defined to the east by the Kedron valley and to the west and south by the Hinnom valley, which curves round to join the Kedron. Between the two is the Tyropoeon, now much silted up, separating the two ridges.

The most important result of the excavations has been to show that the original city of Jerusalem was situated entirely on the southern end of the eastern ridge. We have been able to locate the earliest town wall, well down the eastern slope, where it was placed to guard access to the spring in the valley. It was the existence of this spring that dictated the position of Jerusalem, for a perennial source of water

Excavations show that the original Jerusalem was situated on the southern edge of the eastern ridge, south of the present old city wall. On this site stone-filled terraces were essential.

was the absolute essential for all ancient cities in Palestine.

Jebusite town

We were able to date the wall to *c.* 1800 B.C.; there was some occupation on the site *c.* 2600 B.C., but there is so far no evidence of a walled town.

This town of 1800 B.C. was the Jerusalem whose ruler, Abdi Kheba, was in correspondence with Akhenaten of Egypt *c.* 1370 B.C., and of the Jebusites whose successful resistance to the first incursions of the Israelites is recorded in the book of Joshua.

As a site for a town, the steep slopes and narrow crest were not very inviting. Access to the spring can have been the only reason why the walls were carried so far down the slope, for the angle of the rock is about thirty degrees.

The early houses on the slope were irregular and unimpressive, but in the thirteenth century B.C. the Jebusites carried out a major town-planning operation which was to alter the aspect of Jerusalem for the next 700 years. On the slope they constructed a series of massive stone-filled terraces to serve as the basis of much more commodious houses. The terraces were vulnerable to natural disasters, such as earthquakes, and to human attacks, but they were so vital to the structure of a large part of the city that they were repaired again and again.

This Jebusite Jerusalem held out against the Israelites until *c.* 1000 B.C.; but it was vital to David in his aim of uniting all the tribes of Israel under his rule that he should capture it, for it controlled

the main north—south road of the hill country. The Jebusites were so confident in the strength of their defences that they jeered at the Israelites and declared that the city could be defended by the blind and the lame. It fell because a detachment of the attackers was able to penetrate within the walls by climbing up the rock-cut shaft and tunnel leading to the spring in the valley.

The evidence is clear that the city of David was this same Jebusite city. The east and west walls remained in use down to the eighth century B.C., and the north wall, some 220 yards south of the present old city, continued in use throughout the reign of David.

The whole of original Jerusalem was therefore well outside the old city. David's repairs to the Jebusite walls are recorded in the Bible, and it is also recorded that he (and several of his successors) repaired *Millo*. This is a word meaning filling, and we can now interpret it with much probability as the terraces on which an appreciable part of the town was built.

Solomon's temple

Solomon's addition to Jerusalem, *c.* 960 B.C., was the temple. Its site is that of the present Moslem sanctuary of the Haram esh-Sherif, but Solomon's

(*continued on page 60*)

PROVISION FOR PREACHERS

"The transforming power of Christ" Mark 2:10

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

THIS tremendous incident has many lessons for us and it abounds with spiritual significance. However, we deal here with a truth which though revealed in this passage is not actually dependent upon it. There are thousands of happenings that show the same truth: the transforming power of Christ. Many books have been written, and even more arguments have been conducted, upon Christian evidences, yet it still remains that the irrefutable evidence which ends all argument is that of lives that have been transformed with no other discoverable cause than the power of Christ as preached in God's Word. Christ Himself used it in our text, "That ye may know that the Son of man has power on earth to forgive sins, . . . I say unto thee, Arise."

The blind man knew it though very much inferior intellectually to the scribes; he could say "Once I was blind, now I see."

Evidence of changed lives

"By their fruits shall ye know them" said Jesus. The fact that silences the critic is that the world's most amazing transformations have taken place by the million, producing the greatest mass of good ever known, through the simplest formulæ, with no effort or credit on the part of the people thus changed, and all in the name of Jesus. We know that Christ is alive and the message is true by this.

This palsied man demonstrated it, and although Jesus loves to heal He healed in this case to show the physical, moral and spiritual change that takes place when He forgives our sins and is received as Saviour, Lord and Guide. Peter and Paul were transformed through Christ.

Harry Bannister, ex-Dartmoor and many other prisons, was marvellously changed by the power of Christ; indeed, hardened criminals in different lands and in vastly different circumstances have been transformed by Him, truly born again. This not only happened in Bible days; it takes place now and can be authenticated.

How it is done

The question was often asked in the New Testament as to what power and authority the Christians had. The answer was and is always "Jesus," in His name, by His power, through His blood, by His authority. There are two New Testament words for power, and both are included when it declares that all power belongs to Him. He gives us power to become His witnesses if we receive Him and from Him the Holy Ghost (Acts 1:8). An organism, not an organisation, is the secret of the life of the true Church of Christ. We preach the risen, exalted, living Jesus as Lord and Saviour, Friend and Guide. Not a restricting Christ but a resurrecting Christ. Little faith is sufficient as long as it is invested in a mighty Saviour.

Elim Pentecostal Church Reports

Elim Pentecostal church minister retires

A farewell tea was held on Friday for Rev. and Mrs. A. Greaves in the schoolroom at Elim church, St. Peter's Street, Lowestoft. Many local churches and missions were represented, as was the staff of Blundeston prison.

Tribute was paid to Mr. Greaves's work and witness in the town and at the prison. All wished him and his wife a happy retirement. A missionary book was presented from the N.Y.L.C. and a gift voucher from the friends of Commodore Mission. A farewell message was read from the President of the Elim Churches, Rev. R. B. Chapman.

On Sunday, Rev. A. Wright, of Southend, conducted the farewell services both morning and evening, when Mr. and Mrs. Greaves were presented with an illuminated address by Mr. Soanes, the church elder, commemorating twenty-nine years of faithful ministry, and Mr. Simpson presented a cheque from all the members of the church.

In the afternoon, at the Sunday school, the two smallest scholars had presented Mrs. Greaves with a picture and Mr. Greaves with a record.

Mr. Greaves thanked the congregation for their faithfulness and the gifts and asked that they would give the same loyalty to Rev. Paul Quest, the new minister.

Lowestoft Journal.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

Quiz Number 16 MOSES, DAVID OR PAUL

The following people knew either Moses, David or Paul. Which one did they know?

CHILDREN'S QUIZ

1. **Peter.**
2. **Miriam.**
3. **Solomon.**
4. **Aaron.**
5. **James.**

ADULT QUIZ

1. **Zipporah.**
2. **Barnabas.**
3. **Joab.**
4. **Gershom.**
5. **Nathan.**

ANSWERS TO CHILDREN'S QUIZ

1. Paul.
2. Moses.
3. David.
4. Moses.
5. Paul.

ANSWERS TO ADULT QUIZ

1. Moses.
2. Paul.
3. David.
4. Moses.
5. David.

Eastbourne minister's tenth anniversary

Pastor: J. Lancaster

Pastor Joseph Smith was the guest preacher at the recent special anniversary weekend held to celebrate the tenth anniversary of Pastor and Mrs. John Lancaster's ministry in Eastbourne.

Following a fellowship tea provided by the deacons' wives, presentations were made to Mr. and Mrs. Lancaster on behalf of the church and Women's Fellowship, and a special feature was the replaying of recorded greetings from speakers at previous anniversaries.

The church was greatly encouraged and blessed by Mr. Smith's vigorous ministry and is greatly encouraged by the blessing of God over the years.

Twenty-eight new members at Hove

Pastor: A. S. Brewster

Steady progress continues at the Hove Elim church, where twenty-eight new members have been received into fellowship during the past nine months. At a recent service nine believers were baptised in water and several expressed a desire to take this step when the next opportunity arose. We look forward with confidence to a new year of blessing as God shall lead.

Baptism in the Spirit at Andover

It is with joy that we report the blessing of the Lord upon the church at Andover. During the past two months the unifying power of the Holy Spirit has been manifested in our midst. Recently a brother was gloriously baptised in the Holy Spirit. God is moving to bring His will to pass in Andover.

G. JOBBINS.
(Captain, rtd.).

Welcome home to Pastor and Mrs. H. Jeffery, Anne and Paul

THE plane from Brazil carrying the Jeffery family was over thirty minutes early, so we did not have to wait long for the handshake or warm embrace after nearly six years of separation. Several ministers joined the happy crowd of relatives and friends, and it was good to see the children Anne and Paul taking a lively interest in all the activities of the airport, no doubt comparing everything with their South American home. I looked at Henry and Edith Jeffery and thought of the upheaval they had experienced to reach us in one day. In years of patient service for the Lord, in the immensities of that huge country, surrounded by the conflicting practices of evil power, they have won a large company of people to Christ. These are now being formed into a fellowship of God's people and in their turn are winning their countrymen for Jesus. Our friends were suddenly translated from all their Brazilian associates into this country by modern jet air service. (Do we still doubt that the Lord can transport us in the twinkling of an eye?) We thanked God for the safe arrival of our friends and prayed for the church in Brazil. Then the airport building was filled with a song of praise and the sound echoed through the corridors. A little later we made our way through the maze of roads, streets and London traffic to the home which is so graciously provided for our missionaries by brother and sister Pead of our Ealing Elim church. We pray that very soon the Jeffery family will be strong enough to enjoy our British way of life and bring to our churches the news of wonderful happenings in that southern continent.

L. WIGGLESWORTH, *Missionary Secretary.*

PLYMOUTH ELIM CHURCH EVANGELISM IN THE NEWS

(Items from the *Western Evening Herald* recently)

M.P. AT SERVICE OF FRIENDSHIP

Many members of the Plymouth branch of the International Friendship League, including president Dame Joan Vickers, M.P. for Devonport, attended an International Friendship service at Elim church, Plymouth, last night at the start of People to People Week.

Rev. L. Cowdery spoke to a congregation of nearly 160 on friendship and equality among people. Mr. David Donohue, of New Zealand, led the prayers, and Mr. Joseph Carew, of Sierra Leone, read the lessons.

also

NEW DISC?

"The New Messengers," the group of boys from the Elim church, Notte Street, Plymouth, who last summer made a tour of youth clubs all over the country, hope to make a record.

They have written away to several recording companies, and have been asked by some to make tapes, which they are now doing.

The Elim church in Notte Street is already on the recording map—the women's group from that church, "The Gospelaires," are expecting their record to come out soon.

This record is now available from our London office. See page 61.

ELIM BIBLE COLLEGE

A New Advanced Course of Instruction

FOR CHURCH WORKERS AND LAY PREACHERS

Theological, Practical, Homiletical

based on the Elim Lay Preachers' Handbook

* Prepared for lay preachers, those preparing as lay preachers and those in charge of churches.
* This is more than a Bible course. It deals with practical issues in church life, ministry, administration and services.
* The Elim Lay Preachers' Handbook is written by Elim Ministers and deals with subjects relevant to the functioning of a church.

For particulars tear out this advertisement, insert your name and address here :

Name .....

Address .....

.....

and post to the Secretary, Lay Preachers' Course, Elim Bible College, Grenehurst Park, CAPEL (near Dorking), Surrey, or write to the Secretary of the Course.

D.1065e

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.

Editorial Board: George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
Kathleen M. Kenyon	50
F. G. Evans	51
H. W. Greenway	56
A. Tee	58
Margaret M. Ladlow	59
Aunty May	60
F. H. Coleman	61
F. Lavender	63
Church reports	52
Editorial	54
Comment, opinion and review	55

EDITORIAL

THE imposition of sobriety by the Minister of Transport, Mrs. Barbara Castle, upon a large section of the community over the Christmas holidays with such commendable consequences raises all kinds of questions, and poses many problems. But first a review of the consequences of Mrs. Castle's imposition of physical sobriety leads to mental sobriety in the context of drunken driving. Consider! Had the brewers and pub owners, with drinking drivers, had their way sixty people now alive and well would have been slaughtered and scores maimed (a large number for life); hundreds, if not thousands, of people would have passed a mourning or anxious Christmas; the load upon the health services would have been increased. If the brewers and pub owners had had their way! But—a more sobering thought—they would have their way even now if they could, such is the evil power of the lust for money. And second: preachers have been declaring for forty years that drinking drivers were a menace on the road. But what the Church did not do, nor the temperance societies, nor the motoring associations, nor the insurance societies—but could have done had they possessed the will to act—has been left for a woman Minister of Transport to do. Moreover, the reluctance in some quarters to give praise where praise is due, and to face the facts of the Christmas road accident figures, makes us despair of human nature.

And third: Mrs. Castle's decision was virtually a benevolently dictatorial one, taken under powers given to her democratically. The possibilities arising out of this situation, of which Mrs. Castle's decision is an example, are far-reaching.

And fourth: the attitude of the brewing industry reflects the universal evil of the human heart. Although the line of demarcation between good and evil has been so blurred that one can hardly be distinguished from the other, the line of demarcation is still sharp in the mind of God. The excuse that "everybody does it" to sanction questionable practices should not permit us Christians to forget that God still passes His verdict on our conduct.

We need a new emphasis on human guilt. The hardness and guilt of the human heart probably could not be better exemplified than by listening in to the conferences of the mild-faced men who with cold logic decided to mount the fire raid on Hamburg or the atomic attack on Hiroshima. But we are all alike guilty. These men who could decide on the burning alive of scores of thousands of children, women and men were, at home, doubtless kindly even to animals. But the evil of our nature is revealed in that we condone, if we do not actually perform, the evil deeds of our leaders. Let us not mollycoddle ourselves into accepting a more favourable verdict.

The evil of the human heart is demonstrated in the sneer that greets political decision taken on moral grounds, the decision beforehand

(*continued on page 63*)

COMMENT, OPINION AND REVIEW

"THE Dutch Augustinian Father Robert Adolfs has suggested that the Church which is coming to be is one that will view *the whole history of the Christian Church from the fourth century as a kind of collective experience of the far country in which the prodigal spent his inheritance with harlots"* (our italics). What marvellous insight, what perspicacity, what prophetic intuition, what unique expression of the Bible's prophetic message this assessment of the Church for more than fifteen centuries of its history contains! Happy the Church today to have even one man able correctly to assess its true spiritual condition for most of its history; happier still the Church that can apply the diagnosis to herself and take appropriate measures to return to her own spiritual country.

The Church thinks the world prodigal; Father Adolfs's assessment that she also has been prodigal for so long is true insight. Robert Adolfs's verdict has, of course, the confirmation of Scripture, though Scripture uses stronger language—the Church had become not merely prodigal; it had become apostate, with large sections of it still so.

It is, of course, Donald McKinnon whom we quote in our first paragraph. He makes the incisive comment that for the Church of England the far country may by the Athenæum in the following pertinent words: "Where the Church of England is concerned, the feel of its peculiar far country may be caught in the Athenæum rather than in the very different clubs associated with the name of Soho; *but the former club is a province of that same delightful and in the end spiritually destructive land"* (our italics).

Yet in the years of its genesis God warned His Church of the dangers of the far country; and after she had wandered there God still sent His messengers to recall her to the bounty of the Father's house. The voice of the Protestant Reformation, of the Baptist protest, of Methodism, of a host of Bible-orientated movements, of, in our generation, the world Pentecostal revival, goes, alas, largely unheeded. In the words of Dr. Donald Coggan in Boston, Massachusetts, on May 22nd, 1966, quoted by the *Yorkshire Evening Press*. "He told an interdenominational gathering that the main line in churches had generally shut their eyes to the vitality of Pentecostal Christianity.

"That was 'an unwillingness to face facts,' he said, noting that four of five Protestants in South America were Pentecostals, and that elsewhere their numbers were growing at a much faster rate than the historic churches.

"'Is it possible that they have gifts of the Spirit that we lack?' he asked.

"Pentecostal groups, stressing the indwelling of the Holy Spirit, sometimes manifested by 'speaking in tongues,' are relatively small but numerous and have a total of about 6,000,000 members in the United States. Few of these groups have been involved in the major Christian unity enterprises."

But Pentecostals, particularly in the West, need to heed the warning voice of history, as of the Bible, of the allurements of wealth, academic distinction, social approval, so-called culture and pride of possessions—the harlotry of the far country—rather than the bountiful provision of spiritual gifts, supernatural endowment, Holy Ghost inspiration and miraculous interventions of the Father's table. Already the warning signs of the dangers of not giving priority (in the original sense of the much-abused word) to the latter are hoisted; we ignore them at our peril.

Come and join us at the great Evangelistic Holiday Conference

FOR FIFTEEN DAYS
FROM AUGUST 22nd, 1968

at Cattolica and Rimini

SPECIAL THIS YEAR:
Public evangelistic and missionary crusade each evening in Rimini conducted by Rev. Frederick H. Hodge and Rev. Bernard Porter with guest Italian pastors.

A happy holiday with a difference! Travelling by Britannia turbo-jet from London.

Enjoy a guaranteed sunny holiday on the Adriatic. Write for details to: Frederick Hodge, Box H.C.68, European Evangelistic Society, 16 St. Catherines, Lincoln. Be early, as places are limited.

D.1595

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

NEW TESTAMENT EVANGELISM
The apostolic commission

This week's contributor:

H. W. GREENWAY

"AS . . . so" are the two great operative words in New Testament evangelism. Jesus had risen from the dead, and appearing to His disciples gave them this commission: "*As* My Father hath sent Me, even *so* send I you" (John 20:21). We have considered in a previous column our Lord's heroism demonstrated among men through His mission, His ministry and His sacrifice. His coming into the world was a complete identification of God with us in our failure and need, for "God was in Christ, reconciling the world unto Himself" (2 Corinthians 5:19). Let us not waste our time in theological diagnostics or verbal acrobatics in our attempt to analyse the nature of the Godhead as expressed in this profound phrase—enough for us to recognise that He came in the fulness of the personality of the Trinity.

It would be a facile gesture to dismiss the responsibility of His command by saying that we cannot understand the infinite therefore we cannot participate in His world-redeeming mission. God was in Christ *when He came*: God will be with us *when we go*. This is the power and assurance of our spiritual task. Call this tremendous experience unction or passion or what you will, the important fact to recognise is that we are but paper imitations of reality if God be not with us.

In a special way this divine-human exercise is expressed in the Church age. Jesus received, at the outset of His work, the Holy Spirit as He was baptised in the Jordan. To the onlookers this was the seal of His authority, and to His followers the example to be followed. Just as He had received the Holy Spirit, so He empowered the Church at its initiation as a world force by that same Holy Spirit. The origin of New Testament effectiveness is in this divine co-operation, thus it is not without significance that when the third Person of the Trinity came tongues of fire were distributed to all of them.

This is the flame we need in this apathetic age, as E. M. Bounds writes: "No erudition, no purity of diction, no width of mental outlook, no flowers of eloquence, no grace of person can atone for lack of fire. Prayer ascends by fire. Flame gives prayer access as well as wings, acceptance as well as energy. There is no incense without fire; no prayer without flame."

Too often we lean on the arm of human organisation for our help, which, with all its high-pressure propaganda, its materialistic methods, can be no match for the powers of darkness arrayed against us. Dead preachers droning out dead advice to dead congregations are the horrors of an apostate generation. Jesus confirmed His work by a demonstration of supernatural signs. He did not rely on the traditions of men, nor did He seek the patronage of the religious hierarchy; indeed, He found Himself diametrically opposed to them. He claimed a higher ordination: "My Father worketh hitherto, and I work" (John 5:17). He was sent from God, and proved it by His works: "When John had heard in prison of the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matthew 11:2-5). This must also be the badge of our apostolic commission: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father"

(John 14 : 12). The ministry of the Church is a ministry of the miraculous. Too many of our modern ministers and evangelists take in their hands the tools of Mr. Worldly Wiseman ; their plans are the product of materialistic draughtsmanship ; they become so often the architects of religious disaster.

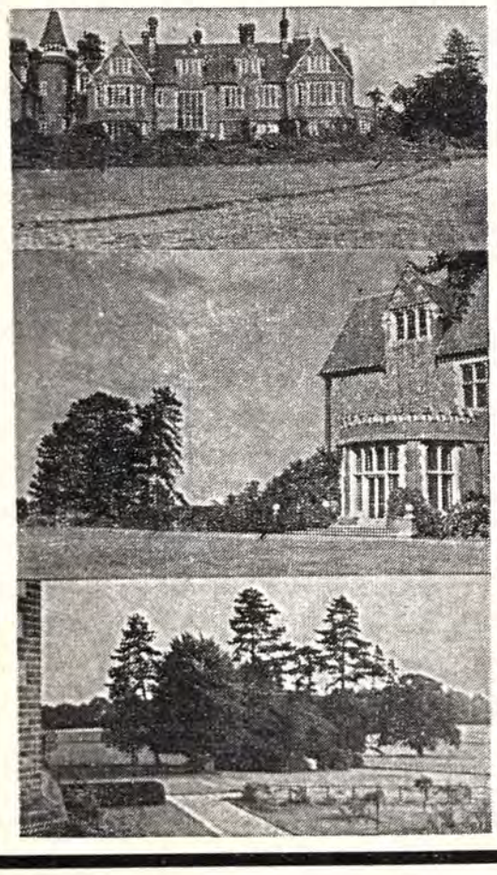
When the Church began its great programme of witness, Peter stood in the power of the Spirit, having received a mighty baptism. The band of disciples had acquired a new boldness in the Holy Spirit ; they spoke with an authority born of conviction and urged by the direct command of the Master Himself ; they had become supercharged Christians. Moreover, their sights were set on the frontiers afar off ; the whole world had become their field of activity : " Go ye into all the world, and preach the gospel to every creature " (Mark 16 : 15).

Our Lord taught that the concentric rings of Christian witness would radiate from a common centre to the farthest limits of the horizon, touching every nation, reaching through every continent. It is a simple fact we need to keep before us in this sophisticated age, and we need to remind ourselves that wherever this gospel has been carried by the emissaries of the kingdom the same healing and elevating influences have come to the people. All that is best in society springs from the Christian tradition : it is the continuation of Christ's own ministry. He came to seek and to save that which was lost ; we must go to seek and to save that which was lost. He came to lift the fallen, to company with outcasts and rebels ; He began at Jerusalem and sent the message far and wide. We must never lose our world vision, we must never succumb to despair, we must never love this world's delights more than the Saviour who redeemed us and gave us our marching orders.

A closer examination of our Lord's words in Matthew 28 : 19, 20, when He sent His disciples on their evangelising mission, clearly defines the character of their task : (1) they were to make disciples (v. 19, margin) ; (2) they were to baptise the converts ; (3) they were to teach obedience to the commands of Christ (v. 20). Mark tells us that the preaching of the gospel would be accompanied with miraculous signs (Mark 16 : 17, 18). Nowhere is the pernicious heresy of baptismal regeneration whereby infants are sprinkled with water to initiate them into the body of Christ more adequately refuted than in our Master's statement to His followers. Mark's account coupled with that of Mat-

(*continued on page 58*)

There's a place for you at E.B.C.



Do you wish to know more about the Bible ?

Can you take a break from industry or the office desk ?

Are you perplexed about your next step in Christian service ?

Why not apply to enter as a student on an abridged course at ELIM BIBLE COLLEGE, CAPEL ? You may have no aspirations to the pulpit or mission field or you may wish to serve part-time at home or abroad. Remember, you can only give the best in service as you know how. The training at E.B.C. is geared to provide practical guidance in all forms. You can combine studies with frequent opportunities to engage in practical ministry—children's work, house visitation, pulpit ministry, coffee-bar evangelism and evangelistic campaigns.

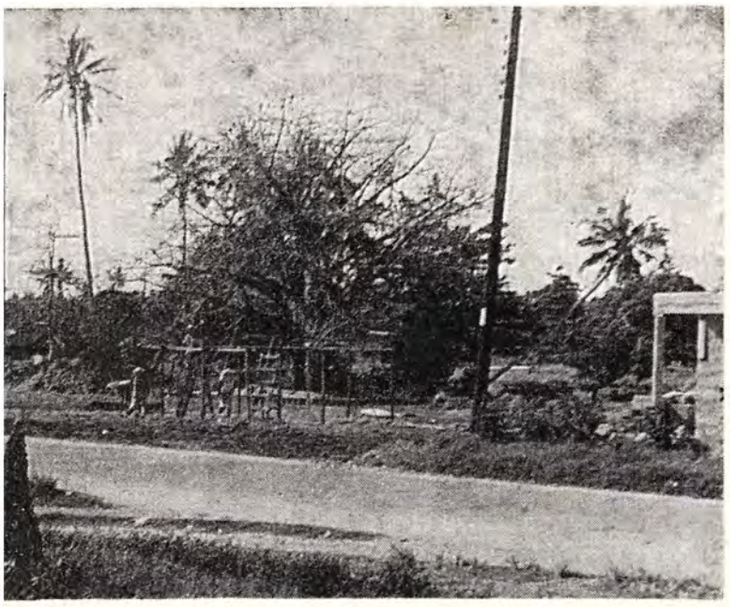
COURSES include : Outline and detailed Bible study ; Survey of great truths of the Bible ; How to prepare a sermon ; Spiritual gifts in the Church ; A history of the Christian Church ; How to lead a soul to Christ ; False religions (Mormonism, Jehovah's Witnesses, etc.) ; How to speak correctly ; The ministry of divine healing ; Modern missionary methods.

Also full diploma courses in preparation for the Christian ministry. Facilities for entry to external examinations.

WRITE NOW TO THE PRINCIPAL, ELIM BIBLE COLLEGE, CAPEL, SURREY

YOUTH PAGE

E.Y.M TO BUILD A MISSIONARY CHURCH IN AFRICA



Plot before building operations began. Plot extends from left pole to right pole and as far back as the baobab tree.

IT is with great delight that we introduce this new missionary scheme to our various youth departments. The women's auxiliary of the Elim movement is concentrating on the continent of South America, while we are concentrating our efforts on the continent of Africa.

Tanga is the second largest city in Tanzania. In this country we have a number of missionaries who are doing a great job for God. After much negotiation the Elim Missionary Society has been able to secure an excellent site on one of the main roads in this city with no less than 100-foot frontage. It is a gigantic task we have set ourselves.

SUNDAY SCHOOL AND CHILDREN'S DEPARTMENTS

Two drawings have been taken from the architect's plans and enlarged. Copies of these are being sent to all our Elim churches. We are asking the Sunday schools and other children's departments to use the famine fund boxes with new labels, and when a brick is bought a piece of gummed paper in the shape of a brick will be given to the child. He or she will then stick it on to the drawing and thus show how they are helping to build the church. Each brick will cost threepence and each tile will cost sixpence.

CRUSADERS

We propose to issue to Crusader branches a list of items from which a selection can be made. The list will include particular items such as pews, a table, platform chairs and other items of furniture. In the event of any particular item being oversubscribed the balance will be designated to the general building programme.

The scheme will cover a period of six months, and by that time the church should be complete. Pictures of the progress will appear from time to time in the EVANGEL. If *every* Sunday school scholar could give threepence per week and every Crusader could give sixpence per week during the six-month period our target would just be met. It is therefore very important that we enrol the enthusiasm of *every* pastor, Crusader secretary and Sunday school superintendent. It will also be necessary for us to receive the money each month, as the builder will require part payments at various stages of the building programme. Above is the first picture. It shows the site where the new church is to be erected. By way of interest, there is an ant-hill in the foreground of the picture.

NEW TESTAMENT EVANGELISM (*continued*)

thew makes it clear that those who believe are the ones to be baptised, not children who have no consciousness of the rite that is being performed. The people who believed were also to be indoctrinated with the teachings of Christ; they were not merely to be entertained with the novelties of passing generations, nor were they to be infused with the philosophies of the worldly wise.

We go at His command, we go in His power, we go with His authority, we go with His blessing, we go to fulfil His desire. This is the noblest calling on earth, and it is entrusted to the humblest among us.

Women's Page

by Margaret M. Ladlow

" Let nothing be done through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves " (Philippians 2 : 3).

IN a recent article I wrote concerning the place that our elderly sisters may still have in the work of the Lord and emphasised the fact that there is no redundancy in His service. This has provoked someone to ask whether I am advocating that those of advanced years should endeavour to hold on to their positions and duties in the church when it is quite obvious that they are no longer capable of doing them efficiently. It has been suggested that I would do better to advocate a policy of " retiring gracefully " and giving place to younger and more energetic folk who may be better gifted to fulfil the tasks.

While this opinion has my sympathy I would like to say that I feel that this problem is not confined to those of advanced years. I well remember being in a church where for a period there was no accomplished pianist available and we had to be thankful for the services of a young woman who " did her best " but whose playing left much to be desired. When later we had others in the church who could do the task very efficiently this dear soul continued to hold on to her position, regarding it as a God-given duty, and she would have defended that piano stool with her life—and how we suffered !

The apostle Paul gave some wise instruction in this verse, which if followed would prevent such difficulties arising, and would lead to only the best being used in His service. We all need to learn the lesson of esteeming others better than ourselves. If we are willing to give place to others who are better fitted for the task we are doing we shall discover that the Lord has plenty of other jobs that we can do well. There is never any shortage of work in His kingdom. I admire the spirit of Samuel, who though feeling rejected when he discovered that the nation had grown tired of his leadership and desired a king said " God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way " (1 Samuel 12 : 23). He withdrew from his service in " the van " and went to " the rear," and there in the background he served the nation upon his knees. Some years ago a brother who had been in the forefront of the life of the local church retired from his position to make way for a younger man. Someone said to him " So now you are going to take a back seat," to which he replied " Sure, for then I shall be near the door to give everyone a welcome." Is it not true that often the church benefits more from the " ministry of the handshake " than from the more " official " positions ?

John the Baptist provides us with a splendid example. When the Lord Jesus Christ arrived to commence His ministry, John immediately recognised that his own task was done. There was no trying to hold on to his position or retain the following of the crowds, but with true humility he said " He must increase, I must decrease " and was willing to slip away into the background. May the Lord help us all, young and old alike, to seek always to put Christ first and His interests above our own, even though it may mean surrendering our cherished positions. I repeat that nowhere in the Scriptures do we read of a shortage of work in His kingdom, only a shortage of labourers. There is always some task for every one of us to do if only we will offer ourselves for it.

BIBLE STUDY HELPS

Missionary message

The commission—" Go." Mark 16 : 15.
The compassion—" So." John 3 : 16.
The companion—" Lo." Matthew 28 : 20.

Seven great realities

Great love. Ephesians 2 : 4, John 3 : 16.
Great drops of blood. Luke 22 : 44.
Great salvation. Hebrews 2 : 3.
Great high priest. Hebrews 4 : 14.
Great gulf fixed. Luke 16 : 26.
Great day of His wrath. Revelation 6 : 17.
Great white throne. Revelation 20 : 11.

THE TEMPTATION

IN the Lord's Prayer we say "Lead us not into temptation," and it is good to know that Jesus can keep us from sin when we are very strongly tempted to do wrong.

Rosalie thought that she was a Christian because she lived in a happy home and went to church with her parents and her brothers. She thought that was enough to get her to heaven, but she had never come up against great temptation.

One day at school, during lunch break, she heard some of the girls in her class planning to go on a stealing spree on Saturday.

"Why don't you come with us?" asked Lynne. "It's great fun really, and we get lots of lovely things this way that we couldn't afford to buy."

So Rosalie was tempted. On Saturday six girls, including Rosalie, got on a bus and went into town and visited a large store. Rosalie had seven shillings in her purse which she had been saving to buy her baby brother a birthday present. The girls trooped up to the toy department and Rosalie watched as two of the girls started asking the shop assistant questions. While she was answering them two girls each grabbed a toy and put it in their pockets while the fifth girl kept a look-out for the shop detective. Then they moved on to the next counter.

"You see how easy it is," said Lynne, and thoughts raced round and round in Rosalie's head. "If I take a toy for our baby," she thought, "I can spend my money on that record I want."

They came to the book counter and Rosalie took up a picture book. "This will do" she thought—then she saw a picture of Jesus on the cover and He had a little lamb on His shoulder. As she gazed at the picture she realised what an awful thing she had almost done. She took the book to the lady and paid the five shillings for it.

Lynne said to her "Are you nuts? You could have got that for nothing." But Rosalie rushed out of the store and got home as quickly as she could and told her mother all about it.

Mother said "Now no one can help being tempted, but we must learn not to give in to temptation, because it is Satan who tempts us to do wrong. I think you've learned your lesson, haven't you, Rosalie?"

"Oh, I have," said Rosalie. "And every day before I leave my bedroom I'll say the Lord's Prayer, especially the 'Lead us not into temptation.'"

God bless. Lots of love from

AUNTY MAY.

THE OLDEST JERUSALEM OF ALL (*continued*)

temple has disappeared completely beneath the great platform of Herod's temple, which supports the Haram. Nothing has survived, either, of Solomon's city, for we have found that in Roman times the whole area was used as a quarry. What is clear, however, is that his city was still confined to the eastern ridge, for excavations on the western have shown that this area was not occupied until much later.

Jerusalem retained the boundaries of Solomon's city, with one slight addition, down to the time of the Babylonian destruction in 586 B.C. In the eighth century the eastern wall was rebuilt and several times repaired. One of these builds was probably the work of Hezekiah, *c.* 700 B.C., faced with the threat of the advance of the Assyrians, who in 722 B.C. had captured Samaria and carried away the northern tribes of Israel into captivity. Hezekiah's most famous measure in the face of this threat was to carry the water of the spring in the valley by the rock-cut Siloam tunnel right through the ridge to the pool of Siloam in the central valley, which we can now show to have been a rock-cut cistern.

The city and the kingdom of Judah survived precariously for another 100 years. Excavation has shown that the Babylonian destruction was even more disastrous than the Biblical account would suggest. The vital terrace structures on the eastern slope collapsed in a vast tumble of stones.

Herod's pride

The first returning exiles in 530 B.C. were concerned only with rebuilding the temple, and when the walls were at last rebuilt by Nehemiah *c.* 440 B.C. the wreckage of the eastern slope was left outside and the walls followed the crest of the ridge.

Excavation has shown that it was not till the time of the Maccabees in the second century B.C. that Jerusalem began to grow again. New terraces were built, this time out into the central valley, and it was probably *c.* 142 B.C. that the northern end of the western ridge was included in the city, though the southern end still remained outside it.

This was the Jerusalem that Herod the Great, at the end of the first century B.C., beautified with many

fine buildings, including his great rebuilding of the temple. And Herod's Jerusalem was the Jerusalem of the time of the gospels. It was one of the most interesting results of the excavations that we were able to establish the approximate line of the north wall of Herod's city and to show that the church of the Holy Sepulchre lies outside it, and may therefore be on the authentic site of Calvary.

The greatest extension of Jerusalem came in the time of Herod Agrippa, A.D. 40-44. We have been able to show that the wall enclosing the south end of the western ridge belongs to his time. Dr. J. B. Hennessy, director of the British school, working on behalf of the Jordanian Department of Antiquities, has shown that the contemporary north wall lies beneath the north wall of the old city.

The destruction

Herod Agrippa's Jerusalem had a short life, for it was utterly destroyed by the Romans in A.D. 70, when the exile and *diaspora* of the Jews began. The ravages of this destruction were everywhere evident in the excavations. In A.D. 135 the obliteration of ancient Jerusalem was completed when Hadrian built Aelia Capitolina on the ruins. Our chronological investigation of Jerusalem culminated in 1966 in establishing that the walls of Aelia are the basis of those of the old city.

For another 500 years the city was Roman and Byzantine. When Christianity became the official religion of the empire there was a period of considerable prosperity and expansion, but after the Arab capture of the city from the Byzantines it shrank back into the area of Aelia. From then on it has been Moslem, with a brief century of crusader rule in the twelfth century A.D. The Turks captured it in 1517, and the present walls of the old city are the work of Suleiman the Magnificent in the sixteenth century A.D.

Jerusalem has thus had a chequered history in situation and ownership: occupied by the Jebusites from 1800 to 1000 B.C. (and perhaps 800 years earlier); occupied by the Jews from 1000 B.C to A.D. 70, and ruled by them from 1000 B.C to 586 B.C. and then by the great empires of the Near East in turn; ruled by Rome from A.D. 70; Christian under Byzantine rule from A.D. 330 to A.D. 636; occupied by Arabs from A.D. 636 to the present day, and ruled by one of the Arab powers from A.D. 636 to 1099, by Latin Christians from 1099 to 1187, by Arabs again till 1517, by Turks from 1517 to 1918, under a British mandate till 1948, and ruled by Arabs till 1967. No other city has known such a history.

(Now, of course, since June last year, completely in Israeli control.—EDITOR.)

COMING EVENTS

BECCLES. February 3. Elim Pentecostal Church, Alexandra Road. Monthly Living Faith rally at 7.30. Earls Court crusade film.

BIRMINGHAM, Kingstanding. February 4-7. Elim Pentecostal Church, Warren Road. Pastor and Mrs. R. J. Morrison's seventeenth anniversary in Kingstanding. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: O. G. Miles (Leeds). Convener: R. J. Morrison.

BIRMINGHAM, Selly Oak. February 3, 4. Elim Pentecostal Church, Alton Road. District presbytery rally at 7. Sunday at 11 and 6.30. Preacher: A. Nicolson (Dowlais). Convener: F. Shadlock.

EALING. January 27-29. Elim Pentecostal Church, Northfield Avenue. Pastor A. S. F. Horne's twenty-fifth anniversary services. Weeknights at 7.30, Sunday at 11 and 6.30. Preachers: R. B. Chapman (President), J. J. Morgan, T. W. Walker, and B. A. Horne of the Gideons' International.

NEWQUAY. January 27. Elim Pentecostal Church, Seymour Avenue. Film: "Teen revolt." Narrator: Rev. David Wilkerson. At 7.30.

OXFORD. February 5. The City Temple, Botley Road. "You need Christ" campaign. At 6.30. Preacher: Neal Ellis, M.A., M.Th. February 10-18. Saturday at 7.30, Sunday at 6.30, Perry Ellis (soloist), Robbie Ellis (pianist). Monday to Sunday: crusade by Neal Ellis, M.A., M.Th. Weeknights at 7.30. Sunday at 6.30.

RAYLEIGH. January 27. Elim Pentecostal Church, Castle Road. Quarterly rally at 7. Preacher: Pastor K. E. Calder (Brentwood).

WESTCLIFF-ON-SEA. January 27, 28. Elim Pentecostal Church, Electric Avenue. Eighth anniversary of opening of new Elim church. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Glyn Taylor (Leyton).

NEWS FLASH

We have just received word that Paul Mickelson and the Lang Sisters Trio from the U.S.A. will be joining us for the special meetings in the Royal Albert Hall.

SECRETARY-GENERAL.

Music and record review
by DOUGLAS B. GRAY

(MUSIC DIRECTOR)

E.M.I. (Music for Pleasure) has issued a twelve-inch disc entitled "Hymns for iittle children," sung by the Sunbury Junior Singers and conducted by Joy Webb of Joy Strings fame. I know of no better disc of this type. The back of the record sleeve gives the full text of each song recorded. The musical backings are most attractive, employing flute, piano, organ, celeste and tambourine. Price 15/-, including postage.

The Gospelaires' record is an EP disc (EPE 7450) on Evangelical label. This is a ladies' trio from the Elim church, Plymouth. Emyr Davies (organ) and

Bruce Hunter (piano) provide a colourful backing. This trio's easy, flowing style and unique arrangements provide a worthy disc.

Favourites from the Festivals. Here are four EPE records on the Sharon label by the male chorus (400 voices) from the Royal Albert Hall festivals of the London and Home Counties area. Nos. 705-7 and 710. The massed choirs are conducted by Douglas B. Gray with Ronald F. Cooper at the organ and Emyr Davies, piano. Lovers of manly praise will enjoy this fine sound and series of male voice ministry. The price is 12/2 each plus postage.

Bryan Wigglesworth's latest record (Evangelical EPE 7244) is a worthy successor to his two previous releases. It is well recommended. Price 11/6 plus postage.

The Musical Gospel Messengers. Here is a fine Hawaiian guitar ensemble more in the modern idiom but attractive and of great appeal. There are two discs (Evangelical EPE 7304/5). Price 11/6 each plus postage.

PRAYER AND PRAISE

by F. H. Coleman

I am a great believer in mottoes. Great spiritual movements of the past have had them and they have helped these movements tremendously.

John Wesley had a motto: "All at it and always at it." The two words which are stressed are "all" and "always." We want all to be engaged in prayer and always at it. It is essential that all are at it. We often read that satellites are about to be put into orbit and then, at the last, it is discovered that one small part is not working properly. It is only when it is put right and is playing its part that the satellite can be shot into space. Then again all must be working always. If some part of a machine works for a while and then stops it causes all to stop. Friend, you are important in this work of prayer; everyone is essential and it is just as important that it does not stop. The Word of God exhorts us to pray without ceasing. Do not get discouraged, do not give in, because it is possible that the day you give up the answer will arrive. Daniel prayed on and some three weeks went by. He received his answer and was also told the reason for the delay. The more you ask for the longer you should go on praying. Daniel had asked for a great thing and there were powers to hinder him from ever receiving the answer, but Daniel did not give up. Our hands must grip the throne of grace firmly until we receive what we have asked for.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

THE FAMILY ALTAR

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

Monday, January 29th — 2 Samuel 23:8-23

" They defied the Philistines " (v. 9).

On an earlier occasion the Lord wrought a great victory when David stood alone to defy Goliath and the Philistines. This time three others, inspired by David's example, stood with him when others fled, so they shared the triumph. When Paul first stood before Cæsar other Christians were scared and left him to stand alone, but some were so inspired by his example that they, too, took their stand for Christ. You may be called to witness for Christ on your own, but if you will patiently do so others will be encouraged to stand with you.

Tuesday, January 30th — 2 Samuel 24:1-14

" David's heart smote him " (v. 10).

David knew that he was doing wrong before ever he ordered the numbering of the people of Israel, and although we can thank God that he did eventually repent we know his lapse brought suffering to many others. You may find ways of excusing what you do. Remember that you will bring grief to the Lord, suffering to others and bitterness to your own experience; turn away from temptation before it is too late.

Wednesday, January 31st — 2 Samuel 24:15-25

" Rear an altar unto the Lord " (v. 18).

What a wonderful picture of divine compassion! David was almost out of his mind with sorrow because of the suffering his sin had brought to Israel. Then the Lord commanded him to erect an altar, a place where atonement could be made and reconciliation effected, so that the plague could be halted. When we are conscious of sin and failure we can go by faith to the altar of Calvary and, by the blood of Him who died and rose again, find forgiveness, cleansing and reconciliation. Hallelujah!

Thursday, February 1st — Psalm 84:1-12

" The sparrow hath found an house " (v. 3).

What a revelation of backsliding and neglect! The altar, which should be the place of sacrifice and restoration, had become the home of sparrows and swallows. This must challenge our hearts! Is the offering of Christ only a matter for our lip worship, or is the whole of our life dominated by the fact that " Christ died for our sins " and that we are bought at tremendous cost in order that we may glorify God with our whole being—body, soul and spirit?

Friday, February 2nd — Psalm 85:1-13

" I will hear what God the Lord will speak " (v. 8).

The person who has reached this condition of heart is the one to whom the Lord will reveal the secrets of His will; but how many of us have attained to it? So often, when faced by a crisis, we go to men to seek their wisdom and advice when we should pour out our hearts to our loving Saviour, the fount of wisdom. Let us learn to lean harder upon Him and to listen for His Word, for " He will speak peace " to our hearts.

Saturday, February 3rd — Psalm 86:1-17

" I will glorify Thy name " (v. 12).

This is surely the supreme purpose for a Christian life and should be the greatest desire of our lives! We are to bring glory to God by our thoughts, words and deeds (Matthew 5:27-48). In fact whatever we do should be done to the glory of God (1 Corinthians 10:31). If we feel that this is a humanly impossible requirement let us remember that the Holy Spirit has come to glorify the Lord Jesus (John 16:14). Let us open our hearts to Him and He will glorify the Lord in our lives.

Sunday, February 4th — Psalm 89:1-18

" The heavens are Thine, the earth also is Thine " (v. 11).

Scientific prowess has made it appear that man is supreme and can do whatever he wills, so it is good for us to remember that the Lord has not abandoned the universe—he has not abdicated the throne. All things have been created by Him and for Him. Very soon His authority will be revealed and man's pride will be humbled. God is not dead, and we need not be cast down by man's ambition—let us look steadfastly for the appearing of the Lord Jesus, our mighty King.

Readers will note that Pastor F. Lavender, the minister of our Newcastle-on-Tyne assembly, 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 H. Burton-Haynes's Family Altar notes.

EDITORIAL (*continued*)

to manufacture armaments for sale to other countries, the only possible use of which can be the maiming and slaughter of our fellow men. And though we may not destroy a person's life let us not preen ourselves. We may destroy a person's character by gossip and backbiting. This, too, indicates the evil that lies in our hearts.

States the hymn writer. " You'll find happiness right from the start if you give [Jesus] a place in your heart." This sentiment runs through many of our choruses and hymns, but in the context of our need of salvation the theme of *our* happiness and of what *we* do with *Jesus* is irrelevant. The human rebellion against God, even though the rebels seem decent people, indicates the true condition of the heart of every unconverted person. The appropriate question is " What will Jesus do with us? " The need of cleansing from the evil in our hearts, the need to flee from the wrath to come, our true state as rebels, our need to be reconciled, the fact that we are under judgment—these need to be stressed more than ever today.

And we Christians, when we seek to imitate the world, when we are tempted to lower our standards because theirs are low, let us remember that however much we may wish to condone their evil and make the way of salvation easy, let us remember, I say, that they are rebels from God and, decent though many are, they are being led captive by the Devil at his will. It helps our conduct to recall that we are sons of God in a wicked and perverse generation—let us live as such sons, not as the wicked and perverted generation.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

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

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Telephone 62980. C.1614

SURREY. Grenehurst Park, Capel (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

SWANSEA. Gateway to glorious Gower. Sandy beaches. Liberal table. Warm fellowship. "Maranatha," 249b Gower Road. Brochure, Mrs. Rees. Tel. 22488. C.1610

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. 22283. C.1589

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

RUBBER STAMPS of all kinds, also duplicating work done. Quick service. Wilf Gale, 43 Clent Court, Dudley, Worcs. C.1590a

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

ITINERARIES

The President:

January 27, Ealing; February 10, Newhaven; 11, Preston Park (a.m.), Brighton (p.m.); 12, Worthing; 13, Hove; 14, Hastings; 15, Eastbourne; 27, Woolwich.

London Crusader Choir:

January 27, Reading ; 28, Maidstone prison and Assemblies of God; February 4, West Thurrock; 11, Ilford; 18, Hanwell, Streatham; 28, Barking.

BIRTHS

BOWMAN. On October 14th, 1967, to Eileen (*née* Atkin) and James Bowman, of the Elim Church, York, a daughter, Helen Suzanne.

COBB. On December 17th, 1967, to June (*née* Williams) and Bruce Cobb, of the Elim Church, York, a son, Andrew, a brother for Johanne.

MARRIAGE

BIGGIN—HARPER. On December 23rd at Elim Pentecostal Church, Dewsbury, Doreen Harper to Herbert Biggin. Officiating minister: G. R. Knight.

WITH CHRIST

BRIGGS. On December 28th, our brother Mr. Fred Briggs, of Dewsbury Elim Church, passed peacefully into the presence of his Lord. Officiating ministers at funeral: G. R. Knight and D. G. Hathaway.

BURNS. On December 30th, Francis Burns, aged 61 years, faithful and beloved member of Elim Church, Glasgow, and a true servant of Christ. Officiating minister at funeral: W. W. Kelly.

PIPER. On December 29th, Mark Piper, of Elim Church, Hastings, in his 89th year. Officiating minister at funeral: G. Harpin.

SAUNDERS. On December 30th, Francis Saunders, aged 89 years, of Rochford, faithful member of Westcliff Elim Church for many years. Funeral conducted by George Backhouse at Rochford churchyard.

WILSON. On November 20th, Elsie Wilson, of Swadlincote (formerly of Salisbury) Elim Church, aged 72 years. Officiating ministers at funeral at Salisbury Elim Church: J. F. Hardman and T. W. Walker.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

"HALDON COURT" · EXMOUTH · DEVON

- **For holidays in a very happy and informal atmosphere.**
- **Close to sands, safe bathing, extensive views of sea and country.**
- **Menus to satisfy holiday appetites, comfort and attention at all times.**

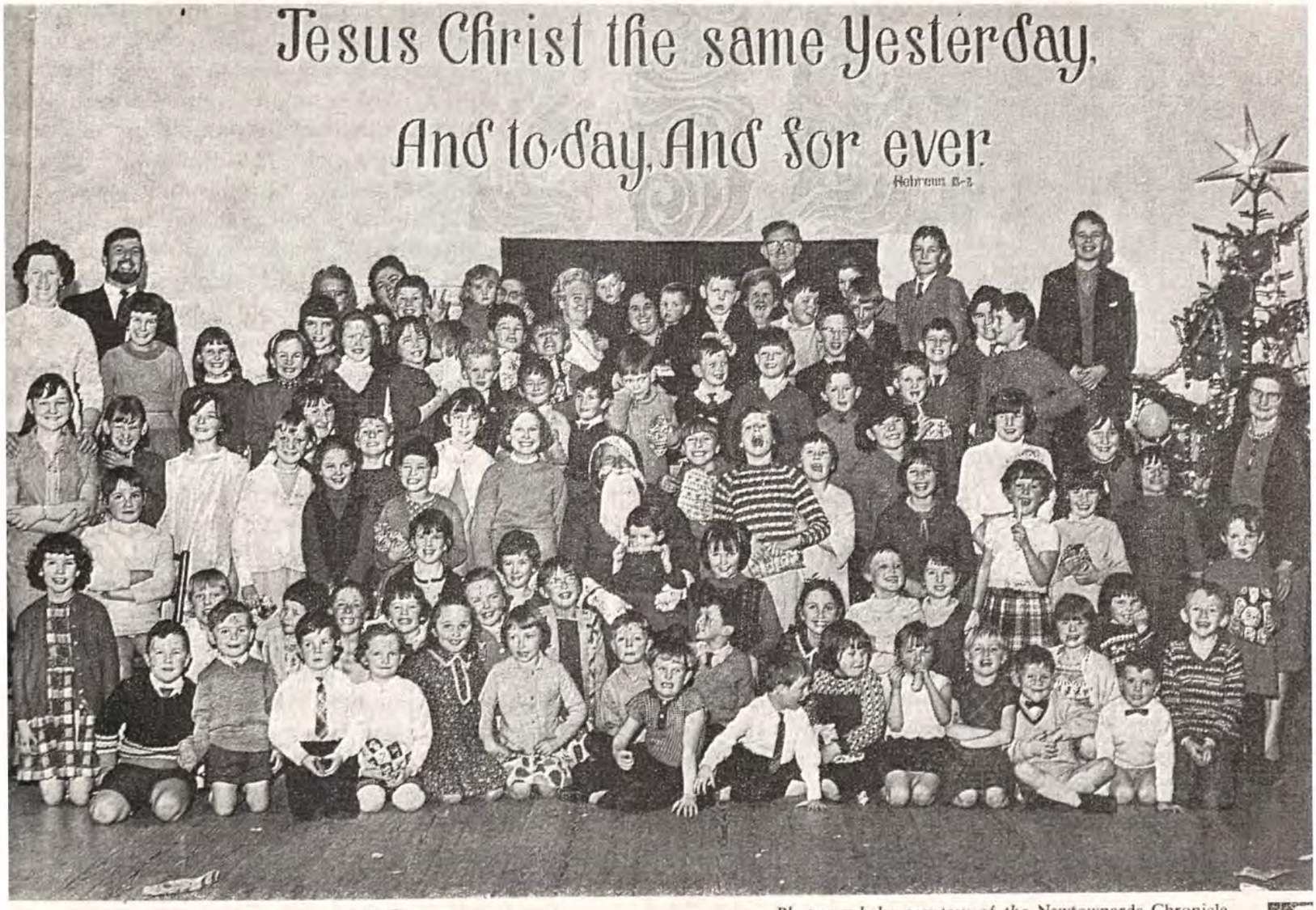
An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 5 FEBRUARY 3rd, 1968 6d



Photograph by courtesy of the Newtownards Chronicle.

Newtownards Elim church Sunday school and children's hour annual Christmas party. Included are Pastor and Mrs. W. H. Holohan, teachers and helpers.

DO DEMONS CAUSE SICKNESS ?

Demonism is becoming an obsessive feature of some deliverance-style meetings. Here is an analysis, with an important suggestion

by George Canty

WHEN one of my church members had an accident which cracked a leg bone and set up arthritis a visitor explained to her that a demon was in her knee.

This grotesque suggestion is quite consonant with the new emphasis on demons, an emphasis that really comes from particular American areas well known for their credulity. The main thought is that the world is infested with myriads of hellish beings who cause most of the world's ills, that to heal people we must simply cast the Devil out and that the Lord has given us absolute authority as great as His own to do so. To " pray for another that ye may be healed," as James exhorted us, becomes hardly necessary ; we are told that we need only bind Satan by our word, for praying is a sign of our powerlessness and unbelief.

In one place I was much prayed against that the Lord would open my eyes to see this doctrine. The Lord was informed that I was in chains because I did not cast out devils from ears, eyes, glands, bones and other anatomical hide-outs of Satan.

The Dark Ages

The consequence of this teaching is an acute, almost chronic, preoccupation with demons, and the gospel becomes a message of deliverance from demons. One would have to go back to the Dark Ages and medieval times, or to the more primitive spots of Africa, to find a similar outlook, with people dominated by an awareness of evil spirits. Already the charms of the witch-doctor are finding a counterpart in prayer-cloth protection against illness. It is even possible to buy prosperity cloths, over which the demon of poverty has been rebuked, and be well off for the price of half a crown. Superstitions from which good Christian doctrine had freed us for centuries are creeping back.

I was once called on to deliver a young Pentecostal man who had had a history of nerve trouble before his conversion. Two " demonists " had been working on him for four hours to rid him of the demon. Everything the poor man said in protest was interpreted as the voice of the demon. My own method was to explain to him from Scripture that having Christ in his heart he was protected from evil and Satanic possession. I prayed for him to have the assurance of faith in the Lord's saving power. He was quiet and normal from that moment.

Incidentally, the account later circulated was that I, as with other pastors, had no power to cast the spirit out, but that it had been done by a snap of the fingers of one of the two brethren. The fact was that they had called me into help, having only made the man worse, and he was normal when I left.

A complex created

It is a harmful thing to plant into a sick person's mind (especially a person with a nervous or mental disorder) that he or she is demon-possessed. In those meetings where this is done one will also see many " demons cast out." This is to be expected. People previously convinced by such teaching that they are possessed will react in the required way to deliverance—at least some will, but not all. It is far easier to create a complex than to cure it. I have been asked why demons are not cast out in ordinary Pentecostal churches. The answer is that they are. But we object to planting suggestions into people's consciousness in order to " deliver them " afterwards, which is exactly what is happening.

It is argued that the devil really is cast out because people are physically healed. Since illness could

sometimes be caused by the direct activity of Satanic forces this could well be true. However, the argument itself is not sound. A person could be healed when somebody orders Satan to leave even if Satan was not there. God is gracious, and where there is faith there will be healing. He will not withhold it because the people concerned hold some confused ideas about the causes of illness. The formula of words is not important. It is the attitude of heart that allows God to work.

Scripturally unbalanced

The doctrine is scripturally unbalanced, like all such errors, by undue stress on particular texts as against the general trend of the Word. There are instances in the Bible of demon-possession causing physical troubles, but they are three only—a dumb man, a blind and dumb man, and a woman bowed double, " which had a spirit of infirmity " (Matthew 9:32; 12:22; Luke 13:11). The vast majority of healings carry no reference at all to evil spirits. The leper, the palsied, the blind, the fever-ridden and the woman with an issue of blood were healed without Satan being mentioned. Also crowds of sick folk, suffering from every malady, were healed without demonism being involved (Matthew 14:35; 15:30, 31; 21:14).

Further, even when there was exorcism it is kept clear and distinct from healing in every case. No-

(*continued on page 78*)

Elim Pentecostal Church News

Induction at Lowestoft

Pastor: P. Quest

Representatives of the Anglican and free churches welcomed Rev. Paul Quest and his wife at an induction ceremony at the Elim church, St. Peter's Street, Lowestoft, on Friday.

Before coming to Lowestoft Mr. Quest was the minister of the Elim church, Palmers Green, London, for four and a half years. While there he was vice-president of the Free Church Council and served as hospital chaplain. The induction was conducted by Rev. H. Burton-Haynes, district superintendent of the Eastern Presbytery, and the church secretary welcomed the new minister, his wife and their small son, Andrew.

Lowestoft Journal.

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

Members of the church in Plymouth enjoyed their annual business meeting and were delighted with the fact that they had paid off the overdraft on the building this year, leaving both house and church free of debt. The members and friends are to be congratulated on their generous giving of £65 per week during the past twelve months. It was reported that fifteen people had been received into membership, a good number had made decisions for Christ and a number had been filled with the Holy Spirit.

Our ladies' trio, the Gospelaires, have recently had their record " Only a prayer away " released and are to be congratulated on this fine achievement.

L.P.C.

Newtownards annual Women's Fellowship rally

Pastor: W. H. Holohan

The fourth annual rally of the Newtownards Women's Fellowship, held in the local parish church parochial hall (kindly granted for the occasion), was an overwhelming success. About 300 women were present, many of whom had come by coach and car from distant assemblies to enjoy the fellowship.

Mrs. W. H. Holohan convened the service in her own inimitable way, and Mrs. A. J. K. Magee (Ballymena) was our guest speaker. Her message from John 9, based on the healing of the blind man, brought great blessing to our hearts and was much appreciated by all present.

Tribute must be paid to Mrs. Holohan and her faithful band of workers, who contributed so much to the success of the event. The generous offering was for our Elim missionary work in Tanzania, and on leaving the building one heard such encouraging remarks as " The best rally yet." Certainly the Lord was with us.

EVA MARTIN.

Packed congregation at Chelmsford

Pastor: D. W. Anthony

Our church choir, under its conductor Mr. K. Tween, gave its seventh Christmas music festival in the Baddow Road Congregational church (kindly loaned) to 600 people on December 16th. The accompanists were Mr. J. Mutimer and Mr. D. Barker.

Chelmsford E.P.C. choir in Baddow Road Congregational church, Chelmsford, Christmas 1967

There were several organ recitals by Mr. Emyr Davies, and Pastor M. Jarvis (London) gave the epilogue.

The following day was toy Sunday, when our Sunday school superintendent, Mr. K. Tween, told us that through the generous giving of God's people seven homes were now supplied and for many it would be the only toys they would receive. How we praise God for His word through His servant Pastor M. Jarvis to a packed congregation, consisting of scholars, parents and friends.

Our family carol service, held on December 24th, was well attended and was conducted by our minister. We thank God in Chelmsford for our loyal pastor and deacons, who work so faithfully.

F.H.

Fourteen baptised in water at Cardiff

Pastor: P. S. Brewster

The first Sunday evening service of 1968 brought to the City Temple, Cardiff, a visitation of God's power. Eight people were received into membership in the morning communion service, eight people found Jesus Christ as Saviour in the evening service, and fourteen people were baptised in water.

A young Baptist couple were received into membership in the morning, and in the evening, while being baptised, suddenly, without any warning, the husband received the baptism of the Holy Spirit and burst out with the speaking in tongues.

BATH **Pastor: D. O. Ward**

WE celebrated recently the second anniversary of Pastor and Mrs. Douglas O. Ward's ministry in Bath, Pastor A. Biddle (Portsmouth) being the preacher. The impact of his message from Mark 1:14, " Jesus came," abides with us. During the short term of Pastor and Mrs. Ward's ministry—both in word and song—the church has been much blessed of God.

The recent annual fellowship meeting was an apt

(*continued on page 77*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 17 MISSING VOWELS (Places)

The vowels have been removed from the following Bible places. Can you replace them?

CHILDREN'S QUIZ

1. **JRSLM.**
2. **RM.**
3. **BTHNY.**
4. **GYPT.**
5. **JRDN.**

ADULT QUIZ

1. **PHSS.**
2. **RRT.**
3. **NTCH.**
4. **MMS.**
5. **TRSS.**

ANSWERS TO CHILDREN'S QUIZ

1. Jerusalem.
2. Rome.
3. Bethany.
4. Egypt.
5. Jordan.

ANSWERS TO ADULT QUIZ

1. Ephesus.
2. Ararat.
3. Antioch.
4. Emmaus.
5. Tarsus.

Elim Missionary Society feature

Farewell service for Brian Cheal

Tuesday, January 9th, at the Elim church, Caerphilly

WHAT a spiritual joy and thrill it was for us here at Caerphilly to attend the farewell service of our brother, who has now embarked on an " expedition " that our Missionary Society is hoping will be one of many made by young men and women throughout our movement.

Brian, who is a qualified mathematician, has now left Britain to take up the post of principal at a college in Ghana, where he hopes to spend his efforts and energies in extending our Lord's kingdom here on earth with Pastor and Mrs. David Mills, our Elim missionaries in that part of the world.

Although for the past eleven years Brian has been studying and working in Manchester and has been a faithful member of the Elim church at Chorlton-cum-Hardy we have always associated him with the assembly here at Caerphilly. It was therefore with an expectancy in our hearts that we anticipated the farewell service of our dear brother.

It was a joy and privilege to have with us our National Youth Director, Alex Tee, our Missionary Secretary, Leslie Wigglesworth, and the President-elect of our movement, Pastor L. W. Green, who had been a minister of our church.

The service was conducted by our resident minister, John Coleman. Alex Tee spoke in short on Deuteronomy 33:16, reminding us that we were to will our brother nothing but good on his venture. Leslie Green again, in short, spoke on the call, the

(*continued on page 78*)

Brian Cheal, centre, with L. Wigglesworth, L. W. Green, A. Tee and the minister and deacons.

PROVISION FOR PREACHERS

DIVINE HEALING

" I am the Lord that healeth thee " (Exodus 15:26)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

WE do not here seek to prove divine healing but simply to state the fact, and we concern ourselves more with the healing power of the Lord than with the cause of sickness.

The ground of divine healing

The Bible plainly teaches that divine healing rests upon a threefold foundation. First, the character and nature of Jehovah; He is the Healer and, as a God of love, cannot be anything less. In covenant with Israel He became " the Lord that healeth thee," but He was the healing Lord before that (see Genesis 21:17). Second, He is able to heal mankind, lost and ruined by the fall, because Jesus bore our sicknesses in His body on the cross (see Matthew 8:17). Third, we know that He will heal us because we have His Word to us, witnessed to by the Holy Spirit (see Psalm 107:17-21). This threefold foundation can never be overthrown.

The means shown in Scripture

There is today a need both for powerful manifestations of God's power in healing and for wisdom in assessing the claims made. The Bible mentions four primary means. Faith, of course; but faith that brings a personal acceptance of one's healing as well as belief in the doctrine. Usually this is the faith of the person healed, but it can be the faith of the instrument of healing (see Acts 3:16 and 14:9). The manifestations of faith can take one of the forms spoken of in the Word, such as laying on of hands (Mark 16:17), anointing with oil (James 5:14), or praying one for another (James 5:16). It must be

(*continued on page 71*)

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.

Editorial Board: George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham," cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674—4084 STD Code 01.

Elim Bible College: Grenehurst Park, Capel, Surrey. Capel 3238. STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
G. Canty	66
F. G. Evans	69
J. T. Bradley	72
A. Tee	74
Margaret M. Ladlow ...	75
Aunty May	76
F. H. Coleman	76
B. Barnett	77
W. J. Maybin	77
F. Lavender	79
Church reports	67
Editorial	70

EDITORIAL

"I SHOULD not like it to be thought that I want to belittle the work of the form critics, even though I sometimes cannot resist a smile at the way their views have changed over the last thirty years. *But to me, as a translator, their work was largely irrelevant.*" Dr. J. B. Phillips, *Ring of Truth,* page 60 (our italic).

Form critics are Biblical scholars who seek the sources from which the gospel writers obtained their material. They spend their time and energy trying to discover how much, as they suppose, Matthew got from Mark, how much came from an imaginary source, called by the critics "Q," and so on.

Two points arise here, but before we discuss them it is encouraging that so learned and popular a translator as Dr. J. B. Phillips confirms our long-held view that the work of the form critics is largely irrelevant.

But to our first point. As touching form critics, and Bible critics in general, they all seem scared of the term "verbal inspiration," and this in spite of the fact that Jesus stated that His *words,* not only His ideas or principles, were spirit and life (John 6:63) and that the apostles claimed inspiration for their *words* (cf. 2 Timothy 1:13). As we have pointed out previously, Dr. J. B. Phillips, in his introduction to his translation of the book of Revelation, admits the evidence for verbal inspiration, as the writer wrote down word for word what he heard and saw.

But one reason why the critics dislike the idea of verbal inspiration is that they consider it too mechanical; that it infers that the Holy Spirit simply used the writers as, for example, a typist uses a typewriter: the writer was purely passive and the process too mechanical. What is wrong basically with that idea we cannot tell, but the real problem is that the critics themselves have no experience of inspiration. Pentecostals, however, know from experience the wonder of the Holy Spirit using their vocal organs to express His messages to the Church, the glorious experience of surrender, not passive—that is what the critics do not understand—but active surrender, the marvellous interlocking of the divine and human, the incredible sense of co-operation where, to reiterate, the believer actively surrenders himself to the Spirit. The idea of anything mechanical does not arise, the experience of passivity is not there, the human vessel is not a passive instrument but an active co-operator in the experience. So Moses, Isaiah, Jeremiah, Ezekiel, Paul and John testify to this living experience of the Spirit's control.

Now the second point—that of irrelevance. It has been interesting to discuss this with students from evangelical Bible colleges. Some have been forthright in their criticism of the time spent in studying form criticism for examination purposes, and the puerility and frustration of preparing to answer questions as to how many and which parts of Matthew were taken from Mark, what are the evidences for the

existence of the document "Q"—non-existent, of course, except in the mind of the critic—and in fact the irrelevance of the whole subject to the practical problems of pastoral work.

It comes down to the old question "What does one do with an egg—eat it or analyse it?" If one analyses it it will not be fit to eat, but the living word is given to be eaten rather than criticised, for "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; and again, "My words are spirit, and they are life." "Thy words," said Jeremiah, "were found, and *I did eat them*" (15:16; and see 2 Chronicles 34:15-33).

THE HUMANIST UTOPIA

WHAT a world this would be without Christmas, without its message, its joy, its angelic visitors, its mystery. In spite of its commercialisation and the cynicism regarding it, what philosophy has any message, story or drama to touch childhood and age alike to compare with that of Christmas?

Consider! If the humanists had their way there would be no Christmas carols, no message of "peace on earth and good will toward men," no record of invasion of time by eternity, no mystery of divine intervention in human affairs, no angels' songs. No infant voices would ever be raised to sing "Away in a manger."

As we listened to children carolling in our street, at the Sunday evening service and on Christmas morning we pondered—none of this were the humanists to have their way! And make no mistake about it, humanists steadily become more militant against the Christian faith. Were they to have their way our minds would become as dark as the Congolese of a century ago; our faces as expressionless, our souls as barren of interest as theirs; our superstitions and fears as terrible, our environment and conduct as degraded as theirs. Beware the humanist—he has no revelation, no heaven, no psalms of praise, no spontaneous humanitarianism, no voice from eternity, no hope for you as an individual. The dying thief would ask in vain of a humanist "Remember me when Thou comest into Thy kingdom." The humanist's kingdom is a vague Utopia for a generation a million years hence. You die like a dog; finished—no glory, no grandeur, no joy, no prospects, no hope. You are a bag of gas, mainly oxygen and hydrogen in the form of water, with a handful of minerals; made only to return to mother earth, from which even the humanist cannot prove you originally came. What a mockery of man is humanism—barren, hopeless destitute of inspiration; the thermometer, the stethoscope and the hypodermic needle the emblems of its beliefs.

PROVISION FOR PREACHERS (*continued*)

remembered that healing is promised to the believer and also as the credential of evangelism.

There are also gifts of healing both through special intercession and through anointed believers. These believers are not healers as some are pastors and teachers, for there is no office of healer in the Church. The reason is that Jesus is the Healer of the body, and healing is not dependent upon any natural ability, however anointed. The prayer of faith, although it can undoubtedly be prayed by an individual, seems in the teaching of Scripture to be usually prayed by the local church through its elders and deacons (see James 5:14, 15).

The chief means, however, is undoubtedly revival in the Church. This is evident in the Word and in the history of the Church. Healings abound where'er He reigns. When the Church is in revival the power of God flows out, and if we ask why we are so poor in this respect revival is the cure. This promotes and multiplies all the other means of grace. We do not have to wait for the nation, or the movement, or the Church, for we do not get revival by others getting revived, but by opening our hearts to the breath of God.

A new book by

MRS. GLADYS M. GORTON

A STRING OF PEARLS

This charming paperback, in artistic cover, will be widely welcomed by all who have read this gifted writer's previous books. It contains nineteen chapters, all of which could form the subjects of talks for women's meetings, and are full of hope, sympathy and cheer to every reader. Get a copy now and one to send to your friends.

6/- (post free 6/6)

Also by Mrs. Gorton:

POLISH YOUR SILVER, 5/-

FROM THE KITCHEN WINDOW, 5/-

The three sent post free for 16/6

D. 1615

THE manner in which the Bible writers avoid (to us) obvious pitfalls in their descriptions of matters normally beyond the ken of human beings constitutes a real challenge to those who reject their inspiration. The observant notice this as a characteristic of the Bible story of creation. But before proceeding to consider the creation story here are some examples of the Bible writers' avoidance of pitfalls. The most obvious are the quite extraordinary records of our Lord's resurrection. Had the writers drawn upon their imaginations, which they would have had to do had their stories not been records of real events, it is quite impossible that we should have had the discovery of the graveclothes told as it is told in John's gospel. A parallel circumstance had never occurred before—the writers are describing the unique—but every syllable of the story bears testimony to its veracity. Additionally, had they been drawing upon their imaginations they would, without doubt, have described our Lord actually passing through doors and walls when He appeared to His disciples after His resurrection, but such a pitfall is avoided. He is described simply as being there. It is also hard to imagine that the writers would have described Him, in one of His post-resurrection appearances, as eating with the disciples had He not done so, for such an action is so contrary to what we expect when a man who has died reappears. We expect a spirit to appear, not a fish- and honeycomb-eating man who yet has all the characteristics of pure spirit.

Factual record

Or take the record of the animals coming to Noah at the deluge. We read recently an imaginative description of Noah herding the animals into the ark and his difficulties with the recalcitrant beasts. That is the trap into which the Bible writer would have fallen had he been drawing upon his imagination. But the Bible story is a marvel of factual recording, agreeing in every detail with the ability certain people have of calling the beasts to them from their normal habitat.

The integration of the living world

But now to the creation story. We admire the humble admission of a radio speaker recently in his confession that our ignorance of how creation began is almost complete. Plenty of guesses that unfortunately pass for science with the uninitiated; but real science confesses its ignorance. But a marvel of the Bible story to the present writer is one that our attention seems rarely to be drawn to—that is, that the Bible story presents the living world of animal and vegetable life, with man as supreme, as a functioning whole. No evolutionary hypothesis presents it like this. Let us explain. We are all aware of the integration of the living world, the dependence of each part upon the other—the dependdence of the animal world upon the vegetable world and vice versa; one just could not exist without the other. This disposes, incidentally, of the view that the days of Genesis chapter one are long ages of time.

But the creation story shows the world of life created as a functioning whole. Flowers and trees, all the world of vegetation, depend upon the existence of birds and beasts for their propagation and there they are, but recorded so only in the Bible story of creation. The animal world depends upon the vegetable world for its existence, and in the Bible story — and only there — it is shown functioning.

The Bible

But science posits the impossible by hypothesising (ha! ha!) the spontaneous generation of a simple living cell that had a digestive system, a reproductive system, the ability to die as soon as it began to live but to reproduce itself before it died, yet transmitting to its successors the power to die at the same time as it transmitted the power to live—what a cell!

In fact science now knows that there is no such thing as a simple living cell; living cells, every one, are marvels of complexity, and the single cell posited by our scientist, because it would have to perform all the functions in itself that in multi-cellular creatures are done by specialised cells, would need to be exceedingly complicated. It amounts to this, that science attributes to fortuitousness (accident to you and me) all the genius of a super master mind. Its god is accident, but he is certainly a genius.

A phenomenal undertaking

THE electron microscope enables us to discover that the exploration of the origin, content, nature and function of the living cell is a phenomenal undertaking. "We do not yet know," "it is not yet fully understood" and like expressions

'y of Creation

by J. T. Bradley

are frequently found in writings upon this subject ; we stand amazed on the brink of another ocean of unrevealed fact.

The basic organisation of all cells in whatever organism they are found has much in common. At least, this is a generalisation that is made at present ; further exploration may reverse it. But the living cell is tiny, averaging 1/2540in. in diameter, say about one tenth the thickness of the paper of this magazine. The living cell contains a very large number of chemical substances, all connected by beautiful, compact and complex mechanisms into a functioning whole.

> *" The more characteristic compounds of living cells, such as proteins, have a much greater complexity than the investigators were prepared for.*
>
> *" All organisms contain large numbers of enzymes. These are extremely powerful bio-catalysts —that is, they effect changes in other living substances without themselves being changed. For example, the enzyme used in rennet for making junket can clot 10,000,000 times its own weight of milk in ten minutes."*

Battersea electricity generating station A is 20.7 per cent efficient and generating station B is 27.5 per cent efficient ; the living cell is at least 80 per cent efficient. But the living cell is " an accident "!

> *" In a single cell of a small bacterium it can be calculated that there are 200,000 protein molecules. It may have more than 1,000 enzymes (at least several hundreds) for all its activities. Our picture of the smallest living cells is one of a complexity which the mind finds difficulty in grasping."*

How all these separate molecules, each with its own internal complicated structure, that have to do with the reproductive apparatus, the catalytic apparatus and the digestive apparatus are packed away in an ultra-microscopic fragment of protoplasm it is impossible to know.

Nor must it be imagined that the unicellular organism is less complicated than the cells of a multicellular organism. In fact, because the cells of a multicellular organism can specialise, as it were (that is, different cells may perform different functions for the larger organism that in a unicellular organism the cell must perform for itself), unicellular organisms tend to be more complicated.

The view that because a thing is tiny it is therefore simple in structure and is more easy of accidental synthesis has been exploded by electron-microscope investigation.

The mystery of light

As if to reinforce the marvel of the Bible story we have the present-day discussion by physicists on the mysterious nature of light. We are all aware that light is essential to the maintenance of life—photosynthesis and all that —but do we recognise the marvel of the Bible story that God's first recorded creative word was " Let there be light "?

Ah, " He spake, and it was done ; He commanded, and it stood fast." The voice of creation is echoed in the Bible story. " The great Creator became my Saviour," and the voice of our Creator-Saviour echoes in the hearts of all those who know Him as such.

The passages in italic are quoted by permission from J. A. V. Butler's *Inside the Living Cell*, published by Allen and Unwin, London.

EASTER MONDAY 1968

Spend this great day with us and bring your friends to add to your own enjoyment

11 a.m.

OPEN-AIR DEMONSTRATION IN TRAFALGAR SQUARE

Conveners : H. W. Greenway and J. C. Smyth
Speakers : A. S. BREWSTER and T. E. FRANCIS

3 and 6.30 p.m.

WORLD VISION RALLIES IN THE ROYAL ALBERT HALL

Conveners : E. R. Corsie and J. H. Davies
Speakers : I. W. LEWIS, R. B. CHAPMAN, H. JEFFERY (Brazil) and A. B. TEE

Guests contributing to the programmes :

PAUL MICKELSON and the LANG SISTERS TRIO from the U.S.A.

ADMISSION FREE. Reserved seats available at 3/- and 4/-. Write for particulars to Elim Office, 15 Rodenhurst Road, London, S.W.4 (tel. 01-674 4084).

YOUTH PAGE

GETTING INTO DEBT

by Alex Tee

NATIONAL YOUTH DIRECTOR

IF your eyes are bigger than your pocket be careful!

Hire purchase can be helpful but it can also be cruel. Many young people dream about being "evangelistic stars." If they could only have a glamorous guitar with all the latest amplification they would attract teenagers to Christ. If only they could have this or that they would be able to do so much more for the Lord. One young convert felt that if he had a big car, or even a mini-bus, he could bring many children to the Sunday school and adults to the gospel service. This in itself was very good, but in order to make his dream come true he yielded to what seemed a very innocent and easy way to get it—he got into debt.

At first it was all exciting; he was the centre of attraction and things went well. Behind the scenes, however, the repayments were a real problem. Somehow the petrol bill was more than he had anticipated. Like many others, he had found that it was easier to get into debt than to get out.

He began to pray for God to send him money, but somehow it did not come. Soon he got to the place where he had either to blame God for letting him down or to admit his own foolishness. His motive was pure when he made the purchase and it would be easier to blame God than see his pride being hurt, yet he knew that he could not really blame God.

Young couples do well to take great care when starting out on their married life, particularly when they feel that they can easily meet the payments as long as both of them are working full time.

Some young people who have gone this thorny road have backslidden; others have brought disgrace upon themselves and others. Some have had the good fortune of parents who were willing to come to their help. The Bible clearly says that we are to keep out of debt. The amplified version of Romans 13:8 reads "Keep out of debt." Moffatt renders this verse thus: "Be in debt to no man—apart from the debt of love one to another." Jesus said "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?"

Hire purchase is like a fire in the grate—when kept in its right place it can be helpful, but when it gets beyond certain bounds it will burn, char, and damage our whole living.

ANNOUNCING THE WINNERS OF 1967 NATIONAL SUNDAY SCHOOL COMPETITION

The top ten are as follows:

SHIELD

1.	**Swansea** (Alexandra Road)	**85.6**
2.	Silverdale	78.412
3.	Bristol	71.133
4.	Delancey	68.250
5.	Reading	68.239
6.	Brixton	66.466
7.	Bournemouth (Springbourne)	66.052
8.	Langley (Causeway Green)	63.272
9.	Portadown	61.812
10.	Greenock (Belville Street)	60.974

DIPLOMA

1.	**Swansea** (Cadle branch)	**87.629**
2.	Swansea (Alexandra Road)	85.6
3.	Reading	79.611
4.	Bristol	78.442
5.	Silverdale	78.412
6.	Bradford	76.95
7.	Rochester	76.5
8.	Yeovil (Southville)	75.292
9.	Greenock (Braeside)	74.050
10.	Bournemouth (Springbourne)	73.823

We heartily congratulate the winners. This is the second year running that Swansea church and Swansea (Cadle branch) have won the awards.

To all who entered the competition we extend our compliments. It is interesting to notice that in the above there are schools from England, Scotland, Ireland, Wales and the Channel Islands.

THE YOUTH COMMITTEE.

Women's Page

by Margaret M. Ladlow

I DO not like January very much. To begin with there was the feeling of anti-climax after the Christmas and new year celebrations, to be followed by at least two more months of wintry weather. However, here in Scotland the Scots, with their hardy character and cheerful attitude to the rigours of the northern climate, do definitely make the best of the new year. They place special emphasis upon the importance of stepping out into a new year and make it a very joyful event, with parties, first-footing, family gatherings, a longer holiday than the Christmas break and a time when the exiled Scot makes a pilgrimage back home. After writing all this I feel a little more cheerful, and now that 1968 is safely launched I remember one other exciting and fascinating event which brightened January—the sales!

There are some superior beings who do not believe in sales and are unaffected by their attraction, but as a down-to-earth Yorkshire woman I must here confess that I love a bargain! When the hunt is on I am eager and ready to join in the fray—after all, there is a real sense of achievement and satisfaction when one brings home a genuine bargain. The Scottish news announced that yesterday 500 people queued outside a well-known store in order to be on the spot to search out the bargains immediately opening time came. Some of the shoppers were interviewed and they all turned out to be thrifty housewives who had saved money ready for the sales and were buying very necessary clothing for the family, particularly for their boys, who, as I know to my cost, are hard on their garments. Of course there is an element of risk in bargain hunting, but touring the sales is exciting and one can be carried away in "the heat of the chase," and in the glamour of the shop lights be tricked into buying a shoddy article or tempted to buy a garment because it is cheap only to discover afterwards that it does not suit, or fit, or even match anything else in one's wardrobe. Sometimes it is safest and wisest to pay the full price and gain what is worth while and suitable. I believe that we should pray about our shopping, and ask the Lord to guide and help us to spend our hard-earned cash wisely.

There is one thing that is very certain: there are no sale bargains in the Christian life. Everything is full price, genuine and fully guaranteed. You cannot purchase spiritual possessions on the cheap, for God does not hold sales in January or at any other time. God gives freely and unreservedly of His gifts and blessings for our ultimate profit; but He demands that we fulfil his conditions and pay His price. This is true discipline, and God's assessment of the cost of acquiring Christian character and wisdom. We are exhorted in Proverbs 23:23 to "buy the truth . . . also wisdom, and instruction, and understanding." As God is the source of all wisdom we must apply to Him, we must count the cost and pay His price, and thus be furnished with heavenly wisdom to take us safely through the whole of the coming year. Let us never forget that God has promised that we may prove what is "His good and acceptable and perfect will," so that in 1968 we may enjoy the very best of spiritual blessings, but only as we are willing to pay the price and present our bodies a living sacrifice, which is our reasonable service (see Romans 12:1-3).

BIBLE STUDY HELPS

TWO KINGS COMPARED

1. Ahaz (father) (2 Chronicles 28 : 16-27)

(1) Sought idols (vv. 2, 3).
(2) Sacrificed to idols (v. 23a).
(3) Defiled God's house (v. 24a).
(4) Shut the house of the Lord (v. 24b).
(5) Ruined himself and all Israel (v. 23b).
(6) Provoked the Lord God (v. 25).
(7) Perished (v. 27).

2. Hezekiah (son) (2 Chronicles 29)

(1) Sought God (v. 10).
(2) Sacrificed to God (vv. 21-24).
(3) Cleansed God's house (vv. 15-19).
(4) Opened the house of the Lord (v. 3).
(5) Rejoiced himself and with all the people (v. 36).
(6) Praised the Lord God (v. 30).
(7) Prospered (31:21).

Sunshine Corner

THE COMPETITION

MR. HARTLEY, the headmaster, asked each boy to grow some flowers for the school fete, and on the day a prize would be given for the best six blooms.

Edward lived in a big house, so it was easy for him to have a plot of garden for himself. His father got him the best plants and the gardener told him exactly how to plant them and he was given all sorts of fertiliser to help the flowers grow. But Edward didn't really like gardening and it was a bore having to go and water the plants. They were so slow in growing and he kept digging them up to see how much the roots were growing, and of course this stopped them growing properly. Finally he just stopped bothering and his patch became full of weeds.

Tim lived in a small flat above a shop in the High Street; he loved flowers but he didn't have a garden, so what could he do? His dad was a very understanding man and he made a box and filled it with earth and fixed it to the window-sill outside the flat. Tim went down to the market and spent his precious pocket money in buying six plants, and he lovingly planted them in the window-box. Each day he would hurry home from school to water his plants and to keep them free from weeds, and his pocket money went to buy small amounts of fertiliser. He watched his plants grow with love and pride in his heart.

The great day of the fete came and the boys cut their flowers and brought them to school. Edward had a marvellous cut-glass vase, but his flowers were long and spindly. Tim had only a cheap china vase, but his flowers were gorgeous, and as he looked at Tim's flowers Edward was very jealous. When no one was looking he swapped the flowers and put Tim's lovely blooms in his cut-glass vase.

The boys were kept outside the hall while the headmaster judged the flowers, and he gave Edward first prize. Tim couldn't understand this, but when he went back into the hall he saw his flowers in Edward's vase, so he went and told his teacher. The teacher thought hard for a moment then he said "All right Tim, take me to your window-box and we'll see if these stems match the stems on your plants"—and of course they did. Edward made his father very ashamed of him, but Tim's father was full of pride in his small son.

So whatsoever your hands find to do, do it with all your might; don't copy anyone else's homework, but try to do it yourself.

God bless you.

Lots of love from

AUNTY MAY.

PRAYER AND PRAISE

by F. H. Coleman

THE story of Samuel never ceases to interest and bless every time it is read. We see in his life the influence for good of two people so much older than himself. His mother was a woman of prayer, who in her extremity cried to God to give her a son and remove the taunts of her husband's other wife. Then Samuel was made a child of the temple. The old man Eli helped him to know God's voice and to pray that God would speak to him.

Influence for good or evil is just as powerful today as it has ever been. The mature Christian needs to exert all the influence he has at his command to influence the younger Christian as to spiritual things, and especially as to prayer. It has been said that the family which prays together stays together, and there is much truth in this. Train up a child in the way of God and it will not easily depart from it. I know of a woman surgeon in one of our London hospitals who was so sure that her son would follow in her footsteps that from a very early age she began to train him for a future profession. Today he is a young man who without doubt will reach the top of the profession he has chosen, thanks to the early training of his Christian mother.

There are homes where children say their prayers but never see their parents praying. How poor an example this is; it is no wonder that some children do not want the faith of their parents.

It is vital how we influence others. It may be a wet night; a parent cannot be expected to go out on such a night, for it is only the prayer meeting. Is it any wonder that children who see this react in the same way in later years?

COMING EVENTS

BECCLES. February 3. Elim Pentecostal Church, Alexandra Road. Monthly Living Faith rally at 7.30. Earls Court crusade film.

BIRMINGHAM, Kingstanding. February 4-7. Elim Pentecostal Church, Warren Road. Pastor and Mrs. R. J. Morrison's seventeenth anniversary in Kingstanding. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: O. G. Miles (Leeds). Convener: R. J. Morrison.

BIRMINGHAM, Selly Oak. February 3, 4. Elim Pentecostal Church, Alton Road. District presbytery rally at 7. Sunday at 11 and 6.30. Preacher: A. Nicolson (Dowlais). Convener: F. Shadlock.

HUDDERSFIELD. February 14. Elim Pentecostal Church, South Street. North-west Presbytery youth rally at 7.30. Preacher: J. E. G. Cooper (Hanley).

NEWHAVEN. February 10. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: B. A. Barnett (Watford).

OXFORD. February 5. The City Temple, Botley Road. "You need Christ" campaign. At 6.30. Preacher: Neal Ellis, M.A., M.Th. February 10-18. Saturday at 7.30, Sunday at 6.30, Perry Ellis (soloist), Robbie Ellis (pianist). Monday to Sunday: crusade by Neal Ellis, M.A., M.Th. Weeknights at 7.30. Sunday at 6.30.

PORTADOWN. February 18. Elim Pentecostal Church, Clonavon Avenue. Evangelistic campaign. Each night at 8 (except Fridays). Sundays at 7. Preacher: W. J. Martin.

BOOK REVIEW

And None Would Believe It, by Basilea Schlink. Published by Oliphants Ltd., London, 6/-.

This paperback is written by the founder and director of the evangelical Sisterhood of Mary in Darmstadt, Germany. Though this connection might serve to alienate some readers, I would urge in the interests of good reading material that this fact be forgotten. Having read of the wonderful ways in which God has blessed this community, I would advocate an examination of these pages. It will certainly repay any time spent in doing so. The book is an answer to the new morality, and does, as the foreword suggests, "sound a call for this hour of human history."

It is in three main divisions. Part one highlights the moral landslide of the age, showing in unglossed terms the corruption of these days. Dr. Schlink reveals how we have reached this stage almost imperceptibly. Her treatment of the Robinsonian "God is dead" idea is well handled. In her second section the writer points to our only hope, and stresses the eternal validity of God's commandments. Here is good reading concerning "the law given to the Christian as a guideline for all times." The closing division, the briefest of the three, turns our gaze to the coming of Christ. God has forecast the end of all things, and though man may be mistaken He cannot be.

This is indeed a book I can recommend to all who care to have a look at things as they really are in our world today.

W. J. MAYBIN.

CHURCH REPORTS *(continued)*

opportunity to thank God for His manifold blessings. In recent months, two baptismal services have been held and seven members received into fellowship. One sister received the baptism of the Holy Spirit in the weekly prayer meeting, another sister has given a gift of £250 for a special need in the church and as a thankoffering for personal blessing.

Pastor Ward says that "a Pentecostal people needs a Pentecostal church." How true! Many in our fellowship and some recently drawn from outside have found that the full gospel meets their needs.

FREDERICK C. SMITH.

TRAVEL WITH

CRUSADER

Your evangelical travel company

BIBLICAL TOUR OF GREECE
17 days from 49gns.

MAJORCA, ITALY, SWITZERLAND,
SCANDINAVIA, FRANCE,
from 12gns.

HOLY LAND from 75gns.

Full programme by coach, sea, air

EVANGELICAL CRUSADER TOURS LTD. (E.E.)
Rev. D. Hathaway, 85 High Street, Thornhill,
Dewsbury

D.1617

CAMPERS

Now is the time to book for a

HOLIDAY BY THE SEA

Fun, games, good food, spiritual development at

FRAISETHORPE
(Near Bridlington)
JULY 26th to AUGUST 9th

Send for application form to
I. R. Moore, 123 Belgrave Drive, Hull, Yorkshire

D.1618

DO DEMONS CAUSE SICKNESS? (*continued*)

where does the Bible say Christ healed the multitudes that came to Him *by* casting out evil spirits. The various references all make it evident that there was a distinction between physical healing and the healing of the possessed, as in Luke 4:40, 41: "*All they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them. And devils also came out of many . . .*" If all these healings had been wrought by casting out demons it would not have said "And devils also came out of many."

Today demons are said to be cast not only out of unbelievers but out of true Christians, and even out of those filled with the Holy Spirit. This is a frightening piece of doctrine. It touches the deepest meanings of salvation. If we are not saved from occupation by Satan when we are saved, what does salvation mean? This makes nonsense of almost the entire theology of the Church on the subject.

There is no scripture, but one incident is pressed into support for the possessed-believer teaching, that of Christ saying to Peter "Get thee behind Me, Satan."

There is a fatal objection, for Christ had just called Peter "blessed." Could a man be blessed into whom Satan was about to enter? And could Satan enter a man called blessed? The idea must be rejected.

Peter's words against the Lord going to the cross were not devilish, but natural and loving. He did not want his Master to die so terribly. Satan, however, used Peter's innocent words as the vehicle of a fierce temptation, and the Lord rebuked Satan through Peter.

One very bad reaction could arise from this fanatical stress on the ubiquity of demons, and that is that we might leave them out of the picture altogether, just as divine healing, having become a field for extremists and money-makers, is shunned altogether even in some Pentecostal churches.

New Testament warning

The New Testament warns us clearly that Satan is a real factor, unbelievers "being led captive by him at his will." Indeed, "the whole world lieth in wickedness."

I make the suggestion now that demon-possession is far from uncommon among unconverted people. Blind rage, senseless acts of violence, gross perversions and the love of wickedness for the sake of wickedness (acts of such people as the world says are not really wicked but just "yobs") cannot be explained psychologically; they are demon-actuated. Maybe these are not the only symptoms of Satanic control, for we read "*The prince of the power of the air* [*is*] *the spirit that now worketh in the children of disobedience*" (Ephesians 2:2). It is often said by criminals "I don't know why I did it."

Outstanding conversions bear the marks of deliverance from this state. The presence of God is sufficient for Satan to leave, for in the presence of the Lord demons are described as leaving their host.

The ministry of prayer is against "spiritualities and powers," and prayer for the unsaved in evangelistic services can have a gloriously exorcist effect. Brainstorms cease, the troubled are quietened, and the chronically angry lose their shadowing scowl. "The strong man" is cast out by "the strong man armed" as Christ comes in.

Far from the ejection of demons not taking place in Pentecostal churches, wherever there are people being taken out of sin to righteousness by straightforward conversion Satan is being subdued and bound.

The over-emphasis on demons should not drive us into the opposite extreme of outlook; we should in fact accept the over-emphasis as arising from neglect of the ministry of exorcism. Let us not be ignorant of the devices of the Devil. He and his ugly things are real.

BRIAN CHEAL'S FAREWELL (*continued*)

consecration and the consequences involved in such an "expedition." The wealth of experience and blessing derived from his own walk was very much evident in the words that were shared with us.

Our Missionary Secretary not only has the ability to deal with the administrative side of our Missionary Society but also has had practical experience of the field work itself. His address was aimed at showing us something of the conditions in which Brian would be working in the next two years, with the consequence that we may be found faithful in upholding him in prayer.

It is our prayer that in times of difficulty Brian will look back on the service and remember that there is a praying church behind him.

LYNDON BOWRING.

"CROYLANDS"
A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

THE FAMILY ALTAR

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

Monday, February 5th — Psalm 89:19-37

" My covenant will I not break " (v. 34).

Many things are changing and passing away; old moral values are being tossed contemptuously aside and cynicism rules in many circles of society. Yet One is unchangingly faithful to His Word; though heaven and earth may be destroyed His Word shall endure. Do not be surprised by the unfaithfulness around us, which many seem to approve; the Word of God warns that it will be so in the last days! The covenant between God and ourselves is sealed by the precious blood of Jesus and we can rely on it implicitly.

Tuesday, February 6th — Psalm 89:38-52

" I do bear in my bosom . . . reproach " (v. 50).

Anyone who will identify himself with the Lord Jesus Christ will soon know what the psalmist meant. The message of " Christ crucified " is as generally unacceptable today as it was in the days of Paul, and one who seeks sincerely to live for Christ will often become the object of ridicule and contempt. Nevertheless, those who share His rejection and reproach now will also share His glory when He returns in power. Do not be ashamed of Him; He is worthy of our total devotion.

Wednesday, February 7th — Psalm 90:1-17

" According to Thy fear, so is Thy wrath " (v. 11).

There is a dangerous tendency in many theological circles to " play down " the teaching of the judgment and wrath of God, turning Him into a benevolent old gentleman with no thought of anger. The greatest injury we can do men is to hide from them the truth that " it is appointed unto men once to die, but after this the judgment." The negative, but necessary, side of the gospel is that men should " flee from the wrath to come." Let us faithfully declare it.

Thursday, February 8th — Psalm 91:1-16

" He shall give His angels charge over thee " (v. 11).

It is significant that scientists are showing great interest in the possibility of intelligent beings existing in outer space. They are thousands of years behind the times, but it is an encouraging start. Christians have always believed in the existence of highly intelligent beings in outer space. If we call them " angels " why should anyone quibble over a title which simply means " ministers "? The angels of God have a special task, " to minister for them who shall be heirs of salvation " (Hebrews 1:14).

Friday, February 9th — Psalm 92:1-15

" He is my rock " (v. 15).

What a sense of strength and assurance this title of the Lord brings to our hearts! We hear the babble of contrary voices and opposing authorities and turn with relief from the confusion of man to the quiet, unshakable authority of the Lord our rock. No matter how furious may be the storms which assail the world in these last days, of one thing we can be sure—the Lord is our rock and our salvation, and because He is our defence we shall never be moved (Psalm 62:2).

Saturday, February 10th — Psalm 93:1-5

" Holiness becometh Thine house " (v. 5).

Holiness is to the spirit what health is to the body: soundness, vitality, strength, vigour. These are the things which the Lord desires that His children, those who belong to His house, shall enjoy. He never intended that we should have an anæmic, powerless, half-dead spiritual existence—Jesus came that we might have abounding life (John 10:10). If you are drooping, and wilting spiritually, call afresh upon the Lord for the abundant life He promised and you will know a wonderful spiritual renewing, even that holiness which becomes His children.

Sunday, February 11th — Psalm 94:1-23

" The Lord shall not see, neither . . . regard " (v. 7).

Wrongdoers of every generation have tried to assure themselves and stifle their consciences with such thoughts—either that there is no God to see what they do or that He does not care. This is self-deception, for the One they thus ignore is all the time laying up in store the deeds and intentions of men, and will one day cause the harvest to come to fruition; those who sow in righteousness shall reap in mercy (Hosea 10:12), but those who sow the wind shall reap the whirlwind (Hosea 8:7).

DEVOTIONAL

GOSPEL INCIDENT FOR CHRISTIAN WORKERS

Justification and Peace

A young man working on the Limehouse docks once heard a clergyman preach from the text " Being justified by faith, we have peace with God through our Lord Jesus Christ " and, being impressed, had a conversation afterwards in the vestry. Next day he sailed in the steamship *London*. The ship went down. Months passed, and a sailor came to the clergyman and said " Are you Mr. Henderson?" " Yes," he said, " I am." " Then," he replied, " I come to you with a message from the dead. I talked and prayed with a man on board the *London* who had heard you preach from the text ' Being justified by faith, we have peace with God through our Lord Jesus Christ.' He was in earnest, but he did not seem to get into the light until a few minutes before the wreck. He and I were told off to launch one of the boats and to help man her. While doing so he said to me: ' Mate, if you get to shore, be sure to tell Mr. Henderson that it's all right: being justified by faith, I have peace with God.' By some accident he failed to reach the boat, and the rowers had to pull for their lives from the settling ship. The last thing I saw of that lad he was up in the rigging, waving his hat and shouting across the waters ' Being justified by faith, we have peace with God.' " We may be nearer our wreck than we know. We may have seen God's last signal. Have we peace?

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, " Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

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

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Telephone 62980. C.1614

SURREY. Grenehurst Park, Capel (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

SWANSEA. Gateway to glorious Gower. Sandy beaches. Liberal table. Warm fellowship. " Maranatha," 249b Gower Road. Brochure, Mrs. Rees. Tel. 22488. C.1610

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

TRACTS FOR JEWS. Thirty assorted (written by a Hebrew Christian). 3/- post free. Write to N.C.F., 13 Lidderdale Road, Liverpool 15. C.1619

ITINERARIES

The President:

February 10, Newhaven; 11, Preston Park (a.m.), Brighton (p.m.); 12, Worthing; 13, Hove; 14, Hastings; 15, Eastbourne; 27, Woolwich.

London Crusader Choir:

February 4, West Thurrock; 11, Ilford; 18, Hanwell, Streatham; 28, Barking.

ENGAGEMENT

GILPIN—FORSTER. Clifford, son of Rev. and Mrs. G. W. Gilpin, Elim Bible College, Capel, to Marilyn, daughter of the late Mr. and Mrs. F. Forster, Nairobi, Kenya.

WITH CHRIST

BARTON. On December 11th, Mr. Archibald Barton, long-standing member of Elim Pentecostal Church, Ilford. Officiating ministers at funeral: R. B. Chapman and P. Stormont.

COCKING. On January 6th, Mrs. Ada Cocking, aged 72. For many years a member of Sheffield Elim Church. Officiating minister at funeral: Eric Garner.

COLLINS. On December 23rd, Mrs. Emma Collins, aged 86. Beloved and faithful foundation member of Graham Street Elim Church. Officiating minister at funeral: Edward F. Cole.

KEEL. On January 7th, Mrs. Edith Jane Keel, aged 84 years. A faithful member for over thirty-four years of Elim Pentecostal Church, Salisbury. Officiating minister at funeral: James F. Hardman.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

MEMORIAL FUND

Mr. and Mrs. T. Twydell, of Kensington Temple, wish to thank those who contributed to the memorial fund of their late daughter, Christine. A cheque for £75 was handed to Mr. L. Wigglesworth to send a student to Bible college in Ghana.

"HALDON COURT" · EXMOUTH · DEVON

- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 6 FEBRUARY 10th, 1968 6d

Norwich Over-sixties' Fellowship with Pastor and Mrs. L. Reeves. Mr. Reeves reports that quite a number have been converted through this weekly fellowship.

THE BLOOD AND THE WRATH

by D. M. Panton

ONCE for all God has given, in a gigantic parable, what alone saves in the final crisis of the world's history. The visitation of the destroying angel at the door of every home is Jehovah's last and overwhelming blow at Egypt—the world—before His people leave it for ever; it is a miniature of hell. Moses no longer persuades or threatens, and he is about to leave Pharaoh's presence for ever. All pleading miracles cease, and pure judgment falls; God alone is about to act. And from the background of this tremendous picture two objects alone are supreme —the *blood* and the *wrath*: the wrath embodied in the Jehovah angel, travelling through the length and breadth of the world, and certain blooded doors which the judgment angel never enters, and which He never enters solely because of the blood.

The patience of God

For the whole incident is final. Nine plagues stand for the almost measureless patience of God, every one of the nine being to persuade Pharaoh to repentance exactly as the design of two-thirds of the Revelation judgments are remedial, to induce mankind to repent; God's last and overwhelming blow is now about to fall, to divide finally between the saved and the lost. Therefore the two judgment prophets, who "smite earth with every plague" (Revelation 11:6), at the end, like Moses and Aaron, disappear; final judgment belongs to God alone: "about midnight will *I* go out into the midst of Egypt" (Exodus 11:4). Moreover, it is the last death-grapple between heaven and hell, and so the battle can be fought by God alone. "I will go through the land of Egypt in that night; and against all the gods of Egypt I will execute judgments: I am Jehovah" (Exodus 12:12). So in the crash approaching, not only will Satan be chained but all "the powers of the heavens shall be shaken" (Matthew 24:29), and "I will cause the evil spirit to pass out of the land [earth]" (Zechariah 13:2). The day in Egypt had not been fixed—an uncertainty, then as now, which heightens the terror of the situation.

The salvation of all ages

Now there bursts upon our view the salvation of all the ages. Over every human home—Egyptian and Israelite—hovers the palpitating wings of the angel: "All the firstborn in the land of Egypt shall die" (Exodus 11:5), no single family being omitted among its teeming millions. All defence was hopeless except such as the Jehovah angel would recognise. The householder might lock and relock, stiffen the door with brass stanchions, pile buttress on buttress, pyramid upon pyramid, *but the death angel enters.* All the homes of all the world are open at any moment to the angels of God; and when judgment draws near nothing can block out the Jehovah angel except something to which he assents. And so the angel himself names what is the solitary bolt between man and doom "When I see the blood, I will pass over you." Such a home was perfectly sheltered. Outside was pitch darkness, inside was light; outside was wrath, inside was mercy; outside death, inescapable death, approached with every step of the angel —inside the death angel had passed and gone; and the solitary shield between, absolutely alone, was the blood.

The blood

Now the picture is so plain that its meaning is stamped upon its face. The great law of God concerning sin is this: "The soul that sinneth, it shall die" (Ezekiel 18:4); the angel, embodying judgment, is on the march to execute the law; "all have sinned, and come short of the glory of God" (Romans 3:23). But the angel finds death already stamped upon the house. The blow has already fallen in that home. "The wages of sin is death" (Romans 6:23), and the wage must not only be paid but produced, that the Judge's eye may see that the sentence has been executed. The inmates of the house were the sole cause of the lamb's slaughter; their danger caused its death; it died to give them life; and as the lamb had no defect (Exodus 12:5) it had no cause of death in itself. Lo, death is upon the door! Blood, separated from the body, is certain proof that something or someone has died; and since justice cannot strike twice for the same offence, and so can never repeat a punishment that has already been suffered, the angel passes that door. "When I see the blood," God says, as He passes in judgment through a sinning world, "when I see the blood [the blood, irrespective of the characters inside the house; the blood, and nothing but the blood; the blood, with nothing in the universe added] I will pass over you."

How God saves

Now no one needs to be told that this tremendous drama in Egypt was a symbol only, though a symbol gigantic enough to stamp with perfect certainty how God saves; for none would dream that the judgment of a man could be made to fall on a lamb and so free the man from either temporal or eternal death. "Our passover," says Paul, "hath been sacrificed, even Christ: wherefore let us keep the feast" (1 Corinthians 5:7)—let us feed, within our blood-marked doors, upon the slaughtered Lamb. The lonely prophet in the wilderness vividly pictured both the wrath and the blood. "Who hath warned you to flee from the wrath to come?" (Matthew 3:7). "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). It is a defectless Lamb: "precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Peter 1:19). For the blood of our redemption is divine in its nature, and therefore divine in its value: "the church of God, which he purchased with His own blood" (Acts 20:28).

A final act perfects the salvation. It was not

(*continued on page 92*)

Elim Church Reports

ANDOVER FAREWELL

IT WAS with deep regret that the news of our pastor's intention to move was received, especially by the Sunday school, which he had formed shortly after arriving to become our pastor in September 1965.

On behalf of the church, the secretary, Captain Jobbins (ret.), presented a cheque for £11 and said that during the ministry of Pastor Patterson he had found that here was a ministry founded upon the Word of God, and that in the two years the members had witnessed a major transformation in the general appearance of the church

The missionary secretary, Mrs. Charlton, on behalf of the sisters in the church, expressed regret at the loss of Mrs. Patterson, who would be greatly missed as president of the sisterhood and organist for all of the services.

The ministry of Pastor and Mrs. Patterson will always be remembered here and appreciated, especially by those who have come to know Christ, but not least by all who have seen God move in such a wonderful way. For two years we have seen our numbers grow from an average of five or six to twenty-five and our offerings from £5 or £6 to £14 and as much as £19. Our appreciation is also due for all the hard work put into the renovation and redecoration of the entire church building, often singlehanded, much of the labour extending into the early hours of the morning.

HASTINGS — Pastor: G. Harpin

SINCE the arrival of Pastor and Mrs. Harpin and family a few months ago we have had great blessing from the Lord through the ministry of His servant. All the services have been well attended and interest in the monthly rallies has been maintained.

We have been pleased to welcome Miss M. G. Garton in our midst, and already our sister has endeared herself to us.

Our recent missionary weekend was a great success, and the ministry of Pastor D. Lewis was enjoyed and appreciated.

One of the most encouraging features of the church is the support that the Crusaders give to the meetings as well as undertaking outside visitation and activities. By the courtesy of one of the local Baptist churches we were able to hold a baptismal service, and it was a great joy to see six of our young folk following their Lord in this way.

In a wonderful way the Lord has been meeting our financial needs and our hearts are full of confidence that He will continue to do so as we seek to go forward with Him and for Him in 1968.

L. CRIPPS.

REAL REPENTANCE

by Normand J. Thompson

"I dinna recall the text or the words," the old lady admitted, "but I came home and took the false bottom out o' my peck measure."

"SURE, I'd like to go to heaven, pastor; but——" And the troubled young man groaned.

I wanted so much to help Tom Prescott. Instead of going to heaven, poor Tom was going to the county prison farm for six months.

"God is ready to forgive you," I said. "First you must repent of your sins."

"I tried that—twice," young Tom said bitterly. "It didn't work, pastor."

Tom is not the only person who has "tried" to repent, and failed. Perhaps you too have felt convicted of sin and have gone forward in a meeting. Afterwards you felt pure and free—and very happy. Then came a trial or temptation and you fell. What went wrong?

Did you make sure your conversion rested on a solid foundation of repentance? What is repentance? It is not just remorse, or doing acts of penance. Neither is it the shame at being found out, or fear of punishment. It is something very much deeper than all of these.

A young business man entered a hospital for heart surgery. He was alarmed when his surgeon warned him that he stood only a slight chance of surviving the operation. In panic he repented, and begged God to spare his life. After the operation the doctor noticed that the only book on the bedside table was a Bible. A few days later the doctor found that the Bible was gone. In its place was the latest issue of a sexy magazine. The patient felt he was out of danger now!

Did this sick man really repent? No! Fear of death or hell is not repentance. Repentance means a "change of mind"; it means an about-face; it means turning your back on sin, and turning your face to the Father against whom you have erred.

This involves an act of choice that stamps your repentance with the seal of validity. Like the prodigal son, you decide "I will arise, and go to my Father, and will say, Father, I have sinned."

After turning to God, and seeking the mercy of God, there is something more you should do. Jesus preached "Repent ye, and believe the gospel" (Mark 1:15).

What is the gospel? It is the good news that Jesus died on Calvary's cross to save you from sin, self and Satan. Believing the gospel means to admit your uncleanness and trust that "the blood of Jesus Christ cleanseth from all sin."

Repenting, turning to God and believing the gospel—does this make you a Christian? Well, young Tom Prescott followed this pattern, but he said it did not work. There is something else to do. The Beouli tribe of West Africa has a word for repentance that means "It hurts so much I want to quit it." Tom Prescott stopped short of this experience.

John the Baptist urged his converts to "bring forth therefore fruits meet [suitable] for repentance" (Matthew 3:8). When soldiers came to John for baptism and asked what they should do he answered "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14). Con-

Crowds are again booking for Conference!

Complete your application form and send it without delay for the best holiday of your life.

May 11th to 18th

It's a holiday camp venue this year

PONTIN'S HOLIDAY CAMP

ST. ANNES-ON-SEA, BLACKPOOL

* A SPIRITUAL TONIC
* A PHYSICAL RECREATION
* A MENTAL UPLIFT

Hear the Merseyside Youth for Christ choir at the opening music festival on Saturday the 11th

version will not impress God or man until the individual quits the sin business !

An old Scottish woman said to her minister, " That was a powerful sermon you preached last Sunday, sir."

To test her sincerity, the minister said " Tell me, Jean, what was the text ? "

" I dinna recall the text or the words," the old lady admitted, " but I came home and took the false bottom out o' my peck measure." True repentance will put a stop to our cheating."

If you sincerely want to be a Christian you must repent, turn to God, believe the gospel, and then let your upright conduct prove you are really converted. You and I, like Tom Prescott, want to go to heaven. God has given us this longing because He is lovingly preparing a place there for us.

Victory over every trial or temptation is yours after true repentance. Do not be ashamed or afraid to cry out to God in true agony of soul. Repentance is so important that the New Testament urges it seventy times. The Bible says God commands " *all men everywhere* to repent " (Acts 17:30).

It will work ; it will bring a song to your heart, a shine to your face, and life everlasting in God's glorious heaven. This, and not a term in the county prison, is the result of a true experience of repentance.

PROVISION FOR PREACHERS

HARVEST FIELDS

Matthew 9:37 ; Luke 10:2

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

SERVANTS have always been few in the spiritual fields of the gospel harvest. Even in this age of declining church membership there are many church members but few soul-seekers, and fewer still soul-winners. It would almost seem that soul-winning is a lost art as far as the average Christian is concerned. The most probable reasons for this are first the lack of vision and therefore of motive, and then the loss of spiritual wisdom and know-how, without which no soul-winner is truly equipped.

The challenge of many fields

Some ask " Supposing I heard the call, where should I go?" Most people view the far-away fields. Jesus never did. It is true that the field is the world and that foreign missions, once the Cinderella of the Church, are still a must, but there are fields at hand. It is no good being a fellow labourer unless you are also a labourer in your own field.

For those who follow Christ, wherever there are the lost the call of Christ is heard. Paul heard it at Troas, Studd from India, and Charrington outside one of his father's public-houses. That nice woman in the shop, that lively young person next door and that pleasant man down the road are all lost unless you help to rescue them with the gospel word—lost not because they drink, or jive, or visit bingo halls, but because they have not accepted Jesus as Saviour. You have the task of helping them to receive Him.

The problem of equipment

" I am not equipped for this work " you say, but few of us are fitted with any natural endowment for this task. Our work is spiritual and we trust in God. If we start by praying for workers we shall end by becoming workers, for as we pray the vision is intensified.

Our equipment must come by Holy Ghost inspiration coupled with common sense and effort. The personal word is still the best and the tract can still be used to great advantage. The errand of mercy and deed of kindness will also always pave the way for word or tract. The campaign and meeting are useful chiefly as a follow-up to previous seed sown. " Every Christian a soul-winner and every church an evangelising centre " is a good maxim to adopt.

The question of motive

The New Testament gives two apparently contradictory motives—love and terror. The love of Christ, who saw the multitude through eyes of love and compassion, constrains us. Paul also knew the terror of the Lord and sought, because of this, to persuade men. Love is a familiar motive and accepted, but terror is considered unworthy and outdated. Talk of hell is considered brutal, but posters of terror are used as a means to prevent road accidents ; accident prevention demands that the facts be given to prevent death on our roads. Let us warn against eternal death by faithfully declaring that there is a hell to shun and a heaven to gain.

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
D. M. Panton	82
Normand J. Thompson ...	84
F. G. Evans	85
F. J. Slemming	88
Stanley H. Frodsham	89
John Cave	90
Margaret M. Ladlow	91
Aunty May	92
F. H. Coleman	93
F. Lavender	95
Church reports	83
Editorial	86
Comment, opinion and review	87

EDITORIAL

BELIEVE it or not, the dragon-fly wrecked Darwin's theory of evolution, or at least the principle inherent in the dragon-fly's life cycle did so. We know that multitudes still cling to the wreck ; nevertheless, wreck it is.

The Dutch botanist Hugo de Vries faced up to the problem. He recognised the impossibility of evolution by the accumulation of multitudinous minute variations. In experimenting with the evening primrose De Vries recognised what appeared to be new forms developing. In contrast with Darwin's theory he put forward his "spontaneous sudden large mutation theory," i.e. that, to you and me, evolution developed by leaps and bounds. Actually this is the doctrine of creation in a disguised form, but it cannot account for the creation of one life cycle, let alone the multitudes of life cycles necessary to the functioning of nature as we know it today. Now here we challenge any evolutionist to explain satisfactorily, in simple terms, how the dragon-fly evolved, either by Darwinian or De Vriesian theory.

The female dragon-fly lays her eggs on the surface of water and the eggs sink to the bed of the pond or lake. They hatch out and the nymphs develop. These savage creatures live on the marine life in their habitat. As they develop they shed their skins from time to time. After from a year to five years, according to species, they take their great adventure—they try the air. The nymph climbs a suitable projection until, for the first time, it leaves the water, never to return. Clinging to its projection it sheds its last skin, it dries itself in the sun, its limbs and wings expand, and in a few hours it takes the air, the graceful insect, blue or green, that often we admire.

Readers will instantly observe that you cannot have a partially developed dragon-fly. The whole cycle must be completed or—no dragon-fly. This problem evolution never faces: the problem presented by whole-making.

To take this a step farther, one cannot imagine a half-, quarter- or third-developed spider. It must be whole or—no spider. Moreover, spiders cannot exist without flying insects, but according to evolutionary theory creeping things came before flying things. How did the spider exist before flying insects evolved? This illustrates the second stage in the problem set by whole-making: not only must the spider be complete, with web-manufacturing apparatus, but insects must be there too ; in fact your whole-making contains two elements now. But animal life cannot exist without vegetable life (vide *Cornflake Crusade*, Carson), so your whole-making now enters its third phase ; nor can vegetable life exist without animal life (pollination, etc.), so your whole-making enters its fourth phase. So we see that this whole-making has two major phases—the life cycle of the living entity itself must be complete, and the interdependence of entities makes necessary another whole.

(*continued on page 87*)

COMMENT, OPINION AND REVIEW

THREE recent religious periodicals have stated that the angels of the Bible records visited the earth from outer space. Had human beings written the Bible " off their own bat " that is exactly what would have been written. But the Bible contains nothing as banal as space-travelling angels; it reveals them as beings independent of time and space and therefore able to manifest themselves in both at will. In other words angels belong to another dimension and *manifest* themselves *in* the dimensions of time and space, travelling neither to them nor in them, thus the Bible bears the imprimatur of its divine origin by by-passing the problems the space traveller must overcome—speed, lack of air, the need for special vehicles, etc.—and reporting the activities of beings inhabiting a different dimension.

But it is extraordinary that many people who deny the existence of beings beyond our space-time dimension fall for the " unidentified flying objects " scare. If we were not so superstitious, and were not subconsciously hankering after the abnormal, the U.F.O.s would be dismissed for what they are, the products of wishful thinking or inflamed imaginations. But when we reject revelation, superstition and a hankering after the abnormal fill the vacuum.

The Bible tells of " angels from the realms of glory " visiting our earth, *and* of the invasion of the earth by fallen angels from the *realms of darkness*, the record being in Genesis 6. The result of the fallen angels' intermarriage with the daughters of men was the birth of the *Nephilim* (*giants* in our version), from whose existence, no doubt, sprang the stories of heroes of Greek mythology, part human, part superhuman monstrosities because of whom God destroyed the ancient world.

Were these fallen angels, doubtless appearing in human form, recognisable for who they really were, or did they successfully hide their identity under human guise?

Jesus taught His disciples that " as the days of Noah were, so shall also the coming of the Son of man be." G. H. Pember in his *Earth's Earliest Ages* points out the danger of spiritism today: that having truck with evil spirits under the guise of communication with the dead may be preparing the way for another such invasion. Who knows what evil developments may result from mankind's expeditions into the occult as well as into science? We have unlocked the secrets of the atom to our peril; we have unlocked the secrets of the living cell, also to our peril; we unlock the secrets of the nether world at our peril too. The warning voice of Scripture is raised against any dabbling whatsoever in the occult; the warning voices of science and of bitter experience have already been heard against the dangers of present nuclear and bio-chemical experimentation.

May not the fearful judgments under the fifth and sixth trumpets (with the seventh the " woe " trumpets) have a more literal and horrifying reality than mankind has anticipated? There is the implicit warning that denizens of the abyss (Revelation 9) are to invade the earth—and then (Revelation 11:14, 15) the sixth and seventh trumpet judgments usher in the reign of Christ upon earth. These times, the Bible tells us, are upon us right now: the trumpets have already sounded their first warning notes.

EDITORIAL (*continued*)

Now the Bible is the only literature that tackles this problem. It answers at the same time the old question " Which came first, the hen or the egg? " It boldly states that the hen with its life cycle was created whole and it further states that every form of terrestrial life was created a whole, and goes on in the words " whose seed [egg] is in itself." The Bible also tackles the problem of the second phase of our whole-making—the interdependence of the different forms of life. Clearly there cannot be animal life without vegetable life, or vegetable life without animal life. This disposes of the view that the days of Genesis chapter one were long ages. But the Bible solves the problem by boldly stating that the whole-making was accomplished in four days: days three, four, five and six. It could have been done in no other way. There may be problems about the Bible story of creation, but the marvellous manner in which the problem of the origin of life on earth is described bears the stamp of divine revelation—no other would have been bold enough to think of such a plan, least of all describe it: a living creation, made so by God in a few hours, operating as a functioning whole with the life cycles complete and the ethological relationships perfectly integrated.

BIBLE LANDS AND BIBLE LESSONS

by F. J. SLEMMING
MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

TYRE: THAT STRONG CITY

TYRE was one of the great capital cities of the ancient world, the great capital city of the empire of Phœnicia. It is reported to have been built by a colony of Sidonians, hence she is called in the Scriptures "the daughter of Sidon." Many things combined to give the city its well-deserved fame; it was the emporium of commerce and the arts. The ships of Tyre found their way even to England; it is on record that they came to Cornwall for tin. The kings of Tyre held a powerful sceptre and her colonies were scattered over all the Mediterranean. Her chief deities were Hercules and Astarte.

Ezekiel 37:1-32 gives us a glowing account of her ancient riches and extensive traffic from Spain to India, including Greece, Cyprus, Egypt, Palestine, Syria, Arabia and Persia. The goods it handled are mentioned: gold, silver, iron, lead, tin, copper, wheat, cereals, honey oil, balm, wools and linen, ivory and ebony, jewellery, and dyes of all kinds.

The most splendid city

The history of Tyre is so ancient, so involved and so extensive that one can mention only part of it. It was assigned to the tribe of Asher, but it does not seem to have been occupied by that tribe. It is said that at this time it was the most splendid city in the world. In the days of David and Solomon Tyre maintained its independence in the presence of these mighty conquerors, and by its people's unrivalled skill in arts and architecture became an ally in the enterprise of building the temple for the Most High to dwell in. For a period of about 1,000 years Tyre was associated more or less intimately with the history of God's chosen people. When the kings of Nineveh or Babylon or Egypt came against the land of Israel they attacked Tyre also, but Tyre flourished. One could spend time thinking of the visits of our Lord Jesus Christ to Tyre. It was on the beach at Tyre, on its golden sands, touched into colour by the purple of the murex shells, that the Christians gathered to say farewell to Paul, and knelt in prayer and watched his ship sail away. Such a lot can occupy our attention as we think of the city of Tyre.

The most interesting thing about Tyre is in connection with certain specific prophecies that God spoke against it, and the miraculous way in which those prophecies were accurately fulfilled in every detail.

That strong city displeased God

Read carefully Ezekiel 26:1-14. The city that Joshua referred to as Tyre—that strong city—displeased God. She sat as though she were God, she spoke against Jerusalem, and by her sins and shortcomings brought judgment upon herself, and in this chapter God speaks, and declares that He is against her. Notice particularly verses 1-4, 12-14 and 19-21.

In prophecy God said that many nations would come against her, that they would destroy the walls of Tyre and break down her towers. He said that He would scrape her dust from her and make her like the top of a rock, a place for the spreading of fishing nets, in the midst of the sea. God said, in verse 7, that He would bring upon Tyre Nebuchadnezzar, king of Babylon: "He shall set engines of war against thy walls, and with his axes he shall break down thy towers . . . he shall enter into thy gates . . . with the hoofs of his horses shall he tread down all thy streets: and he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground."

The siege by Nebuchadnezzar

Some little while after this prophecy was given there was a siege by king Nebuchadnezzar that endured for some thirteen years; finally he took the city and demolished the part of it that was built on the mainland. The people left the mainland, and fortified the other part of the city that was not on the shore but built on an island in the sea about half a mile from the shore. Tyre on the mainland became known as Old Tyre, and the city on the island as New Tyre. It is interesting, and instructive, to notice that Nebuchadnezzar did everything the prophecy

said should be done, but he did not move the stones or the timber or the soil into the Mediterranean sea.

Alexander the Great

Centuries passed, in fact 250 years went by, and it seemed that the prophecy was not and could not be absolutely fulfilled. Alexander the Great then swept down, and in a swift, devastating march took everything before him. Look again at the exact wording of the prophecy in Ezekiel 27:3: "O thou that art situate at the entry of the sea." Tyre was on the mainland but at the entrance to the sea. I have already pointed out that Tyre was the chief seaport of the ancient world, part on the mainland and part on the island half a mile from the shore; ships put in at docks on both the mainland and the island. The island portion was built on reclaimed lowland as well as on the island itself, and was built with skyscrapers. After Nebuchadnezzar had attacked and largely destroyed the original mainland part of Tyre, this island and the reclaimed strip around the southwest portion of the island was built up as the main city. Since foreign armies had been able to batter down the walls of the mainland city, the men of Tyre built up this island portion where half a mile of sea gave them security from attacks by foot soldiers from the land. Now Alexander came and demolished what was left of Old Tyre and with the debris he built a mole or breakwater 200 feet in breadth across the strait, so that the island actually became a peninsula and therefore a part of the mainland. The conquest of Tyre soon followed. Alexander scaled the city walls, and after a siege of seven months and with the use of mobile protective shields and military might and ingenuity the city was taken. Eight thousand of its citizens were slaughtered, and

(*continued on page 94*)

"QUICKEN ME"

by Stanley H. Frodsham

PSALM 119 is a whole prayer book in itself. I believe you will find seventy-eight petitions in this one psalm. Five times the prayer comes "Teach me thy statutes." Five times more we hear the prayer "Give me understanding." But eight times we have the prayer "Quicken me." To be quickened is to be refreshed, renewed, revived.

There comes in all of our lives the wintry season. See that farmer as he goes through his orchard in the month of January. He is not discouraged because he sees no fruit on his trees. If he is a godly man he will say "Thank God for the cold and the frost. In this season my trees are taking root downward and later on they will bear fruit upward."

The trees will be all the stronger as they learn to resist the bleak wintry blast. God has told us "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Genesis 8:22).

The blossoms appear

But, praise the Lord, the winter does not last for ever. There comes a time in the spring when the trees that have looked dead for so many months begin to show signs of quickening and life. The leaves and blossoms appear. As in the natural so it is in the spiritual. We can pray for the spring quickening.

Twice we have this cry in Psalm 119: "Quicken me, O Lord, as thou art wont." This is the literal Hebrew of verses 149 and 154. We hear also the prayer "Quicken me according to Thy Word." Also the petition "Quicken me, O Lord, according to Thy lovingkindness." Do you ever send up a prayer "Quicken me, fill me with life"? Our blessed Lord Jesus came that we might have it more abundantly, and He will not fail to respond to this Spirit-given prayer.

The gracious rains of the Spirit

But how does He quicken? We know that the plentiful rains have their part. The husbandman has to wait long and patiently for the precious fruits of the earth. Necessary factors in fruit-bearing are the early and latter rains. We are bidden in Zechariah 10:1 to ask for rain. In response to our prayers He will send the rain. Through the gracious rains of the Spirit we shall bring forth abundance of fruit and thereby shall our Father be glorified.

Do you want to bear much fruit? Then send up this prayer "Quicken me." Or offer that prayer which we shall find in Psalm 85:6, "Wilt thou not revive us again?" Pray for revival not only for yourselves but for the whole community. In response to this Spirit-given prayer we are given assurance in the same psalm (v. 12) that "the Lord shall give that which is good."

YOUTH PAGE

Know your facts—No. 3

SEVENTH DAY ADVENTISM

By JOHN CAVE
PASTOR OF THE ELIM CHURCH, WHITEHAVEN

THIS particular cult must be looked upon as one of the most subtle. In many ways it is so nearly evangelical that many Christians feel that it should be accepted into evangelical fellowship. Recently one of Britain's Christian magazines printed an article on this, and by the majority of letters in favour it was evident that many Christians know very little about this sect.

Their history

William Miller was born in 1782. He specialised in the doctrine of the second advent. At first he did not have many followers, but on setting a date for the return of Christ numerous people joined him. These at first were known as "Millerites." The date set was between March 21, 1843, and March 21, 1844. As we all know, Jesus did not return then and it was known as "the great disappointment." Undeterred, Miller said that Christ would certainly now come on October 22, 1844. The passing of this date without any phenomenal happening stunned the movement. To overcome this failure Hiram Edson, another leader, claimed that he saw in a vision Christ entering the heavenly sanctuary and that this was the coming prophesied by Miller, only it was heavenly, not earthly! Adventists' history is embellished with visions and revelations. Especially chosen for these, it would seem, was Ellen White. Many such revelations she put into writing and claimed divine inspiration.

The Seventh Day Adventists as we know them today were organized as a movement in 1863, and in 1960 had a membership of 1,300,000.

Their doctrine

Here is where they endeavour to come into line with evangelicals. Unlike other sects, they believe in the Trinity, they accept the inspiration of Scripture and also claim inspiration for Mrs. White's writings. Regarding redemption and atonement their teaching has moved in recent years. In former publications we read statements such as "We dissent from the view that the atonement was made upon the cross" (see Hebrews 7:27; 9:27, 28; 10:10). Now, however, they agree with the fall of man and redemption. Soul sleep is a cardinal belief; death is a state of unconsciousness. They believe in the resurrection, when, they say, the righteous will enjoy immortality but the wicked will be annihilated (see Luke 16:23-30; 2 Corinthians 5:1-8).

Now the great folly inscribed in their name. The seventh day or Saturday is to be kept. Sunday observance is the mark of the beast, but Saturday worship is the seal of the living God—or so they argue.

Here are a few reasons why Christians should not observe the Jewish sabbath:

1. It is not mentioned before the law.
2. It was given the first time at Sinai (Nehemiah 9:13, 14) to Israel (Exodus 31:16, 17).
3. Neither Jesus nor the apostles commanded it to be kept.
4. Every commandment on the tables of stone is reaffirmed in the New Testament except this.
5. Christians are not under law (Romans 6:14, 15).

Some reasons why Sunday should be observed:

1. Jesus rose from the dead on Sunday (John 20:19-26).
2. Jesus opened the scriptures on Sunday (Luke 24:1, 13).
3. The Holy Spirit was given on that day (Acts 2).
4. All records of the Lord's supper are on Sundays.
5. The collection was received on Sunday (1 Corinthians 16:1, 2).
6. The old sabbath referred to the first creation and light given; the new holy day refers to the new creation and light and immortality.

So we can see that we need to be careful in our approach to the cults, for though at first glance such as this can seem to be quite in order we see when we arrive at basic doctrine that it is far from the truth of God's Word.

Women's Page

by Margaret M. Ladlow

"Where is the promise of His coming?"
(2 Peter 3:4).

"I WAS blazing, and felt I wanted to walk out." Such was the reaction of one of my relatives to an address given recently at a rally at the sisterhood of which she is secretary. As I read the letter I knew exactly how she felt. The sisterhood is connected to a large central church in a northern city and the speaker was a minister from that denomination. Speaking with apparent earnestness but also with a measure of scorn, he stated that he felt the time had come when they should "vet" the speakers who were booked to address their meetings and eliminate the "cranks" who went around speaking on the literal return of Christ. Warming to his subject, he asserted that nowhere in the Bible does it say that the Lord is to return in person to the world. Commencing with the seventeenth century and continuing to World War II, he told of misguided believers who had done strange things because of their belief in the imminence of Christ's return. Finally he treated the whole doctrine as a joke, a subject for fun and laughter, and no doubt felt he had struck a blow for truth and enlightened theology!

As I considered the unbelief and ignorance shown by this speaker I cherished all the more this blessed truth. As a young Christian, the truth of the return of our Saviour was to me a stupendous revelation; because I had been reared in a church where it was never taught and where the Revelation of St. John was a closed book this truth was absolutely thrilling. Apart from the miracle of salvation, the teaching of the second coming of Jesus made the greatest impact on my life. The hope of this event was the greatest deterrent against backsliding and a careless and unsanctified life, and was the rule by which I decided my every activity. Was I too gullible, too impressionable and utterly naïve in accepting the scripture in a literal sense? Am I now a middle-aged crank? Has it all been a ghastly mistake?

With such thoughts in my mind I turned again to my Bible and read again the promises of His coming. No, there is no mistake here; any unbiased reader cannot help but see that the truth is plainly taught. What could be clearer among the many promises than the statement of the heavenly messengers on the day of Christ's ascension? "This same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). I considered world events and realised afresh that if the world is ever to know true peace, prosperity and justice it can be only as the Lord assumes the government of the world as prophesied in the Old Testament. Even this critical cleric is a proof of the certainty of the Lord's return, for Peter writes in chapter 3, verses 3 and 4, of his second letter giving us a description of such men, assuring us that they are a living proof that we are in the last days.

Andrew Bonar wrote in his diary "I find the thought of the coming of the Lord helps to keep me awake." It is my prayer that we all may be wide-awake Christians in 1968, living in the anticipation of His return.

"A call of command, like trumpet clearly sounding,
To make us bold when evil is surrounding,
To stir the sluggish heart and to keep in good abounding,
Is the hope of the coming of the Lord."

D. W. WHITTLE.

BIBLE STUDY HELPS

Doctrines of Ephesians

Grace of God. 1:2.
God the Father. 1:2.
Election. 1:4.
Predestination. 1:5.
Redemption by blood. 1:7.
Salvation. 1:13.
Deity of Christ. 1:15-17.
Total depravity. 2:1-3.
Eternal glory. 2:7.
Reconciliation by blood. 2:13.
Divine grace. 2:14-17.
Divine inspiration. 3:1-11.
The Holy Spirit. 3:5.
Faith. 3:17.
Love of God. 3:17-19.
New birth. 4:1-10.
Forgiveness. 4:32.
Prayer. 6:18-20.

GOOD FRUIT

THE Bible tells us that " every good tree bringeth forth good fruit." This means that if you have a good strong apple tree in your garden you can expect to have a crop of good apples at harvest time. But things don't work out quite as easily as that, do they?

Mr. Walters and Mr. Fisher moved with their families into new houses on a new estate and they soon became friends. The gardens were rough and uneven and covered with thick grass. However, the two men set to work on the land and spent many back-breaking hours digging and raking the hard soil. Then when it was all nice and tidy they drew up their plans of what they were going to plant.

Mr. Walters decided to plant some apple trees at the bottom of his garden, and he bought two trees and planted them carefully in the holes he had already dug. Then he left the trees to get on with their duties of producing apples for him. He spent a lot of time on the other things in his garden, but he did not pay much attention to the apple trees, so, of course, all the little pests began to get busy and did a lot of damage to the trees. When harvest came Mr. Walters did get a crop of apples, but they were very small and many of them had maggots in them, so he was very disappointed in his trees.

Mr. Fisher went to the market and chose his one apple tree with great care, and all through the year he looked after it well. He pruned it, and sprayed it regularly to kill any pests or fungi. The apple blossom appeared and he was thrilled with it, but when the apples should have started to grow there were none there.

One night the two men met in the train on their way home from work, and they started talking about their gardens. Mr. Fisher said how disappointed he was that he had got no crop of apples on his one tree. " Well," said Mr. Walters, " that's why you've got no apples—because you've only got *one* tree. You need two trees for the pollen from the flowers to fertilise each tree, then the apples will grow. I've got two trees and I've got some apples, but they are full of disease and we can't eat them." Then Mr. Fisher said " But you should have sprayed them to kill all the pests, and then you would have had good apples."

So each man knew what the other man should have done in order to get good apples. It's so easy to tell Mary or Johnny what to do to be a good Christian girl or boy, but God wants us to look at our own lives, not at our friends'. We must guard against everything that will stop us from being fruitful Christians. If we pray every day and ask Jesus to keep us from all sin He will help us to grow up into " good fruit."

God bless. Love from

AUNTY MAY.

THE BLOOD AND THE WRATH *(continued)*

enough that the lamb had died; every saved Israelite had to appropriate the death for himself by eating the lamb. The lamb's blood is sprinkled, but the lamb itself is also consumed; the lamb must enter the man: " they shall *eat* the *flesh* in that night " (Exodus 12:8). The doctrine of substitution is made explicable and living only by the doctrine of identity: Christ not only dies for us, but lives in us, *and no creed saves which does not simultaneously regenerate*. We become for ever one with the Lamb, and so our present and future, as well as our past, become one with Christ's present and future; so that while *in Him* we have suffered hell on Calvary, *in Him* we already share " the power of an endless life." The blood wards off death; the flesh supplies life. " He that eateth Me, he also shall live because of Me " (John 6:57).

So the gigantic parable holds today. The wrath of God draws nearer every hour, with death in a thousand forms, and beyond all the second death which is the lake of fire. The people of God are shortly to be withdrawn from the world, as surely as Israel from Egypt; and the sole barrier between us and the angel of the second death is a blood-marked door—a crucified Christ. The whole picture of a soul's salvation is in that midnight scene. The blood is put on the door by the householder himself—personal faith; he puts it where every passing Egyptian can see it—confession; he abides all night behind the blood, for anywhere else he may meet the angel—final perseverance; as long as the blood is on the door the death angel never enters—eternal life. Our Lord therefore ascends " *with* the blood of the eternal covenant " (Hebrews 13:20, R.V.), which, as incorruptible (1 Peter 1:18), is stated to be one of the tangible facts in the unseen (Hebrews 12:24) —as it were on the door of heaven, the everlasting evidence of an impregnable shelter.

PRAYER AND PRAISE
by F. H. Coleman

A woman came to Jesus and flung herself down at His feet and would not go away until she got what she wanted. Well, what was it she begged Jesus to do for her? It was that her daughter, who was possessed of a demon, would be set free. What an awful condition for a little girl to be in, possessed by an evil spirit! But what a mother she had! We are not told her name, only that she was a Syrophœnician woman, a Gentile outside the covenant of Israel.

We read in Mark 7 that she kept begging Jesus to drive the demon out of her child. Then Jesus told her she was not entitled to certain blessings, saying "Is it right to take the children's bread and throw it to the little house dogs?" What an answer she gave, an answer of faith more than of wit, "Yes, Lord; even the little pups under the table eat the scraps of food left by the children." For this saying her child was set free.

Dear reader, have you an answer to every question that confronts you when you are anxiously desiring something in prayer? Does the enemy of your soul tell you that you are not worthy? Answer by reminding yourself that Jesus is your righteousness and that you have been made to sit in heavenly places in Christ (Ephesians 1:3), that God's promises are for you, yes, even you. Faith has an audacity that will break through every obstacle and come to Jesus.

In the early days of our movement a beautiful girl was brought to a healing service with a dreadful skin disease. After she had been prayed for the skin became clean except for the throat, and for years this beautiful girl wore a bandage around her neck. Did her loved ones give up! Oh, no, they continued to pray for years, and one morning she woke up to find she had been completely healed. Faith was tested and became triumphant.

COMING EVENTS

BIRMINGHAM, Langley. February 24-26. Elim Pentecostal Church, Mount Pleasant. Minister's fourth anniversary weekend. Visit of Sparkbrook choir on Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Tony Williams (Silverdale).

BISHOP AUCKLAND. February 24. Elim Pentecostal Church, Tenters Street. Billy Graham film "Shadow of the Boomerang" at 8.

CAERPHILLY. February 10-12. Elim Pentecostal Church, St. Fagan's Street. Church anniversary services. Saturday and Monday at 7.15. Sunday at 11 and 6.30. Preacher: Alan Caple (Barnsley). February 17, 18. Visit of Elim Bible College students. Saturday at 7.15. Sunday at 11 and 6.30.

DUNMOW. February 17, 18. Elim Pentecostal Church, The Club, High Street. Pentecostal rally. Saturday at 7. Sunday at 11.30 and 6.30. Preacher: T. W. Walker.

HUDDERSFIELD. February 14. Elim Pentecostal Church, South Street. North-west Presbytery youth rally at 7.30. Preacher: J. E. G. Cooper (Hanley).

NEWHAVEN. February 10. Elim Pentecostal Church, Meeching Rise. At 7. Preachers: B. A. Barnett (Watford) and R. B. Chapman (President).

OXFORD. February 10-18. The City Temple, Botley Road. Saturday at 7.30, Sunday at 6.30, Perry Ellis (soloist), Robbie Ellis (pianist). Monday to Sunday: crusade by Neal Ellis, M.A., M.Th. Weeknights at 7.30. Sunday at 6.30.

PORTADOWN. February 18. Elim Pentecostal Church, Clonavon Avenue. Evangelistic campaign. Each night at 8 (except Fridays). Sundays at 7. Preacher: W. J. Martin.

RUGBY. February 17-20. Elim Pentecostal Church, Windsor Street. Weeknights at 7.30. Sunday at 11, 6.30 and 8.15. Preacher: L. V. D. Tiller (Colchester).

CHRISTIAN BOOKS AND RECORDS

- WIDE RANGE OF INTERESTING TITLES
- ALL THE LATEST TITLES
- MANY BOOKS FOR THE BIBLE STUDENT
- AND RECORDS GALORE!

Write now for free list to

AMBASSADOR FOR CHRIST (E/I)

88 Cambridge Road, Southend-on-Sea, Essex

D.1621

"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

Record review

Festival of Sounding Praise is the latest L.P. record issued—on E.M.I. disc LRZ (mono) 4017 or SLRZ (stereo) 4017—of the national choral festival of the Salvation Army held recently in the Royal Albert Hall, London. The technical quality of this record must be heard to be believed. Embracing 1,000 voices down to soloists and employing many styles of backings, it is superb in every detail. Price 32/7 plus 2/6 packing and postage.

Evangelical Melodies. Organ, piano, trumpet, violin and recorder. Here is an unusual ensemble providing fourteen favourite melodies with pleasing results, headed by Peter Van Woerden. A pleasant sound for home listening. Price 32/- plus postage.

London Crusader Choir. Twenty-eight records of the choir are at present available, including L.P.s ; E.P.s and 45s on Pye, Evangelical, Britannia and Supreme labels. Full details from London office.

Special offer. The following EPE records (new and unused) are offered to our readers at only 7/6 each : the Old-fashioned Revival Hour Quartet (two records), Earle Anderson (baritone) with string quartet, the famous Mitzelfelt Choir (two records), the London Crusader Choir (two records).

All records mentioned and many others are available from the Music Department, London Office. Orders should be placed as early as possible. Send for further details : Music Department, London Office, 15 Rodenhurst Road, London, S.W.4.

TYRE : THAT STRONG CITY *(continued)*

later 2,000 were executed and 30,000 sold into slavery.

God's word is true ; when God speaks it shall come to pass. Tyre is an outstanding example and proof of the way in which God fulfils His prophetic word. God said of Tyre that many nations would come against her, and they did. He said that they would destroy her walls and her high towers, and they did ; He said that they would lay her stones and her timber and her dust in the midst of the sea, and it was the stones, timber and dust of the old city that were laid in the sea to build the causeway out to the island. God said " I will make thee like the top of a rock ; thou shalt be a place to spread nets upon." That is an actual description of Tyre today.

The lesson: God is faithful ; be sure you know what God has said, and be sure He will keep His word.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE :
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone : LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

THE FAMILY ALTAR

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

Monday, February 12th — Psalm 95:1-11

" In His hand " (v. 4).

What a wonderful place in which to be—not my puny strength trying to hold on to Him, but His omnipotent hand holding me safe. The Lord Jesus declared this to be the happy state of every believer : " They shall never perish, neither shall any man . . . pluck them out of My Father's hand " (John 10 : 28, 29). What strength we find in the assurance that nothing can harm us because we are held safely in His mighty hand, kept by the power of God !

Tuesday, February 13th — Psalm 96 : 1-13

" Sing . . . sing . . . sing unto the Lord " (vv. 1, 2).

This threefold exhortation emphasises the importance of song in the life of a Christian. Every mood and experience can be expressed by song : worship and praise to God, the message of salvation, joy or sorrow, testimony and consecration, our faith and trust. One of the most exhilarating spiritual experiences is the moment of Pentecostal visitation when we " sing in the spirit " ; and even in eternity we shall express ourselves in song (Revelation 5:9). Let us thank God for the ministry of song and " sing, sing, sing unto the Lord."

Wednesday, February 14th — Psalm 97 : 1-12

" Let the earth rejoice " (v. 1).

It may be that as we look round we see little reason for the earth to rejoice. If we examine the context of this verse, however, we shall find that it is related to the second coming of our Lord Jesus—it is when He reigns that the earth will be able to rejoice. In the day when the sons of God are revealed in glory with our Lord, creation itself shall know the lifting of the burden of the curse (Romans 8 : 19-21) and shall rejoice before the Lord (Psalm 96 : 11-13).

Thursday, February 15th — Luke 3:1-14

" Bring forth therefore fruits worthy of repentance " (v. 8).

Repentance can never be a matter of words only ; it must be revealed in the whole of life. John the Baptist laid down stern, practical principles to those who came to his baptism, and he dismissed with scorn those who just wanted to pay lip-service. The churches today are plagued by people who " say and do not," thus giving room to those who charge us with hypocrisy. It is of vital importance that we tell men that salvation by faith must be followed by works of faith (James 2:18).

Friday, February 16th — Luke 3:15-23

" He shut up John in prison " (v. 20).

How often men have thought they could imprison the truth of God by silencing His messenger ! If only men would understand that it is in the mercy and compassion of God that the messenger comes to speak the word to them. To silence the messenger is like a condemned man destroying the courier who brings his reprieve ; it can only issue in the destruction of the murderer. If God is warning you and calling you to repent, obey Him while He still offers mercy, otherwise disaster will certainly overtake you !

Saturday, February 17th — Luke 4 : 1-15

" All shall be Thine " (v. 7).

Here is the tempting bait with which Satan has constantly lured men to the abyss. He sets before their minds a picture of success, a kingdom to be won, an ambition to inspire, and men are ready to sell their souls in order to achieve their desires. Friends, home, family, health, all must be sacrificed on the altar of ambition for power. Christian, if you would be saved from the snare of Satan make sure that your one overpowering ambition is to do the will of God and honour the Lord Jesus.

Sunday, February 18th — Luke 4 : 16-30

" He came to Nazareth " (v. 16).

It always seems much easier to bear our testimony in some other place rather than in our own home or before neighbours and friends; yet the command of the Lord Jesus is that we start at home, in Jerusalem. We may feel that our own family and friends are sometimes the most critical and even the most antagonistic ; but they need the gospel as much as any others. Bear your witness faithfully in your own home, that you may have the great joy of seeing your loved ones finally won for Christ.

We have a PENTECOSTAL HOSPITAL in HAY RIVER, NORTH-WEST TERRITORIES

* IT IS GOVERNMENT SUPERVISED
* IT HAS TWENTY-TWO BEDS AND A NEW BUILDING
* ITS STAFF, INCLUDING TWO DOCTORS, IS ALL PENTECOSTAL

But . . . we NEED REGISTERED NURSES **NOW !**

* HOME MISSIONS PAY
* FARE " IN AND OUT "
* ANNUAL HOLIDAY
* GOOD ACCOMMODATION
* EXCITING ADVENTURE
* A DAILY WITNESS TO CANADA'S INDIANS
* A PART IN A GREAT MISSIONS ENDEAVOUR

IN THE LAND OF THE MIDNIGHT SUN !

Write today for information to

REV. ROBERT M. ARGUE, Executive Director
Home Missions Department
Pentecostal Assemblies of Canada
10 Overlea Boulevard
Toronto 17, Ontario, CANADA

D.1609

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

HAYLING ISLAND. Four-berth Safari caravan to let on exclusive site close sea-front. Terms from D. H. Gee, 3 Penarth Avenue, Cosham, Portsmouth. C.1622

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

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

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Telephone 62980. C.1614

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP

INVITED MINISTRY GOOD CATERING

TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON

SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

SURREY. Grenehurst Park, Capel (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

SWANSEA. Gateway to glorious Gower. Sandy beaches. Liberal table. Warm fellowship. "Maranatha," 249b Gower Road. Brochure, Mrs. Rees. Tel. 22488. C.1610

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. 22283. C.1589

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

TRACTS FOR JEWS. Thirty assorted (written by a Hebrew Christian). 3/- post free. Write to N.C.F., 13 Lidderdale Road. Liverpool 15. C.1619

ITINERARIES

The President:

February 10, Newhaven; 11, Preston Park (a.m.), Brighton (p.m.); 12, Worthing; 13, Hove; 14, Hastings; 15, Eastbourne; 27, Woolwich.

London Crusader Choir:

February 11, Ilford; 18, Hanwell, Streatham; 28, Barking.

MARRIAGE

SHERRIFF—HEDISON. On January 20th, at the Elim Pentecostal Church, Grimsby, Michael Sherriff to Rosemary Hedison (organist). Officiating minister: R. Hodge.

WITH CHRIST

BILLS. On January 16th, Mrs. Sarah Ann (mother of Edith Woodhouse, Cradley Heath). Peaceful passing into His presence. Officiating minister at funeral: J. J. Way.

COWLEY. On January 1st, John Henry, beloved husband of Ethel Cowley, passed into the presence of the Saviour. Aged 59 years. For many years member of Langley Elim Church.

HIGGINBOTTOM. On January 15th, Annie Higginbottom, aged 95, loyal and respected member of Southend Hall, Bradford. Officiating minister at funeral: Edward J. Jarvis.

JEFFREY. On December 24th, Robert Jeffrey, beloved and esteemed member and secretary of the Elim Pentecostal Church, Aberdeen. "Faithful unto death." Officiating minister at funeral: James C. Quinn.

LANGLOIS. On January 18th, Anita Eunice Langlois, faithful and devoted member of the Eldad Elim Church, St. Peter Port, Guernsey. "At home with the Lord." Officiating minister at funeral: S. Penney.

TOMPKIN. On January 15th, Margaret Liza Tompkin, aged 71, of Rotherham. Officiating ministers at funeral: D. Powell (A.O.G.) and C. J. Watkins (Elim).

WHITE. On January 5th, Miss Bessie White, aged 68, founder and faithful member of the Elim Pentecostal Church, Romsey. Officiating minister at funeral: D. Edmonds.

"HALDON COURT" · EXMOUTH · DEVON

- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 7 FEBRUARY 17th, 1968 6d

All new members received into fellowship in one service in our Kingstanding, Birmingham, church with their pastor, R. J. Morrison. Further photograph and report next week.

Proclaiming the Truths of Pentecost

That I may know Him

By H. TOFT

MINISTER OF THE ELIM PENTECOSTAL CHURCH, BALLYSILLAN

OF course he knew about Jesus. Had not the whole city been filled with His doctrine? Were not His hated followers everywhere? Had he not entered into their gatherings and compelled these detestable Nazarenes to blaspheme? Had he not punished, injured and persecuted them, made havoc of their community, and committed women as well as men to prison because they named His name?

With what grim satisfaction he had witnessed one of these arch-heretics being done to death; yet he could not forget the glory-light on the dying man's face, or erase from his memory the testimony he bore, or forget the Christ-like prayer he made that his murderers might be forgiven.

The goad

Like the prick of a goad in the flanks of a recalcitrant ox, the death of Stephen had pricked the conscience of Saul of Tarsus, yet it had merely inflamed his hatred toward the people "of the way." As an enraged bull, breathing out threatenings and slaughter, he had pursued his reckless course, determined to wipe out this obnoxious heresy in Jerusalem, Damascus, everywhere. Armed with letters of authority from the high priest, as he neared the Syrian capital the light that had been reflected in the face of Stephen suddenly shone round about him with an intensity that surpassed the splendour of the mid-day sun, and a voice more shattering than the light revealed to him Jesus, the Lord of glory, whom he had been persecuting.

Thus Saul became Paul, thus he passed from knowing about Jesus to knowing Him personally and experimentally. Experimental, personal knowledge of Christ is the only saving knowledge; many have a head knowledge of Christ but are as bitterly opposed to vital, experimental Christianity as Saul of Tarsus was before his saving encounter on the Damascus way.

A quarter of a century had passed, and during those two and a half decades he had come to know Christ better than he knew any other. Early on in his Christian experience he had been caught up to the third heaven, and heard and seen unutterable things. When in Corinth the Lord had spoken to him in a vision; at Jerusalem He had stood by him in person, encouraging him; on the sinking ship, as he journeyed to Rome, He sent His angel to him. It had pleased God to reveal His Son in him; he had been strengthened with might by His Spirit in the inner man; and Christ dwelt in his heart by faith. Mighty signs and wonders had been done by him in the name of Jesus, and God had wrought special miracles by his hands. God had made known to him the mystery of His will in a manner unknown to past ages. He had been given a wonderful revelation of the person, power, purpose, exaltation and glory of Jesus Christ the Lord.

Knowing Christ

Surely if anyone knew Christ it was the apostle Paul when he wrote the epistle to the Philippians; yet he writes "that I may know Him, and the power of His resurrection" (Philippians 3:10). All his past experience had not begun to exhaust the boundlessness in the risen Lord; it had merely enlarged his capacity to receive more. His enlightened mind longed for more light, his enlarged heart longed for more love, his strengthened will longed for more power, his quickened spirit longed to be filled to its utmost capacity with the mighty Spirit of the living God.

The heart of the New Testament teaching is union with Christ: we are vessels, Christ is the treasure; we are branches, Christ is the true vine—the life and the sap too; we are living stones built into a holy temple for the habitation of God by the Spirit and Christ is the foundation and chief corner stone—indeed, by the Spirit He is the divine inhabitant;

we are members of His body, Christ is the head, the life, the "all, and in all"; we are the bride of the Lamb, Christ is the Bridegroom, and in the coming marriage of the Lamb the union will be perfectly consummated for evermore.

We have no independent existence—self-determination is the Devil's creed and produces not the new Jerusalem but the "lake of fire." Yet we are not swallowed up by the great all, for we for ever possess our distinct, self-conscious, responsible individuality. Christ is the "Tree of life," He is our life for ever, we are eternally dependent upon Him. To eat of the "tree of life," to know Christ and the power of his resurrection, to be the recipients of "grace for grace," to "be filled unto all the fulness of God," with all the saints to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," this is our destiny, the goal of our endeavour, our passionate pursuit—"that we may know Him, and the power of His resurrection."

There is in Paul no subtle self-confidence in his service, sacrifice and suffering for Christ. He could say of the past "What things were gain to me, those I counted loss for Christ." But of the present he writes "Yea, doubtless, and I count all things [not

(*continued on page 105*)

THE JEW FIRST

By DR. C. K. MOWLL

THE Jew *first*? The downtrodden, persecuted, despised, outcast Jew *first*? The world says no. God says yes. The world has tried hard to cast down the Jew and cast him out, but in the plan and purpose of God he *has* been first and he *will* be first.

Think first of all of *the Jew first as the object of God's choice*. Which was the nation upon which God set His choice, and through which in sovereign grace He decided to work out His plans and purposes? Was it not the Jewish nation? Yes, the Lord chose this nation to be a peculiar people to Himself, *above all* the nations upon the earth (Deuteronomy 7:6; 14:2).

Then with profound thankfulness remember *the Jew first as the guardian of God's Word*. What a debt we owe to the Jewish nation for the care with which it preserved and passed on the God-given Scriptures. It was the *first* nation to receive them, and how carefully it guarded them. "Unto them were committed the oracles of God" (Romans 3:2), and with what blessing to the world did they fulfil their trust!

Look, too, at *the Jew first as the proof of God's faithfulness*. Is there any nation in the world which can claim priority over the Jewish nation as proving the faithfulness of God? How fully He carried out His promises to it and His predictions regarding it! Joshua could say at the close of his life: "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Joshua 23:14). Study "the Jew first" if you would see an outstanding proof of the faithfulness of God.

And consider *the Jew first as the solution of God's pictures*. What illumination is thrown upon the record of Cain and Abel, Esau and Jacob, the elder brother and the prodigal, and other stories, if the firstborn is taken as a picture of the Jews! Consider how their treatment of the Lord Jesus Christ runs parallel with that meted out by Cain to Abel, how God has set a mark upon them, and how in the coming of Seth "instead of Abel" (Genesis 4:25) there is a foreshadowing of the resurrection. Consider how, like Esau, they lost the blessing they might have had. Consider how, like the elder brother, they rejoiced not that there was a welcome in the Father's home for the returning wanderer.

Nor must you forget *the Jew first as the channel of God's Gift*. The Lord Jesus, your Saviour and mine, born as He was of a virgin, belonged to the Jewish race, and recognized as His earthly father a man of the same nation. Does not this great fact alone entitle the Jewish nation to be considered "first"?

And further, reflect on *the Jew first as the recipient of God's salvation*. Listen to Peter as he addresses "the men of Israel" in Acts 3:26. "Unto

you *first*," he says, "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." It was in Jerusalem and in all Judæa that the first witness to the risen Christ was to be given (Acts 1:8), and "the Jew first" was the divine order for the proclamation of the gospel.

But then there is *the Jew first as the clue to God's plans*. The budding of the fig tree, the reawakening of the Jewish nation, the return (in unbelief) of the Jew to his own land, this is to be *the* sign that the end of this dispensation is near, and that the coming of the Lord is at hand. With this clue in front of us, what shall we say of the days in which we live, and what manner of persons ought we to be?

And remember lastly *the Jew first as the fulfilment of God's purposes*. The Jewish nation, now in part blinded, shall yet be the head and not the tail (Deuteronomy 28:13), the first which is now the last shall yet again be the first; all Israel shall yet be saved, and in that day, with the recognition of their Messiah and Saviour reigning over them in Jerusalem, and in allegiance to Him as their King, they will go out to witness for Him, and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Yes, the Jew *first*. Where are you putting him in your missionary thought, your prayer, your evangelistic effort? First?

May the Lord who has redeemed us with His blood, and sent us out to witness for Him, give to us a greater love for the Jew and a greater desire that he may be reached with the message of the gospel.

PROVISION FOR PREACHERS

The unspeakable gift: beyond price

(2 Corinthians 9:15)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

A GIFT of infinite value is a token of the limitless resources of the giver, and so it is with God's gift of His Son. Paul was unable to think of giving without thinking of this gift, priceless in His value to God, and equally so to us.

Why was He given?

God has always provided; why was His giving crowned with this gift? The answer is found in the absolute necessity of it for our salvation. Apart from Jesus Christ salvation would be impossible, for the Bible is clear in its verdict upon man's condition and his chances of salvation: "all have sinned" and "the soul that sinneth it shall die." History shows how often man has been perilously near to destruction; and when danger is near it is always personal safety that is uppermost in our minds. The Bible shows us that we will not receive mercy unless we accept Jesus as our personal Saviour. God's gift is to us, and if we do not accept it we are lost.

What does He give? A Saviour

Often in times of crisis and when thinking of God and our ways we try to mend them. The difference between resurrection and healing is that the healed body is still the old body liable again to sickness, but our resurrection body is a new one, free from the liability to sickness. This is exactly the difference between the reformed life and the regenerated life. The first is patched up but likely to break out again into sin and failure, while the other is a new life given by God through the death of Christ on the cross and our acceptance of Him as our own personal Saviour. The Christian life is not reform through church and creed, but rebirth through Christ. Everlasting life is not an extension of the old but a receiving of the new.

How does it work?

The answer is perfectly. Men are redeemed and they know it full well. Testimonies to this abound. Such witness is so established that we are without excuse. Men have made, and still make, all sorts of excuses for failure, but salvation is so readily available that to be without it is to be without excuse. Call on Him, come to Him, receive Him we are told, and so opportunity is given freely to all who come under the sound of the gospel message. God has so freely given that judgment is justified, and if this gift is rejected while men persist in failure, rebellion and sin who can blame God if finally He opens up a glorious heaven to the redeemed and shuts out for ever those who have slighted His gift of love and would spoil His heaven?

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE BUSINESS SIDE OF CAMPAIGNS

This week's contributor:

T. W. WALKER
FIELD SUPERINTENDENT

WHEN we contemplate the background to a pioneer crusade we are faced with so many challenges and points of possible failure that we cry "Brethren, pray for us!" Our evangelistic column reiterates this theme, but we are so dependent upon divine enabling and guiding. We all recognise the tremendous importance of prayer backing that is intelligent, informed and particular. All prayer is good, general prayer is helpful, but directed prayer is the best. Please ponder the following and the evangelistic committee will appreciate your kind interest and intercession.

Investigation. Let us suppose that an evangelist feels a town laid upon his heart. Visits must be organised to try to find suitable halls in which to conduct a crusade and for the new church formed as a result. Both present enormous problems nowadays. Price, availability and suitability must be weighed and then reported to the committee and decisions made. Consecutive bookings of public halls are extremely difficult to obtain. Dances, bingo, social functions, boxing and wrestling contend for the use of halls, and many possible venues for crusades have to be discarded because it is only possible to get odd bookings rather than a sustained reservation over a period. Add to this the very wise avowed policy to try to arrange longer campaigns. Lighting, heating, caretaking, availability of musical instruments and geographical location—all these items and more must be considered.

Preparation. When halls are booked and dates fixed it is necessary to plan for a team to prepare the way by going from door to door with literature. Our college often helps here, and two or more students share this work, augmented by nearby ministers and even the campaign party. Accommodation has to be found in the area, and this becomes ever more of a heartache. Then advertising has to be arranged. An overall budget for the crusade will already have been made and the committee will have decided on a financial allocation. The campaigner has to weigh the sum available against the costs. You may care to ask prices at your local newspaper office! Panel advertisements are essential—and expensive! "By all means" is the underlying thought, and posters for hoardings, bus bills, window bills, pamphlets, hymn sheets, decision cards, gospel newspapers and all other possible ways of reaching the people have to be considered, costed and wisely and prayerfully used. "Carvalcades" can be planned. Streamer posters across roads are a possibility. In addition, openings for the campaign team in works, schools, hospitals and youth clubs must be sought.

The team. A campaigner needs a good song leader and good musicians. More often than not this means that perhaps three ministers must be released from their churches, involving making arrangements for the churches to be properly cared for in their absence. Cost and accommodation need to be thought through. The choice of the main team is of supreme importance.

Support from local churches, choirs, soloists, musical groups and people who can testify have all to be included. Such help is a tremendous encouragement, but it needs co-operation and planning.

Follow-up. Taking for granted the availability of a hall or church in which to house the converts, the Executive Council has prayerfully to consider who will become the first pastor. This more often than not can involve changes of ministry to make a man available. It will be appreciated that these vital matters require patient care and prayer. Disturbing an existing church to its detriment to provide a minister is unwise. Follow-up ministry and the establishing of the church is a demanding task, and some would think it a specialised one. We work to the ideal of including the new minister in the campaign party at the beginning of or during the crusade, but there are many great difficulties. When the minister is appointed finance again comes in. A manse may have to be bought—you will know how hard it is to rent anything suitable. We have dealt with many items. Think of ushers, counsellors, act-

(*continued on page 109*)

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. Toft	98
C. K. Mowll, D.D.	99
F. G. Evans	100
T. W. Walker ...	101, 106
W. G. Hathaway	103
Margaret M. Ladlow	107
I. W. Lewis	108
F. Lavender	111
Editorial	102

SUPPLEMENT

D. T. Tenobi	i
Dorothy M. Bull	iii
John and Gladys MacInnes	v
W. R. Jones	vii

EDITORIAL

THE permissiveness that has made such inroads into our society has penetrated the Church of Christ with devastating effect. On Sunday, January 21st, Methodists, Anglicans and Salvation Army worshipped with Roman Catholics in Rome's Westminster Cathedral, London. Did the Protestant (!) participants in that service forget the Romish doctrines of papal infallibility, the Mariolatry of Rome, the status afforded to Mary as Mediatrix, the doctrine of the assumption of Mary, the "bread god" of the mass, the supposed offering of the body and blood of Jesus contrary to the Word of God each time mass is celebrated, the images and relics and the superstitions attached thereto, the false confession, the doctrines of limbo and purgatory, and Rome's counterfeit priesthood?

But not only the participants! Have the hierarchies of the Salvation Army, of Methodism and of the Church of England also forgotten Rome's errors? Have they forgotten the implications of the fact that the most backward countries of the West are those very countries where Romish priesthood holds sway? Do they know about Spain, southern Ireland, southern Italy and Sicily? Have they forgotten, or have they never learned, that the Word of God clearly describes the apostate church?

Romanist propaganda has been eminently successful in insinuating into Protestant thinking that we should not attack the Catholics. This insidious notion has even invaded the thinking of a few Pentecostalists. The writer has had the experience of having to say to Protestants on frequent occasions, and even to Pentecostals on occasion, "You agree that I should expose the errors of Seventh Day Adventism, of Christadelphianism, of Mormonism, of Jehovah's Witnesses and the like, but you state that I should leave the Catholics alone." No more need be said to show how successful Romish propaganda has been in undermining the strength of Protestant opposition to the Romish system.

But the Church of Rome, with its counterfeit priesthood, sacrifice, confessions, church, head, kingdom, intercessions and deity, is clearly delineated in Scripture as that great system, supported by lying miracles, signs and wonders, which would deceive the nations of the world. The Church of Jesus Christ neglects the warning of God's Word about the apostate church at its peril. Yet the determination of the hierarchies of some Protestant denominations to precipitate union with the Church of Rome has received further support by the Archbishop of Canterbury's preaching in Rome's Westminster Cathedral on January 23rd.

Protestants need to be alerted to the subtle Satanic assaults on their doctrinal position and begin "to contend earnestly for the faith once for all delivered to the saints."

THE VOICE OF PROPHECY

VII. THE "LITTLE HORN" FROM THE ROMAN EMPIRE

By W. G. HATHAWAY

"And behold a fourth beast . . . and it had ten horns . . . there came up among them another little horn . . . in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Daniel 7:7, 8). *"I beheld, and the same horn made war with the saints, and prevailed against them"* (Daniel 7:2).

THE fourth beast with the ten horns seen in Daniel's vision is imperial Rome at the end of the first stage and the beginning of its disintegration.

The conversion of the emperor Constantine the Great in A.D. 312 and the signing of the Edict of Toleration in 313 was the major step in bringing the pagan empire to an end and ushering in a new phase with Christianity as the state religion. The second stage came with the division of the empire into east and west by Valentinian in A.D. 364. The capital of the east was Byzantium, later renamed Constantinople and now known as Istanbul.

The sack of Rome

Before its final fall the west saw a constant deterioration by the continuing attacks of the Huns, the Goths, the Ostrogoths and the Visigoths from the north. The Goths sacked Rome in 395, and by 416 all the western churches were required to conform to the church at Rome. In 445 Valentinian III ordered all the bishops of the western churches to obey the bishop of Rome and submit to the supremacy of Rome as the central church. By this time the bishop of Rome had declared himself as Pope. When the Huns under Attila in 453 attacked the city they spared it on the persuasion of the Pope. When the Vandals plundered it in 454 the Pope's persuasion was similarly successful. The empire in the west came to an end with the banishment of Romulus Augustus in A.D. 476. This left the bishops of Rome completely free from any civil authority.

In Revelation 13 we read of this beast as rising from the sea. Its ten horns are the same as the vision of Daniel. He is given power to make war with the saints and to overcome them. The second beast of verse 11 is the papacy, which exercises all the power of Rome and the Roman Church, demanding submission and worship. Here is the "little horn" from among the ten. In Revelation 17 this power is shown as the false church, Babylon the great. John is told that of the seven kings five were fallen, one was then in existence, and one was yet to come. The beast that was and is not is the eighth.

The empire had seven systems of government: first by kings, seven of them, who ruled for 220 years; second, third, fourth, fifth and sixth were consuls, dictators, decemvirs, tribunes and senators, who all told ruled for 500 years; then came despotic emperors as seventh. The eighth is the Antichrist, who was destined to rule for 1,260 years (this period is variously described as forty-two months; time, times and a half; and 1,260 days—all cryptic descriptions of this period of 1,260 years which is the second half of the "times of the Gentiles").

50,000,000 martyrs

Under the decree in A.D. 607 of the emperor Phocas, who became ruler by murdering his predecessor and taking his throne, Pope Boniface III was created head of all the churches in the whole of Christendom. By his acceptance of this decree Boniface sat himself in the "temple" of God as though he were God. We now know that this decree was a forgery. Thus between 607 and 610 began the reign of the papacy claiming temporal power and supremacy over all the rulers of the kingdoms that arose out of the disintegration of the western empire as well as over the churches in the eastern empire. This is the "prince that shall come" cf. Daniel 9:26, the Antichrist to arise from the remains of the Roman empire. The patriarch of Constantinople, the seat of the eastern empire, defied the supremacy of Rome and so brought about the division between the Roman Church and the Greek Orthodox Church which has continued to the present day.

Time and space permit but a brief mention of the reign of this tyrannical politico-religious system which claimed to be the kingdom of God on earth, with the Pope the earthly representative of the Lord Jesus Christ. For twelve and a half centuries this usurper allowed no heretics to survive if hands could be laid upon them. There is no place here to describe in detail the bitter persecution of those who loved and served the Lord Jesus. It is calculated that in those dark ages of Rome's dominion over 50,000,000 martyrs perished under the instigation, directly or indirectly, of the Popes of Rome. Every attempt to worship God in the freedom of the Spirit was stamped out by persecution. It was indeed war against the saints. The Huguenots, the Waldenses, the Albigenses and many others were hunted like wild animals and driven from their homes. Many fled their home countries to lands overseas. Large numbers of French Huguenots sailed to Brazil, only to be persecuted there. Three hundred were cruelly martyred, with the Roman Catholic priests actually participating in their deaths. The eighth world Pentecostal conference in Rio in 1967 conducted its final service on the very spot where the martyrs died.

The Inquisition

Under the Inquisition, of which every Catholic country had a branch, the most brutal and barbaric means of torture were used to try to break the wills of those who would not bow to the Pope as supreme head of the Church. Europe was deluged with blood. Those were indeed dark days for the saints. Who can tell of the terrible blasphemy of the sale of indulgences, by which they professed to sell the grace of God for money; of the attempts to encourage men and women to buy their relatives out of purgatory—that blasphemous invention of the Popes; of the offer to blot out the guilt of named sins and remove the penalty for ever by the payment of a prescribed fee bringing deception to countless thousands? The Popes claimed to have power above all legal or ecclesiastical authority and to alter the injunctions of the Word of God to suit their nefarious practices. They claimed to be above Christ and above God, for they claimed that they had "power to change times and seasons, to abrogate laws and to dispense with all things, yea, even with the precepts of Christ."

The whole Roman system is a counterfeit Christianity, a fabrication of Satan. If I could repeat the horrifying accounts of its devilries you would rightly shudder. And all this was done in the name of the Saviour, our Lord Jesus Christ. What more shall I say of the massacres of Northern Ireland, of Armagh and Ulster? How shall I tell of the massacre of St. Bartholemew's Day in France, when over 100,000 Protestants were put to the sword?

The mark of the beast

Apart from the scriptural arguments we shall produce, why may we not boldly claim that this, the 1,260 years of the tyrannical domination of the papacy over the nations that arose out of the Roman empire, is none other than the great tribulation? Not to possess the mark of the beast in the forehead (in mental submission) or in the hands (in active service submission) meant that you were marked out for excommunication and often for slaughter. Even today to become enlightened as to this heresy marks you out for discrimination by the Catholic authorities. True, there is more liberty for Catholics in some ways, but Rome itself never changes, nor do its doctrines. How plainly the Scriptures honour those who never worshipped the beast or received his mark.

The bursting forth of the Reformation in 1517 was certainly an act of God so mighty in its unfolding that it shook the Roman Church to its foundations. It became not a theological argument of the university circles in Wittenburg, but a worldwide movement designed to emancipate believers everywhere and to bring them into the true liberty of the gospel. Not only did individuals find new faith in Christ based on the doctrine of justification by faith, but as the numbers of believers increased the churches came more and more to exercise their influence on the life of their countries. The political influence of the papacy declined as the Reformation took firmer hold. The publication of the King James authorised version of the Scriptures in 1611 was one of the many marks of the rising tide of liberty and the spread of the knowledge of the Word of God.

Henry VIII

Britain under Henry VIII was the first country to renounce allegiance to the Pope. She created her own Protestant state Church, and in the Thirty-nine Articles specifically defines Rome's heresies as "blas-

(*continued on page 109*)

WORLD
Pentecostal NEWS

Vol. 2 No. 1 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH FEBRUARY 1968

GHANA

My Testimony

BY REV. D. T. TENOBI, GHANA
MINISTER OF THE GHANA ELIM PENTECOSTAL CHURCHES

I FEEL like praising God for His love, blessings and preserving power in the past and the present while trusting Him fully for the future. Born into a Christian family a little over forty years ago, I owed much to my father, from whose lips I learned most of the Bible stories before we were taught them in school. As a result of that I always came top in my class in them, which earned me the nickname of " Nyamesem Wura " (Master of the Word of God). My subsequent election to lead a Bible class organised by the school and other church activities made me one of the centres of attraction for people to praise and speak so much about, so that at times I considered myself to be one of the best Christians there were. Nevertheless, in spite of all this, fears of God's judgment hung over me, especially during the course of my Bible studies, meditations and devotions. I had the conviction of something more important in becoming a Christian which I had not received, and therefore I began to worry the minister with a series of questions, particularly concerning new birth, justification, Holy Spirit baptism, etc., but instead of the enlightenment anticipated he warned me of the danger of becoming another doubting Thomas, and advised that all I should do was to be obedient and keep my allegiance to the Church.

Finally, things came to a climax when I had to

give up the studies of my Bible as means to secure peace in heart. It all happened after I had made a thorough study of the first chapter of St. John's gospel, with particular attention to verses 12 and 13, when a baptismal service of infants ranging in age from a month to five years was conducted on the

Elim missionary David Mills with Ghanaians at Gorm, Ghana.

next Sunday at the instance of the faith of their parents. The remarks of the officiating minister, although based on no scriptural authority, were presented in such a way as to justify the act, whereas in reality they were completely an onslaught on the truth contained in the very verses 12 and 13 of John's gospel chapter one. One can imagine how poor, dried and faint I was, and the question of the benefit in taking pains to study the Bible at all brought me to the conclusion of stopping forthwith.

The next was something just like a miracle, which took no time in placing me among many friends whom I had never noticed before, and I began to learn new things. Presently I gave way to intoxicating liquors and tobacco alike as matters of courtesy to friends, only to realise too late that those things were fierce monsters of prey from whose claws I needed a redeemer, the worst side being that everything concerning my membership of the church and friendship with the ministers and others was all right, whereas on the other hand my own Bible had tended to be a dread and terror to me more than anything else, and I knew I was living in complete enmity against God. But there, I was just like that man who on his journey from Jerusalem to Jericho fell among thieves who stripped him of his raiment, wounded him and departed, leaving him half dead.

It was in such a desperate condition that one day I happened to meet a preacher who was explaining the Word of God to a group of people, all of them holding Bibles and referring to the Scriptures in search of the truth. I immediately went home for mine, which had been abandoned for a long time, and after having satisfied myself in the light of the Word of God followed the Lord in baptism by immersion only with the view to receiving the Holy Spirit baptism and continuing in what I always regarded as my parent church.

On September 11th, 1939, at 2.33 p.m., I was blessed with the Holy Spirit baptism when praying under a cocoa plantation. Speaking in tongues as the Spirit gave utterance for the first time, I found myself right in Christ and He in me. All my fears and the shackles of alcohol, tobacco and lusts which had hitherto enslaved me were broken down.

In the strength of this newness of life I went back to my parent church with the hope of testifying to the great things that the Lord had done to me, but instead of that I was told " Such things are not allowed here. Will you please stay outside with it?" Being thus turned out, eventually I found fellowship with a Pentecostal body in worshipping and witnessing for the Lord.

In the year 1945, on August 20th, I received appointment as a worker and was ordained into full-time ministry on April 7th, 1954. Space will not allow me to list the many things experienced during the course of serving the purpose of the Lord Jesus Christ in Ghana, Togoland, Dahomey and Nigeria.

There were times of trials and temptations, perils, difficulties and losses, in each of which He never deserted me an inch. Oh, yes, the Lord is worthy of trusting, He is worthy to live for.

In the pursuit of deeper knowledge concerning " the whole counsel of God " I went through several Bible courses, until in the year 1961 I was enrolled as a correspondence student in the Elim Bible College, London. At the completion of the first Bible course, which dealt with aspects of the Christian doctrine, I was left with no doubt that " the pearl of great price " had been found at last, and that everything must be sold out in the purchase of it. Friends were invited to study the same, with the result of a decision taken to extend the " Macedonian call " to the Elim Missionary Society in the United Kingdom, beckoning " Come over to Ghana and help us." And now, with the arrival of the resident missionary and his wife to establish a Bible school for training men for the full-time ministry in Ghana, the Lord truly deserves every praise and our trust in Him all the time.

TANZANIA

YEARS OF LABOUR BRING FORTH FRUIT

An ordination service at Elim Pentecostal Church, Msolwa

By DOROTHY E. BULL, TANZANIA

SOME of the people came from the far-off mountains. Their safari was made in an old crowded bus, groaning as it bumped its way along the worst of roads. The climate was hot and humid, it was an uncomfortable journey, but the Christians in the bus were happy. There was a family among them, a mother and three children. The father was evangelist Eliya, who has been faithfully supported for years by a sisterhood in Bournemouth. Eliya was to be ordained in the service that followed the Bible school and conference to which they were heading. He had gone as a missionary to the Waluguru people, and in the mountains and plains beyond there were trophies of his and the white missionary's efforts. Accompanying him on this journey was also an Uluguru convert, an ex-Mohammedan who had found Christ as his Saviour and bravely stood against considerable opposition. This convert (Ibrahimu) has the makings of a fine church leader, and during the Bible school to which he was heading he was baptised by the Holy Spirit. His home, by road, was approximately 150 miles inland from the coast. Eliya was having a tough time preaching, but he was not discouraged. The language of the tribe was similar to that of his own, but he and they spoke KiSwahili in addition, so that was their chief contact; Eliya had not had to learn another language; his own dialect has never been written. They passed villages mostly comprising five or six mud-and-wattle square thatched houses typical of Eliya's own home. Occasionally there was a round hut, but there were considerable distances between villages. Eliya is of average height and serious in nature; his wife is short and jolly. Their children are extroverts like their mother, but what a complete change in the parents now from what they used to be! We will hear more about them as Eliya gives his testimony in the ordination service.

Also coming by bus were Ayubu and his family. Ayubu was converted in the bush in Msolwa area like Eliya, and had lived most of his life there, but more recently he had gone to work in a town, a life he understandably prefers. He too was for ordination, and would give his testimony. His wife and her three children were with him. Coming a lesser distance by bicycle was Emanueli. Still living in the village where he was born, he too came from Msolwa

area. His wife, their children and his mother-in-law were ill, so he had much to worry him, but he was ordained as a pastor. Most of the other people present at the Bible school, conference and ordination service came from Msolwa and its immediate surrounding area, but for the last few days others joined the happy crowd: Pastor and Mrs. M. O. Thomas and their children, Mr. and Mrs. Johnston and two of their sons, all from Tanga. The Johnston family are relatives of Pastor A. Johnston, and they had come to Msolwa by car. A very trying safari it was for them too, with puncture, shattered windscreen and broken exhaust added to a six-hour wait in the broiling hot sun, and they deserved an ovation for taking it all so cheerfully.

Pastors Joseph and Ayubu assisted my husband in taking the Bible school, and I had the privilege of teaching the women. It was a happy time, spiritually blessed. The oneness of mind and fellowship carried through to the conference, where difficult problems were solved in harmony.

As we glanced over the congregation gathered for the ordination service we saw many who were pitifully thin, showing the ravages of famine; some were dressed in rags, others wore clothing gifts sent from the United Kingdom. One wore the cool Chinese type shirt so popular here these days; another man had on an embroidered surat cap which he forgot to take off until someone nudged him. The evangelists and two African pastors (one of whom came 400 miles from Kikilo) wore European suits (again gifts from our homeland). Among the women were the colourful Wakwavi (Masai), with tight arm and leg bands that they occasionally tried to loosen (unsuccessfully). Their striking headbands, ear-rings and necklaces made them stand out among the congregation. Their shaven heads also differed from the other women's, but the beadwork added the feminine touch. Their babies were quite naked but very jolly. Some of the younger Wakweli girls present had colourful little bibs of beads on their foreheads and matching bands of beads around their necks and wrists. Their hair was done in different styles according to their age. Some of the men wore spectacles, but no women in that area would dream of wearing them, however much she needed to, for it is considered man's apparel only, in spite of the fact that one of the female missionaries wears them. Many of the women wore a square cloth fastened across the chest, with a matching one (often black) tied at the waist. This garment is called a kanga. The babies were mostly underweight, quite a contrast to the bonny European children present, who, incidentally, like the African children, were very good all through the long service. Some adults present had, during the Bible school, made the necessary decision to tithe; others, who had obeyed this command from the Bible some time before, had given (during the Bible school) glowing accounts of how God had prospered them even when others around had suffered famine. At last came the time for ordination. Pastor Thomas had exhorted the candidates and shown them the responsibilities of the step they were taking. The three men looked serious as they stepped forward. The pastors present looked happy, so did the missionary wives. Many experiences had been shared, culminating in this step the men were taking.

Ayubu stepped to the front. He had quite a long testimony; God had done much for him. He had been a Moslem, and it is perhaps harder for such to make a stand for Christ than for someone with no religion, but he remained faithful. When he had religion without Christ, he said, the Devil controlled his life. Religion did not stop him from stealing, lying or other degrading practices. With no capacity for improvement, it was a relief to him to know his sins were forgiven when he accepted Christ as his Saviour. Early days of conversion were not without problems. Because of his stand as a follower of Christ (whom the Moslems think of as merely an inferior prophet to Mohammed) he was turned out of his home. He had many lessons to learn. He had to learn to yield his time and energy to God when he became an evangelist, not always easy in oppressive heat, especially when this lasts eight months of the year, and in addition poor diet has caused severe anæmia. He had to learn to tithe, for God cannot bless selfishness. He had to learn to love others and pray diligently for them. Boldly he testified for his Lord. The Wakweli people are very good at doing so.

Driving out the evil spirits

When he sat down Eliya stood up. What a change in this man! Religion (he had been a Roman Catholic) had failed him too; outward form had done nothing to the inner man. Indeed, he had even practised as a witch-doctor. His dealings with others had been treacherous. He had lived on gains taken from people when they were in difficulty. His contact with the evil one had been as complete as he could make it. If someone died and a bereaved person came to him he did not hesitate to say the death was because a certain person had done wrong. He played on fears that the spirits of the dead would return to trouble others. He gave medicines to "help" that did not really assist; some could even harm. He accepted money to propitiate the spirits thought to live in hollow trees, or those that would cause sickness. People came to him for cure of malaria, coughs, colds, worms and many other illnesses thought to be caused by sorcery. He determined the cause and how to deal with it. Some spirits are stronger than others, and need a specialist, it is thought, and Eliya was that specialist. His methods of driving out such spirits were varied; the drum, the frenzied dance, smoke, calling on ancestral spirits—everything was done to entice the spirit to come out of the patient. It could be enticed away to various places until it became so bewildered that it no longer knew where it came from, and thus could not return! It is customary for such witch-doctors to take gifts of chickens, money, goats, things the client can ill afford. Such came Eliya's way, and so life continued.

(*continued on page viii*)

GUYANA

Letter from John and Gladys MacInnes

Greetings from us all!

How hard it is to realise that Christmas has come and gone, as also one week of this wonderful new year. What a rush each day seemed to be, worse than the previous one, but when Christmas Day actually arrived how delightful everything was. It passed quickly and left beautiful memories.

Away back in November the practices commenced for Sunday school, Crusaders and the women's Bible class (Sisterhood). Each department has its own programme, so on Tuesday the children held theirs. The little ones were a treat to hear, especially the tiny tots' action pieces; the bigger ones, too, did exceptionally well with their various items. It was good to see so many parents present, even though the annual house cleaning (equivalent to British spring cleaning) was at its height. The church was full for this annual event, and many were around the doors and windows. The teachers too must have realised their labours were not in vain.

On the Wednesday the Crusaders had a little get-together in a schoolroom just around the corner. John and I were busy sorting out and labelling books for prizegiving, so were not able to attend, and John also had to go to the branch service in Dennis Street.

The Sisterhood held its programme on the Thursday, when once again we were reminded of God's unspeakable gift to mankind.

Friday was Mahaica day. We had been to the agents for the biscuits from Carr's of Carlisle and a few of our womenfolk had baked nice cakes. So at 2.30 they took them up to visit the friends at the leper asylum. As usual, I had to hold the fort at home here. How thrilled the patients were to be remembered in such a way at such a time. Everyone had a wonderful time. I said everyone, but there was one exception, poor Tom. He is the one whose request chorus was generally "I'm a sinner saved by grace." The disease is now attacking his mouth and throat, so that it is impossible for him to eat. His sight has gone, his face is frightful, and it is a task even to get liquids over his throat. Tom was not out at our carol service.

In the evening the assembly at Dennis Street had its children's Christmas programme. Their little hall was crowded. We arrived at this service late, having to travel back from the leper colony. The congregation was delighted with the Christmas play, solos, duets, recitations, etc.

An Elim Pentecostal Church member in Guyana sells her produce in the market and witnesses at the same time.

We had hoped to have the Sunday school prizegiving on Sunday the 24th, but this was not possible and it was postponed for one week. Again this year the children with twenty-five marks and over received either a Bible or a book. On Sunday the 31st 419 in our main Sunday school in Bourda and our nine branch Sunday schools received their prizes for attendance.

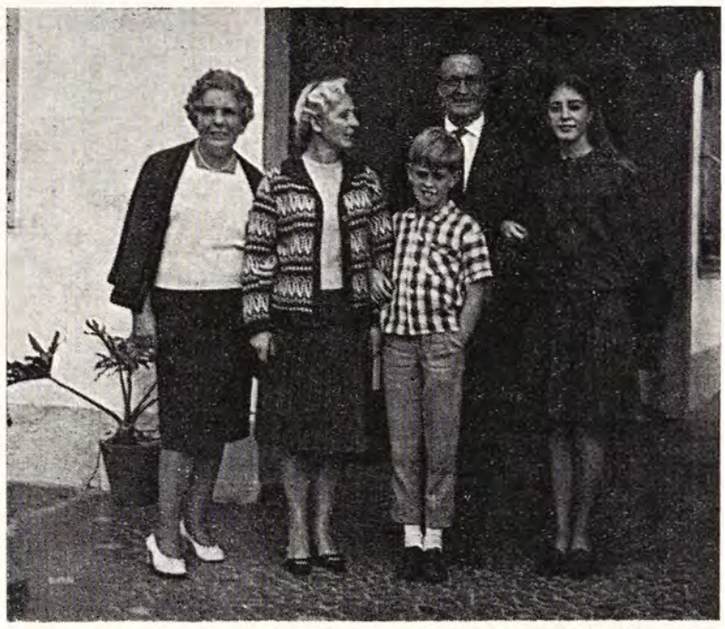
Up to the Wednesday before prizegiving we had received no books or Bibles from the United Kingdom. We thought that they had possibly been held up by the strikes. Two old saints, one in Ulster and the other in the United Kingdom, had always sent a good donation to the Bible Society and the Scripture Gift Mission for Bibles and Testaments for us,

(continued on page 108)

BRAZIL

Elim Pentecostal Church representatives

Area : 3,289,440 square miles. (Great Britain and Northern Ireland have 93,595 square miles !). Population (estimated) in 1967: 87,000,000.



Above: Pastor and Mrs. H. Jeffery, Ann and Paul, with Mrs. P. S. Brewster.

Below: With some Sunday school scholars outside their home in Sao Paulo.

A family of Elim Pentecostal Church members in Brazil. We are informed that they attend every service.

Pastor and Mrs. H. Jeffery and their children are currently on furlough in this country. They are to itinerate our North London Presbytery churches in March.

POLAND

Ron Jones reports

IN 1961 a young Pole, Edward Czajko, received a free scholarship to one of Bristol's colleges, and he often joined in the worship of the City Temple. He makes no secret of the fact that the City Temple played a big part in the moulding of his spiritual life. Contact was maintained and our visit to Poland resulted.

Pastor Wynne Lewis (Derby) had also received an invitation from Rev. T. Maksymowicz and travelled with me, but he visited different places.

The group of churches to which we came is the United Evangelical Church of Poland and comprises five groups: one Brethren, one Church of Christ, one evangelical church and two Pentecostal groups.

The President of the movement is of Brethren background, the Treasurer is a Pentecostal and Edward Czajko is the General Secretary.

Our first services were in Warsaw, which has a population of 1,200,000. With snow everywhere and in the bitter cold Warsaw looks bleak and bare, but the Polish people are among the most warm-hearted that I have ever met.

For the first group of meetings in Warsaw Wynne Lewis and I were together and God blessed. Numbers were good and souls were saved, although the meetings seemed slow to us. This was probably because congregational hymn-singing in Poland is very slow.

After Warsaw Wynne Lewis went to eastern Poland and I went to south-western Poland with Edward Czajko as interpreter. We spent a Sunday at Legnica, a town of some 100,000 people. For the three meetings the church was packed with over 120 people each time, and during the course of the day over thirty made their decisions for the Master.

From Legnica to Wroclaw is only a short journey, but nevertheless a cold one. It should be mentioned, however, that all homes and buildings are lovely and warm because central heating of some form or other is the order of the day. Wroclaw was known as the German town of Breslau, but at the end of World War II was returned to Poland with much of the other territory that it was my privilege to visit during these few days.

I will long remember my visit to Wroclaw because it was so bitterly cold, with the snow falling very heavily—just the sort of conditions that would bring everything to a stop with us. Yet the hall was crowded to such an extent that the pulpit was pushed back into the corner to make more room for the people, some of whom were in for the first time. It is always exciting to see strangers in Protestant services, especially evangelistic services, for it must be remembered that Poland is ninety-five per cent Roman Catholic. As part of this service I had the great joy of conducting the dedication of a baby boy.

All weeknight services commence at 6 o'clock and finish at almost any hour. No one seems very concerned. I discovered that this time is not as difficult for people as I thought, because most people commence work at 7 a.m. and finish at 3 p.m. Those who commence at 8 a.m. finish at 4 p.m. Of course, there are people who work until 7 p.m., but these are mainly in shops, and it should be pointed out

Left to right: W. Lewis (Derby), T. Maksymowicz (general treasurer), S. Krakiewicz (president), Edward Cjwako (general secretary) and Ron Jones (Bristol) outside the new administrative offices and Bible school of the United Evangelical Church of Poland.

that they do not commence work until 11 a.m. There is no five-day week, but everybody finishes two hours earlier on Saturday.

Another town in which I had the joy of seeing people decide for Christ was Olesnica, where, I was informed by the pastor, there were forty baptised members. The building in which they hold their services is a sixteenth-century Jewish synagogue and is leased to them free of charge by the State. The assembly members are responsible for inside renovations, but because it is designated "an ancient monument" the State takes responsibility for all outside renovations. I understand from the General Secretary, who has been my travelling companion on this short tour, that they have the use of a number of buildings in like manner.

As I have already mentioned, there are five dif-

(*continued on page 108*)

MSOLWA *(continued)*

One day a certain young lady also came his way, very easy on his eye, and needing his help. Could he assist her? She was, her relatives informed him, demon-possessed. Eliya was used to dealing with demons; they did not bother him, until he married the girl, then they did. Anyone knowing Marimu only as she is today would find it difficult to picture her as she was when we first knew her. It would be hard to find a more pleasant woman now. I imagine I was not the only person who felt sympathy for her as Eliya gave a very frank portrayal of his wife and the life she used to lead him. Eliya, she knew, meant to show what a wonderful work God had done in her life and in helping him also, so she took it all goodnaturedly. Indeed, I find her patient cheerfulness a talent many a Christian would be glad to possess. Not always is it those in the limelight who win God's first approval, but sometimes those in the background, often the quiet workers behind the scenes, the uncomplaining, the steadfast, the faithful in all things. Marimu and Eliya both found the pardon they needed at the cross where Christ bore so much to let them go free. Eliya sat down.

Bits of witchcraft

Quiet, persevering Emanueli took his place. I am certain my husband's heart warmed as much as mine did as this evangelist began to give his testimony. We knew what he had been through. Had we not prayed for him many times when adversity buffeted him? The first time we met him he was a pagan, knowing not and caring not about God. He then practised ancestor worship. Outside his hut (as outside most homes in the area) you would have seen a small spirit lodging, underneath which were placed food and water to appease the ancestral spirits. Around his children's necks hung bits of witchcraft. He had many *mwiko* (taboos), and his wife had even more. His home contained fetishes, and fear ruled the lives of the family—fear of dead ancestors' "soul power," i.e. the living had to contend with the continually existing souls of the dead ones, which might do all kinds of mischief. This fear shows itself even in burial customs, when the corpse is carefully covered to prevent the soul departing before its time and causing harm. Such spirits are thought to be overwhelmingly numerous, populating the whole world. First Emanueli and then his wife became freed of all these fears and superstitions, and it was crippled Fanueli whom God used to show Emanueli the way through Christ Jesus.

There were at least two years between the conversions of husband and wife, two very trying years, but Emanueli's faith was strong and triumphant. The people said he had entered the religion of the Bulls (this was what they called the gospel in those early days). His in-laws took away his still unconverted wife and their children also. Many another Christian has had to face this test. He did not waver. There was general rejoicing in our midst when his wife became a Christian and returned to him. Please pray for those standing the same test at present. Emanueli's troubles were by no means over; they were to multiply. A bush fire burned his house to the ground. His relatives said "We told you something like this would happen if you deserted the ancestral spirits." Calmly he pointed to one of them. "Your house was also burnt," he said, "and you had all the charms and fetishes; we both neglected to cut a firebreak around our homes and when the grass dried up the fire swept through."

Victory

A heavier blow awaited him. During our furlough one of his children died. "Now you will have to propitiate the spirits," relatives said, "or you will never have any more children." Emanueli was strong enough for this test also. Defeated again, they bided their time. Emanueli now has more children, one a boy about twelve years of age. This lad is due to go through the customary rites without which the clan will not consider him adult or allow him to marry one of its girls. Emanueli has refused determinedly. From that time onward the boys of that age group are allowed to join the beer-drinking and other adult activities. His son was not going to be brought up in that way, but as a Christian. His own father said "Now you are not my son. When you are in trouble do not come to me."

Emanueli and the other two men now stood before their heavenly Father. The solemn moment had arrived. As my husband read the Elim fundamentals he challenged each in turn concerning his belief in the same and determination to practise them as pastors. Agreeing, the candidates then knelt and the field executive, consisting of pastors A. D. Bull and M. O. Thomas and African pastors Joseph and Paulo, ordained them to the ministry. Amid the praises of God's people the service came to an end. Afterwards some of the unconverted Wakwavi women also present requested the new pastors to cast out their demons.

STUDIES IN PHILIPPIANS (*continued*)

just some things] but loss for the excellency of the knowledge of Christ Jesus my Lord." Again, of the past he says "for whom I have suffered the loss of all things." No armchair saint, no blatherer, no mere pulpit orator the apostle Paul; what he counted loss for Christ he had lost.

Finally, in the present: "and do count them but dung, that I may win [gain] Christ." Christ is his life (1:21), his joy (3:3), his goal (3:8), yea, his all. His own ambition was to "be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." This utter self-renunciation, and sole trust and confidence in Christ, was "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." He had learned the great foundation truth of the kingdom, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matthew 5:3). Paul was a mendicant, a beggar, a vessel, a capacity; he had been created and redeemed in order to be possessed, indwelt, filled by another—Christ Jesus the Lord. His service was the result of the outworking of Christ's indwelling (2:12, 13); and in the process of that trustful, dependent, obedient, co-operative outworking his capacity had been enlarged and his heart so thrilled with Jesus that now his one passionate longing was to "know Him" better, and to know more of "the power of His resurrection."

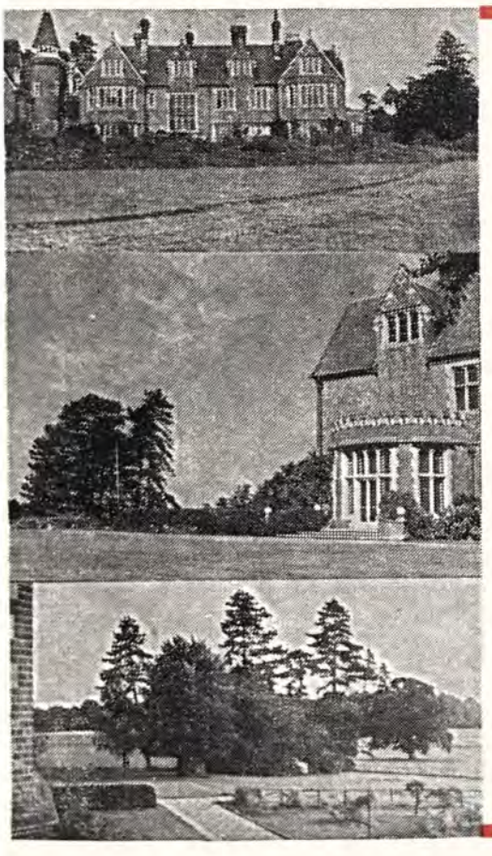
Abraham, refusing enrichment from the hands of godless men, found that God was his "exceeding great reward." Moses, emptied of Egypt's glory and sharing Israel's cross, exulted in Jehovah's declaration "I bare you on eagles' wings, and brought you unto Myself." The psalmist declares that the very gladness of his joy is God Himself (Psalm 43:4, margin). The saints across the ages, in harmonious chorus, blend their voices to proclaim rapturously with Paul that God Himself is our goal. And He is only known in Christ.

Soul of mine, choose not the temporal instead of the eternal, the passing instead of the permanent, the material instead of the spiritual, this world instead of that.

"I would choose to see
The brightness of the heavenly things, altho'
Their lightning-glory leave me blind henceforth to
any earthly glow."

ELIM EVANGEL CIRCULATION

The following churches have increased their circulation this year: Armagh, Ballymena, Ballysillan, Becontree, Bishop Auckland, Bournemouth (Springbourne), Coulsdon, Holyhead, Hull (City Temple), Lincoln, Longton, Maldon, Newhaven, Oldham, Romford, St. Helens, Yeovil.



ENJOY YOUR HOLIDAYS
IN BEAUTIFUL SUNNY SURREY
at

ELIM BIBLE COLLEGE

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES: The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Phone Capel 3238.

YOUTH PAGE

The man with the clothes

By T. W. WALKER

" CONVICTION " does not mean only that work of the Holy Spirit which convinces us of our sin ; it is also capable of referring to the truths on which a man will take his stand. If we stop to consider we will soon realise that these days demand a new race of Daniels. Far too many around us are swept along by the fad or fashion of the moment. " They're all doing it! " sounds very positive to the teenager who is trying to persuade a reluctant parent. In fact it is weak thinking, if thought enters into it at all. The Church needs and Christ's example demands youth who are firm of purpose and strong in faith.

This age of violence might well set the scene for the man with the clothes, but the events took place in the first century A.D. A mob, frenzied in their hate, were setting on one man who had stoutly defended his fearless ministry and had given a careful, powerful survey of Bible truth. In the midst of his speech, apparently, they could stand it no longer, and after the great affirmation " Behold, I see the heavens opened, and the Son of man standing on the right hand of God " they shouted, stopped their ears and went for him.

This was where the man with the clothes came in. The better to vent their spite and hate upon Stephen the deacon, about to become the martyr, the offended " religious " zealots, incensed by the mention of the risen Saviour, stripped off their outer garments in order to have unencumbered arms for heaving stones and rocks upon their victim. They dropped the garments at the feet of a young man, Saul by name. A bystander, a spectator, an uninvolved passer-by? No, he was one of them! As Acts 8:1 declares, " And Saul was consenting unto his death."

It was an epoch-making moment. A whole life seemed to turn upon it. As the shining glow of glory suffused the succumbing Stephen's face, deep, troubled thoughts must have disturbed the fiery Saul. Speaking of the day of tragedy when he was giving his apologia in Jerusalem years later, Paul (as he had become) revealed the great worry that had seriously disturbed him. Telling of the early days of his ministry, he unveiled his heart (Acts 22:18-21). When God had shown him that he must then leave Jerusalem he had countered by recalling how he had persecuted Christians and how he had consented to Stephen's death, by being the man who looked after the clothes. The divine command was none the less clear and precise. A life's work—the reaching of the Gentiles—was about to begin and the price had to be paid.

He was only looking after the clothes, but he was one of them, in it, part of it, caught up in the horror of Stephen's terrible death and consenting to it. We should think about this. Are there not times when lack of a definite stand involves us in giving tacit approval? In Paul's case he did consent anyway, but conviction demands that God's men and women take their stand against sin with decision and courage. Too many precious things are being lost because of inertia. Too much of our Christian heritage is being eroded because we have failed to keep the walls of demarcation in good repair. Too often we learn afterwards that silence has given consent.

Thank God, He had a plan for the man with the clothes. May the Holy Spirit empower us and the Word of God strengthen us. Who knows but what others would follow if you took your stand at home, at school, at work? The erstwhile Saul became the fearless apostle to the Gentiles. Chapter after chapter in the Acts of the Apostles reveal his intrepidity. Read again how he stood firm. Look again, for instance, at Acts 19 and relish the sheer determination of the man by God's grace and power. We might well say that if God could do it for Paul in his day when the Church was hardly existent, when dark paganism enveloped most of the world, He can certainly do it for us now.

" Stand . . . and having done all . . . stand."

Women's Page

BY MARGARET M. LADLOW

THAT WAS THE WEEK THAT WAS!

IT began on Sunday when I had to go to my bed suffering from a severe attack of hay fever. I felt shivery, I had a headache, I sneezed continually and water streamed from my eyes. In fact I felt rather sorry for myself and even more sorry to be missing the worship of God's house. On Tuesday I was well enough to attempt the weekly wash, but to my dismay the washing machine stopped agitating—the fuse had blown. Alas, more delay! On Wednesday the dining room chimney caught fire and consternation reigned, but, thank God, after a few anxious moments the blaze subsided and no serious damage was done. By Thursday I had managed, in spite of wet, blustery weather, to dry the washing, and settled down to an afternoon's peaceful ironing when—hey presto!—the flex went up in smoke and the iron was out of commission. I laugh now with you at all these comparatively trivial events, no more than the average housewife has to face, yet at the the time they seemed such worrying, unsought-for setbacks, particularly as I had a member of the family ill in bed at the time and was also expecting a visitor to arrive to stay with us for a few days.

I got through, the petty irritation and frustration are now forgotten, and I know once more that God can give us the strength and stickability to get through every crisis whether small or great. It is so easy to panic and become worried, yet looking back now in perspective I see that I need not have been anxious. The hay fever cleared up, the fuse was mended, the washing was eventually dried, a kind neighbour lent me a spare iron, no permanent damage was done to the chimney and I was ready in time to welcome my visitor.

When I turn to the Word of God I feel ashamed to mention my own little troubles. I read of Moses, the great leader and emancipator, and the gigantic task he had to perform, and how wise Jethro, his father-in-law, seeing the heavy burden of responsibility that he carried, said "Thou wilt surely wear away, for this thing is too heavy for thee." I think of Paul and his deeply moving admission in 2 Corinthians 11, when after listing all his labours, privations, persecutions and sorrows he says "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

Yes, God was adequate for Moses with his great burden, and He brought Paul triumphantly through the years of suffering and labour. He has done the same for a great host of His trusting, needy children down the centuries since their day. Let us take fresh heart and determine to battle through, whether the troubles that assail us be small or great. Surely Peter has the final word on such matters and speaks with authority when he says "casting *all* your care on Him, for He careth for you." This is both a command and a promise, so let us from today obey the command and stand upon the promise, and thus doing face another unknown week with new-born confidence.

TRAVEL WITH

CRUSADER

Your evangelical travel company

BIBLICAL TOUR OF GREECE
17 days from 49gns.

MAJORCA, ITALY, SWITZERLAND, SCANDINAVIA, FRANCE,
from 12gns.

HOLY LAND from 75gns.

Full programme by coach, sea, air

EVANGELICAL CRUSADER TOURS LTD. (E.E.)
Rev. D. Hathaway, 85 High Street, Thornhill, Dewsbury

D.1617

POLAND *(continued)*

ferent groups in the United Church and, as one might well imagine, there is quite a measure to span between Brethren and Pentecostal. Because of this the vocal response in prayer varies from church to church according to which group it is. It is very easy to know when one is in an assembly that is mainly Pentecostal. As one might expect, it probably presents some problems too.

The need of Poland is great. The hunger of the people to hear the Word of God is something that one has to see to believe. The opportunities are tremendous.

I was thrilled as I talked to large groups of young Christians and lectured to a group of students at the theological academy. And what a great joy it was for Wynne Lewis and me to visit the home of a leading Warsaw professor and talk to husband and wife about the second coming of the Lord.

The brethren of the United Evangelical movement are doing all in their power to distribute as many copies of the New Testament as possible. Some of our Elim gifts are being put to this thrilling cause.

Poland, the land of winter, snow and ice, the people who suffered so severely in war, the country which now presents the strange conditions of Communism and Roman Catholicism. It really means something to be an out-and-out Christian in Poland.

It is my firm conclusion that we British Christians have had things too easy for our own spiritual welfare.

Poland and the Polish Christians challenge me. I trust they will challenge you.

Wynne Lewis reports

EVANGELISM ON THE RUSSIAN BORDER

THE sight of people flocking from miles around through the snow at 4 o'clock in the morning to fill to capacity a little village church is something that will live with me all my days. Ron Jones and I had already spent some wonderful days in Warsaw and now, armed with our interpreters, we had gone different ways.

This memorable service was held in a village in north-east Poland, two miles from the Russian border. It was January 7th, Christmas morning in this Russian Orthodox area. The temperature outside was twenty degrees below zero. With typical British reasoning, I already had made up my mind that in such conditions, at this ridiculous hour, in such a small village, very few people would be present. How humbled I felt as I faced this capacity congregation hungering for God's word. The service lasted three and a half hours. One hymn they sung had eighteen verses, and there were no omissions. I had two more services that Christmas Day. The 11 a.m. one also lasted three and a half hours, while the 6 p.m. service went on till 10.30 p.m. and still they wanted more. What a thrill it was to lead many souls to Christ!

My second "Boxing Day" this season was also a busy one, with several lengthy services in other villages. Crowds of young people were present, many of whom had cycled twenty miles through heavy snow to attend God's house. What a challenge their enthusiasm was to my devotion to the Lord. Wherever I went the churches were full to capacity, and the clock never seemed to exist.

During my stay in these villages on the Russian border my "taxi" was a horse-drawn sleigh. I nearly froze to death on journeys of twelve miles in this "Santa Claus" style. Some of these villagers had never seen a Britisher before, and lined the streets to have a look at this strange creature wearing a Russian hat and covered up with bales of straw for warmth.

These villagers loved God, and it was a great privilege for me to minister to them. They were the friendliest people I have ever come across in my travels.

Poland will ever live in my memory. The joy of lecturing to young theologians at the State Academy of Theology on the subject of evangelism, the thrill of talking heart-to-heart to a great crowd of young Christians in Warsaw, of witnessing about our Saviour in the home of a university professor and of leading ninety souls to Christ between us—these are moments permanently engraved in my mind.

GUYANA *(continued)*

but they had passed on to be with Jesus. I said to John on that Wednesday "You will have to get books for the Sunday school children." He went up to the post office and in our P.O. box there was a letter from Ulster with money valued at ninety-nine Guyanese dollars, telling us to do what we liked with it, so right away John was able to purchase books for the children.

Christmas morning, as usual, was wet, but eighty-one turned up for our 7 a.m. service. The Christmas offering this year was to be devoted to the Dennis Street building and it amounted to 176 dollars 86 cents. How we rejoiced at the giving of the Lord's people—just a little show of their appreciation of God's great Gift.

COMING EVENTS

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual convention. Saturday at 7.15. Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. Preachers: A. P. Johnson and Howell Jones.

BIRMINGHAM, Langley. February 24-26. Elim Pentecostal Church, Mount Pleasant. Minister's fourth anniversary weekend. Visit of Sparkbrook choir on Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Tony Williams (Silverdale).

BISHOP AUCKLAND. February 24. Elim Pentecostal Church, Tenters Street. Billy Graham film "Shadow of the Boomerang" at 8.

CAERPHILLY. February 17, 18. Elim Pentecostal Church, St. Fagan's Street. Visit of Elim Bible College students. Saturday at 7.15. Sunday at 11 and 6.30.

DUNMOW. February 17, 18. Elim Pentecostal Church, The Club, High Street. Pentecostal rally. Saturday at 7. Sunday at 11.30 and 6.30. Preacher: T. W. Walker.

ILFORD. February 17-19. Elim Pentecostal Church, Clements Road. East London revival rallies. Saturday at 3 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. Osman (Bournemouth) with supporting programmes.

MACCLESFIELD. February 24. Elim Pentecostal Church, Mill Lane. Monthly rally at 7.30, with Pastors W. Sheaton, B. Green and youth team.

MOUNTAIN ASH. February 24. Elim Pentecostal Church, Knight Street. Youth rally at 7.15. Preacher: L. Lambert, supported by members from Yeovil. Convener: S. J. Brown.

PORTADOWN. February 18. Elim Pentecostal Church, Clonavon Avenue. Evangelistic campaign. Each night at 8 (except Fridays). Sundays at 7. Preacher: W. J. Martin.

RUGBY. February 17-20. Elim Pentecostal Church, Windsor Street. Weeknights at 7.30. Sunday at 11, 6.30 and 8.15. Preacher: L. V. D. Tiller (Colchester).

SOUTHPORT. March 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. District Presbytery rally at 7.30. Preacher: Joe Grisdale. Convener: E. J. Thomas (District Superintendent).

THE VOICE OF PROPHECY *(continued)*

phemous fables and dangerous deceits."

For over 100 years after the Reformation the papacy wielded its still terrible power with deadly force in the cruel effort to crush the Protestants and their new-found faith. From the time of the Council of Trent Europe was deluged in blood in the papal attempt to re-establish his supremacy. This was the terrible period of the Inquisition and the Jesuits. But in one country after another the Protestants influenced their own countries to renounce all allegiance to the Pope. France was the last to take that stand.

The French revolution in 1830 marked a further stage in the decline of papal authority when France declared herself a republic and free from any state religion. In 1848 the Italians formally renounced their allegiance to Rome and in 1860 papal armies were defeated and Victor Emmanuel was greeted as "king" of Italy. In Spain in 1868 the queen was deposed and Jesuits and other religious orders were suppressed. These acts were all directed against the authority of the papacy.

Papal infallibility promulgated

In 1870 a great ecumenical council in Rome accepted and promulgated the decree of the infallibility of the Pope. As the temporal power tottered to its final ruin their spiritual aspirations scaled the heavens in their audacity. The same week that saw the passing of this decree saw the declaration of war between France and Germany. The humiliation of France led to her evacuation of French troops from Rome, where they had defended the papal states. Italian troops then took over all the papal states territory, occupied Rome and incorporated them into the Italian kingdom of Victor Emmanuel.

Thus ended the temporal power of the papacy in 1870, twelve and a half centuries from its beginning in 610. The tyrannical political rule of the "little horn" had come to an end. These ten nations of the former western part of Rome are to remain without much change according to the prophecies of the book of Daniel, until the setting up of the kingdom of Christ at His great advent (see Daniel 2 : 44 and 7 : 8-13).

Rome, with its papacy, its Mariolatry, its worship of the saints and its many other heresies, still remains, but without its temporal power. Its persecutions are limited in our enlightened age, but where they still hold sway in councils or senates their power is always exercised against the saints of God. This Antichrist system will be destroyed "with the spirit of His mouth, and the brightness of His coming," as Paul tells us in 2 Thessalonians 2 : 8. Babylon the great will meet her doom when the Word of God rides out of heaven in His glorious power and authority. This we clearly see from Revelation 17 and 18. But what of the other "little horn" from the Grecian kingdom? This will be our next theme.

FOCUS ON EVANGELISM *(continued)*

ing treasurers, helps in sharing prayer for the sick, new hymn-books, communion set, perhaps instruments and furnishings for the new church—the list seems almost endless! The Evangelistic Committee recognises the rightful place of all these things, but it also fully appreciates that the greatest need is the anointing of the Holy Spirit. The organisational side must be given attention, but we know we cannot organise blessing! Pentecostal outpouring is needed and we earnestly believe that God is able!

You deserve better insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1480

THE FAMILY ALTAR

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

Monday, February 19th — Luke 4:31-44

" I must preach . . . to other cities also " (v. 43).

This is a constant scriptural principle: always reaching out to those who have not heard the gospel. The apostle Paul was continually seeking to take the gospel to the " regions beyond " (2 Corinthians 10:16); the believers at Thessalonica reached the whole of Macedonia and Achaia with the message, and even places beyond those areas. We, too, are responsible to take the gospel to others, and we should not be content as long as there are men and women who have never heard the joyful news that " Jesus saves."

Tuesday, February 20th — Luke 5:1-16

" Nevertheless at Thy word " (v. 5).

It is a fact that there is a wonderful authority in the word of the Lord Jesus; indeed, people often marvelled because, they said, His word was with power. Things which would have been ridiculous and foolish if spoken by others became reasonable when He uttered them. " Thy sins be forgiven thee " if spoken by others would appear meaningless or blasphemous, but when **He** spoke them to us they became the most blessed and powerful words we had heard and they have transformed our lives.

Wednesday, February 21st — Luke 5:17-26

" When He saw their faith " (v. 20).

The men may have felt that it was a small thing they did, just taking their sick friend to Jesus as so many others had done. Yet Jesus saw the hidden inspiration of their action, the faith that He could deal with their friend's grievous complaint, and He honoured them because of it. Whatever you do for the Lord, even though it may seem small to you, or to others, let it be in simple faith, believing that the Lord can take it and use it for His glory.

Thursday, February 22nd — Luke 5:27-39

" They said unto Him, Why . . . ? " (v. 33).

Men wanted the Lord Jesus to make His message respectable, to become another sect within Judaism, to do what others did and observe their rites and ceremonies. They did not understand that it was as impossible to contain Christ's message within the dead religion of Judaism as it was to contain new wine in an old wine-skin. Jesus does not put a patch on your religion, or give a little more spice to the old life; He transforms you and gives you a totally new life to live for Him.

Friday, February 23rd — Luke 6:1-19

" He went . . . to pray " (v. 12).

We may feel that, being the Son of God, it ought not to have been necessary for Jesus to pray; yet He clearly felt the need to have this heart communion with His Father. If it was necessary for Him, how much more for us to have fellowship in prayer with God ! Prayer should not be simply an exercise we engage in when we rise in the morning or go to bed at night; it should be the constant lifting up of the heart to Him wherever we may be.

Saturday, February 24th — Luke 6:20-38

" Pray for them which despitefully use you " (v. 28).

The Lord Jesus Himself set the example for us to follow; when men had done their worst and had crucified Him amid scenes of ribald mockery He prayed " Father, forgive them; for they know not what they do." It is not easy to respond with love when men try deliberately to hurt and provoke us; but if we will consider our Lord's example we shall find strength from Him to pray for those who try to harm us and perhaps, as a result, see them turn to Christ.

Sunday, February 25th — Luke 6:39-49

" Can the blind lead the blind ? " (v. 39).

Clearly the answer is no. Spiritually the answer is equally clear, for the only one able to lead men and women to Christ is one who himself has seen and known the way. Why cannot people find the Lord Jesus in some so-called churches ? Because those who attend the churches, and even some who occupy the pulpits, do not know Christ as Saviour themselves. We who know His forgiveness and cleansing, and who see the way clearly, should shine for Jesus and seek to lead others to Him.

ROYAL ALBERT HALL

APRIL 15th, 1968

Easter Festival

REHEARSALS

to be conducted by

DOUGLAS B. GRAY

The following rehearsals will be held for Elim youth and other choirs in connection with the Easter Monday meetings in the Royal Albert Hall.

NEWHAVEN. March 15th
Elim Church. For south coast churches.

BIRMINGHAM. March 18th
Elim Church, Graham Street. For Birmingham and district churches.

CHELMSFORD. March 20th
Elim Church. For Eastern Presbytery churches.

SOUTHAMPTON. April 3rd
Elim Church, For Bournemouth and Portsmouth Presbytery churches.

BRISTOL* April 4th
The City Temple. For West of England churches.

LONDON. April 10th
Elim Central Church, Clapham. For London and district churches.

ALL REHEARSALS to commence at 7.30 p.m. * This rehearsal will be conducted by Alex Tee. Music taken from " Elim Festival Songster " No. 8, available for choirs and " Evangel " readers, 2/- per book. From the Music Director, 15 Rodenhurst Road, London, S.W.4.

NOTE THESE DATES. Plan your parties and share fellowship and ministry.

COME AND JOIN US ! BOOK NOW FOR OUR 1968

Holiday Evangelistic Campaign and Conference in

CATTOLICA

(Italian Adriatic coast)

Two full weeks—August 22nd to September 6th, 1968
Price : 42½ guineas (all inclusive)

Your hosts : **BERNARD PORTER** (Westminster Assembly of God)
FREDERICK A. HODGE (Dagenham Elim Pentecostal Church)

Guest speaker : **SYLVANO ARCANGELI** (Executive Council member of Italian Assemblies of God)

* Air travel by Viscount * First-class hotel * Fine food
* Wonderful fellowship * Private beach * Planned optional visits to Rome, Bologna, Florence, etc.

Send s.a.e. to Frederick Hodge, European Evangelistic Society, Box H.C. 68, 16 St. Catherines, LINCOLN.

PUBLIC EVANGELISTIC MEETINGS EACH NIGHT IN RIMINI—COME AND HELP US. D.1595

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, " Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Telephone 62980. C.1614

SURREY. Grenehurst Park, Capel (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

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP

INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

SWANSEA. Gateway to glorious Gower. Sandy beaches. Liberal table. Warm fellowship. " Maranatha," 249b Gower Road. Brochure, Mrs. Rees. Tel. 22488. C.1610

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

SITUATIONS

STAFF VACANCIES for the season at Bryn Eirias Hall, Colwyn Bay. Two young ladies for dining room duties, one young man for general duties. Write to the secretary with a pastor's reference. C.1624

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

MARRIAGE

DAVEY—THOMPSON. On January 20th, at the Elim Pentecostal Church, Watford, Gordon Leonard Davey to Hilary Ann Thompson (both Elim Crusaders). Officiating minister: Brian Barnett.

WITH CHRIST

BAYLEY. On January 19th, Evelyn Bayley, beloved member of Evangel Temple, Southport, passed into the presence of the Lord. Officiating minister at funeral: L. N. Knipe.

ELLIOTT. On January 21st, " Grannie " Elliott, aged 94 years, beloved mother of the church secretary (George Rowe), Evangel Temple, Southport. She was a founder member of the Portsmouth Elim Church. Officiating minister at funeral: L. N. Knipe.

GOBY. On January 19th, Mrs. Elsie Goby, beloved sister of Mrs. Hilda Munt, of Croydon Elim Pentecostal Church. Officiating minister at funeral: William J. Maybin.

JENKINS. On January 14th, Elizabeth Zephr Jenkins, killed in car crash. Dearly loved member of Elim Pentecostal Church, Gosport. Officiating minister at funeral: F. M. Munday.

SINEY. On January 14th, Ada Mary Siney, of Torquay (formerly of Southend-on-Sea), aged 89, passed peacefully away to be with Jesus. Sadly missed by her daughters, Dorothy Matthews (Torquay), and May Allum (Australia).

WHITEHEAD. On January 22nd, Charles George Whitehead, beloved husband of Mrs. Whitehead, of Croydon Elim Pentecostal Church. Officiating minister at funeral: William J. Maybin.

" CROYLANDS "

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

" HALDON COURT " · EXMOUTH · DEVON

- **For holidays in a very happy and informal atmosphere.**
- **Close to sands, safe bathing, extensive views of sea and country.**
- **Menus to satisfy holiday appetites, comfort and attention at all times.**

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

BIBLE COLLEGE

THE ELIM EVANGEL

Vol. XLIX No. 8 FEBRUARY 24th, 1968 6d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL

WATERLOW PARK, HIGHGATE, LONDON

Photograph by Rita M. Irons

The mature Christian

by John Lancaster

1. The necessity of spiritual growth

"But grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3 : 18).

THESE words are a remarkable climax to a chapter which is full of vivid eschatalogical scenes. Against a background red with the glow of cosmic fires and shuddering with the detonations of an exploding universe, Peter exhorts his readers to grow in grace. Like a man pruning roses in the middle of a battlefield, he concentrates on life and beauty in the midst of death and destruction. This is not to say, of course, that the Christian is to be unmoved by the clash of history or remote from the needs of his generation, but it is a reminder that it is a dominant principle of New Testament eschatology that the growth of spiritual life and the development of the individual Christian, along with that of the Church as the true body of Christ, are the main implications of its teaching about the future. Thus the great prophetic passages of the New Testament always relate their subject finally to what it means in terms of personal character and behaviour, and Peter is merely being consistent with the whole of the New Testament when he turns from the canvas on which he has depicted the end of all things and says "But grow in grace . . ."

Growth an absolute necessity

Spiritual growth is an absolute necessity. The very figures the New Testament uses to denote spiritual experience imply the necessity of growth. Our Lord's definition of conversion as a new birth (John 3 : 3) presupposes a process of growth from that initial spiritual condition, and this is borne out by Peter's words in his first epistle (2 : 2), where he exhorts his readers to thirst for spiritual milk like new-born babes, "that ye may grow thereby." Again, Paul's constant use of the body as a symbol of the Church insists on the importance of growth (see Ephesians 4 : 16). John, in his first epistle (2 : 12-24), has an interesting reference to various stages of spiritual development (little children, young men, fathers), and while these may not be pressed too far they do suggest ideas of growth towards spiritual maturity. Life, whether natural or spiritual, demands growth.

Perhaps nothing is more tragic than arrested development, and nothing brings more sorrow to a parent's heart than to realise that the child on whom such tender love has been lavished will never grow to full mental or physical maturity. However endearing a toddler may be, nothing less than full manhood will satisfy the ambition of his mother's heart for him ; and nothing less than full maturity can ever satisfy the heart of God in relation to His spiritual children. One can detect the disappointment in the voice of the Lord when He was faced with the lack of development in Philip's spiritual understanding : "Have I been with you so long, and yet you do not know me, Philip ?" (John 14 : 9, R.S.V.). God's ambition for us is that we should keep on growing until we reach "mature manhood, measured by nothing less than the full stature of Christ" (Ephesians 4 : 13, N.E.B.).

Marks of immaturity

At this point let us think about the marks of immaturity. The New Testament has a word for maturity, the word *teleios*. In the Authorised Version it is usually translated "perfect," but its real meaning is "full-grown"—mature. In contrast to this word, and several times used in the same context, is the word *nepios*. Usually the Authorised Version translates this word "babe," and it is used on several occasions to denote spiritual immaturity. Taking three of these occasions, we can now see some of the indications of failure to grow spiritually.

In the first place it is *an inability to progress beyond elementary truth*. While Peter stresses the need for new-born babes to desire the pure milk of the word, both Paul and the writer to the Hebrews stress the fact that true spiritual development will lead us beyond this elementary diet. Thus in 1 Corinthians 3 : 1, 2 Paul describes his readers as "babes in Christ" because of their inability to receive anything more than milk, and likewise the writer of the Hebrew epistle (5 : 11-14) defines a spiritual babe as one who is "unskilful in the word

of righteousness," and has not got beyond " the ABC of God's revelation to men " (J. B. Phillips). It is clear from Hebrews 6 : 1, 2 that the writer regards as elementary such truths as repentance and saving faith, baptism, the laying on of hands, the resurrection of the dead and eternal judgment, and it is his desire that his readers should be spiritually and intellectually capable of going beyond these " first principles." Thus the man who is unwilling to study the Word and unable to progress in his knowledge of the things of God is spiritually immature.

Secondly, immaturity is defined as *an inability to sustain adult relationships*. In 1 Corinthians 3 : 3, 4 Paul links jealousy and strife with the inability to take more than spiritual milk as indications of spiritual infancy. Though it is rather inclined to take liberties with the text. Kenneth Taylor's paraphrase "living letters" certainly underlines the force of Paul's argument here : " For you are still only baby Christians, controlled by your own desires, not God's. When you are jealous of one another and divide up into quarrelling goups, does not that prove you are still babies, wanting your own way ? " The baby who tips his porridge over his head in order to draw attention to himself and the toddler who screams and stamps his feet because he cannot have his own way may succeed in gaining attention, but at the

(*continued on page 125*)

Elim Pentecostal Church News

NINETEEN MEN PROFESS CONVERSION IN WALTON PRISON, LIVERPOOL

At a special service conducted by Pastor E. J. Thomas at Walton prison, Liverpool, the Lord blessed in a very wonderful way. The pastor, supported by " The Reapers " gospel group and the girls' quartet, were invited by Captain E. Hopkins of the Church Army to minister. Right from the beginning of the service one could sense the presence of the Lord and after a short gospel address by our minister nineteen of the men responded to the appeal to get right with God. At one point of the service one man was seen to be weeping uncontrollable tears, and he was one of the men who surrendered to Christ. Another young man would not return to the cells until he got right with God ; it was his nineteenth birthday that day.

KINGSTANDING **Pastor: R. J. Morrison**

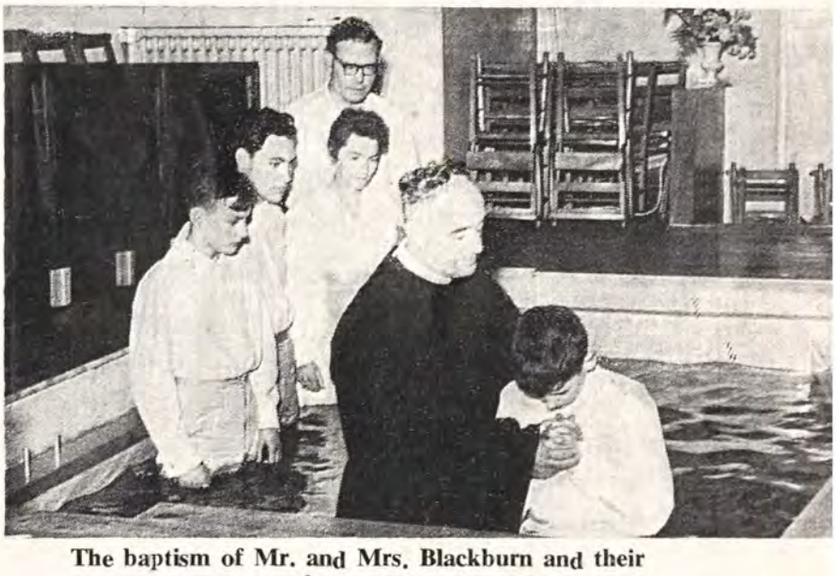
Thirty-six new members and seven baptised in water

We are enjoying great blessing under the faithful and dedicated ministry of Pastor and Mrs. R. J. Morrison, who have now completed seventeen years with us, and we thank God for them.

The ever-young Pastor Joseph Smith thrilled us as we listened to the Word of God being expounded by the anointed lips of His servant during his recent visit. God bless him.

On the day of the tenth anniversary of the opening of our new church we had the joy of seeing thirty-six new members received into fellowship.

At the gospel service a baptismal service was held, at which seven candidates publicly witnessed to their salvation. It was a great thrill to us to see a whole family, Mr. and Mrs. Blackburn and three sons, stand together and publicly testify to the saving power of the Lord Jesus Christ. The other two candidates were the son and daughter of one of our deacons. Oh the joy and peace that filled our hearts as we witnessed this act of obedience of these two families. It was a great day for which we thank God.



The baptism of Mr. and Mrs. Blackburn and their three sons.

At our annual carol service, when the Christmas story was presented in word and song by the mixed choir under the capable leadership of Mrs. R. Morrison, four souls responded to the claims of the Saviour.

H. ALLEES.

SUNDAY SCHOOLS' AWARD CEREMONY

COVENTRY **Pastor: J. Newman**

Mr. W. L. Chinn, director of education, Coventry, presented ceritficates to members of four Sunday

schools at the Elim Pentecostal Church at Wood End school hall on Sunday.

About 200 children and teachers gave Mr. Chinn a warm welcome as he spoke to them on the value of their Sunday school learning.

Scholars from the Sunday schools—based normally at Longford Park, David Road, Eastern Green and Wood End—took part in the service, and seventy-nine were presented with certificates for good work.

From *Coventry Evening Telegraph.*

TWO THOUSAND HULL CAROL SINGERS

Nearly 2,000 Hull people filled the City Hall at a mass carol concert which heralded Christmas in the good old-fashioned way.

The old favourites such as "O come, all ye faithful" and "The first Nowell" swelled in harmony to the roof, and must have brought pleasure to those who first thought of an interdenominational concert for Hull, with the focal point in the city's largest hall.

Last year the experiment was such a success that the group of ministers of Pentecostal churches, who first had the idea to "put Christ into Christmas" as a counter to the commercialisation, decided to organise another concert.

Everyone sang, carried away by the beauty of the old carols, as they followed the leadership of the Salvation Army band and the big choir on the platform.

The finale provided a glorious crescendo of singing with the special festival setting of "Crown Him with many crowns." *Hull Daily Mail.*

APSLEY STREET, BELFAST **Pastor: D. Anderson**

In January our church held a successful children's mission conducted by Fred Rainey and Jim Robinson. Each evening about sixty children attended, of whom at least seven decided for Jesus. Many of these are already showing signs of genuine spiritual growth.

This special mission has been an encouragement to all here at Apsley Street.

WIGAN CRUSADE

March 9th-23rd

Conducted by

DAVID AYLING

and

ALAN CAPLE

SUNDAYS 6.30 **EVERY WEEKNIGHT 7.30**

PRAY — COME

D.1627

UNITED PRESBYTERY YOUTH RALLY

TOWN HALL, BIRMINGHAM

Saturday, March 9th, at 7 p.m.

Guest speaker:
IDRIS DAVIES (renowned Welsh evangelist)
PAUL BRECHT SINGING PARTY
Marvellous testimonies to divine healing and salvation
UNITED YOUTH CHOIRS
Convener: **FRANK SHADLOCK** (Youth Commissioner)
HUNDREDS OF FREE SEATS

D.1631

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

BIBLE STUDY HELPS

GOD'S GRACE (Titus 2 : 11-13)

1. **The revelation of God's grace** (v. 11)
   (1) The nature of the revelation: at many times and in many ways and consummated in Christ.
   (2) The scope of the revelation: "to all men."
   (3) The result of the revelation: "salvation."
2. **The teachings of God's grace** (v. 12)
   (1) To lay aside ungodliness.
   (2) To lay aside worldly lusts.
   (3) To live soberly.
   (4) To live righteously.
   (5) To live godly.
3. **The hope of God's grace** (v. 13)
   (1) It is a blessed hope—the blessings that accompany.
   (2) It is a glorious hope—the glory that will follow.
   (3) It is a sure hope—the promise is certain.

RICHES

Deceitful riches. Matthew 13 : 22.
Uncertain riches. 1 Timothy 6 : 17.
Greater riches. Hebrews 11 : 26.
Riches of His goodness. Romans 2 : 4.
Riches of His grace. Ephesians 1 : 7.
Riches of His glory. Ephesians 3 : 16.
Unsearchable riches of Christ. Ephesians 3 : 8.

FIRE

by A. S. F. Horne

MINISTER OF ELIM PENTECOSTAL CHURCH, EALING

IN the Pentecostal movement we talk much about fire: being born in the fire, baptised and filled with fire, and so on. I want to share a few thoughts with you on fire as taught in the Bible.

CLEANNESS, PURITY AND SPLENDOUR

"Flames of fire His ministers" (Psalm 104:4, Amp. O.T.; Hebrews 1:7). Fire in its efficacy of acting and penetrating is eminent in other creatures of God, and those qualities may be fittingly applied to ministers of the gospel. Fire always moves upwards, as do also all the actions of angels glorifying God. By a flame of fire love is signified and angels are inflamed with a divine love.

The seraphim, flaming, fiery, burning and noble (Isaiah 6:3, 6, 7), stand round the throne of God. The prophet shows us one seraph applying the external symbol of a live coal to his lips and saying "Lo, this has touched your lips, your iniquity and guilt are taken away, and your sin is completely atoned for and forgiven" (Amp. O.T.).

FIRE ALSO DENOTES THE WORD OF THE GOSPEL OF CHRIST

Now turn to Luke 12:49. This passage has been variously interpreted. The fire is understood to mean the fire of the Holy Spirit, the stirring and tumult which would take place in men's minds in consequence of the teaching and life of Christ. It means all that and much more. The Holy Spirit will make the word burn in human hearts. The word of Christ will consume all its adversaries, and judge, condemn and destroy them. "Anyone who rejects Me and persistently sets Me at naught, refusing to accept My teachings, has his judge [however]; for the [very] message that I have spoken will itself judge and convict him on the last day" (John 12:48, Amp. N.T.; and see Jeremiah 5:14; 23:29).

It would seem that there is today a strange fire as in Leviticus 10:1—the strange fire of false doctrines and human traditions (Isaiah 1:11). Junius and Tremellius say that "Christ convinces the proud spirit of the Pharisees, and almost the whole Jewish church, of impiety because, in their spiritual darkness, they went about to kindle lights for themselves, neglecting the light of God's word and the gospel illumination which Christ offered them, and brought the fire of divine wrath and eternal damnation upon them."

THERE IS THE FIRE OF JUDGMENT

My dear friends, I still preach the gospel and pray much and long for souls to be saved because I believe in hell fire. The Bible teaches that there is an eternal and unquenchable fire. In this life there is nothing more violent, more tormenting or more terrible than a raging and prevailing fire. It is far better to endeavour to avoid the fire of hell than in a spirit of contentment to be curiously inquisitive into its nature and not be saved from it.

"Is not this a smoking firebrand plucked from the fire?" (Berkeley translation). "Is not this [returned captive Joshua] a brand plucked out of the fire?" (Zechariah 3:2, Amp. O.T.). Praise God, he, Joshua, by the favour and grace of God, was delivered, came to Jerusalem, was high priest, and restored the temple. Thank God, by Jesus Christ we have been saved from the fires of hell, and He too baptises with the fire of the Holy Spirit. God grant that we shall ever live in the fire and not in the ashes.

Paul exhorts Timothy to "stir up the gift." The Greek word properly signifies to stir up fire lest it go out, stir it up that it may flame. "Stir up—rekindle the embers, fan the flame and keep burning (2 Timothy 1:6, Amp. N.T.). If this is not done love for God and man will wax cold. Let us make the hymn our prayer, "We want another Pentecost; send the fire."

CHRISTIAN BOOKS AND RECORDS

- WIDE RANGE OF INTERESTING TITLES
- ALL THE LATEST TITLES
- MANY BOOKS FOR THE BIBLE STUDENT
- AND RECORDS GALORE!

Write now for free list to

AMBASSADOR FOR CHRIST (E/I)

88 Cambridge Road, Southend-on-Sea, Essex

D.1621

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.

Editorial Board : George Canty, Eldin R. Corsie, John Lancaster, T. W. Walker.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
John Lancaster	114
A. S. F. Horne	117
W. G. Hathaway	120
T. Partington	124
Gladys M. Gorton	126
F. Lavender	127
Editorial	118
Comment, opinion and review	119

EDITORIAL

THE greatest menace to the Church of Jesus Christ today is not Communism from without but conformity from within: the conformity of us Christians to the world ; of Protestantism to Romanism ; of Pentecostalism to the denominationalism from which God called Pentecostalists out ; and of Christian epistemology to the epistemology of Christ-rejectors.

The answer of God to conformity has always been revival, and revival takes place only, but always, when man steps aside and God takes over. Many EVANGEL readers have never seen this happen ; some have ; we have seen scores of times a handful of people, often less than a score, grow in a few short weeks to congregations of thousands, always against a background of most bitter vituperation and opposition from denominationalism.

God's answer ? There may be more in the little adverb in Isaiah 59 : 19 than at first meets the eye: "When the enemy shall come *in* like a flood," not *against* God's people but *among* them. The enemy's attack from without the camp tends to brace us, unite us and stimulate our natural aggressiveness—we see our foe for who he is, consolidate our defences and concentrate our forces. The enemy within disintegrates and demoralises.

Some time since we read in a Pentecostal magazine "Communists teach that the Bible is a book of myths." That, of course, is not dangerous ; it is what we expect ; it is the avowed intention of Communism to obliterate the Christian faith. It is when we have to state "The Bible is a book of myths proclaimed from Christian pulpits" that the real danger is revealed. Alas, our readers will know how destructive of faith has been this insidious teaching. It illustrates conformity—the conformity of Christian thinking to the thinking of unbelievers.

Only obedience to God's Word and to the Holy Spirit can keep us from conformity. They, and they only, because they come from another realm—the heavenly—can counteract the inhibiting effect of compromise and conformity and generate that ever-new creativity which is the work of the Spirit and the very essence of the life of the Church.

COMMENT, OPINION AND REVIEW

SUBSTITUTE the Beatles for Georges Carpentier or Mlle Gaby Deslys, and Sir Francis Chichester for Sir Ernest Shackleton, and you have the modern situation exactly.

We refer to the cover of the *Daily Mirror* for December 31st, 1913, a copy of which lies before us. It shows Sir Ernest Shackleton standing, unrecognised, "not far from the motor-omnibus danger zone in Oxford Street, London, with the caption "Unknown in London." The comment continues: "Had Sir Ernest Shackleton been Georges Carpentier or Mlle Gaby Deslys he would probably *have been mobbed*" (our italic).

We all face the difficulty of accepting the fact that human nature changes hardly at all from generation to generation or from place to place; nor do basic human problems change either. The problems of drug administration in Lancashire in the last century and drug addiction in Lincolnshire—also 100 years ago—are matters of history, but the statement made in conversation or in preaching that youth today does not differ from youth in any generation usually meets an unbelieving stare.

But the attitudes to finance, economics, religion and politics do not change either. Lord Rosebery, sending a contribution to Sir Ernest Shackleton in response to an appeal for funds to finance his expedition to the South Pole, writes: "If things go on as they are going now, by the time you return from your horrid Pole you will not find anyone in England with £50 left." An Irish peer wrote: "Lloyd George should let you have some of the money he wastes; he will have plenty out of me this year for two sets of death duties on the same property."

We hear repeatedly that the Bible is out of date; but because the Bible deals with the basic problems of human nature it will never be outdated. That is why the gospel preacher or Bible expositor can preach with confidence; he is always in advance of economics, politics, psychology, social reform and similar panaceas for human ills.

The jailer in Philippi put the human problem in a nutshell: "What must I do to be saved?" Paul put the answer in a nutshell: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." All human history testifies to the truth of these two propositions.

Once a person is saved the human problems that loom so large before salvation become surpisingly relative. As two young atheists stated, upon conversion, to Rev. E. K. Victor Pearce after he had given them a series of studies on Christian evidences, "The strange thing is that your proofs of the last six months now seem unnecessary to us. We have met the living Christ." To bring sinners into contact with the living Christ is the Christian's marvellous task, a task from which the world, the flesh and the Devil seek always to deflect us but to which we must address ourselves assiduously if we are to fulfil God's purpose for mankind."

Announcing the 1968

VACATION VENTURE

to be held in

BARRY

(SOUTH WALES)

SATURDAY, AUGUST 17th, to SATURDAY, AUGUST 31st

★ Ample recreation on the golden sands
★ Evangelism and soul-winning, coffee bar, door-to-door, etc.
★ Evening crusade in our Barry church
★ All meals in a new modern restaurant

HOSTEL ACCOMMODATION IN THE Y.M.C.A.

6½ gns. per week

also in the

SOUTH WALES BIBLE COLLEGE

7½ gns. per week

(You supply your own bed linen in both types of accommodation)

Apply to

YOUTH DIRECTOR

P.O. Box 8

297-299 High Street, Cheltenham

Enclose £1 deposit per person (non-returnable)

D.1582

VIII. THE LITTLE HOR

By W. G. HATHAWAY

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty . . . and he . . . shall destroy the mighty and the holy people. . . . He shall also stand up against the Prince of princes; but he shall be broken without hand" (Daniel 8:23-25).

The four horns

ON the death of Alexander, as we have already seen, his kingdom was divided into four, represented by the four horns that replaced the great horn of the Grecian he-goat. Out of one of these four came a "little horn," who was described by the angel as "a king of fierce countenance." This anti-God, anti-Israel, anti-Christ power is distinct from, yet bears all the characteristics of, the Roman antichrist, but with one important factor that is different. The main attack of the Roman "little horn" is against the true Church of Jesus Christ, but this one directs his attack mainly against Israel and her city of Jerusalem.

Some expositors think that this "little horn" refers to Antiochus Epiphanes. He arose as ruler of Syria, one of the four divisions of Alexander's kingdom. With Palestine and the Jewish province of Judah coming between Egypt and Syria and each of them seeking to dominate this intermediate state, Jerusalem was constantly under attack and eventually was invaded and captured in 169 B.C. by Antiochus of Syria, who then endeavoured to obliterate Jewish rule and with it the Hebrew religion. Thousands of Jews were massacred, and the temple was profaned with the demoralising and lascivious rites of Zeus Olympus, the god of Syria. This roused the patriotic zeal of Judas Maccabæus, who resisted the Syrians, restored the temple worship, and later concluded a defence treaty with Rome. This was intended to strengthen their position against Syria, but eventually it led to the Roman conquest and the rise of Herod the Great as "king of the Jews" under the dominion of Rome, a position which obtained when Jesus was born.

It is true that many of the characteristics of this "little horn" of Daniel 8 were manifested in Antiochus, and the times of his desecration of the temple and its later restoration fulfil in actual days some of the prophetic time periods referred to by Daniel; nevertheless he can only be a figure or type of the greater anti-Israel "king" who was to arise, because Jesus referred to the abomination of desolation spoken of by Daniel the prophet as being then in the future (Matthew 24:15).

The false prophet

This greater figure is the "false prophet" of Revelation 16:13, who is also referred to in 19:20 and 20:10. Many expositors believe that this false prophet symbolises the Mohammedan political power which is related to the "great river Euphrates" mentioned in Revelation. The "little horn" is undoubtedly the false prophet Mohammed. He sprang out of Syria, fulfilling the prophecy that out of one of the four kingdoms would arise this "king of fierce countenance." Mohammed was the founder of the religion that bears his name, known also as Islam. He came from very small beginnings as a private individual. His father was a Syrian and his mother Amina, a Jewess. He was born in A.D. 570 and died in 632.

The Mohammedan era began in A.D. 622, the date of his "flight" from Mecca to Medina. This is termed the Hegira, and the Mohammedan calendar, a lunar one, dates from this point. The Saracenic hordes became fascinated with the Mohammedan doctrines and with the Koran. They were fierce and warlike and went forth in all directions conquering in the name of Allah. Shortly after the death of Mohammed, Caliph Omar led his army into Syria, capturing the ancient city of Damascus. He continued his conquests, and one year later there was not a town in Syria (the old Seleucid kingdom) that had not fallen under the dominion of the caliphs. In A.D. 637 he captured the city of Jerusalem.

"Jerusalem, once the glory of the East, was forced to submit to a heavier yoke than ever it had borne before; for though the number of the slain and the calamities of the besieged were greater when it was taken by the Romans the servitude of those who

ws on Jerusalem

/ THE GRECIAN EMPIRE

survived was nothing comparable to this, either in respect of the circumstances or the duration. For however it might seem to have been utterly ruined and destroyed by Titus, by Hadrian's time it had greatly recovered itself. Now it fell, as it were, once for all to the most mortal enemies of the Christian religion and has continued so ever since, with the exception of a brief interval of about ninety years during which it was held by the Christians in the Holy War" (Ockley's *History of the Saracens*).

Within 100 years from the rise of the Mohammedan power their conquests had spread over a vast area. Arabia, Palestine, Syria, Asia Minor, Persia, Armenia, part of India, Egypt, Numidia, Tripoli, Tunis, the Barbary states, Morocco, North Africa as far west as the Niger, Spain, Sicily, Cande, Cyprus and Sardinia, as well as other places, fell under the Moslem rule and influence. Everywhere that Christianity had previously prevailed Islam made its onslaughts, whether it was upon the corrupt Roman Catholic or the equally corrupt Greek Orthodox church. Islam carried with it its false doctrines, its cruel oppression and hatred. No other creed survived. Where it advanced all traces of the Christian faith were obliterated. Churches famous since the days of the early fathers were transformed into mosques or destroyed. Sacred shrines and holy places were trodden down and millions of souls fell victims to its rapacious greed. Those who resisted were slaughtered.

Islam prevails

Islam prevailed over the "host of heaven," the Christian Church, whose patriarchs were in Jerusalem, Antioch and Alexandria. Its devotees put to the sword many of this host and their teachers; they removed the ordinances of Christian worship from Jerusalem and established the service of the mosque in the temple area. All the seven churches of Asia fell under their bitter persecution. Mohammed magnified himself even above the Prince of princes, since he acknowledged Moses and Christ to be prophets but inferior to himself. His slogan was "There is but one God, Allah, and Mohammed is His prophet." Clearly these things mark him out as the "little horn" of Daniel 8 and reveal his anti-Christian, anti-Israel and anti-God character. Gibbon, in his *Decline and Fall*, writes: "In less than a century the caliphs were the most potent and absolute monarchs of the globe. They reigned by right of conquest over the nations of the East, to whom the name of liberty was unknown."

In the tenth century the rise of the Turks introduced a new wave of persecutions in the ancient Parthia which lay within the territory of the Selucian kingdom, one of the four which sprang up after the death of Alexander. The decline of the Saracen power after three centuries of conquest left the Turkish conquerors as propagators of the Islamic faith. A holy war against Christianity was launched and mosques were built everywhere. In the thirteenth century the Turkish Ottoman dynasty rose to power and in 1453 they advanced on and captured Constantinople, thus bringing to an end the eastern section of the old Roman empire and at the same time overthrowing the stronghold of the Greek Orthodox Christian Church. The church of St. Sophia was transformed into a Mohammedan mosque; the cross was replaced by the crescent; and Constantinople itself became the capital of the powerful expanding Turkish empire, its sultans holding the caliphate of Islam. The advance of Islam made such strides that at one time they were moving their armies up the banks of the Danube and threatening Vienna itself. From Morocco they crossed into Spain and were penetrating into France before their advance was stopped by the armies of the Christian nations of Europe—then under the sovereignty of papal control.

"The prince that shall come"

If we refer back to Daniel 9 to the prophecy of Messiah the Prince (24-27) we shall find another important reference to Mohammed. In verse 26 we see that in that great week of history in the middle of which Christ was crucified the "*people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and . . . desolations.*" The "*prince that shall come*" is the papacy destined to arise out of the old Roman empire which was the destroyer of the city and sanctuary in A.D. 70, as we have already seen. After the reference in verse 27 to Messiah the Prince, who would confirm the new covenant with Israel and in

the middle of the week abolish by His death all sacrifice and offering for sin, the prophecy goes on to say "*On the wing of desolation* [that is following on the Roman desolation of the city and sanctuary] *shall come one that maketh desolate unto the consummation, and that determined shall be poured upon the desolator.*" Here is the reference to the rise of this second desolator of the city and the place of the sanctuary.

After the Roman desolation of the city of Jerusalem in A.D. 70 various attempts were made, but without success, to re-establish sacrifices on the temple mount and to bring the city under Jewish control. But with the disintegration of the united Roman empire in A.D. 476 and the subsequent political weakening of the eastern section and the decadence of the Greek Orthodox Church, which dominated that area, the rise of Mohammedanism in 622 gave them an opportunity to step in and fill the vacuum, which they were not slow to seize. The capture of Jerusalem in A.D. 637 by caliph Omar and the building of the mosque of Omar on the site of Solomon's temple brought the city and sanctuary site under a desolation which was destined to last for 1,260 years, the second half of the "times of the Gentiles." The Word of God is not silent about this great desolation, but clearly, in Daniel and in the Revelation, outlines its character and the time of its domination.

The alien sanctuary

Furthermore, by their occupation of the city of Jerusalem and the erection of the Dome of the Rock Mohammedan temple of worship "*the daily sacrifice was taken away, and the place of his sanctuary cast down*" (Daniel 8:11). This erection of an alien sanctuary on the very spot where God had set His name is, in the fullest sense of the scriptural term, a desolation which effectually "blacked out" all possibility of any restoration of the temple or of its worship until such time as the "abomination of desolation" is removed.

In spite of the deliverance of Jerusalem from Turkish Islamic control in 1917 by Allenby, the later declaration of independence by Israel in 1948, and the extension of her territory to the Jordan and with it the complete occupation of the holy city by Israel in June 1967, the Mohammedan desolation of the temple site still remains.

We shall further consider the implication of this and the process of its final liquidation in our next study.

HURRY !
HURRY !
HURRY !

to make your arrangements for

EASTER MONDAY
APRIL 15th

"FOR SUCH A TIME AS THIS!"

Royal Albert Hall

at 3 and 6.30 p.m.

ELIM DAY OF WITNESS

ELIM FAMILY DAY

HEAR ELIM PREACHERS
HEAR ELIM MISSIONARY RECENTLY RETURNED FROM BRAZIL
ELIM MASSED YOUTH CHOIRS
HEAR PAUL MICKELSON AT THE HAMMOND ORGAN AND THE LANG SISTERS TRIO (U.S.A.)

Admission free

Reserved seats available on application to Elim Church (R.A.H.),
15 Rodenhurst Road, London, S.W.4.

OLD SHOWROOM

NEW EXTENSION

Welcome to our New Extension!

AFTER MONTHS OF REBUILDING AND HARD WORK
OUR NEW EXTENDED SHOWROOMS ARE NOW READY

ORGANS :: **MUSIC** :: **RECORDS** . . . All under one roof ready for your inspection. When in London plan to visit us . . . a warm welcome awaits you.

ORGANS:

When you are ready to choose your organ remember we specialise in serving the churches, mission halls and Christian workers. We recommend the HAMMOND ORGAN as the best for church use, but we can supply other makes if required.

•

The HAMMOND is so easy to play. So versatile. So easy to maintain. You pay a little more but you get so much more in value—beautiful tones—and reliable service. Send for FREE illustrated catalogue giving details of all models . . . better still, plan to visit us and try them for yourself.

•

Send your inquiry to Mr. F. W. Birkenshaw, sales director, who will advise you regarding the most suitable model and our helpful financial arrangements. From time to time we get good second-hand models — if these interest you, advise us of your requirements and we will notify you if and when we have a suitable model available.

SHARON ORGANS LTD.

MUSIC:

Hymnbooks, Song Books, Solos, Duets, Trios, Quartets, Choir, Low Voice, High Voice, Spirituals, Children's, Men's, Women's, Easter, Christmas, Radio Songs, Piano and Organ Selections, etc.
We have the biggest selection of Gospel Music in the country.

Send for your catalogue representing:
GOSPEL MUSIC PUBLISHERS • RODEHEAVER CO. • LILLENAS CO. • SINGSPIRATION • MARSHALL, MORGAN & SCOTT LTD.

FREE CATALOGUE
SEND 4d. stamp to cover postage

GOSPEL MUSIC PUBLISHERS LTD.

RECORDS:

We stock all recordings that come in the category of GOSPEL and SACRED recordings.
EVANGELICAL • HERALD • WORD • PILGRIM • R.C.A. • E.M.I. • DECCA • PHILIPS • PYE • SHARON, etc.
Send us your inquiry and we will obtain for you.
Gospel recordings are a fine help to evangelism. Ask for our latest catalogue—over 40 pages, illustrated, giving full details of all available records.

FREE CATALOGUE
SEND 4d. stamp to cover postage

SHARON RECORDINGS LTD.

SHARON HOUSE

422 BROMLEY ROAD, DOWNHAM, BROMLEY, KENT

Telephone 01-698 0915/6

D1616

YOUTH PAGE

Elim youth is missionary minded

GHANA

Yet another E.Y.M. member has left our shores to work for the Master in Africa. Brian Cheal, B.Sc., was a splendid Crusader and youth worker in Lancashire and later in Caerphilly. God has faced him with the challenge of Ghana, and being a school teacher he will be well able to do a vital job for God in that land of opportunity. He will be living with Pastor and Mrs. Mills, who are two other young missionaries from the ranks of the E.Y.M. We ask you to pray for Mr. Cheal as he puts his energies into the work with our brother and sister.

TANZANIA

Our Tanga missionary church has met with a most enthusiastic reception. Letter after letter has been received congratulating us on this scheme. The building of the church is well in hand and our youthful missionaries are thrilled with all the help being given. This picture shows the walls of the church being built.

BRAZIL

It is with great delight that we show the picture of the branch church in Brazil which was built by those who took part in Vacation Venture last year.

This was coupled with a gift given in gratitude by one of our Elim members for the restoration of his backslidden daughter. She came back to the Lord during the pioneer crusade in Northampton. A fuller report will be given by our missionary, Pastor Jeffery.

COMING EVENTS

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual convention. Saturday at 7.15. Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. Preachers: A. P. Johnston and Howell Jones.

BIRMINGHAM, Langley. February 24-26. Elim Pentecostal Church, Mount Pleasant. Minister's fourth anniversary weekend. Visit of Sparkbrook choir on Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Tony Williams (Silverdale).

BIRMINGHAM. March 9. Town Hall. United Presbytery youth rally at 7. Preacher: Idris Davies (Welsh evangelist), supported by Paul Brecht singers and united youth choirs. Convener: F. Shadlock.

BISHOP AUCKLAND. February 24. Elim Pentecostal Church, Tenters Street. Billy Graham film " Shadow of the Boomerang " at 8.

CAERPHILLY. March 5. Elim Pentecostal Church, St. Fagan's Street. At 7.15. Preacher: R. B. Chapman (President). March 9. At 7.15. Visit of T. P. Wilson, missionary to Gipsies.

COLCHESTER. March 9-11. Elim Pentecostal Church, Stanwell Street. Annual Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: Mrs. A. F. Missen. Convener: Mrs. V. M. Tiller.

HALIFAX. March 9. Elim Pentecostal Church, Hopwood Lane and Bond Street Corner. North-West District Presbytery rally at 6.30. Preacher: evangelist Malcolm Smith. Convener: E. J. Jarvis. March 10-14. Evangelistic campaign conducted by Malcolm Smith. Sunday at 10.30 and 6.30. Weeknights at 7.30.

MACCLESFIELD. February 24. Elim Pentecostal Church, Mill Lane. Monthly rally at 7.30, with Pastors W. Shenton, B. Green and youth team.

MOUNTAIN ASH. February 24. Elim Pentecostal Church, Knight Street. Youth rally at 7.15. Preacher: L. Lambert, supported by members from Yeovil. Convener: S. J. Brown.

SHEFFIELD. March 9-14. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week with T. E. and Mrs. Francis (Exeter). Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Convener: A. V. Gorton.

SOUTHPORT. March 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. District Presbytery rally at 7.30. Preacher: Joe Grisdale. Convener: E. J. Thomas (District Superintendent).

WIGAN. March 9-23. Elim Pentecostal Church, Station Road. Crusade conducted by David Ayling (Belfast) and Alan Caple (Barnsley). Sundays at 6.30. Weeknights at 7.30.

THE MATURE CHRISTIAN *(continued)*

same time they loudly proclaim their immaturity ; and in the same way Christians who must be the centre of attention, who insist on having their own way, who quarrel or are offended unless they are given their rightful recognition, are manifesting distressing signs of spiritual immaturity. The ethics of the nursery have no place in adult society.

Thirdly, immaturity is defined as *an inability to maintain a consistent level of faith and conduct.* In Ephesians 4 : 14, where the word *nepios* is translated " children " in the Authorised Version, Paul points out that the man who allows himself to be influenced by every new spiritual trend is spiritually unstable and has not grown up. In Paul's day, as in ours, all kinds of new spiritual fashions were being introduced, and the temptation to be " with it " in terms of theological belief or spiritual practice was very strong ; but Paul insists that the mature believer does not unquestioningly accept every new religious craze, whether it be called a new " theological insight " or " deeper teaching," but rather he holds and speaks the truth in love and thereby goes on growing steadily towards Christ. In the spiritual realm it is stability rather than novelty that makes for maturity, a fact which might give us serious thought in these days of the new theology, the new morality, and not forgetting, in some respects at least, the new pentecostalism.

A twofold development

So much for the marks of immaturity, but what constitutes maturity ? If we take Peter's words as our guide we shall see that it is the result of a twofold development—a growth in the grace and knowledge of Jesus Christ. In the great prologue to his gospel John describes Jesus as being " full of grace and truth," and in so doing he proclaims the moral and mental perfection of the only begotten Son. Here in terms of personal character and spiritual understanding stands before us the outshining of the loving wisdom of our God—grace, the perfect manifestation of the holy love of God ; truth, the perfect revelation of the wisdom of God—and it is to the glorious perfection of this divine ideal that we are to grow. There must be a corresponding growth of character and understanding in us which will bring us nearer to God's ambition for every one of us, for " whom He did foreknow, He also did predestinate to be conformed to the image of His Son " (Romans 8 : 19).

Could any ambition be greater ? If " fame is the spur " of the ungodly, surely this great ideal of Christlikeness should be the burning ambition of every Christian. One thing is clear : we can only grow in the grace and knowledge of Jesus Christ as we maintain a consistently intimate relationship with Him. Only as we grow in our personal knowledge of Him can His grace and knowledge be imparted to us. Thus we stand with Peter, listening to the hollow laughter of scepticism being swallowed up in the explosions of final judgment, and we see plainly what manner of men we ought to be ; for amid the fire and smoke of a fearful apocalypse we see the grace and knowledge of God's dear Son, in whose image and likeness we are called to grow.

" O Jesus Christ, grow Thou in me,
And all things else recede !
My heart be daily nearer Thee,
From sin be daily free."

This is our ultimate destiny.

Women's Page

E.W.M.A.

by Gladys M. Gorton

Dear Sister,

This letter comes to you with a sincere prayer that you are well and rejoicing in the benefits of the Lord. " He daily loadeth us with benefits " (Psalm 68 : 19) ; the Revised Version gives " He beareth our burden." We may continually rejoice in an unchanging God, for He is as good as His word !

The E.W.M.A. is making steady progress, so why not join, in these days of the " back Britain " campaign, the " I'm backing the E.W.M.A." campaign ? If each one of us considered this, and was prepared to do just a little more praying, working, saving and giving, the needs of our missions abroad and at home would be met.

Our missionaries. *All* our missionaries were uplifted and thrilled with the Christmas gifts and cards that you sent, and they were quick to write a note of gratitude and appreciation. (You will notice that I have emphasised " all," as it would be impossible to give you extracts from their letters in this letter.) I would thank you too for your wonderful response, co-operation and support in sending these parcels, etc., to them. What we have commenced we must continue. None of us has gone without the necessities of life because of what we have given. The Lord has made it up to us in His own wonderful way.

Our project is a target of £2,000 towards a Bible school in Brazil and needs for Guyana, called the " South American project." By the end of December 1967 we reached approximately £1,000. This is absolutely splendid, but we must strive to achieve the £2,000 by the beginning of May, in time for the next annual conference. I know that many of you are " adopting " a missionary or missionary family and feel that you cannot do more, but I would love you to see what you can do in raising a donation ; it does not matter how small or how large it is. Our missionaries would want you to do this I am sure. Next May the E.W.M.A. will be two years old, and in this short time we have given considerably towards a jeep for India and a Bible school in Ghana, and now we are exercising faith in expecting the £2,000 for South America. These were apart from the numerous parcels sent and money given for specific needs. If the Lord tarries, and the E.W.M.A. is given a fresh project each coming year, and we are able to accomplish it, this will mean that in the next eight years every mission station will benefit.

You will remember that in my last letter I mentioned the urgent, immediate need for a generator for the new secondary school at Inyanga, Rhodesia. Praise the Lord, there has been a good response ! The cost is about £350. I would not know the full amount that has been given so far, although £80 to £100 has been sent to me, so we have agreed to add what comes in for the generator on to our target, which will now be over £2,000, say £2,350. Can we do it ? Dare we trust God for it ? Yes, of course ! We will do our utmost—faith without works is dead.

Our purpose

1. Every church with an active E.W.M.A.
2. Every E.W.M.A. member an intercessor.
3. Every member a soul-winner.
4. Every missionary or missionary family " adopted."
5. Every missionary—and their children—to receive a gift at Christmas, on birthdays and on other occasions.
6. Every project given to the E.W.M.A. by the Missionary Council to be wholeheartedly supported and fulfilled.

A sentence from a letter received from Miss S. Beardwell : " I think we can truly say ' We've never had it so good.' " This incorporates the genuine feeling of all our missionaries regarding the E.W.M.A.

God bless you and yours.

Yours in Him,

GLADYS M. GORTON.

PS. Another £100 has been given from the Scarborough stall. Well done !

THE FAMILY ALTAR

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

Monday, February 26th — Luke 7:1-17

" He came and touched the bier " (v. 14).

This would have been an unpardonable intrusion had anyone else been responsible; but the touch of Jesus was not only sympathetic, it was also powerful, and the result of His intervention was the resurrection of the young man. If this makes us marvel, let us remember that it was only a foretaste of the day which is yet to be, when all shall hear the voice of the Son of God and rise from death, some to face judgment and some to share His glory. How will it be with you on that day?

Tuesday, February 27th — Luke 7:18-35

" Wisdom is justified of all her children " (v. 35).

I wonder how many folk have been lost to the Lord because Christians made their little mould and thought they served God by trying to force others into it. I remember watching with dismay as a zealous worker turned a newly converted teenager out of a meeting because he was not " conforming " to the " reverence " of those around. The Lord may have led us in certain ways, but we must not reject those who do not immediately accept our standards. God has received them; let us receive them too.

Wednesday, February 28th — Luke 7:36-50

" A woman in the city, which was a sinner " (v. 37).

Three things revealed the woman's deep repentance: her sorrow for sin—she wept; her humility—she washed His feet with her tears, wiped them with her hair and kissed them; and her gift—when she broke the box and emptied the contents on His feet it showed that she had broken for ever with that life of shame for which she had previously used the ointment. So, having forgiven her sins, the Lord said to the young woman " Thy faith hath saved thee; go in peace."

Thursday, February 29th — Luke 8:1-15

" A sower went out to sow " (v. 5).

This parable answers a few of the questions about why some do not respond to the gospel and others who seem to promise much fulfil little. The Lord said there are four types of person who hear the Word. Many are indifferent and will have nothing to do with Christ; others are shallow, quick to respond, quick to give up; some respond but gradually lose out as other things usurp God's place; yet others receive the Word and allow it to dominate their lives and produce fruit. Which kind are we?

Friday, March 1st — Luke 8:16-25

" Where is your faith?" (v. 25).

Well, come to think of it, where would **our** faith have been in similar circumstances? It is easy for us to criticise the disciples, but have we never been in a time of trouble and distress when **we** have cried out in despair? Maybe we also have earned the rebuke of the Saviour because we panicked under strain. Let us seek to live in close fellowship of heart with the Lord Jesus and so learn of Him that we will trust Him whether in the calm or in the storm.

Saturday, March 2nd — Luke 8:26-39

" Return to thine own house " (v. 39).

It was natural that this man, so marvellously delivered from the powers of darkness, should want to go with the One who had set him free; but the people of Gadara needed to have the message of the kingdom brought to them. The Gadarenes seem to have rejected Christ, but their rejection was based upon fear of the supernatural; so the Lord, in mercy, wanted to give them another opportunity. If we are willing to follow the Lord Jesus He will lead us to those who need the word we can give.

Sunday, March 3rd — Luke 8:40-56

" Thy faith hath made thee whole " (v. 48).

The woman's disease, being one designated as " unclean " (Leviticus 15:25), involved separation from health, from her husband and from the sanctuary. When Jesus healed her He restored her to health, to her husband and family and to the worship of the temple. Similarly, sin causes separation, for it brings spiritual death, divides man from man and also man from God. All these effects of sin are reversed when a sinner comes to Christ, for he receives life, is reconciled to God and enjoys fellowship with others in the body of Christ.

COME AND JOIN US! BOOK NOW FOR OUR 1968

Holiday Evangelistic Campaign and Conference in

CATTOLICA

(Italian Adriatic coast)

Two full weeks—August 22nd to September 6th, 1968

Price : 42½ guineas (all inclusive)

Your hosts : **BERNARD PORTER** (Westminster Assembly of God)
FREDERICK A. HODGE (Dagenham Elim Pentecostal Church)

Guest speaker : **SYLVANO ARCANGELI** (Executive Council member of Italian Assemblies of God)

* Air travel by Viscount * First-class hotel * Fine food
* Wonderful fellowship * Private beach * Planned optional visits to Rome, Bologna, Florence, etc.

Send s.a.e. to Frederick Hodge, European Evangelistic Society, Box H.C. 68, 16 St. Catherines, LINCOLN.

PUBLIC EVANGELISTIC MEETINGS EACH NIGHT IN RIMINI—COME AND HELP US. D.1595

D.613

For a FIVE-STAR CAMP come to

FELIXSTOWE

JULY 27th—AUGUST 10th

Excellent food
Lively fellowship
Ideal farm site
Modest fees
'S best camp for 1968

Send today for brochure to
A. SEEMAN, 8 THE LEAS, INGATESTONE, ESSEX

D.1629

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, " Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

HAYLING ISLAND. Four-berth Safari caravan to let on exclusive site close sea-front. Terms from D. H. Gee, 3 Penarth Avenue, Cosham, Portsmouth. C.1622

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

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

SITUATIONS

STAFF VACANCIES for the season at Bryn Eirias Hall, Colwyn Bay. Two young ladies for dining room duties, one young man for general duties. Write to the secretary with a pastor's reference. C.1624

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

WITH CHRIST

BALL. On January 5th, William J. Ball, aged 79 years, of Shoeburyness. Funeral conducted by P. Stormont.

GRIFFITHS. On January 16th, Mrs. Mary Ann Griffiths, aged 76 years, faithful member for many years of the Elim Church, Merthyr Tydfil. Funeral conducted by R. C. Stacey.

MAYNARD. Mrs. A. R. Maynard, aged 80 years, member of Southend Elim Church from its commencement. Funeral conducted by J. A. Wright.

SPEAKMAN. On January 3rd, Mrs. Speakman, aged 84 years, member of Southend Elim Church for many years. Funeral conducted by P. Stormont.

ITINERARIES

The President :
February 24, Islington; 27, Woolwich; 28, Neath; 29, Pontypridd; March 2, Cardiff (rally); 3, Cardiff; 4, Caerphilly; 5, Mountain Ash; 6, Hereford; 7, Dowlais; 9, Leigh-on-Sea.

London Crusader Choir:
February 28, Barking; March 2, Stanford-le-Hope; 10, Croydon; 16, Little Hallingbury; 17, Morden; 23, Tunbridge Wells; 30, Harpenden; 31, Maidstone.

Pastor D. C. Lewis (India):
February 25, Falmouth; 26, Newquay; 27, Exeter; 28, Torquay; 29, Plymouth.

Pastor H. Jeffery (on furlough from Brazil):
March 2, Letchworth; 3, Hayes (a.m.), Watford (p.m.); 4, Luton; 5, Harlow; 6, Kensington Temple; 7, Finchley; 8, Woolwich; 9, East Ham; 10, Romford (a.m.), Dagenham (p.m.); 12, Islington; 13, Leyton; 14, Rochester; 15, High Wycombe; 16, Reading; 17, Palmers Green (a.m.), Ilford p.m.); 18, Canning Town.

F. B. Phillips with missionary films:
March 2-6, Smethwick; 7, Graham Street; 10, Weoley Castle; 12, 13, Erdington.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

"HALDON COURT" · EXMOUTH · DEVON

- For holidays in a very happy and informal atmosphere.
- Close to sands, safe bathing, extensive views of sea and country.
- Menus to satisfy holiday appetites, comfort and attention at all times.

An evangelical centre in sheltered sunny grounds. Children's corner, table tennis, halo, tours, cruises, rambles, fishing. Washing, ironing, airing facilities. Invited ministry. Reasonable charges—no extras. Fully illustrated brochure by return post.

HALDON COURT (Cr), DOUGLAS AVENUE, EXMOUTH. Tel. 3836 D.1604

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 9 MARCH 2nd, 1968 6d

SEE PAGE 132

THE MATURE CHRISTIAN

2. THE MATURE MIND (1)

by John Lancaster

"Let those of us who are mature be thus minded"
(Philippians 3:15, R.S.V.)

AS we saw in our previous study, spiritual maturity is measured in terms of growth in the grace and knowledge of our Lord and Saviour Jesus Christ. We are not necessarily mature Christians because we have been "on the road" for a great number of years, or even because we have had a great variety of spiritual experience. In this connection it is well to note that in his first epistle to the Corinthians (3:2, 3) Paul regrets the obvious immaturity of his readers, even though they are exercising the gifts of the Spirit. This is not to say by any means that the baptism in the Holy Spirit and the exercise of the gifts of the Spirit are unimportant, but simply to stress that even these great gifts of God (about which many Christian writers make surprisingly derogatory remarks in their attempt to evade the challenge of "tongues") are no substitute for consistent growth. A man may have had many wonderful experiences and may possess great natural and spiritual gifts without necessarily growing in grace and the knowledge of Christ. It is not what we have experienced or what we possess but what we are that determines our true spiritual condition.

True spiritual growth involves the development of the understanding. "In understanding be men" is Paul's bracing challenge to the spiritual babes in Corinth (1 Corinthians 14:20), and here in his letter to the Philippians he defines what the mature mind really is. Looking carefully at the first fifteen verses of this chapter we can see the mental attitudes of the mature Christian mind.

Its standard of judgment. In verse 7 Paul draws a distinction between two sets of values: "What things were gain to me, those I counted loss for Christ." In other words, his standard of judgment has undergone a change, and what he once considered as being of prime importance he now sees to be of secondary importance. He has a new set of values. For Paul spiritual things have now become of supreme value —to know Christ, to "win" Christ, to be found "in Christ," to share Christ's righteousness, His power and even the fellowship of His sufferings, and finally to win through to the prize of the high calling—these are the things that really matter.

Such a standard is in complete contrast to normal human thinking. Christ Himself drew the distinction when He urged His disciples to seek first the kingdom of God and His righteousness (Matthew 6:31-33), pointing out that a preoccupation with the material is a characteristic of heathen (Gentile) thought (v. 31). The Christian, however, has new priorities—the kingdom of God and the righteousness of God. This finds expansion in Paul's letter to the Romans, where in chapter twelve, verse two, he says "Adapt yourselves no longer to the pattern of this present world, but let your minds be remade and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable and perfect" (N.E.B.). To the natural mind the things of God are foolishness (1 Corinthians 1:18-24; 2:14), but to the spiritually enlightened mind they have a completely new significance, and what is more they become the standard by which all other things are judged (1 Corinthians 2:15). Thus the mature Christian mind is a mind that is no longer governed by human standards of judgment but by spiritual and divine standards.

Divine standards

This is seen in its attitude to things. Paul refers to the things of which he was once proud—distinctions of birth, nationality, social and cultural privilege—and declares that he no longer regards them as having the same importance. Now he measures them by their spiritual relevance, by whether they assist or retard his efforts in seeking the "overwhelming gain of knowing Christ" (J. B. Phillips). This is not to say that material things are entirely without significance, or that education, the desire to succeed in business or any of the legitimate ambitions of human life are wrong, but it does mean that these things are measured by their ultimate significance and then assigned their proper places in our thinking and affections.

Again, the mature mind is manifest in its attitude towards people. "With us therefore worldly stan-

dards have ceased to count in our estimate of any man " says Paul in 2 Corinthians 5:16 (N.E.B.). By this standard men are not judged by nationality or social class labels, nor are they classified by how many A or O levels they possess, by the cut of their suits, the size of their wage-packets or their accents; rather they are viewed in their relation to Christ and, as the context of this chapter shows, this estimate of human nature operates in two directions. In the first place it operates towards those who as yet are not " in Christ." The mature mind does not dismiss the unregenerate with a contemptuous shrug, but sees them as men and women for whom Christ died, men and women who can become new creatures if only they will be reconciled to God through Christ. The mature mind does not regard sinners, however bad, as moral typhoid suspects to be avoided at all costs, but as sick men and women who need the healing touch that only Christ can give through His living body, the Church. It is not the degradation of sin but the potentiality of the grace of God that must be the basis of our estimate of the sinner.

In the second place, the mature mind operates towards those who are " in Christ." Perhaps there is no place in the world where the words " Charity begins at home " need to be considered more than in the Christian Church. Christians who can sometimes manifest great compassion and patience towards the unconverted are often testy and harsh in their judgments of their fellow believers, making petty failings the basis for sweeping generalisations,

(*continued on page 138*)

News from Wales

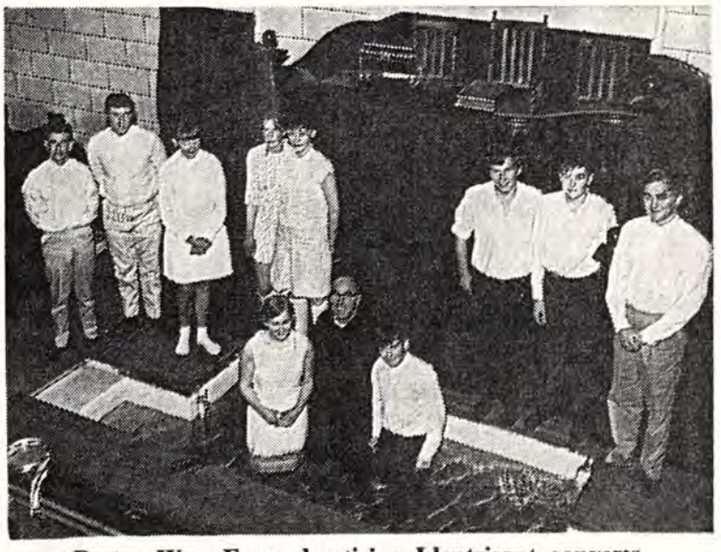
By RAMON HUNSTON
DISTRICT SUPERINTENDENT OF WALES

THE churches of the Welsh Presbytery are endeavouring to reach people for Christ in a variety of ways. **Pontypridd** has completed a year of evangelism. Instead of a church campaign for only a limited period a whole year was designated as a special outreach by consistent door-to-door and special services. During this time the members of the church wore the A.S.K. badges and special car stickers were given to car owners to display; also a very successful campaign was conducted by Rev. Perry Ellis (U.S.A.).

The blessing of the Lord has been evident as conversions have been seen week by week in a number of the Welsh churches, including **Neath, Cardiff** and **Swansea,** while from **Hereford** comes news of a lady contacted by Pastor J. McAvoy during door-to-door work who, realising her need of salvation, was pointed to Christ in her own home. Another point of note is that a man who has been a Jehovah's Witness for more than fifteen years called late at night to see Pastor McAvoy, earnestly seeking the truth.

News from Wales is not only of triumph but of tragedy too. People throughout the country were appalled at reports in the national press of a family of six who died in a fire at their home in **Merthyr Tydfil.** What is not generally known is that they were attending the Elim church in Merthyr Tydfil, and one of the young men had been out giving tracts on the night of his death. They are now in the presence of the Lord, but we extend our sympathy to the family and to our church in Merthyr.

From **Mountain Ash** comes the welcome news of church increase, as in the last couple of months conversions have taken place and twelve new members have been welcomed by Pastor S. Brown into the fellowship. The thrill of baptising a number of young people was experienced by Pastor W. Evans as he took the converts from **Llantrisant** through this act of obedience and dedication.



Pastor Wm. Evans baptising Llantrisant converts.

One of the earliest Elim churches in the British Isles, **Dowlais,** is enjoying a grand series of Saturday evening convention services. The winning of young people for Christ is of paramount importance for the future of our movement, and how encouraging it is to hear of the growth of the Crusader branch in **Pontardulais,** and a new children's work opened in Goytre, near **Port Talbot.**

In Swansea's Brangwyn Hall

Almost 2,000 people filled Swansea's Brangwyn Hall for the symphony of praise, convened by Pastor Ramon Hunston, which opened Swansea Elim church's annual convention. Three Salvation Army bands from the Swansea area, the Male Voice Choir and the London Crusader Choir, with Mair Jones-

Some of those who participated in the convention. Left to right: D. B. Gray, R. Hunston, L. W. Green, E. Crew, W. L. Bell, Mair Jones-Perkins, Jean and Les Snowden.

Perkins and Les and Jean Snowden, led the symphony of praise, and our Vice-President, L. W. Green, was the preacher.

Blessing continued during the convention under the ministry of E. Crew and L. W. Green, the London Crusader Choir and the Sheffield friends.

UNITED PRESBYTERY YOUTH RALLY

TOWN HALL, BIRMINGHAM

Saturday, March 9th, at 7 p.m.

Guest speaker :
IDRIS DAVIES (renowned Welsh evangelist)
PAUL BRECHT SINGING PARTY
Marvellous testimonies to divine healing and salvation
UNITED YOUTH CHOIRS
Convener : **FRANK SHADLOCK** (Youth Commissioner)
HUNDREDS OF FREE SEATS

D.1631

The Holy Spirit is no respecter of person or places

by P. S. Brewster

DURING the last fifty years the Holy Spirit has manifested the power and the presence of God in some very remarkable and unusual places.

In the early days of my ministry in Birmingham, while preaching during one weeknight service, the Spirit of God suddenly descended upon the congregation and over forty men and women were immediately baptised with the Holy Spirit. The meeting broke up, and we waited and tarried a very long time ; here you have the moving of the Spirit during the preaching of the Word, as it is also recorded in Acts : " While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word."

In Tamworth some years ago, after a very deep meeting, a man going home on his bicycle down the country lanes, quietly singing to himself, was suddenly baptised with the Holy Spirit.

Evan Roberts, the great Welsh evangelist, told me that he received a manifestation of God's Holy Spirit while lying in bed.

A few Sundays ago in our Cardiff church a young Baptist couple who had been received into church fellowship that morning were baptised in water during the evening service. As the young man came out of the water, dripping but oh so happy, he suddenly burst out with other tongues as the Spirit of God gave him utterance. Without much knowledge of the experience and with very little preparation God broke in upon his life and also upon our service.

Recently in Brazil, during the tumultuous burst of praise from 28,000 voices, over fifty people in one section of the auditorium were suddenly filled with the Holy Ghost. One would have imagined that all the noise and the pageantry of that great gathering would have put people off receiving such a blessing, but no, it enthused and enhanced it.

The fight is on

By DEREK J. GREEN
YOUTH COMMISSIONER FOR WALES

THAT we are living in an age of spiritual decline is apparent to all ; the statistics prove it, the crime wave demonstrates it and the emptying churches verify it. But Elim's young people in Wales are proud to be on the Lord's side, fighting back bravely against the tremendous odds.

We notice that men today are on pleasure bent, spending more on gambling than on education, not to mention how much is spent on other forms of entertainment. Churches that were thriving concerns half a century ago find themselves unable to continue due to the pressure from without and the apathy within. We are certainly living in an age of spiritual decline.

It would be foolish to disguise the gravity of the hour. It would be more foolish to lose heart and courage. To think that a foe as formidable as ours is easily overcome would be to deceive ourselves. We know that wars are not won by evacuation, so we are still in the battle—and winning slowly.

This year the news is good from almost all our churches, with Sunday schools increasing, youth branches maintaining a steady outreach, and many young people committing their lives to Christ.

The young people of Mountain Ash have held a coffee bar every six weeks through the winter and a similar teen rendezvous every Sunday after the other services. About seventeen decisions have been recorded and ten young people were baptised during the year. In Caerphilly the Crusaders spent every Wednesday evening during the summer visiting homes and taking open-air services for children in one of the local estates. The result was many extra children in the Sunday school, a number of young people making a decision to follow Christ, and one complete family added to the church.

Many of the churches had an outreach programme during the year, with children's campaigns, coffee bars and door-to-door visitation. Branch children's meetings from Caerphilly and Mountain Ash have been established at Abertridwr and Perthcelyn respectively. Others continue to flourish, such as Glyncoch in Pontypridd, where a new Junior Crusader branch has been formed with about forty each week and a number making a decision for the Lord.

Swansea young men have found an opportunity for practical service by chopping wood for all the senior citizens of the town, and the Sunday schools won a double victory for the second year running in the recent scripture examination, with the church Sunday school winning the shield and the Cadle branch the diploma.

The long-established youth work of the City Temple, Cardiff, still flourishes, with its large Sunday school and branch youth groups. The young people of Neath have enjoyed evangelising nearby villages, and Aberdare have recently engaged in a series of coffee-bar meetings. At the newest Elim church in Llantrisant a Crusader branch has been established and much progress made. Recently eleven young people were baptised in water. In this growing town new coins will soon be made when the Royal Mint moves in, but we are glad God is also at work there making new lives.

From Llanelli comes news of a new boys' club commencing, with about forty boys attending ; from our outpost in Aberstwyth comes news of a children's crusade resulting in increased attendances ; in such places as Treharris there has been a tremendous upsurge in youth work ; while training classes in youth work were held in Dowlais.

We cater for up to 3,000 in our Sunday schools, and many more in our various forms of outreach. Holidays abroad and an annual boys' camp add to the interest.

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
John Lancaster	130
Ramon Hunston	131
P. S. Brewster	132
Derek J. Green	133
D. M. Panton, B.A.	136
T. Partington	140
Margaret M. Ladlow	141
F. H. Coleman	142
Aunty May	142
F. Lavender	143
Editorial	134
Family affairs	135

EDITORIAL

THE deterioration in the physical world known to physics as the law of entropy—the tendency to all-mixed-upness—may be observed in the development of human government; it probably operates everywhere and is counteracted only by direct divine intervention. This deterioration in human government was recognised long ago. Plato sets it out as follows:

Aristocracy
(Aristocratic rule)
|
Timocracy
(Military rule)
|
Oligarchy
(Minority rule)
|
Democracy
(Mob rule)
|
Tyranny
(The rule of one irresponsible man)

Certainly France, Spain, Russia and China illustrate his thesis.

Aristotle set it out like this:

Rule of one person—monarchy
Rule of the few—aristocracy
Rule of the many—democracy,

though he recognised a "normal" form and a "perverted" form of these developments.

Actually they were both anticipated by Nebuchadnezzar and Daniel. Daniel—interpreting Nebuchadnezzar's dream (chapter two) of the four world empires that would successively impinge upon God's two chosen peoples, Israel and the Church, from his day to this very day, Babylon, Medo-Persia, Greece, and Rome in its three phases—describes this very symptom of human governmental deterioration, beginning with gold, deteriorating in its second phase to silver, then to brass followed by iron, and then to clay.

In passing let us not forget to complete the record: the image that Nebuchadnezzar saw was struck *on the feet* by a great stone "cut out without hands" that expanded to fill the whole earth—the coming world empire of our Lord Jesus Christ.

Yet for the guidance of the nations God, 3,500 years ago, set out broad principles of government for them. They are four, and they are as follows: disarmament, land apportionment, obliteration of poverty, and—last here but first in His estimation—the centrality of divine worship to the national life.

As touching disarmament, the measure of it was according to Israel's faith—but they could spend one per cent of the national income on armaments.

(*continued on facing page*)

Family Affairs

Retirements

Miss G. M. Garton has now retired and lives at 22 Lower Park Road, Hastings, Sussex. Arthur Greaves has also retired and lives at 43 Suffolk Road, Maldon, Essex, telephone 2853. We wish our friends God's richest blessing and thank them for all their service. Do remember our retired friends when planning for ministry.

Ministerial appointments

A. K. Chamberlain has been appointed to Romford, P. Hynam to the Derby area, A. W. Leavesley to Paignton and Torquay, T. McShee to Mansfield, I. S. Rickard to Rye Park, F. J. Taylor to Ryde and P. Watson to Ipswich.

☆ ☆ ☆

MRS. Elsie Wilson, mother of Mrs. E. Snelling, whose husband was pastor of our church in Swadlincote, was called home on November 20th at the age of seventy-two. She was converted in the early days of Elim under the ministry of Pastor Joseph Smith. Francis Williams, of Salisbury, writes: "Although she was not called to the 'front line' of spiritual warfare, the Lord appointed her a prayer warrior, who never failed in that capacity right to the end."

☆ ☆ ☆

Pastor A. Wilson, Superintendent of the Elim Pentecostal Churches in Ireland, writes of the home-call on December 13th of Mr. Stanley Higgins. Mr. Higgins joined Ulster Temple on going to Ireland on business, and when our Alexandra Park Avenue church was opened he was appointed an elder and to the office of treasurer. "With whole-hearted service he gave himself to the task of serving in this twofold capacity. To those of us who knew him his memory is very precious."

☆ ☆ ☆

Mr. A. E. Wright, founder-member of our church in Trealaw in September 1946, was called home in January. Lyndon Jones writes: "He will be remembered for his faithfulness to the Lord, whom he served so well in his capacity of deacon and church secretary."

☆ ☆ ☆

Jack Cusick writes from Canada of the home-call of his wife. Friends in Hull will remember Mr. and Mrs. Cusick and their family as members of the City Temple before they left for Canada fourteen years ago. Mr. Cusick states that his wife led him to the Lord forty-two years ago.

☆ ☆ ☆

Pastor T. W. Thomson, Reading, has been appointed chairman of the executive committee of the Reading and District Evangelical Alliance.

☆ ☆ ☆

Our Aberdeen church has suffered a great loss by the home-call of Mr. Robert Jeffrey, a founder-member of the church and its secretary for over thirty years. James C. Quinn, our minister, writes: "He suffered much, but his constant radiance and cheerfulness endeared him as a brother beloved."

☆ ☆ ☆

The treasurer of our Caerphilly church, J. A. Spencer, writes of the passing of D. J. Thomas, affectionately known in Wales as D.J., at the age of eighty-seven. Joining Elim during George Jeffreys's mighty campaigns in Cardiff in 1927, he held there the office of choir leader. Following his removal to Caerphilly he held the offices of deacon, treasurer, elder and latterly secretary there.

EDITORIAL *(continued)*

As touching land apportionment, land tenure was in the family and legislation provided that it be retained there. In fact even the king could not take land from his subjects. Naboth, standing for this principle against an apostate king and an alien queen, paid for his stand with his life, but God condemned both Ahab and Jezebel (1 Kings 21 : 1-24). As the prophet Isaiah states, "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (5 : 8).

It quite clearly is immoral for any person to "own" whole districts. This abuse sparked off the Mau-Mau rebellion—"Give us back our lands and give us back our cattle"—and is the acute problem of Rhodesia and South Africa, as well, of course, of Britain.

Regarding obliteration of poverty, Israelites were to care for the poor, and they were instructed, by implication at least, to develop their country's resources with the aim of abolishing poverty from among them.

In order that a sufficient motive might operate Israel was directed to give priority to the worship of the Lord. If this was done God undertook to intervene continually on their behalf.

Though the principles hold good today the practice is never observed nationally, but Christians who honour God find that He operates in quite remarkable ways to bring His blessings into their lives.

THE ideal of God for every servant of His is a heart that absorbs His whole truth, and a mind that passes on to others all the truths that it knows. This divine ideal is difficult and costly, as every minister knows, but the Holy Spirit is behind it with infinite power. At Chicago Mr. Moody once held a " dissatisfaction meeting " for all pastors and churches who were not satisfied with their spiritual attainments, and it was said to be overshadowed by the presence of God as few assemblies have been since the day of Pentecost.

Teachers

The first fact we learn is that God expects such knowledge in every Christian—after a time—as to equip him sufficiently for teaching others. " Ye ought to be teachers " (Hebrews 5:12). The principles in this are of tremendous importance: they reveal the expectations of God concerning each one of us. First, God expects us to pass on all we get, and He expects us all to do it. " Ye [all] ought to be teachers "—of others. Someone is waiting to be taught by you. Secondly, our teaching capacity is exactly measured by what we have learned: if the rudiments of the gospel are all we know, or believe, or love, we cannot be teachers—we are still in the infant class when we ought to be standing at the teacher's desk. " Ye ought to be teachers, [but] ye have need that one teach you." Thirdly, God expects progress exactly measured by the number of years since our conversion. " When by reason of the time ye ought to be teachers." One night when General Gordon, of Chinese fame, was assisting in a Manchester ragged school, and when the lads had been more than usually troublesome, the city missionary remarked that Gordon would never receive the praise of men for such work as for his achievements in China. " My dear fellow," said Gordon, " if I can be the means of leading one of these lads to the Saviour's feet I shall esteem that the greatest trophy of my life, and to hear the Master say by and by ' Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me ' will be to me an undying honour."

Babyhood

Now what is the practical fact with which the apostle presents us? " Ye have need again that someone teach you the rudiments of the first principles of the oracles of God." Why? Because " everyone that partaketh of milk [that is, lives on a milk diet] is without experience in the word of righteousness; for he is a babe." Here is a case of arrested development. Babyhood, or infancy, is nearly always spoken of in Scripture with tenderness and compassion; but here it is not babyhood but babyishness; it is the deformity of arrested growth, not the lovely freshness of recent regeneration. So then we arrive here at a remarkable divine principle. As every human is classified by the food he assimilates, so every Christian is graded according to the truth he is able to receive. The Hebrew Christians had been converted, probably, for some thirty years; those in Jerusalem had probably listened to Christ; and now, when they should have been masters of truth, spreading it everywhere in all its phases, they were cradle-folk, able to assimilate nothing but milk. It was not babyhood but babyishness. In the words of Dr. Graham Scroggie, " The carnal Christian has spiritual life, for he is spoken of as a ' babe in Christ,' but there is little or no spiritual growth. He is like Lazarus, who, though raised from the dead, was yet ' bound hand and foot with grave clothes ' until deliverance came."

FOOD FO

by D.

The foods

Now look at the foods. What is the milk? " The rudiments of the first principles of the oracles of God "; and these first principles are defined for us, as foundation stones, thus: repentance, faith, the baptisms of water and of the Spirit, resurrection, and judgment. All this is milk—absolutely essential to an infant, and therefore constantly to be presented in Sunday schools and gospel gatherings, but it is all milk only. Doctors tell us that a diet of milk alone will keep us alive, but that it imparts no strength. Now what is the solid food? Teaching such as Paul wanted to give on Melchizedek and could not; revelations of how the glory of Christ lies concealed in such Old Testament histories as Melchizedek's: the deeper typical and historical and prophetic teachings which God has purposely made harder of digestion in order to make man's blood, and not infant's. It was in their refusal of type-study that the apostle discovered the infancy of the Hebrew Christians. In its *apprehension* the gospel is the simplest of all things; in its *comprehension* it yields its wealth only to the deepest study. God's truth is purposely complex so as to exercise all the muscles of the mind and feed all portions of the frame; and great truths, or great apprehensions of simple truths, yield only to

ANHOOD

nton

those who seek them with laborious toil. "Solid food is for full-grown men." We are to absorb the truth, all the truth, without prejudice, without bias. Preaching in Brighton, Henry Howard said that once he was trying to get up a sermon for children. He said to himself "What has the heart to do with seeing?" "I went to the telephone," he continued, "and called the principal doctor in our city. I asked him if there was any disease of the heart that affected the eyes. 'Oh,' he said, 'certainly, Mr. Howard, there is. We call it a "dirty heart."' 'Oh,' I said, 'that will do for me!' I asked him for particulars, and he explained that it was a disease in which ulcers formed on the inner walls of the heart. There was no pain there, but the blood vessels of the eyes were affected, the eyes became bloodshot, and if there was no cure the blood vessels burst and the man became blind. A clean heart—a clear vision!"

Senses exercised

How then can we escape the peril? Babyhood is clearly not God's ideal for His Church. An infant may be perfect as an infant, but that no infant remains an infant shows that to be an infantile Christian is to fail utterly of God's ideal. A milk diet supports life, but it is incapable of imparting strength. An infant takes its food without thought, without effort, without discrimination; but God wishes us to pass from mere gospel-imbibing to that more difficult region where we have to choose our food. "Solid food is for full-grown men, who by reason of *use* have their senses exercised to discern good and evil." It is not only absorption of the truth but *use* of it that produces the full maturity of Christian powers. It is a constant handling of the truths of God's Word, a deep experimental acquaintance with the whole range of revelation, a mind stored and apt at every point, that makes senses alive and alert with divine wisdom.

Perfection

The Holy Ghost concludes with a powerful exhortation: "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection, . . . and this will we do, if God permit." How shall we achieve it? By more time set aside to the Bible; by more patient digging into its mines; by immediate and incessant obedience; by a humbler heart of faith as we read; by a more regular attendance where it is expounded; and by a more passionate desire to pass on all that we have as yet obtained. Lavoisier competed for the prize for the best essay on lighting the streets of Paris. Finding in the course of his experiments that his eyes were not sufficiently sensitive to detect the difference between the power of the different flames, he shut himself up in a dark room for six weeks, when his sight became so sensitive that he was able to perceive the smallest distinctions. He gained the medal. "Cease to speak"—baby language is very sweet, very tender, very lovable, but baby language is not for men. "Cease to speak"—not forget it, so as to have to learn it again; not doubt it, so as to have to be convinced again; not forsake it, so as to have to come back to it again; but cease to speak about it. Here are three powerful reasons why we should. One—"ceasing to speak, press on unto perfection": the only perfection God knows lies in a deeper knowledge of and practice of belief in His Word. Is there anything worth living for beside the growing into perfection as God sees it—a perfection which can be won only by painful toil and heart-whole acceptance of the blessed Scriptures? Two—"this will we

(*continued on page 139*)

Crowds are again booking for Conference!

Complete your application form and send it without delay for the best holiday of your life.

May 11th to 18th

It's a holiday camp venue this year

PONTIN'S HOLIDAY CAMP

ST. ANNES-ON-SEA, BLACKPOOL

* A SPIRITUAL TONIC
* A PHYSICAL RECREATION
* A MENTAL UPLIFT

Hear the Merseyside Youth for Christ choir at the opening music festival on Saturday the 11th

For full details write

Elim Pentecostal Church Headquarters, P.O. Box 8, 297/9 High Street, Cheltenham, Glos

More church reports

BRISTOL **Pastor: Ron Jones**

Ron Jones welcomed Bristol's Lord Mayor and Lady Mayoress to his church. The city Sheriff and his lady accompanied them. The occasion was a Christmas party for over forty lonely people. After dinner a large number of the City Temple's young

people gave up their afternoon to sing to the company.

Prior to this sixty people, half of whom were unconverted, attended a dinner, financed by the young people, in one of Bristol's hotels, with a gospel film, solos and a "really tip-top, crystal-clear gospel epilogue given by the President. Most encouraging reports have been received."

BAPTISMS IN THE HOLY SPIRIT AT WIGAN

Pastor: John Seaman

Pastor Seaman reports that seven believers received the baptism in the Holy Spirit in January, six of them during a visit by the Vice-President.

NORTH LONDON PRESBYTERY

PRE-CAMP RALLIES

LONDON

Kensington Temple, Kensington Park Road
Notting Hill, W.11

Saturday, March 9th **Workers 3 p.m.**

PUBLIC RALLY, 6.30 p.m.

MIDLANDS

Elim Church, Mount Pleasant, Birmingham
(off Langley Road, Langley Green)

Saturday, April 20th, 7 p.m.

D.1638

THE MATURE CHRISTIAN *(continued)*

purely personal likes and dislikes, and arbitrary standards of moral judgment. Paul refers to this in Romans 14, where he points out that personal feelings about lesser matters, such as what kinds of food we eat, are not to be the basis of our estimate of our fellow believers: "Who are you to pass judgment on someone else's servant? Whether he stands or falls is his own Master's business; and stand he will, because his Master has power to enable him to stand" (v. 4, N.E.B.). Such superficial standards of judgment are symptoms of spiritual immaturity, reminiscent of playground politics in which children poke fun at those whose peculiarities of speech or physical shape or dress mark them out as different from the rest. The adult, however, takes little or no account of these minor details but assesses a man's true worth in terms of basic character, of what he is as a man, a husband, father, friend, workmate, etc. Such is to be the attitude of the mature Christian towards his fellow believers. He is to see them as "in Christ." This constitutes their supreme value in his eyes. They may lack the social graces, or on the other hand possess natural advantages that would inspire envy; they may manifest a spiritual exuberance or an apparent coldness; they may be extremely likeable or rather difficult to understand; but the most important thing about them is that they are "in Christ," they belong to Him as I belong to Him, they are part of His body as I am part of His body, they matter to Him just as much as I matter. Because they are "in Christ" they are part of Him, and therefore to think disparagingly of them is to disparage Him, to be unsympathetic towards them is to be unsympathetic towards Him, but to love them and to esteem them as brothers and sisters in Christ is to love and honour Him. Thus the apostle can write to the Romans: "Let us therefore cease judging one another, but rather make this simple judgment: that no obstacle or stumbling block be placed in a brother's way" (Romans 14:13, N.E.B.), and again in Romans 15:7, "In a word, accept one another as Christ accepted us, to the glory of God."

Such largeness and lovingkindness are the marks of a mature mind.

CRUSADERS

Your choice of camp for 1968 must be

FELIXSTOWE

JULY 27—AUGUST 10th

Last year was great, but this year will be better.

Send today for application form and brochure.
Pastor A. Seeman, 8 The Leas, Ingatestone, Essex

D.1630

COMING EVENTS

BALLYMENA. March 16-26. Elim Pentecostal Church, Castle Street. Crusade and convention. Sundays at 3 and 6.30. Weeknights at 8. Preacher: Andrew Lambie (Scotland). Convener: A. J. K. Magee.

BARNSLEY. March 2-5. Elim Pentecostal Church, Nelson Street. Annual convention. Saturday at 7.15. Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. Preachers: A. P. Johnston and Howell Jones.

BIRMINGHAM. March 9. Town Hall. United Presbytery youth rally at 7. Preacher: Idris Davies (Welsh evangelist), supported by Paul Brecht singers and united youth choirs. Convener: F. Shadlock.

CAERPHILLY. March 5. Elim Pentecostal Church, St. Fagan's Street. At 7.15. Preacher: R. B. Chapman (President). March 9. At 7.15. Visit of T. P. Wilson, missionary to Gipsies.

COLCHESTER. March 9-11. Elim Pentecostal Church, Stanwell Street. Annual Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: Mrs. A. F. Missen. Convener: Mrs. V. M. Tiller.

HALIFAX. March 9. Elim Pentecostal Church, Hopwood Lane and Bond Street Corner. North-West District Presbytery rally at 6.30. Preacher: evangelist Malcolm Smith. Convener: E. J. Jarvis. March 10-14. Evangelistic campaign conducted by Malcolm Smith. Sunday at 10.30 and 6.30. Weeknights at 7.30.

LEICESTER. March 16-21. Elim Pentecostal Church, corner Ruding Road and Narborough Road. Campaign by A. Tee and party. Prayer each night for the sick.

NORTHAMPTON. March 4-9. Evangelistic and divine healing campaign. Eldean Road county primary school, New Duston. Every night at 7.30. Saturday at 3, youth rally. Campaigner: John M. Cuthbert.

SHEFFIELD. March 9-14. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week with T. E. and Mrs. Francis (Exeter). Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Convener: A. V. Gorton.

SOUTHPORT. March 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. District Presbytery rally. Preacher: R. B. Chapman (President). Convener: L. Knipe.

WIGAN. March 9-23. Elim Pentecostal Church, Station Road. Crusade conducted by David Ayling (Belfast) and Alan Caple (Barnsley). Sundays at 6.30. Weeknights at 7.30.

FOOD FOR MANHOOD *(continued)*

do, if God permit, for " if I do not I may never be able. So thick and black are the doubts raining in on us today that nothing short of the complex Scriptures can meet a complex situation; and the soul who refuses to advance an inch beyond the gospel is a baby whose infant cry may be stifled at any moment. Thousands today are shaking to their foundations because they have resolutely refused the further truth which would have established them; and the man who refuses apostolic perfection is in peril of abandoning apostolic principles. The last reason —" this will we do, if God permit." But will He? We do not know. No man is sure of tomorrow, but we know that God permits for us perfection today. J. R. Green, the historian, lies in Mentone, and on his grave are these words: "He died learning"; higher up, in the Bernese Oberland, where four climbers perished in an accident, on the grave of the guide it is written "He died climbing." So can we.

" Just a few more miles, beloved!
And our feet shall ache no more;
No more sin, and no more sorrow,
Hush thee, Jesus went before:
And I hear Him sweetly whispering
'Faint not, fear not, still press on,
For it may be ere tomorrow
The long journey will be done.'"

COME AND JOIN US! BOOK NOW FOR OUR 1968

Holiday Evangelistic Campaign and Conference in

CATTOLICA

(Italian Adriatic coast)

Two full weeks—August 22nd to September 6th, 1968

Price: 42½ guineas (all inclusive)

Your hosts: **BERNARD PORTER** (Westminster Assembly of God)
FREDERICK A. HODGE (Dagenham Elim Pentecostal Church)

Guest speaker: **SYLVANO ARCANGELI** (Executive Council member of Italian Assemblies of God)

* Air travel by Viscount * First-class hotel * Fine food
* Wonderful fellowship * Private beach * Planned optional visits to Rome, Bologna, Florence, etc.

Send s.a.e. to Frederick Hodge, European Evangelistic Society, Box H.C. 68, 16 St. Catherines, LINCOLN.

PUBLIC EVANGELISTIC MEETINGS EACH NIGHT IN RIMINI—COME AND HELP US. D.1595

Rev. Brian Barnett and Rev. Brian Garrard again welcome you to the Pentecostal holiday centre in the heart of the

MOUNTAINS OF SWITZERLAND

A wonderful holiday by private luxury coach with hotel accommodation en route and ten glorious days in Switzerland

Departing FRIDAY, AUGUST 9th, at 10 p.m. and returning SATURDAY, AUGUST 24th, at approximately 7.30 p.m.

Cost 38 gns., including 500 miles of optional tours while in Switzerland

Accommodation limited. Apply now for details and booking form without obligation to REV. BRIAN BARNETT, 132 Woodmere Avenue, Watford, Herts

D.1634

YOUTH PAGE

THE IMPLICATIONS OF PENTECOST

by T. Partington

THE baptism in the Holy Spirit is a gateway, not a goal. It is the entrance into a new realm of Christian usefulness, a realm that is awaiting exploration; not a blessing to sit on, but a power to use; not the end of what can be claimed, but the beginning of what can be experienced.

It is on this point that many Christians go wrong. With them receiving the Spirit's baptism leads to complacency rather than action. They may have been baptised in the Spirit but know nothing of a daily filling. There is one baptism, but there must be repeated refillings. "Ever be filled and stimulated with the Holy Spirit" (Ephesians 5 : 18, Amp. N.T.). Our personal experience of Pentecost must be a current affair, something vital to our life now. He should help us in prayer (Romans 8 : 26). A whole new experience in prayer opens up to the man who is filled with the Spirit. He also assists in worship. When our vocabulary is insufficient to express our love to the Lord He gives us the language of heaven, we speak in other tongues. There is nothing more uplifting than this. Thirdly, He aids us in holiness. While the baptism in the Holy Spirit is not sanctification, the Holy Spirit nevertheless helps our sanctification. The power that He gives us is always more effective when it is channelled through a holy life. Hand in hand, therefore, with our quest for the gifts of the Spirit following the baptism must be our quest for the fruit of the Spirit.

His help in prayer, assistance in worship and aid to holiness are, however, simply—if I can use the word—auxiliaries to His one main purpose, which is to give power for service. This point is made very clear in the Scriptures. To the despondent and fearful disciples after Calvary and before Pentecost Jesus said "Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto Me" (Acts 1 : 8). Following Paul's baptism in the Spirit we read "and straightway he preached Christ in the synagogues" (Acts 9 : 20). Throughout the Acts there is constant use of the phrase "and being filled with the Spirit"; then came the service : power in preaching, ardour in action, wisdom in witnessing. What the apostles received they used, or rather He whom the apostles received controlled, impelled and empowered them ; He used them. In our life, too, there must be service, otherwise the power we have received will—and I say it reverently—become "stagnant" within us.

Jesus said "Follow Me, and I will make you fishers of men" (Matthew 4 : 19). That is our chief occupation, and the Holy Spirit was sent to give us the power to fulfil the task. Today it would not be expected that a church of, say, 100 people would make much impact on a town of half a million, but in the first century it was different. Every member of the early Church was a personal evangelist. What a difference it would make if we all won just one soul a year for our Lord. Within a very short time our churches would be packed. If, however, our nets never reach outside the church's four walls there will be only few souls.

There is a Chinese proverb, "Give a man a fish and you will feed him for a day; teach a man to fish and you will feed him for many days." The same holds true of our churches. "Give a church new members and you will fill it for a while ; but teach that church to witness and you will fill it for years."

I wonder what the Lord would say if He were to call a conference to discuss the problem of our ever-growing unevangelised population. What would He say to me? Pentecostal Christian, what would He say to you? How often do we witness and tell others of the greatest message in the world? My subject—the implications of Pentecost—could be summed up in one phrase : privilege means responsibility. What God has graciously given us He expects us to use.

CHRISTIAN BOOKS AND RECORDS

- WIDE RANGE OF INTERESTING TITLES
- ALL THE LATEST TITLES
- MANY BOOKS FOR THE BIBLE STUDENT
- AND RECORDS GALORE !

Write now for free list to

AMBASSADOR FOR CHRIST (E/I)

88 Cambridge Road, Southend-on-Sea, Essex

D.1621

Women's Page

by Margaret M. Ladlow

HAVING recently been confined to bed I was able to indulge in some extra reading, and particularly enjoyed an account of the Quakers of Kinmuck in Aberdeenshire. At one time this was the largest community of Quakers in Scotland and it is particularly remembered for its gracious women with their long plain dresses of quiet colours, poke bonnets and quaint speech, always addressing each other with the use of "thee" and "thou." One who remembers them well says "The Christian religion permeated their whole way of life, their talk, their dress, their everyday duties, and made them outstanding examples of integrity to all who knew them." Still to be seen in Kinmuck are the now disused meeting house, the school cottage and the burial ground, with simple gravestones that have no titles, no texts, just the necessary details, without even the names of the months, as these were believed to be of pagan origin.

As I looked at the photographs of this Quaker village I felt strangely drawn to its unworldly and peaceful atmosphere, but as I read I discovered that even there the harsh hand of persecution struck the inhabitants and they were threatened, imprisoned and some even put to death for their faith. The Quaker poet Whittier has expressed their attitude:

"The world, that time and sense has known,
Falls off, and leaves us God alone."

Surely to be free to worship God simply, and according to the gracious moving of the Spirit of God, is a privilege worth suffering for.

What a wonderful heritage of men and women of sterling character and true principles we have in this land of ours—men and women who longed to know God and took time to seek Him, to wait in His presence, to be sober, vigilant, godly and righteous as the scripture exhorts us to be. Reading about these fine Christians emphasised to me once more the need to be a separated people, a holy people, a people not ashamed to be different from the ordinary run of folk. Our standard of conduct and conversation is much higher, completely different in fact from that of the world. In our Pentecostal churches we have been taught the value of waiting on God and of being led by the Spirit of God in our worship. Let us treasure and use these privileges to the full.

Thank God we can turn away from the world, with its nauseating clamour of noisy "pop" music, its everlasting emphasis on sex and the sensationalism of crime and drug addiction, to see the face of God and renew our vows; to pray the prayer of Moses of old, "Let the beauty of the Lord our God be upon us," true beauty which is not dependent on the dictates of fashion. The beauty of the Lord can be manifest only by a Spirit-filled life. A Quaker historian, commenting on the Scottish Quakers of whom I have been writing, says "Theirs was not a doctrine or a creed, but a life in all its aspects influenced by the indwelling Spirit of God."

☆ ☆ ☆

From the Motherwell Sisterhood

At the end of January our Women's Page editor underwent an operation. Readers will rejoice to know that she is now home again and on the way to recovery. Unknown to Mrs. Ladlow the secretary of the Motherwell Sisterhood, Jessie Kirkland, sent from the sisters an article for Women's Page to express their appreciation to Mrs. Ladlow for her work in the church and as Women's Page editor. Unfortunately our limited space prevents its appearing, but here is the first paragraph. "Dear Sister,—This would seem like a 'takeover bid' of your page. We do so with loving thoughts and best wishes from all your readers of Women's Page. We would like you to accept our bouquet of get well messages from us all." We know that all our readers will share these sentiments.

PRAYER AND PRAISE

by F. H. Coleman

From time to time we get requests for prayer for many people and many things. Sometimes it is for an unsaved loved one or a backslider, or for someone sick or with an incurable disease. We now have a request and we are most happy to receive it; it is for prayer that God will bless the evangelistic campaign to be held by the Christian union in the University College of North Wales. The president of the union tells us that the campaign, which is on a large scale, is now being held. Will you kindly take this request upon your heart and pray God will use this effort to save many? I do hope the president of the Christian union will write us again telling us of the results.

The Christian union in North Wales is very active and there are three who are members of Elim churches who have positions of responsibility. God bless these men of our younger generation who are doing so much to win souls to Christ.

It was my honour to be invited as a guest to a campaign held at one of our leading universities some time ago. A large hall was filled with students, who listened reverently to an evangelist whom God has used among students of our universities and colleges. Who knows the potential of such who might come to Christ? Many leaders of public life could be among them. How wonderful it would be if we were governed by out-and-out Christian men.

I would like to finish with a story. An Elim member had a son attending a well-known college before going to Cambridge. One weekend he brought home a friend who was a brilliant student and who seemed destined to go a long way. Through the faithful witness in the home he was led to know Christ as Saviour. That student, after finishing at Cambridge, entered Christian service and at the age of thirty-five went to be with Christ, his body worn out in the service of Christ.

Pray for this campaign, that God will use it to save many of the fine young men and women and that their gifts and talents may be consecrated to Christ.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

Sunshine Corner

CLOCKS

MOST of us have hobbies; a good thing, for Satan always finds mischief for idle hands. As we grow up we tend to go on from hobbies to collecting things. Clocks fascinate me. I have a lot of them in my house. I have three in my lounge—one inside a glass case and two Swiss dancers swirl round and back again; it's lovely. But this clock will not go if it is placed on the cold tiles of the mantelpiece; it will operate well only if it is put on a certain wooden surface.

On the mantelpiece I have a lovely little black clock with Swiss flowers painted on it. It is really an alarm-clock, but it is no good for waking people because instead of a loud Brrrrr it plays a pretty little tune, just like a music-box. It is very nice to listen to, so I have it in my lounge and we show it to our visitors, who all say "Oh, isn't it lovely!" But it isn't doing the job it was made for.

On one wall we have a "rocking clock." When I bought it I thought that only the pendulum would swing, but when it was fixed up on the wall we found that the whole clock rocked to and fro, and I wasn't sure that I liked it. When we moved to our present house it wouldn't go, so we thought that perhaps it didn't like sea air. However, when we had made a little adjustment and put a new battery in it started to go and now keeps very good time.

Now we are like clocks, and we should all be telling the right time. Some boys and girls are like the first clock: they will work only if and when they feel like it. Some are like the second clock: they don't do as they should do; they only pretend to be Christians, they look all right on the outside but they are not doing the work God wants them to do. Then we have the ones like my rocking clock that needed a new battery and adjustment: they need a new heart, and God is able to give them this because Jesus died on Calvary to save us from our sins.

So whatever you are and wherever you are do your best for Jesus and be a true disciple for Him. Tell the correct time. Tell your pals that it is almost time for Jesus to come back again and that we are looking forward to that great day.

God bless you. Lots of love from

AUNTY MAY.

THE FAMILY ALTAR

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

Monday, March 4th — Luke 9:1-17

" He . . . gave them power and authority " (v. 1).

Undoubtedly the following days were sensational as the apostles went out and manifested the power previously seen only in the Lord Jesus. Yet it was important to see that it was not their own authority that brought miracles to pass; they had received power from the Lord Jesus; His authority was manifested through them. Let us never use a ministry given to us by Him to draw attention to ourselves, but let us make it the objective of our life and service to bring honour to the Lord Jesus.

Tuesday, March 5th — Luke 9:18-27

" Whom say ye that I am?" (v. 20).

There were many opinions and rumours circulating concerning the Lord Jesus, but when the disciples were personally challenged there was no doubt in their minds. " Thou art the Christ of God " they said. We have to answer the same question. Is He just a great leader, or a prophet, or the village carpenter, a jumped-up nobody? No, to us there can be only one satisfactory answer, one explanation of that peerless life: " Thou art the Son of God, the Messiah of Israel and the Saviour of the world. My Lord and my God."

Wednesday, March 6th — Luke 9:28-45

" It is good for us to be here " (v. 33).

We must not be too hard on Peter. Maybe he had, in the amazed ecstasy of the moment, forgotten the world in the valley; but such an experience as he was enjoying might never be repeated. We ourselves may have known a time of spiritual ecstasy when we have said in our hearts " Oh that it might always be like this." But the Lord brings us to such moments in order to prepare us for the labour and suffering of the valley, of Gethsemane and Calvary.

Thursday, March 7th — Luke 9:46-62

" Jesus, perceiving the thought of their heart " (v. 47).

The realisation that Jesus knows the thoughts and desires of our hearts can be very uncomfortable, as it was with the disciples, when we are concerned about our own prestige or position. It can also be of great comfort when we long sincerely for His glory, especially on occasions when others misjudge our motives. When Mary broke her box of ointment and poured it on Jesus the disciples said " What a waste ! " The Lord, who knew her heart, said " She hath wrought a good work."

Friday, March 8th — Luke 10:1-16

" The labourers are few " (v. 2).

It seems that the Christian Church has always been beset by the problem of a shortage of workers, and never more so than today, when the need is greatest. Two out of three people in the world do not know the gospel, yet 2,000 years have passed since the Master commanded " Preach the gospel to every creature." Will you make it your prayer today that the Lord will raise up labourers to go out into the harvest field, and will you gladly fulfil that part of the task which He gives to you?

Saturday, March 9th — Luke 10:17-24

" Rejoice, because your names are written in heaven " (v. 20).

In their great joy over the apparent success of their mission the disciples were almost forgetting that the deepest cause for joy was that they were the children of God. No matter what other joys and blessings we may experience, and these are many, let us never forget our chief joy; may we never lose the wonder of our salvation. The greatest blessing a person can ever know is the salvation which God freely bestows through faith in the Lord Jesus Christ.

Sunday, March 10th — Luke 10:25-42

" Thou shalt love the Lord thy God " (v. 27).

This was the point of failure with the rich young ruler (Mark 10:17). He observed the laws relating to his dealings with other men, but he loved his money and possessions more than he loved God. Many protest to us that they are as good as anyone else because they do their duty to their neighbours and the community, yet they have no time in their lives for God; many other things have precedence over Him. There they have broken the greatest commandment and are guilty sinners needing to be saved.

HOME " SOURCE VIVE " CENTRE FOR SPIRITUAL UPLIFTING, FAMILY HOLIDAYS AND PHYSICAL REST
CHATEAU DE PEYREGUILHOT, 47 LAPARADE, FRANCE
Spiritual conventions : April 6th to 18th, June 1st to 6th
Come for times of Pentecostal refreshing. Holiday centre —June, July, August, September. All other months— Christian rest home. Extensive camping ground.
Special terms for the elderly and needy.
Write for fuller information to
MONS. LE PASTEUR A. CRESTIAN, 47 Nicole, France
AFTER APRIL 1st WRITE DIRECT TO THE CHATEAU
D.1635

We have a PENTECOSTAL HOSPITAL in HAY RIVER, NORTH-WEST TERRITORIES

* **IT IS GOVERNMENT SUPERVISED**
* **IT HAS TWENTY-TWO BEDS AND A NEW BUILDING**
* **ITS STAFF, INCLUDING TWO DOCTORS, IS ALL PENTECOSTAL**

But . . . we NEED REGISTERED NURSES NOW !

* **HOME MISSIONS PAY**
* **FARE " IN AND OUT "**
* **ANNUAL HOLIDAY**
* **GOOD ACCOMMODATION**
* **EXCITING ADVENTURE**
* **A DAILY WITNESS TO CANADA'S INDIANS**
* **A PART IN A GREAT MISSIONS ENDEAVOUR IN THE LAND OF THE MIDNIGHT SUN !**

Write today for information to
REV. ROBERT M. ARGUE, Executive Director
Home Missions Department
Pentecostal Assemblies of Canada
10 Overlea Boulevard
Toronto 17, Ontario, CANADA
D.1609

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

SURREY. Grenehurst Park, Capel (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

SWANSEA. Sunshine Workers' Fellowship. Children's beach mission, July 27th—September 7th. A holiday with a purpose. Why not come and join us in working with the Lord among boys and girls? For particulars write to Mr. J. Griffin, 9 Myrtle Grove, Waunarlwydd, Swansea (s.a.e.). Good fellowship. Guest house accommodation. C.1633

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

SITUATIONS

STAFF VACANCIES for the season at Bryn Eirias Hall, Colwyn Bay. Two young ladies for dining room duties, one young man for general duties. Write to the secretary with a pastor's reference. C.1624

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

WITH CHRIST

BOND. On February 4th, Emily Bond, aged 87 years. Beloved mother of Harry and Edith (of Evangel Temple, Southport). Officiating minister at funeral L. Knipe.

CHILDS. On February 4th, Elisabeth Childs, aged 84 years. Beloved member of Evangel Temple, Southport. Officiating minister ing minister at funeral: L. Knipe

LE PREVOST. On January 29th, Mr. Archibald Edward Le Prevost, aged 67 years, faithful member of Vazon Elim Pentecostal Church. Officiating minister at funeral: A. J. Downes.

VIRR. On February 1st, Mrs. Alice Maud Virr, long-standing member of Southend Hall, Bradford. "Severed only till He come." Officiating ministers at funeral: T. Dale and Edward J. Jarvis.

ITINERARIES

The President:
March 2, Cardiff (rally); 3, Cardiff; 4, Caerphilly; 5, Mountain Ash; 6, Hereford; 7, Dowlais; 9, Leigh-on-Sea.

London Crusader Choir:
March 2, Stanford-le-Hope; 10, Croydon; 16, Little Hallingbury; 17, Morden; 23, Tunbridge Wells; 30, Harpenden; 31, Maidstone.

Pastor H. Jeffery (on furlough from Brazil):
March 2, Letchworth; 3, Hayes (a.m.), Watford (p.m.); 4, Luton; 5, Harlow; 6, Kensington Temple; 7, Finchley; 8, Woolwich; 9, East Ham; 10, Romford (a.m.), Dagenham (p.m.); 12, Islington; 13, Leyton; 14, Rochester; 15, High Wycombe; 16, Reading; 17, Palmers Green (a.m.), Ilford (p.m.); 18, Canning Town.

FLASH from Andrew Lambie, Salford

Eleven baptised in the Holy Spirit in the last fourteen days, including an Independent Methodist. Also four souls saved.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E.), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 10 MARCH 9th, 1968 6d

Pastor and Mrs. A. S. F. Horne celebrate twenty-five years in the Elim ministry. With them are members of their family, members of the Ealing church session, Pastor and Mrs. H. Jeffery (Brazil), and Pastors R. B. Chapman and J. J. Morgan.

BUT THE HOLY GHOST SAID "YES"!

By JOHN LANCASTER

WHEN the news of Peter's visit to Cæsarea reached Jerusalem it sparked off a great debate. Orthodox Jews—and most of the Jerusalem Christians were still that—were horrified that he should enter a Gentile home in this way; consequently, when he arrived in Jerusalem the offending apostle was quickly taken to task over the matter. In reply he quietly explained what had happened, telling again of the roof-top vision in Joppa, the arrival of Cornelius's men and the subsequent outpouring of the Spirit. But the real justification for his action lay not in the fortuitous conjunction of vision and opportunity but rather in the unmistakable experience of the leading of the Holy Spirit. Not vision or opportunity but the clear leading of the Spirit was the basis for Peter's action.

Just recently I wrote in the ELIM EVANGEL of an occasion when the Holy Ghost said "No." In this article, however, I would like to emphasise the positive side of the Spirit's leadership. It is not merely in terms of restraint that the Spirit works, cooling the "heats of our desire" and reining in our foolish enthusiasms, but rather is He in our midst as the Captain of the Lord's host, calling us to action, inspiring us to high endeavour and heartening our flagging spirits. Nelson at Copenhagen might well have put his blind eye to the telescope and still won his battle, but let us not think for one moment that we can ignore what the Spirit is saying to the churches and hope for success.

THE INITIATIVE OF THE SPIRIT

The events of Acts 10 give us the unmistakable feeling that the Holy Spirit has taken the initiative. Behind the human details of the story there are clear indications that the Spirit of God is at work, and Peter recognises this when he says at the end of his account of it all "Who was I, that I could withstand God?" It was not so much that he had a vision of need in Cæsarea, or that out of his missionary zeal there was born a mission to the Gentiles —if anything, it all happened in spite of him—but it happened because the Holy Ghost intended that it should, and Peter happened to be the instrument the Spirit decided to use. It was the Spirit's strategy that selected these men in these particular places at this particular time to fulfil a particular role in the expansion of the Church. The initiative lay with the Holy Ghost.

Now the significant thing is that right through the book of Acts the same principle is at work. It is the Spirit who directs Philip to leave his work in Samaria and travel to the desert of Gaza, it is the Spirit who instructs him to approach the chariot of the Ethiopian, and it is the Spirit who removes him after his work is complete (Acts 8 : 26-39). Likewise, it is the Spirit who calls the church at Antioch to set apart Barnabas and Saul "for the work to which I have called them" (Acts 13 : 2), and "being sent out by the Holy Spirit" (v. 4) they follow his direction, with its restraints and constraints. Nor is it without significance that when they return to report to the church at Antioch they do not report on their work for God but on "all that God had done with them" (Acts 14 : 27). The whole drama of the Acts of the Apostles is but a reflex of the activity of the Holy Ghost within yielded lives. All the way through the direction of strategy, decisions about policy and the dynamics of personal action find their source in the initiative of the Spirit. He is in charge of things, not merely as an invisible behind-the-scenes manipulator of a set of human puppets but as the living Representative of Christ who is teaching and inspiring and enabling His followers to fulfil His mission. Thus Peter can say "The Spirit told me to go."

THE UNORTHODOXY OF THE SPIRIT

It is at once clear from Peter's account of things that at first he was not at all happy with the Holy Ghost's directive. His orthodox soul rebelled at the thought of eating the unclean creatures in the vision, and it was with the same hesitance that he stepped

across the threshold of Cornelius's home. One can almost hear his nervous cough and hesitant voice as he says " You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation ; but God has shown me that I must not call any man common or unclean " (Acts 10 : 28). His personal reaction had been the same as that of the Jerusalem Christians who were now criticising what he had done (Acts 11 : 2, R.S.V.).

The point was that the Holy Ghost had not acted as they expected Him to do, and they were not prepared for such unpredictable departures from their so-called orthodoxy ; but what they failed to realise was that much of what they called orthodoxy was in fact nothing more than a tradition, and what they revered as a divine principle was little more than human prejudice. Of course, this was understandable. Their whole attitude to life had been moulded by this way of thinking and it was difficult for them to accept the revolutionary ways of the Holy Spirit. Their difficulty lay in the fact that it was difficult for them to distinguish between truth and tradition, between the real essentials of religious belief and practice and the purely local and temporary expedients which remain attached to the Church like barnacles to the hull of a ship. To them the thought of entering a Gentile home was a dangerous innovation and a denial of all that they had believed to be right, yet the Holy Ghost was insisting that they did it ! What as yet they did not realise was that this unortho-

(*continued on page 158*)

Elim Pentecostal Church News

DUBLIN **Pastor: T. G. Hills**

Ireland's newest Elim church continues to maintain a faithful witness in this stronghold of Romanism and we are grateful to God for every evidence of His undertaking. Commencing quietly with a few believers meeting together, the church has made slow but steady progress during the first year and now has a regular open-air witness in the heart of the city as well as a regular meeting in Dun Laoghaire.

A recent campaign by Pastor Charles Brookes did much to promote local interest, and we were encouraged in seeing some seek the Saviour while others received " the promise of the Father." Following the campaign twelve people were baptised ; two of these had been Roman Catholics. Pastor Brookes will be with us again during March and we solicit your prayers for the glorifying of the Lord Jesus in our midst.

T. G. HILLS.

SAVED, HEALED AND BAPTISED IN THE HOLY SPIRIT IN TWENTY-FOUR HOURS

RANDALSTOWN

Thomas J. Wilson reports that a Glasgow sister attended a campaign in our Randalstown, Northern Ireland, church and was saved at the breaking-of-bread service. She attended the afternoon prayer meeting, when a deacon, brother Dean, felt he should pray for her healing, not knowing that because of an accident that had hurt her back she was unable to kneel. God instantly healed her of a growth in her throat and from the ill effects of her accident. Later the same day she was baptised in the Holy Spirit.

LOUGHBOROUGH **Pastor: David Woodfield**

We praise God for the outpouring of the Holy Spirit on our assembly. Souls have been saved and recently four of our members were baptised in the Holy Spirit ; during this year we have held two baptismal services, when a number of young people were baptised.

One of the highlights of the year was the fellowship dinner partaken of by seventy-five members and friends of the church. After the meal an electric blanket was presented to Pastor and Mrs. Woodfield. In her presentation remarks Miss Sykes made appreciative comments on the excellent work that had been done by our pastor during the past year. Ample proof of her comments was to be seen in the company of people gathered and in the increasing number of members attending the weeknight services.

S. G. PARTRIDGE.

NEWQUAY **Pastor: David G. Holmes**

After a large-scale handbill distribution campaign we launched the " new life " crusade, led by Perry Ellis, in January. Neal Ellis spent the preceding week assisting in visitation and was a blessing to all who worked with him.

Support for the crusade came from our Plymouth and Falmouth churches, and the Gospelaires, Plymouth male voice choir and Redruth Youth for Christ choir participated in some of the meetings.

Perry Ellis's solos preceded the preaching of the

gospel each night. His ministry is obviously under the anointing of the Holy Spirit, and our hearts were moved as souls came out for Christ and Christians rededicated their lives.

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

The E.W.M.A. is a very active branch of the Plymouth church, and with its support we are able to keep a constant flow of parcels to the mission field as well as help with other missionary projects by various efforts. The women work hard and enthusiastically and we have sent eight parcels to Tanzania in the past twelve months, as well as various gifts to other quarters. The Sunday school has contributed well by collecting ship halfpennies, and together we were able to send £36 towards the Ghana project.

Now we are working for the target set by the conference, and our latest effort proved to be a great success. Following a new year party for the missionary class, a festival of music was held in the church on January 31st and an offering was taken for missionary work which amounted to £18/3/6. Items included music by the Sunday school and singing by the ladies' and male voice choirs, the Gospelaires and the New Messengers. Over 100 people attended and enjoyed a happy time of fellowship.

R. D. CROCKER.
Missionary secretary.

ALEXANDRA PARK AVENUE, BELFAST

Pastor: A. D. Leitch

A children's campaign conducted by Mr. Albert Flaherty resulted in fifty-five boys and girls professing faith in Christ. Attendances ranged between ninety and 120.

The campaigner would not be satisfied with anything less than individual interviews, followed by personal and thorough counselling for those who had clearly grasped the essentials required for genuine salvation.

The youth department combined recently to present colourful and living scenes from the Bible. These led us on to the Christmas story. It was an effort that succeeded through the willing co-operation and industry of everyone involved. Many unsaved were present, and it was heartening for us all to know that our labour for the Master was not in vain.

A. D. LEITCH.

SHEFFIELD **Pastor: A. V. Gorton**

We are pleased to report converts here and several new members. The visit of Pastor D. W. Anthony (Chelmsford) brought much blessing and his inspiring ministry was greatly appreciated.

On Saturday, February 3rd, we held our annual family party.

Mrs. E. Burkitt (who is well known for her hos-

(*continued on facing page*)

SECRETARY-GENERAL'S NOTES

INTRODUCING THE LANG SISTERS

BARBARA, Cheri and Betty, known as the Lang Sisters, are the enthusiastic witnesses for Christ who are featured to join us in the Royal Albert Hall on Easter Monday.

Their testimony begins in 1960, when, as they were taking part in an audition of some of their father's tunes, they were spotted by Peter Potter, who took them to R.C.A. Victor and their first recording contract. They moved on to television, radio and entertainment in night clubs: the Nugget in San Remo, the Moulin Rouge, the Hollywood Palladium, the Beverley Hilton hotel, San Francisco's Claremont hotel, etc. They had reached their goal: success, fortune, expensive clothes, and a unity-in-common in their work.

After three and a half years, however, Barbara, the eldest sister, felt that something was missing. She tried to ignore the sense of dissatisfaction, but the Holy Spirit through the minister of her church brought conviction and conversion, upon which she was compelled to leave the trio. There was much bitterness in the family owing to this decision, and Betty and Cheri tried hard to get their sister to change her mind. At one point they even persuaded Barbara to sing with them at weekends at the Golden Horse Shoe in Disneyland, but after a short time she knew this was wrong and again pulled out of the trio.

Eventually the rebellion of the two unsaved sisters was broken down and they yielded to the claims of Christ. Now their activities include tours throughout the United States, television programmes, and the making of records on the Supreme label. Their testimony has recently been written up in a national religious periodical.

We look forward to their inspired singing with Paul Mickelson at the electronic organ. Following their programme in Great Britain they will tour the Continent.

Our members and friends will want to hear these talented musicians on this their first visit this side of the Atlantic.

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

PIONEER EVANGELISM

This week's contributor:

ALEX TEE

IT is no easy matter in these affluent days to go into a town where we have not a single member and found an Elim church. It is hard enough to maintain a congregation when we have one. However, our policy through the years has been to open up new areas to the glorious Foursquare Gospel, and we believe this is the need of the hour. In a few weeks' time we shall launch another crusade in the town of Leamington Spa. Months of negotiation are now being followed by weeks of preparatory work. There are handbills to be designed and printed, as well as other advertising to be prepared. The organising of support from surrounding churches must be done very carefully to ensure that we are not swamped out on one evening and left without any support on another. Accommodation has to be arranged for the team who are to conduct the crusade and arrangements made for their churches while they are away; various departments in the local authority have to be contacted for permission to do different things; the chief of police has to give permission for certain things; newspapermen have to be interviewed; and so on.

After all that is humanly possible has been done there is another dimension which is vital. We must *all* unite at the throne of grace in order to ask that God will graciously grant signs and wonders. We believe that God's advertising is mighty miracles. In the pioneer campaigns that Elim has held through the years there have been many miraculous healings and other glorious experiences.

WONDERFUL TESTIMONY

Into the Northampton crusade held last year came a young woman who was living with someone who was not her husband. She was a backslider. God spoke to her and she responded. There and then she finished her unlawful association, and soon she was back with her true husband. Her father was so thrilled to learn how God had answered his many prayers that he gave a very fine gift to our Elim Missionary Society. This was sent to our missionaries in Brazil, who were struggling to build a branch church with secondhand timber, and coupled with another gift from yet another crusade (Vacation Venture) has made it possible for a splendid brick church to be built and opened in a thriving area of Sao Paulo. Three days ago I met the lady who came back to the Lord, and with a beaming smile she told me how grateful to God she was that Elim had a pioneer crusade in Northampton. Many of our Elim brothers and sisters in Brazil are also glad that we held this pioneer effort, and they will continue to give thanks every time they enter their new building.

It is not too early for you to begin to lay hold on God for Elim's next pioneer campaign. Here is a ministry in which every one of us can have a part. It is true that these crusades are expensive, but this is something which we can all pray about. Pray too that the Lord will save many young people, a pianist, a choir leader and a host of others so that another strong Elim church may be planted in Leamington to the glory of God.

CHURCH REPORTS *(continued)*

pitality to ministers and friends in the Elim family) recently returned from Australia, where she has spent a year with her daughter. She showed slides of the Bahamas, Honolulu, the Fiji Islands and many Australian beauty spots. The wonderful beauty of our God's creation held us spellbound and the comments given by our sister in her own Yorkshire way added to our enjoyment. Our sister is seventy-seven years of age and travelled alone on the voyage, but made the most of it and has testified to witnessing for her Master on the boat.

Pastor and Mrs. A. V. Gorton give us much food for thought and their shepherd care is greatly appreciated. The debt on the church building and manse was finally cleared last year.

C. LADLOW.

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free. monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
John Lancaster	146
H. W. Greenway	148
A. Tee	149
H. Jeffery	153
Margaret M. Ladlow	155
Aunty May	156
F. Lavender	159
Church reports	147
Editorial	150
Comment, opinion and review	151
The sacrifice of the mass ...	152

EDITORIAL

THE press's recent horror pictures from Vietnam drew the expected reactions, from strong approval of their appearance to equally strong disapproval: "These things should not be published"; "I found it very upsetting." One wonders about those who were upset. Do they think war to be a rough kind of rugby, in which men, if they are wounded, are wounded cleanly and decently, and if they are slaughtered they are slaughtered decently—a rough game, but conducted, basically, according to the rules?

Do the people who find pictures of war's reality so upsetting not know what happens when a sixteen-inch shell bursts on a battleship's superstructure, or when a torpedo ploughs into its engine room, or when a napalm bomb burns a mother and her baby to death, or when a helplessly wounded soldier screams in terror as he sees one of his own tanks surge towards and over him?

Have they not read of the devilish weapons invented by the Christian West—bullets that turn over and over in a man's entrails, or anti-personnel bombs of devilish ingenuity? We say the Christian West because we expect the Communists to do this kind of thing, for they have no moral scruples to inhibit their aggressiveness, no moral code to contain their ferocious tendencies!

But the ferocity of the Christian West, though now better known, is no new thing. The records of western colonisation are records of ferocious terrorism in Africa, Australia, New Zealand, the Americas, and India.

The world is learning, but all too slowly, that the glory of war is out. There is no glory in war. Pictures such as the press has recently displayed should be published more frequently, until the reality of war's horror gets hold of us. There is no glory in war—the hardness of our hearts is not better illustrated than in the equanimity with which we can read and view its horrors, whether the British in Zululand, the French in Algeria, both in North America, the Spaniards in South America, the Germans in what was Tanganyika, the Belgians in Congo.

We Christians raise our hands in sanctimonious horror when we read of the non-West refusing entry permits to western representatives, but why should we? Let the West grow up or wake up. A balanced assessment of the West's attitudes gives as much cause for shame as for pride. Why should the East want any truck with a West that currently indulges in such terrorism? The gravamen of the charge of ferocity against the West lies in the fact that it professes to represent the Christian way of conduct. We cannot lay this charge against the Communists because they, according to us, have no moral scruples, they are anti-God and anti-Christ, their primary object is the abolition of God and Christ from mankind's thinking; but the West, and America in particular now, to the non-West, represents the Christian

(continued on facing page)

COMMENT, OPINION AND REVIEW

"The supreme achievement of reason is to bring us to see that there is a limit to reason" (Pascal). "Of course you will go to heaven like the rest of us" was a statement made recently in public in a company most of whom were unconverted, a statement, in the circumstances in which it was made, too glib to be of any value. But what does the statement involve as it stands? How many who believe in heaven realise that in their thinking they have left reason for revelation? Heaven, being beyond time and space, is outside the scope of intellectual investigation; no amount of research can tell us one thing about it, its existence or its content. A person who believes in heaven must therefore be prepared to face up to the implications of his having left reason for revelation, because however we look at it knowledge of heaven comes only by revelation.

If a person is convinced of heaven's existence and claims to be a reasonable being he must face up to the consequences of his belief. He must ask himself the source whence his conviction springs, and ask himself what other knowledge that same source of revelation provides. The source from which we have the knowledge of heaven reveals that hell exists. Logically, therefore, one's acceptance of heaven's reality involves the acceptance of hell's reality.

Having accepted this position we have revealed to us a whole host of matters which must be accepted if this one desirable fact of the existence of heaven be accepted, for our only source of revelation about heaven reveals much else besides.

Conceding the truth of Pascal's aphorism is a tremendous step forward in personality development. Without it we are confined and cabined to this mortal existence—nothing exists outside the scope of scientific investigation. What a disastrous experience human life would be if this were so. But stepping from reason to revelation opens the whole galaxy of the eternal realm to us: "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." The whole purpose of God is opened to us only by revelation; the future is open only to revelation, not to reason; existence beyond death is open only to revelation, not to reason; the resurrection of the dead and the future glory of the saints are open only to revelation, not to reason. They are not unreasonable or contrary to reason, they are supra-reasonable—beyond the limits of this existence—and reveal an existence infinite in its glory and loveliness, which the acceptors of divine revelation anticipate with glory.

Contrariwise this same revelation opens before us a future of terrible tragedy, loss and remorse if we refuse God's way of salvation. The privilege of being exalted to heaven contains in its very nature the contrary possibility of being cast down to hell. See Matthew 12 : 23.

EDITORIAL *(continued)*

interpretation of life. No wonder missionaries are frustrated; their task is unenviable: reconciling area bombing, fragmentation bombs, atom and hydrogen bombs, napalm, bullets that turn over and over in the entrails of their victims and the wars that the Christian nations have fought among themselves for centuries with the Christian way of life as taught by Jesus Christ. It was given to the Devil's agent 2,000 years ago to take peace from the earth and he has succeeded only too well; alas, the record of the Church in this context has not been such as has commended it to the world.

The January issue of the *Bulletin of the Atomic Scientists,* editor Dr. Eugene Rabinowitch, puts its cover clock forward to seven minutes to midnight, five minutes nearer than in 1963. The bulletin's editors believe the world draws nearer to a nuclear holocaust. But when the nations are talking peace and safety the holocaust will burst upon the world and then will come instant destruction (1 Thessalonians 5:3). "When the Lord Jesus shall be revealed from heaven . . . in flaming fire . . . when He shall come to be glorified in His saints, and to be admired in all them that believe" (2 Thessalonians 1:7-10).

THE SACRIFICE OF THE MASS

THE critical issues in the mass—issues that have drenched generations in blood, and that are fraught with the eternal destiny of untold multitudes of souls—can be narrowed down to two very simple questions. But first we observe that the Church of Rome correctly defines the sacrifice of Calvary: the offering of our Lord's "body and blood, together with His soul and divinity"; or, as the scripture puts it, "who offered *Himself*"—that is, all that Christ was and is was offered for us on the cross.

Now the first crucial question is how often is the sacrifice of Calvary offered? "*Daily,*" answers Rome; to use her own words—"that life-giving Victim, by which we were reconciled to the Father, is daily offered on the altar by priests." "*Once for all,*" God answers: "nor yet that He should offer Himself often, as the high priest entereth year by year" (Hebrews 9:25). Daily says Rome; once for all says God; the collision could not be more decisive or final.

The reason given in Scripture for a solitary and unique sacrifice is beautifully simple and decisive. All sacrifice for sin is a sacrifice of something dead; it was the blood, *after death had taken place,* that the high priest took into the holy of holies; and therefore if Christ is repeatedly sacrificed He must be repeatedly slain. "Else must He *often have suffered* since the foundation of the world" (Hebrews 9:26). A man can offer blood not his own repeatedly; but he can offer his own blood—that is, *die*—only once. Aaron entered with blood not his own, and so ever fresh sacrifices provided ever fresh blood with which to enter; but Christ entered with *His own* blood, and therefore could only enter "once for all." Moreover, Christ was a man, and "it is appointed unto men *once* to die" (Hebrews 9:27): "Christ being raised from the dead *dieth no more*" (Romans 6:9); "behold, I am alive for evermore" (Revelation 1:18). It would have required innumerable incarnations, and innumerable Calvarys, to suffer for human sin annually—much more daily—since the foundation of the world.

So, therefore, if Rome's priests are sacrificing today on earthly altars they are doing what Christ is not doing, who entered "*not* that He should offer Himself *often*" (Hebrews 9:25); and if they are sacrificing *Christ* they are either inflicting on Him again and again the agonies of Calvary—"He must *often* have suffered since the foundation of the world," and they are "crucifying the Son of God *afresh*" (Hebrews 6:6)—or they are engaged in a solemn and awful caricature. For Calvary was once for all. Since it covered all human sin, it availed backward as well as forward; He was "the Lamb slain *from the foundation of the world*" (Revelation 13:8): and because the sacrifice is perfect it was exhaustive, and therefore cannot be repeated. "Christ, having been offered *once for all*" (Hebrews 9:28); "Christ suffered for sins *once for all*" (1 Peter 3:18); "we have been sanctified by the offering by the body of Jesus Christ *once for all*" (Hebrews 10:10). By reason of His Godhead the sacrifice is perfect: by reason of His manhood it can never be repeated.

The other crucial question is equally simple and decisive. *By whom* is the sacrifice of Calvary offered? Rome answers "*By priests*"; God answers "Who through the eternal Spirit *offered Himself*" (Hebrews 9:14). It is clear that if the sacrifice was perfect and exhaustive no sacrificing priest can remain; for it is a priest's function *to* sacrifice: so, as a matter of historic fact, the term "priest," as applied to a minister of the gospel, never once occurs in any Christian document for two centuries after Christ; and Paul, though he uses ten different names to describe ministers of Christ, never once gives them the name of priest. But even if we suppose, for argument's sake, that priestly sacrificing still occurs, *by whom*—we again ask—is the sacrifice being offered? God has in past ages appointed, in plenty, priests to offer *animal* sacrifices; in the whole history of mankind He has never appointed one—with the solitary exception of our Lord—to offer a *human* sacrifice. When Abraham had all but offered his son Isaac, God stayed the sacrificial knife; and of those who offered their sons and daughters to the fire-god Jehovah said "which I commanded not, neither came it into My mind" (Jeremiah 7:31).

But our Lord had the unique authorisation of God for Calvary. "No man taketh My life from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. *This commandment received I from My Father*" (John 10:18). Our Lord alone was authorised to make a human sacrifice, for He *was* the sacrifice, and it was the divine plan that He should. But the matter ultimately

rises into heights into which it is almost impossible for human mind to follow. Rome correctly says that the sacrifice of Calvary was "His body and blood, together with His soul *and divinity*." Now if God has authorised no one but His divine Son to offer a *human* sacrifice who but the Son of God could offer a sacrifice of *deity*? Imagination reels under the effort to imagine this sin. Priesthood is the most sacred function in the world: what, therefore, shall we say of an impious priesthood?

Bishop Westcott describes his emotion when he saw the elevation of the host in a Roman Catholic cathedral: "At that moment there was a crash right through the building. It was the rattle of the soldiery presenting arms. It was indescribably shocking in its effect on me: I felt at that moment, you may say what you please, but here is idolatry naked and awful."

The Dawn.

Elim Missionary Society feature

JARDIM SAO LUIZ, SAO PAULO

By H. JEFFERY

IN May 1964 a young Brazilian evangelist already working with us in Santo Amaro felt led to have an evangelistic campaign in a new area being opened to house some of the thousands of factory workers in Sao Paulo. The ground was being sold in small lots, and houses of all descriptions were going up. Jardim Sao Luiz is very hilly, and during the rainy season the red earth roads are almost impassable, but undaunted the evangelist found a plot of ground to rent and soon with help from England and the labour of the new converts of Santo Amaro a small church of wood and compressed cardboard was erected.

The campaign was a success, and soon there were candidates for baptism and a church was formed. Lads from the road delighted in throwing bricks at the building, especially during the prayer meeting night, making holes in both sides and in the roof. After two years the church was looking rather the worse for wear and the owner of the land asked for his ground back.

With a view to the future and building a more permanent building a deposit was put down on a piece of ground, with easy monthly payments. The church members were giving all they could, most of them tithing, but wages being so low their building fund was not growing very fast. With great care the old building was pulled down and re-erected on the new plot, but what a sight it looked, all patches and many holes. Rain came in all over the place. Then our new church was built in Socorro, making available the material from the old church for Jardim Sao Luiz. It was just as we had the frontage in brick finished and were about to put the wooden sides up that Pastor A. Tee visited us during the time of the world conference. He suggested it be built all brick, but there were no funds available. Pastor Tee had not been back in England long before he had inspired the Weymouth Vacation Venturers with the story of this poor church. They sent £40. Praise the Lord. We took it as a sign that we should go ahead with brick instead of old wood. Then later, in gratitude for a backslider's return to the fold, another gift of £100 came out. So on December 6th, 1967, we were able to open another fine building for the glory of God. Keep up the work, Elim youth. These churches you are building will be the birthplaces of many souls whom you will meet when Jesus comes.

JOAN CAUDELL

MISS JOAN CAUDELL will be back in full harness at Penhalonga long before the report of her farewell meetings appear in print. The plane taking her to Rhodesia left this country on Tuesday, January 22nd, and she would arrive the next day at her station.

Prior to this speedy transportation a very fine farewell service was held at the Springbourne Elim church, Bournemouth. The blessing of the Lord was remarkable as Pastor Osman convened. The Springbourne Five, with the fine choir, sang challenging messages. Pastor Hardman, the district superintendent, spoke of the ministry of Miss Caudell in the presbytery; Pastor Gilpin, principal of the Elim Bible College and member of the Missionary Council, reminded the congregation of Miss Caudell's associations with the college. Miss Caudell conveyed to us her deep appreciation of fellowship during itineraries, but also her intense desire to return to the land of her adoption. She spoke of the willingness of her sister and brother-in-law to shoulder family responsibilities so that she could return to Rhodesia. This is a ministry too! Pastor and Mrs. Wigglesworth contributed to the service and appealed

(*continued on page 159*)

YOUTH PAGE

SING OUT THE GOSPEL ON EASTER MONDAY

EASTER MONDAY is a very important day for every E.Y.M. Crusader. For many, many years a massed youth choir has been marshalled to sing the praises of our risen Saviour. It is a great day of fellowship and evangelism. In order to reach our target of 800 voices we request every Crusader within travelling distance of London to feel *a sense of responsibility* and join the choir. We ask *you* to join in with all the others and let the gospel ring out in that great building. All who are thirteen and over are expected to join the massed youth choir. It is a witness to the world that Jesus Christ can satisfy young people today. Even if you cannot attend one of the rehearsals you can send for a copy of the music to Pastor D. B. Gray at 15 Rodenhurst Road, London, S.W.4. There will be a most important rehearsal in the Royal Albert Hall at 1.30 p.m. on Easter Monday. Other rehearsals will be as follows :

March 15th (Friday)—Elim church, Newhaven (for Worthing, Brighton, Preston Park, Eastbourne, Hastings, Hove, Crawley and Newhaven churches.

March 18th (Monday)—Elim church, Graham Street, Birmingham (for all Birmingham churches, Coventry, Cradley Heath, etc.).

March 20th (Wednesday)—Elim church, Chelmsford (for Braintree, Hadleigh, Ingatestone, Leigh-on-Sea, Maldon, Rayleigh, Southend, Westcliff, etc., churches).

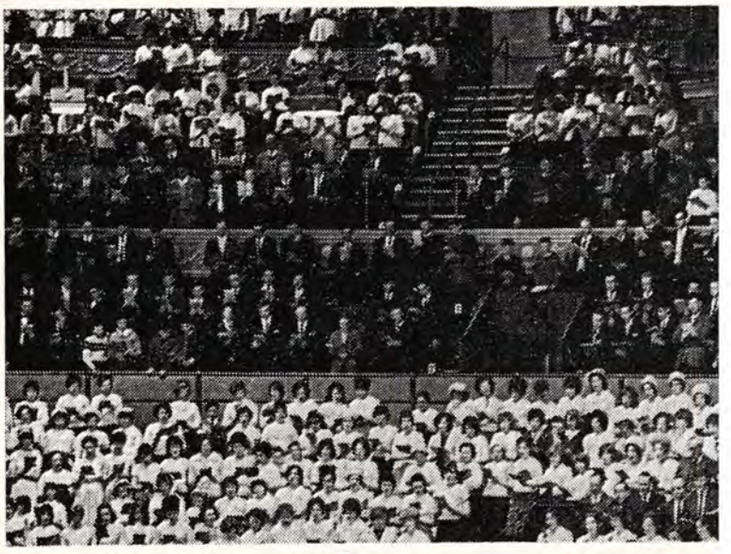
April 3rd (Wednesday)—Elim church, Southampton (for Bournemouth [Winton and Springbourne], Salisbury, Wimborne, etc., churches).

April 4th (Thursday)—City Temple, Bristol (for West Country churches).

April 10th (Wednesday)—Elim Central church, Clapham, London (for all London and district churches).

All rehearsals commence at 7.30 p.m. Kindly arrange for an accompanist to be present.

Our guest musicians and singers this year are Paul Mickelson (renowned for his musicianship) and the Lang Sisters (a first-class ladies' trio). Let us see that our contribution is worthy of our witness and glorifying to God.



Announcing the 1968

VACATION VENTURE

to be held in

BARRY

(SOUTH WALES)

SATURDAY, AUGUST 17th, to SATURDAY, AUGUST 31st

★ Ample recreation on the golden sands
★ Evangelism and soul-winning, coffee bar, door-to-door, etc.
★ Evening crusade in our Barry church
★ All meals in a new modern restaurant

HOSTEL ACCOMMODATION IN THE Y.M.C.A.

6½ gns. per week

also in the

SOUTH WALES BIBLE COLLEGE

7½ gns. per week

(You supply your own bed linen in both types of accommodation)

Apply to

YOUTH DIRECTOR

P.O. Box 8

297-299 High Street, Cheltenham

Enclose £1 deposit per person (non-returnable)

D.1582

Women's Page

by Margaret M. Ladlow

"BEGONE, DULL CARE!"

MY teenage daughter was facing important examinations, and as she sat down to breakfast she announced "I'm worried because I'm not worried about my exams." Of course, we all laughed and then listened to her as she went on to explain that usually she was anxious and tense before exams, but somehow on this occasion she had no such feeling and wondered if she was too confident or too complacent and carefree. It is amazing how small a thing can cause us to worry, how easily we get into a worrying mood and often worry about comparatively small problems.

Worry is described in the dictionary as "anxiety, to deprive of peace and quiet, to fret oneself, to disturb tranquillity"; it certainly means all this. Womenfolk seem to have a propensity for worrying, specially housewives and mothers. Maybe it is because of all the cares of the home and the fact that they feel responsible for the happiness and well-being of the family. Our worrying may seem legitimate, but it certainly does us no good and robs us of our peace and of a quiet mind, destroying our tranquillity so that we become fretful and difficult to live with. When once we get into a worrying frame of mind it is difficult to dismiss our cares and fears and they go on endlessly in our brains, round and round in a monotonous circle. This pattern of increasing worry leads to tension and its attendant ills, and to actual bodily sickness. According to the medical profession there never has been a time in the history of western civilisation when so many people needed sedatives, anti-depressant pills and sleeping tablets. Certainly worry causes sleeplessness, and so it is a vicious circle—anxious during the day and careworn at night, and so it goes on and on. The writer Haliburton is quoted as saying "To carry care to bed is to sleep with a pack on your back," and his words are very true.

Enough of these gloomy thoughts! The words of the song we used to sing at school come to mind: "Begone, dull care; I prithee begone from me. Begone, dull care, thou and I shall never agree." The child of God and worry or care must part company. What does our guide book say? Let us read Philippians 4:6, 7 in J. B. Phillips's translation: "Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer and the peace of God which transcends human understanding will keep constant guard over your hearts and minds as they rest in Christ Jesus."

There we have it all, direct from God to us! We are forbidden to worry because we have a loving, prayer-hearing heavenly Father who has made His peace a vital force in our lives which can garrison our hearts and drive away sinful doubt and morbid thoughts. We can be glad in the Lord and our gladness will have a beneficial effect upon both mind and body. Let us then take our burdens to the Lord and leave them there. A doctor named Alexis Carrel once said "As a physician I have seen men, after all other therapy has failed, lifted out of disease and melancholy by the serene effort of prayer." We know in our heart of hearts that this is true, so let us prove it so in our own lives.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—232 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

SUNSHINE CORNER

BREAD

HAVE you ever seen bread being made? I don't suppose many of you have. When I was a little girl my grandma, who lived with us, always made our bread, and it was delicious, much better than the ready-sliced loaves we buy today. The crusts were all brown and crunchy, and we loved to eat them spread with thick farm butter; in fact we children used to argue about whose turn it was to have the crust. Today so many boys and girls won't eat their crusts and they get thrown into the dustbin, yet thousands of children in India are practically starving.

On Saturday morning I used to watch as my grandma measured the flour and a little salt into a large bowl—then she would mix some yeast with some sugar, add a little water and pour it into the big bowl and mix it all up together. She used to punch (or knead) it on a pastry board and then the bowl was put down on the hearth at the side of the fire and covered with a clean tea-cloth. The dough was about the size of a football, and after about an hour or so I was amazed to see the tea-cloth being pushed up very slowly, so I ran to tell grandma that something was happening to her bread. She came and took the cloth off the bowl and I saw that the dough had puffed right up and was about four times as big. I thought a miracle had taken place, but grandma soon explained to me that it was the yeast making the bread swell up. Then the dough had to be cut up and put into tins and baked in the oven —so it takes a long time to make good bread.

I was reading in Matthew 13:33 that the kingdom of heaven is like the yeast that a woman puts in bread. What does that mean? Well, if we are saved you and I should be like that yeast: we should affect everyone around us. If we are living for Jesus, others will want the same happiness that we have and they will get saved, the kingdom of heaven will be extended and the Church of Jesus Christ will grow and grow, just like the dough did.

So be your very best for Jesus every day of your lives and you'll find that even the number of your friends will grow because you will be so nice to be with.

God bless you. Love from

AUNTY MAY.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

COMING EVENTS

BALLYMENA. March 16-26. Elim Pentecostal Church, Castle Street. Crusade and convention. Sundays at 3 and 6.30. Weeknights at 8. Preacher: Andrew Lambie (Scotland). Convener: A. J. K. Magee.

BIRMINGHAM. March 9. Town Hall. United Presbytery youth rally at 7. Preacher: Idris Davies (Welsh evangelist), supported by Paul Brecht singers and united youth choirs. Convener: F. Shadlock.

BIRMINGHAM. Cradley Heath (Old Hill). March 23, 24. Elim Pentecostal Church, Bearmore Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the Field Superintendent, T. W. Walker. Convener: J. J. Way.

CAERPHILLY. March 9. Elim Pentecostal Church, St. Fagan's Street. At 7.15. Visit of T. P. Wilson, missionary to Gipsies. March 21. Visit of Mr. and Mrs. Sanderson at 7.15. March 23. Film, " Nile Mother," at 7.15.

COLCHESTER. March 9-11. Elim Pentecostal Church, Stanwell Street. Annual Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: Mrs. A. F. Missen. Convener: Mrs. V. M. Tiller.

COULSDON. March 18-22. Elim Pentecostal Church, Chipstead Valley Road. Children's campaign by " Uncle Leslie " Todd each evening at 6.

DAGENHAM. March 16-18. Elim Pentecostal Church, Green Lane, Becontree. Saturday at 3 and 6.30. East London revival rallies. Sunday at 11.15 and 6.30. Monday at 7.30. Preacher: L. P. Cowdery (Plymouth).

EASTBOURNE. March 23. Elim Pentecostal Church, Hartfield Road. Presbytery youth rally conducted entirely by young people from the Sussex Presbytery. At 7 p.m.

HALIFAX. March 9. Elim Pentecostal Church, Hopwood Lane and Bond Street Corner. North-West District Presbytery rally at 6.30. Preacher: evangelist Malcolm Smith. Convener: E. J. Jarvis. March 10-14. Evangelistic campaign conducted by Malcolm Smith. Sunday at 10.30 and 6.30. Weeknights at 7.30.

HARROGATE. March 23 to April 3. Elim Pentecostal Church, Park View. Youth crusade. Saturday at 7.30. Sunday at 6.30 and 8.15. Monday to Thursday at 7.45.

LEICESTER. March 16-21. Elim Pentecostal Church, corner Ruding Road and Narborough Road. Campaign by A. Tee and party. Prayer each night for the sick.

LONDON. April 15. Trafalgar Square. Annual Elim open-air demonstration conducted by H. W. Greenway and J. C. Smyth, 11 a.m. Preachers: A. S. Brewster and T. E. Francis. Singing by Eastern Presbytery united choir.

LONDON. April 15. Royal Albert Hall, Kensington. Annual demonstration of the Elim Pentecostal Churches at 3 and 6.30 p.m. Preachers: R. B. Chapman (President), I. W. Lewis, A. B. Tee and H. Jeffery (Brazil). Conveners: E. R. Corsie and J. Hywel Davies. Musical items by Paul Mickelson and the Lang Sisters (American trio), massed youth choir and the London Crusader Choir directed by Douglas B. Gray.

MACCLESFIELD. March 23, 24. Elim Pentecostal Church, Mill Lane. Saturday, visit of Selly Oak choirs at 7. Preacher: F. Shadlock. Sunday, senior citizens' Sunday. Services at 11 and 6.30.

NEWHAVEN. March 9. Elim Pentecostal Church, Meeching Rise. Service at 7. Preacher: A. A. Biddle (Portsmouth), supported by the Portsmouth Elim choir.

NORTHAMPTON. March 4-9. Evangelistic and divine healing campaign. Eldean Road county primary school, New Duston. Every night at 7.30. Saturday at 3, youth rally. Campaigner: John M. Cuthbert.

ROMFORD. March 17. Elim Pentecostal Church, Wheatsheaf Road. Eleventh anniversary of the opening of the church. Preacher: J. T. Bradley. Convener: A. K. Chamberlain.

SHEFFIELD. March 9-14. Elim Pentecostal Church, Lee Croft, Campo Lane. Spring Bible week with T. E. and Mrs. Francis (Exeter). Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Convener: A. V. Gorton.

SOUTHPORT. March 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. District Presbytery rally. Preacher: R. B. Chapman (President). Convener: L. Knipe.

WIGAN. March 9-23. Elim Pentecostal Church, Station Road. Crusade conducted by David Ayling (Belfast) and Alan Caple (Barnsley). Sundays at 6.30. Weeknights at 7.30.

DAGENHAM ELIM CHURCH
Green Lane, Becontree, Dagenham

EAST LONDON REVIVAL RALLY

MARCH 16th, 17th, 18th

Special speaker:
REV. LEN COWDERY, of Plymouth

Services Saturday 3 p.m. and 6.30 p.m.
(Tea provided between meetings)
Sunday 11.15 r.m. and 6.30 p.m.
Monday 7.30 p.m.
SPECIAL ITEMS

D.1639

CHRISTIAN BOOKS AND RECORDS

- WIDE RANGE OF INTERESTING TITLES
- ALL THE LATEST TITLES
- MANY BOOKS FOR THE BIBLE STUDENT
- AND RECORDS GALORE !

Write now for free list to
AMBASSADOR FOR CHRIST (E/I)
88 Cambridge Road, Southend-on-Sea, Essex

D.1621

HOME " SOURCE VIVE " CENTRE FOR SPIRITUAL UPLIFTING, FAMILY HOLIDAYS AND PHYSICAL REST
CHATEAU DE PEYREGUILHOT, 47 LAPARADE, FRANCE
Spiritual conventions: April 6th to 18th, June 1st to 6th
Come for times of Pentecostal refreshing. Holiday centre —June, July, August, September. All other months— Christian rest home. Extensive camping ground.
Special terms for the elderly and needy.
Write for fuller information to
MONS. LE PASTEUR A. CRESTIAN, 47 Nicole, France
AFTER APRIL 1st WRITE DIRECT TO THE CHATEAU

D.1635

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372

D.1592

NEXT WEEK'S EVANGEL

THE BOOK OF REVELATION : unique analysis, in colour, with explanatory notes.

Also H. Toft on " The fellowship of His sufferings " ; Marjorie Hyde on a unique outreach in Scarborough ; Dorothy M. Bull and M. O. Thomas on Tanzania.

doxy of the Spirit was not an unorthodoxy of essential truth but of method. God does not go back on the faith " once for all delivered to the saints," for that is unalterable and eternal, but He does break across our traditions, especially when they make the word of God of none effect. Peter might well have exclaimed " Of a truth, I perceive that God is no respecter of traditions."

We can never afford to make assumptions about the Holy Ghost. The traditions of the past, however much used and owned of God, are not automatically God's will for today; for while truth is eternal methods are ephemeral. Perhaps we need to look afresh at some of our own traditions, for we Pentecostals can be as much in bondage to our " liberty " as others are to their liturgy. What is the Spirit saying to us about our place in the world today ? Is He challenging our traditional approach to evangelism, our traditional thinking about spiritual gifts, our traditional attitudes to holiness, separation and worldliness ? Is He showing us new concepts of the ministry and new areas of responsibility from which we shrink as much as Peter shrank from the contents of that great sheet ? This is not to say that traditions are automatically wrong because they are old, for many of them have been well tried in the crucible of long experience and proved to be of abiding worth, but it is a plea for a sensitivity to the voice of the Spirit in this our day and age. It is not enough that we should say " But we have always done it this way in Elim," for that in itself is no guarantee of infallibility. If the Spirit says " Go " and we are sure of His voice, then go we must, even though it means abandoning our entrenched positions.

Again, the voice of the Spirit seemed to militate against the dictates of sanctified common sense. No one in the Jerusalem school of evangelism would have suggested a man like Simon Peter for an assignment in a Gentile environment—it was against all the principles of counsellor training—but the Holy Ghost did ! Similarly, no one on the Greater Samaria crusade committee would have supported the suggestion that the evangelist should leave the crusade at its peak and go off to talk to a solitary Ethiopian in the Gaza strip. In fact, some would have muttered darkly about wasted funds and others would have whispered about hobnobbing with influential people; but they would all have been wrong, because the Holy Ghost said " Go." The trouble with so-called " sanctified common sense " is that sometimes it is nothing more than ordinary common sense with a thin coating of pious language instead of being the wisdom which comes from above.

All this reminds us that in the work of God our need is not merely for business acumen, administrative skill or even theological insight, though each of these has its rightful place, but for a new degree of sensitivity to the leading of the Spirit, a sensitivity which not only recognises His voice but has the courage to follow Him even when He cuts across our preconceived ideas and does a new thing.

THE ENCOUNTER WITH THE SPIRIT

The glorious events of Acts 10 result from the encounter between the Holy Ghost and two sincere praying men. It opens with a praying man in Cæsarea, it continues with a praying man in Joppa and it ends with the Spirit falling on a company of hungry seekers after God. Through prayer Cornelius found spiritual direction from the leadership of the Spirit; through prayer Peter found the remoulding of his thinking through the tuition of the Spirit; and as both men sought the face of God and yielded to the constraints of the Holy Ghost they entered together into a new dimension of spiritual experience.

Is not this our great need as a movement, as local churches and individual Christians ? Have we become so busy that we have no time to seek the face of God ? Are we so confident in our administrative organisation and business experience that we regard prayer as rather " super-spiritual " and not quite practical enough ? With our thick wads of old sermons and our wide knowledge of church life have we become independent of God ? In our familiarity with Pentecostal doctrine and practice have we relegated prayer to the background ? Have we become prosperous and increased with goods and forgotten that sumptuous buildings and electronic organs and well-ordered youth activities are no substitute for the humble heart that trembles at God's Word and seeks His face and obeys His Spirit ?

The Spirit revealed Himself to Peter because Peter was willing to listen and obey. Are we ?

ACKNOWLEDGMENT

The cover picture of last week's issue and the photograph on page 132 were reproduced by courtesy of the " South Wales Evening Post." The photograph of the baptismal service was used by courtesy of the " Rhondda Observer-Leader."

THE FAMILY ALTAR

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

Monday, March 11th — Luke 11:1-23

" Give us . . . our daily bread " (v. 3).

Many people in the western nations may think it incongruous to pray " Give us our daily bread " when they can go to well-stocked larders and find more food than they can eat. Recent reports make it clear that there are plenty of people even in the West who do not share this prosperity; and in many other lands two out of three people live on or below the bread-line. If you enjoy a comfortable life why not spend time praying that others' needs may be met and in helping to meet those needs?

Tuesday, March 12th — Luke 11:24-36

" Blessed are they that hear the word of God, and keep it " (v. 28).

What a wonderful treasure we have in the Bible, for it is the word of God to us, telling us what God is like and of His desires and plans for us in the Lord Jesus. It is therefore very sad to find that it is so neglected by many Christians. The Bible ought to have first place in our reading, yet so many scarcely look at it. Let us love the Book of God and find our delight in doing what it tells us.

Wednesday, March 13th — Luke 11:37-54

" He went in, and sat down to meat " (v. 37).

The fact that the Pharisees were among His bitterest critics, and that even the offer of hospitality may have been a trap, did not prevent the Lord Jesus from going to the Pharisee's home. In this way He was able to give the assembled company the opportunity of hearing the message and some may have been led to faith. The gospel is not to be offered only to those who we think may believe, but also to those who are apparently hostile—it is the " good tidings " of God to all people.

Thursday, March 14th — Luke 12:1-12

" The Holy Ghost shall teach you " (v. 12).

Although this promise applies especially to those who are on trial for their faith in Christ it applies also in a general sense to all who bear witness for Him. To learn the art of speaking to men for Christ we need not only to read of the methods and strategy of others **but, above all, to walk in close fellowship with the Holy Spirit.** He can then instruct and lead us, giving to us the word to speak; He can make our words powerful and effective.

Friday, March 15th — Luke 12:13-34

" Seek ye the kingdom of God " (v. 31).

What a message for men and women today! In an age when people are desperately trying to find security by the possessing of " things " and the pursuing of ambition it comes as something of a shock to know that this security is ours for the asking. If we put heart and soul into the business of seeking the kingdom of God and His glory He will keep us in perfect safety. " Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee."

Saturday, March 16th — Luke 12:35-48

" Be ye therefore ready also " (v. 40).

The Word of God, in such stories as the ten virgins, warns us that many people who ought to be ready, eagerly waiting, for the coming of the Lord Jesus will, instead, be found unprepared—they will be ashamed before Him at His coming (1 John 2:28). So much is happening in the world, there are so many distractions and we get so easily weighed down by cares of this life; may we look up to the Lord and have our vision cleansed, so that even in the midst of a busy life we may remember that Jesus is coming.

Sunday, March 17th — Luke 12:49-59

" Nay; but rather division " (v. 51).

It is, of course, a fact that the coming of Christ into the life has a divisive effect. It means that the focus of life is altered—Christ becomes first and business, family, home or self takes second place. This means that we have to make adjustments throughout the whole field of our relationships, and these adjustments are sometimes painful and can be deeply resented by others. Where two lives are focused on Christ a beautiful relationship results; but where one is truly Christ's and the other is antagonistic there must inevitably be division.

MISSIONARY NEWS *(continued)*

for prayer support for Miss Caudell and her colleagues. It was encouraging to see such a wonderful representation from the presbytery as many ministers and friends gathered to say farewell.

L. WIGGLESWORTH.

Readers will learn with regret that Miss Caudell was seriously injured in a road accident on her way to her station. She is now in Umtali hospital with seven fractured ribs and a fractured scapula. We know that you will pray for her speedy recovery.

We learn as we go to press that Miss Caudell is out of hospital and safely arrived at her station. —EDITOR.

LETTER TO THE EDITOR

Dear Sir,

I read with interest Pastor Alex Tee's article on getting into debt, but feel that it comes far short of what is really needed. Hire purchase and various other devices that are used to tempt people into buying goods which they do not need have filled the homes of Christians with all kinds of worldly goods, and it is not surprising that a spiritual dearth has settled upon the Church.

The Bible gives fair warning of the folly of amassing worldly goods, for they are deceitful and a snare. Our Saviour Himself, when He was upon the earth, had practically nothing of His own—no house, no fine clothes, not even His own donkey to ride on—so why should we, His servants, think that we have a right to anything but the minimum?

The early Church members, also, sold their possessions and distributed the money, while nowadays the Lord's people seem to be bent on laying up for themselves rather than distributing. What a good thing and a powerful witness it would be if Christians were known by the fact that they usually had to pay rent for their homes, cycle to work and shop around for secondhand furniture because of their personal burden for the lost in this country, mission work, widows and the fatherless.

T. UNDERWOOD.

Bristol, 6.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

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

SITUATIONS

STAFF VACANCIES for the season at Bryn Eirias Hall, Colwyn Bay. Two young ladies for dining room duties, one young man for general duties. Write to the secretary with a pastor's reference.

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham. C.1624

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

EUROPEAN OPERATIONS require workers for following: Easter and September — France, Portugal ; summer — Belgium, France. Brochures, E. B. Oldfield, 31 Tower Hill, Ormskirk, Lancs. C.1613

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

BIRTH

BRIERLEY. On February 1st, to David and Sheila Brierley, God's gift of a son, Jonathan, a brother for Timothy.

MARRIAGE

BAILEY—CORBISHLEY. On February 10th, at the Elim Pentecostal Church, Macclesfield, John Bailey (Sunday school superintendent) to Sandra Corbishley (Sunday school teacher). Officiating minister: Ray Hughes.

WITH CHRIST

BIRCH. On February 10th, Mrs. Doris Birch, of Elim Church, Worcester. After years of illness, at rest with the Lord. Officiating minister at funeral: T. H. Stevenson.

CLOWES. On February 12th, Harriet Clowes, Macclesfield, aged 76 years, mother of church treasurer. Officiating ministers at funeral: W. Baker and R. Hughes.

COUSINS. On February 17th, Mrs. Gwendoline A. Cousins, member of Elim Pentecostal Church, Bridgend. Officiating minister at funeral: J. Harrison.

ITINERARIES

The President:
March 9, Leigh-on-Sea; 16, Southport; 17, Bolton (a.m.), Accrington (p.m.); 18, Blackpool; 19, Liverpool; 20, Macclesfield.

London Crusader Choir:
March 10, Croydon; 16, Little Hallingbury; 17, Chalk Farm and Kensington Temple; 23, Tunbridge Wells; 30, Harpenden; 31, Maidstone.

Pastor H. Jeffery (on furlough from Brazil):
March 9, East Ham; 10, Romford (a.m.), Dagenham (p.m.); 12, Islington; 13, Leyton; 14, Rochester; 15, High Wycombe; 16, Reading; 17, Palmers Green (a.m.), Ilford (p.m.); 18, Canning Town.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E.), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR.

THE ELIM EVANGEL

Vol. XLIX No. 11 MARCH 16th, 1968 6d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL

Proclaiming the Truths of Pentecost

The fellowship of His sufferings

By H. TOFT

MINISTER OF THE ELIM PENTECOSTAL CHURCH, BALLYSILLAN

PAUL'S catalogue of his sufferings amazes us. How can mortal frame endure such battering? And yet, in spite of all that he has gone through, he still prays that he might know "the fellowship of His sufferings."

This fellowship of Christ's sufferings is not the sickness, suffering and disease that come upon mortal man unbidden, unsought and unwanted; it is the voluntary suffering that comes upon the Christian apostle, missionary, minister or member who identifies himself with the redemptive purpose of the crucified Lord of glory.

Calvary unique

Calvary is unique; no sinful man could share in those redemptive agonies. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). The blood of every son of Adam is tainted with sin; of all the sons of men not one is unblemished and spotless. Precious indeed is the blood of Christ, for it is the blood of the only sinless man—blood shed for sinners in that unique sacrifice for sin offered "once for all." Apart from Golgotha's victim-victor "there remaineth no more sacrifice for sin." None can detract from the unique glory of Christ's death or share the honour of that glorious victory; nor dare we minimise "the infinite dignity of the atoning sufferer" by adding to His finished work.

Lord Randolph Murray was sorely pressed at Bannockburn, and Sir James Douglas, seeing his plight, obtained permission from Bruce to go to his aid. As he came up he found the tide of battle had turned, and he shouted to his men "Halt! These brave men have already repulsed the enemy; let us not diminish their glory by seeking to share it." The "Man of sorrows" dealt with sin, death and the Devil alone; by Himself He vanquished the enemy; His be all the glory for the victory of that single-handed combat.

The spoils of victory

Nevertheless, the triumphant conqueror returning from Golgotha's gory battlefield would share the spoils of His victory with His followers. "He shall divide the spoil with the strong" says Isaiah. Wesley puts it:

> *"The purchase of Thy death divide,*
> *Give me with all the sanctified*
> *The heritage of love."*

What is the purchase of His death, the spoils of His victory, but the impartation of His own glorious life by the power of the Holy Ghost?

More and more Paul desired that the crucified life of his glorified Lord might be reproduced in him, "that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." "He shall see of the travail of His soul, and shall be satisfied" declared the evangelical prophet. On the cross He "poured out His soul unto death," but now He travails by His Spirit in His servants, that the fruit of Calvary—His mystic body—might be completed and perfected. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church" wrote Paul to the Colossians (1:24). His sufferings for the sake of the mystical body of Christ, which is the true Church of born-again believers, were Christ's afflictions in Paul. A well-known missionary leader once said to me "Remember, no travail no birth." F. J. Huegel wrote "There can be no rebirth of souls without travail on the part of Christians." Pastor T. Jewitt often repeated "We must bleed to bless." The progress of the true Church of Christ is clearly marked out by a river of martyr-blood. We sing "He died of

(*continued on facing page*)

WAITING FOR YOU ON EASTER MONDAY

a broken heart," but can He, who thus died for sinful man, dwell in our hearts without making us oft-times feel with Him the pain and sorrow and shame of a lost world?

David Hill, who was called "an apostle to the Chinese," wrote some eighty years ago: "Who now feels the pang which Jesus felt when He witnessed the wrongs of men, the injustice, the greed, the selfishness of those around, of some even in the high places of ecclesiasticism? Who is pained when he considers the evils of the opium traffic, or when he meets the reeling drunkard, or the gaudy courtesan, or reckless youth or this godless age? Suffering with Christ means all this."

Paul himself was apprehended by Christ for this very purpose, "For I will shew him how great things he must suffer for My name's sake" (Acts 9:16), and now Paul would apprehend that for which he had been apprehended, and joyously endure the predetermined sufferings of Christ in his flesh, and thus enter into the profoundest fellowship with his glorified Lord, who still suffers in His people. Oswald J. Smith wrote:

"There is joy in serving Jesus,
As I walk alone with God;
'Tis the joy of Christ my Saviour,
Who the path of suffering trod."

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Corinthians 1:5).

CONFORMABLE TO HIS DEATH

Was Paul, through a fuller knowledge of the glori-

fied Christ and of His risen power, and through entering more deeply into the fellowship of His sufferings, desiring to experience a fuller death to sin and self-centredness? Or was he, as Weymouth translates it, desiring "to share in His sufferings, and die even as He died"? Had not Paul written years before: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"? Had he not testified: "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"? And again: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14). Moreover, he had just previously declared that he counted all things but dung that he might gain Christ; and earlier in this epistle he had affirmed "For to me to live is Christ, and to die is gain." In the light of Christian experience see the centuries vanish, and Paul and Wesley stand side by side and say and sing:

"Let nothing now my heart divide;
Since with Thee I am crucified,
And live to God in thee.
Dead to the world and all its toys,
Its idle pomp, and fading joys,
Jesus, my glory be."

I think that when Paul spoke about being made conformable to Christ's death he meant that he too, for Christ's sake, desired to lay down his life, poured out for others. "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body whether it be by life, or by death" (Philippians 1:20).

"A corn of wheat I fain would be,
To die that other souls might live.
Christ's harvest garnered I would see;
And for this end would give and give
Until the pattern of my Lord,
Repeated in His willing slave,
Shall crown the sacrifice of life
With shouts of victory o'er the grave."

Elim Pentecostal Church Reports

SOUTHAMPTON

Farewells are always sad occasions, and although the farewell gathering for Pastor and Mrs. Brooks was naturally no exception there was a definite note of triumph about it. The theme of the meeting was "Fear not, for I am with thee" and "faith triumphant."

The choir and various members rendered appropriate messages in song and the ladies' fellowship served refreshments, after which the leaders of the various departments of the work presented gifts and paid tribute to the faithful ministry of Pastor and Mrs. Brooks.

The church secretary handed to them a cheque on behalf of the church members and thanked Pastor Brooks for the way he had never failed in his duties even when he had been so ill, and Mrs. Brooks for not giving in when under great strain. He also thanked God for the great blessing the church had received under their ministry and for restoring Pastor Brooks to full health and strength.

Rita and David were not forgotten. Each received a gift and both were thanked for their work in the Sunday school and in other ways.

In closing, attention was drawn to the humbleness of Pastor Brooks and the Christ-like example he had shown at all times.

We were very sad to say goodbye, but in doing so would quote Numbers 6:24-26.

E. PRESTON, secretary.

HARROGATE

During 1967 our Crusader branch grew to twenty members, all keen for the Lord. Out of a number of converts several were baptised in water and one received the baptism of the Holy Spirit. We hold

open-air meetings monthly in Knaresborough. We have an open-air organiser, a tract secretary and a missionary treasurer.

In March the Crusaders are running a youth crusade. It is intended to have open-air meetings every night, when 10,000 tracts and leaflets will be given out. Special meetings have been arranged and all the schools will be contacted. G. COZENS.

EALING **Pastor: A. S. F. Horne**

THE last weekend in January was a special occasion at Ealing, when the twenty-fifth anniversary of Pastor and Mrs. A. S. F. Horne in the Elim ministry was celebrated. Nearly 100 participated in the celebration tea, including the President, Pastor R. B. Chapman, Mrs. Chapman, Pastor and Mrs. J. J. Morgan (Clapham), and Mr. Brian A. Horne (of Gideons International, Exeter) and Mr. Peter Hempstead (Reading), Pastor Horne's son and son-in-law respectively, together with their families. The family atmosphere was very much apparent and prevailed throughout the weekend.

Pastor Morgan expressed appreciation of Pastor and Mrs. Horne's faithful ministry during the past twenty-five years and the President brought us a very appropriate message.

Mr. B. A. Horne ministered throughout the Sunday with much blessing. For the final meeting on Monday evening it was a great pleasure to receive a visit from the Field Superintendent, Pastor T. W. Walker, a former minister at Ealing.

The problem of accommodating our Sunday school is acute, and it is hoped to start soon on rebuilding the front of the church with a story upstairs.

H. J. SILLENCE.

SCARBOROUGH **Pastor: J. Hyde**

"I WISH I were dead" was the remark made recently, not by a harassed housewife, or a down-and-out, or

(*continued on page 171*)

Elim Missionary Society features

JEWELS FOR YOUR CROWN

By DOROTHY E. BULL

HAVE you been praying for the people of Msolwa area? If you have over the past four years it is likely that some of the following personalities are as jewels for your crown, a " well done " that you have drawn from the Master Himself.

Read on and see if this is so. If, however, you feel you have not been involved hitherto read on just the same, and see how you can win souls in your overseas parish!

There was a man born in a non-Christian home who served the Devil for many years. His embittered, hardened mind showed not only in his scowling face but in antagonism towards Christianity in particular. When he hated anyone he manifested great vengeance. He scoffed at those who tried to win him for Christ, and used the Saviour's name only in blasphemy.

He was unfaithful to his wife and neglected his children. Often he was drunk, and in this state was one day knocked down by a car. When brought to my dispensary he again heard the gospel of salvation from sin and hell being through Jesus only, but made fun of it as usual. Soon afterwards he was arrested for not paying his tax. His longsuffering family did nothing to help him.

One of the Christians who had this man particularly on his mind decided to help pay the man's debt. After a prayer meeting, when this man was especially prayed for, other Christians also agreed, although they were all very poor and had difficulty in finding their own tax money. The man was astonished. Why should they help him who had done nothing but scorn and abuse them?

His tax and fine paid, he was freed. Perhaps out of gratitude or curiosity he began to attend one of our churches, but continued to sin as usual. One day he fell into temptation again. This time he stole a shirt from the evangelist who had first inclined his heart to help him. The thief was discovered.

That week he met my husband. When he learned that he could have not only freedom from prison but release from the guilt of sin he asked it of God. For the first time he was sincere.

Soon it was noticed that his blasphemy had stopped. Gone, too, were the the bravado, the biting criticism and the indifference to the harm he did to others. He showed instead humility and a desire to make amends. His faith increased and he witnessed to many. His completely changed life caused two of his relatives to visit our church near their village. Please pray for the relatives of our Christians when you pray for your own relatives; we are beginning to see families turn to God. Share this

(*continued on page 171*)

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." **Cables:** "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. Toft	162
Dorothy E. Bull	165
Jack and Grace Troke ...	171
Margaret M. Ladlow ...	173
A. Tee	174
F. Lavender	175
Church reports	164
Editorial	166
News, views and reviews	167
Chart of Revelation ...	168
Notes on Revelation ...	170
Book review	175

Cover photograph by Chas. Bean, York.

EDITORIAL

MANKIND, ever since Herr Hitler, rather than admit personal—and personality—failure, brought Germany about his ears, has execrated his memory. But Hitler has many imitators in the sociological field, if not in the military one. Many novelists and playwrights, and intellectuals on press, radio and television, would bring about the collapse of morality in society rather than admit their own personal and personality failure. Rather like the psychologists whose adored children, not having their own brilliance, fail their examinations, fault the examination system and are prepared to wreck it and introduce a system that will ensure their children's success, rather than admit their children's personality failure. Quite clearly the attitude of many intellectuals to morality reflects their own failure, but rather than seek objective standards by which to determine their conduct they would impose their collapsed standards of living on society.

For this reason we Christians, and society too, must guard ourselves against the insidious influence of many so-called intellectuals.

Yet vigorous and determined though their assault on morality is, though they seem to have captured the means of mass communication out of all proportion to their numbers, their real success has been meagre. Mrs. Mary Whitehouse points out that the membership of the British Humanist Association is 3,600. The biggest achievement in British thinking would be our recognition that press, radio, television, plays, pop and novels represent, even now, only a minority view.

It encourages us to know that in spite of the sustained assault on the Christian way of life a survey reveals that eighty-five per cent of parents desire a Christian-based education for their children. What we must get hold of is that our specialised but vociferous groups do not represent us: artists, students, pop groups and intellectuals, in spite of their persistent propaganda and claims, do not reflect our thinking. In spite of their determined efforts to change our thinking they have been surprisingly unsuccessful—even their parliamentary successes do not represent the general feeling, even among young people.

Canon Bryan Green quotes a survey as revealing that eighty-four out of every 100 young people spend Monday to Thursday evenings at home, at night school or at youth clubs. When we take to heart that it is some of the remaining sixteen per cent who get the publicity, but that they are not representative, we shall have achieved a significant break-through in our attitude to propaganda.

Curious, but Canon Green also stated in January this year that national poll evidence contradicts the widely but wrongly held opinion that most young people feel resentment towards their parents: "A great majority in the survey put mum as the person they admired most, with dad not far behind."

There is no doubt that if men and women were courageous enough to voice their real views about the so-called progressives evangelism would have an easier passage, because there is that built into us which responds only to the gospel.

NEWS, VIEWS AND REVIEWS

When "furnished" means furnished

A West London rent officer on January 30th declared that certain rooms let as furnished are in fact unfurnished and ordered a substantial rent reduction in one case. "This means," says *The Times*, "that thousands of tenants in sparsely furnished accommodation will be able to use the same method to gain greater security of tenure."

The way of the advertising world

Three months ago Ford, in a "comparisons" advertisement, made several claims for its Executive saloon *vis-à-vis* other makes of car in the same price bracket. In a tit-for-tat advertisement devised by Pritchard Wood, Rover put the Ford Zodiac saloon well down the list in secondhand depreciation. Comments *The Times Industrial News*: "There is little doubt that other car makers will follow suit."

Strike action by Britain's workers

In 1967 the British labour force had 5,752,700,000 working days. Of these 2,700,000 were lost by strike action, states the *Ministry of Labour Gazette*. In other words, for every 6,000 days worked in Britain less than three were lost by strike action.

Babylon

So long as Babylon is in heaps (Jeremiah 51:37); so long as Nineveh lies empty, void and waste (Nahum 2:10); so long as Egypt is the basest of kingdoms (Ezekiel 29:15); so long as Tyre is a place for the spreading of nets in the midst of the sea (Ezekiel 26:4); so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles (Luke 21:24); so long as the great empires of the world march on in their predicted course—so long we have proof that one omniscient Mind dictated the predictions of that Book, and "prophecy came not in old time by the will of man.

H. L. HASTINGS.

And we may now change Dr. Hastings's reference to Jerusalem to "so long as Jerusalem was trodden underfoot by the Gentiles."—EDITOR.

Warning to pilots about pep pills

A warning that many flying accidents and incidents have resulted from pilots flying while medically unfit was given in a recent Board of Trade circular. "The use of pep pills while flying cannot be permitted" it said. "If coffee is insufficient you are not fit to fly."

The circular, from the civil aviation department of the Board of Trade, told pilots not to take any drugs or medicines before or during flight unless they were completely familiar with the effects of the medication.

They were warned against taking tranquillisers, sedatives, sleeping tablets, or drugs for the relief of high blood pressure, colds or allergic conditions. They were advised also against giving blood.

Kraft

The battle for the family food budget becomes more and more intense. Kraft Foods plan to spend more than £1,000,000 on advertising this year. Mr. W. B. Chalmers, assistant managing director, says that the campaign will emphasise the food part of the company's name rather than any particular product.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—232 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

Analysis of the

INTRODUCTION

Chapter 1

The revelation of the glorified and coming Christ.

THE LETTERS

Chapters 2 and 3

To
EPHESUS
SMYRNA
PERGAMOS
THYATIRA
SARDIS
PHILADELPHIA
LAODICEA

Vision into heaven

(4:1-11)

"Lightnings, thunderings and voices" (4:5)

THE SEVEN SEALS

5:1 to 8:5

THE FIRST SEAL

Rider on a white horse; a bow and crown given to him; he goes forth conquering and to conquer.

(6:1, 2)

THE SECOND SEAL

Rider on a red horse; receives a great sword. Power given him to take peace from the earth.

(6:3, 4)

THE THIRD SEAL

Rider on a black horse; a pair of balances in his hand. A voice declares the price of wheat and barley but "hurt not the oil and wine."

(6:5, 6)

THE FOURTH SEAL

Rider on a pale horse; Death, followed by Hell. Receives power to kill with the sword, hunger, death and beasts.

(6:7, 8)

THE FIFTH SEAL

The souls under the altar.

(6:9-11)

THE SIXTH SEAL

Great earthquake; sun darkened; moon becomes as blood; stars fall; the heaven departs.

"The great day of His wrath is come . . ."

(6 : 12-17)

Winds held; 144,000 sealed; great multitude redeemed.

(7:1-17)

THE SEVENTH SEAL

Silence in heaven for about half an hour.

(8:1)

Golden censer, golden altar

(8:3-5)

"Voices, thunderings, lightnings and an earthquake"

(8:5)

THE SEVEN TR

8:6 to 11:19

THE FIRST TRU

Hail, fire, blood cast upon the ea
trees destroyed and all green grass.

THE SECOND TRU

As it were a great mountain cast i
part of sea becomes blood, third pa
third part of ships destroyed.

THE THIRD TRU

A great star, Wormwood, falls u
rivers and fountains. Many die.

THE FOURTH TRU

Third part of sun, moon and stars s

THE FIFTH TRUM

The woe trumpets. The abyss opene
ascend to torment men five months.

THE SIXTH TRU

Four angels at Euphrates loosed,
men. Delay no longer. Holy city tr
two months. Two witnesses prop
Great earthquake.

The seventh trumpet sound.

"The mystery of finished"

THE SEVENTH TR

"The kingdom of this the kingdom . . . of

The temple and t

"Lightnings, thunderings, earthqua

ook of Revelation

'S

t of

7)

hird
die,

9)

t of

1)

2)

usts

1)

orse-
orty-
lays.
3)

9)

:19)

SEVEN PERSONAGES

12:1—15:8

The woman clothed with the sun. Nourished in the wilderness 1,260 days.
The Man-child.
The Devil.
Michael.
The remnant.
The beast out of the sea. Continues forty-two months.
The beast out of the earth.

"The great winepress of the wrath of God trodden without the city"
(14 : 19, 20)

See 14 : 17-20

The temple opened in heaven
(15:5)

THE SEVEN VIALS

16:1-21

THE FIRST VIAL

Poured upon the earth. Noisome and grievous sore upon those who had the mark of the beast and who worshipped his image.
(16:2)

THE SECOND VIAL

Poured upon the sea. Sea turned into blood. All creatures therein die.
(16:3)

THE THIRD VIAL

Poured upon the rivers and fountains of waters. They become blood.
(16:4-7)

THE FOURTH VIAL

Poured upon the sun. Men scorched with fire.
(16:8, 9)

THE FIFTH VIAL

Poured upon the throne of the beast. His kingdom full of darkness and pain.
(16:10, 11)

THE SIXTH VIAL

The river Euphrates dried up. The way of the kings of the East prepared. Three unclean spirits like frogs.
(16:12-16)

"And He gathered them . . . into . . . Armageddon"
(16 : 16)

See 16 : 15-21

THE SEVENTH VIAL

"It is accomplished."
(16:17)

Voice out of the temple in heaven
(16:17-21)

"Voices, thunderings, lightnings, earthquake"
(16:18)

BABYLON

17:1 to 19:21

- A political system.
- A religious (professedly Christian) system.
- A commercial system.
- Identified (17:9)
- Her judgment (18:1 to 19:3)

Vision into heaven (19:1 et seq.)

The marriage of the Lamb (19:6-9)

The Lord Jesus, King of kings and Lord of lords, with His armies, proceeds from heaven to earth to execute judgment thereupon (19:11-21)

"The winepress of the wrath of God"
(19 : 15)

See 19 : 11-21

Judgment on the beast and the false prophet (19:20)

THE MILLENNIUM AND THE ETERNAL STATE

20:1—22:21

The binding of Satan.
The 1,000 years' reign of Christ.
The rebellion of Satan.
The great white throne.
The new heavens and the new earth.
The eternal city.

NOTES ON THE ANALYSIS OF REVELATION

By J. T. BRADLEY

THE first point we would make, and emphasise, about the analysis of the book of Revelation on pages 168 and 169 is that the references shown in the red-bordered panels are references to the same event: that which closes this dispensation—the coming of our Lord to Armageddon. Thus we observe that the seals lead up to Armageddon, the trumpets lead up to Armageddon, the personages lead up to Armageddon, the vials lead up to Armageddon, and Babylon, through its different phases, leads up to Armageddon.

In other words we have five passages in the middle part of Revelation referring to Armageddon, with different emphases on different aspects of it. For example, Revelation 6:12-17 quite clearly refers to the climax of this dispensation. Then, following the trumpets, Revelation 10:7, the mystery of God finished, refers to the completion of the Church of Christ, for the Church is the mystery of God; and 11:15, "the kingdoms of this world are become the kingdom of our Lord, and of His Christ," refers clearly to the commencement of Christ's millennial reign. Similarly 14:17-20 refers to Armageddon, as do 16:16 and 19:11-21. Thus instead of there being one passage referring to Armageddon and the events associated therewith in Revelation as is popularly believed, or two at the most, we have five such passages, scattered fairly evenly through Revelation's centre part, each passage being the climax of the events represented in the appropriate column. The arrows are placed to indicate this.

The writer would emphasise that though the series of events represented in each column end together they do not begin together, as the chart would suggest—they had to be set out in this way to present a bird's-eye view of the contents of the book.

The writer's view is that the seals cover the whole of the Christian dispensation and that the Church of John's day knew the meaning of the first seal, just as the Thessalonians knew who Antichrist was and what it was that hindered his appearing (2 Thessalonians 2:5, 6)—"And now ye know."

While the seals represent the impact of the spiritual powers upon the countries of the West, the trumpets represent the impact of the spiritual powers upon the countries of the Near and Middle East, and the vials are, as is stated, the last judgments.

The extraordinary parallelism may be noted by John's visions into heaven following each display of judgments; the references to the temple, set in special type for emphasis; and the references to voices, thunderings and an earthquake, set against a background of colour, again to show the parallelism.

The writer takes the view that whether one be historicist, futurist, preterist or harmonist the significance of the five references to Armageddon and the events associated therewith must always be borne in mind.

A helpful point of interpretation may be noted: that the period of the testimony of the two witnesses, the period of the beast's rule, the period of the flight of the woman into the wilderness and the period of Jerusalem's being in control of the Gentiles is the same. As we know the latter we may know also the former. The following points may be noted.

GENESIS AND REVELATION

In Genesis—the heavens and earth are created.
In Revelation—a new heaven and a new earth.
In Genesis—the sun and moon appear.
In Revelation—no need of them.
In Genesis—paradise lost.
In Revelation—paradise regained.
In Genesis—the marriage of the first Adam.
In Revelation—the marriage of the last Adam.
In Genesis—the curse introduced.
In Revelation—the curse removed.
In Genesis—man is driven from the tree of life.
In Revelation—men have access to the tree of life.
Matthew shows us the King rejected.
Revelation shows us the King triumphant.
The last words of the Old Testament end with "a curse."
The final words of the New Testament are words of blessing.

Other religions depend on what their leaders were; Christianity depends on what our Lord is.

Note.—The chart and notes are available at 10/- for 12 copies, 5/6 for six copies and 1/6 for single copies, all post free, from Elim Church Headquarters (CN), Box 8, 297/9 High Street, Cheltenham, Glos.

precious reaping of jewels with us. Be sure of having something in your hand when you meet the Saviour.

Treated kindly by a previously brutal husband, this man's wife began to see his God. She was brought to the dispensary suffering from complications in childbirth due to poisonous substances given to "help" her by her people. The availability of counteracting drugs was in time to save her life and that of the baby, although I had to work hard to save the little one, and continued to treat his mother's heart condition for some time.

The man's drunken companions tried hard to win him back. Women who had lured him found their power broken. This was in 1964. Were you praying for the Wakweli people then? This man is now in heaven; he no longer requires prayer help, but many others do.

INDIA

Elim Pentecostal Church,
Arthur Bunder Road,
Colaba, Bombay 5,
India.

Dear Brother Wigglesworth,

Loving greetings from all the saints at the Elim Pentecostal Church, Bombay, in the wonderful name of our risen Lord and soon coming King.

It is with great joy that we pen these few lines of thanks to the members of our Elim churches in the British Isles for their grand response and sacrificial giving to the poor, the starving and the destitute who are found living on the streets here in Bombay and elsewhere in the country.

If you could but see their condition it would cause your hearts to ache, and your eyes flow with tears, as ours have on many occasions as prayer has ascended to the throne on their behalf. We certainly rejoiced when the sum of £500 reached the field between Christmas and the new year, to be divided equally among our Elim stations in this country as proof of the sacrificial giving by the members of our Elim churches at home. We ourselves are strengthened to meet these poor and needy ones, not only with a "God bless you" but with food and raiment, blankets and money. It is then that we are able to press home to such the real meaning of those words "God bless you, and be ye warmed and clothed," for with the giving we enlighten them concerning God's great eternal love.

Let us again thank you sincerely for your grand help to comfort, help and feed the destitute by your love and sacrificial giving. The Lord bless you all.

Yours in Him we love,

JACK AND GRACE TROKE.

---

even an escaped convict on the run, but by a prosperous middle-aged bachelor, and he went on to say "I am very disappointed with life, for it has nothing now to offer me. I may as well be in my grave—then that will be the end."

What a glorious opportunity, now that there was a lull in trade in the market hall, to convey the wonderful message of salvation. "Can you tell me," he went on, "how it is that there seems to be that serenity about you folk staffing the missionary stall? You appear to be so happy even during this bitterly cold weather. What is this thing that you are all willing to give hours of voluntary labour to?" It was a thrill to make known to this depressed soul the wonderful joy and peace that our Lord and Saviour Jesus Christ imparts to all who follow Him.

The man I have referred to was one of the many stallholders who were very hostile when we commenced our missionary project in the Scarborough market hall in June 1967. They eyed us with suspicion and said one to another "This is a further flash in the pan; wait until they experience the bitterly cold days of the winter—though they will have packed up well before then." Now, after some eight months, we have grown to love these dear people; they take us into their confidence, request a visit to their homes when one of the family is ill. "Can I get you a cup of tea?" "Here are some more clean paper bags for you." "I've saved this long piece of string—thought it would be useful for parcels." "Have a coughdrop; warm you up, it will." Yes, God is working in the hearts and lives of these dear ones. For example, the captain on the secondhand stall, who at first was an obvious enemy, is now our friend, and kindly offers to do any little job (free) for us. In place of scowls and grumbles we receive a ready smile and "A very good morning to you all" when we arrive. Also it is good to see ELIM EVANGELS tucked under the arms of shoppers. They have helped themselves from a pile on the stall which has the notice "Please take one."

God has supplied our need in so many ways when, to us, the almost impossible has virtually taken place. For instance, display stands, some almost new, were offered to us from a most unexpected source. Also we had managed so far with an improvised till (a

(*continued on page 172*)

COMING EVENTS

BALLYMENA. March 16-26. Elim Pentecostal Church, Castle Street. Crusade and convention. Sundays at 3 and 6.30. Weeknights at 8. Preacher: Andrew Lambie (Scotland). Convener: A. J. K. Magee.

BIRMINGHAM. Cradley Heath (Old Hill). March 23, 24. Elim Pentecostal Church, Bearmore Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the Field Superintendent, T. W. Walker. Convener: J. J. Way.

BIRMINGHAM, Kingstanding. March 30 to April 4. Elim Pentecostal Church, Warren Road. Convention. Weeknights at 7.30. Sunday at 11 and 6.30, dedication of Hammond organ. Preacher: S. Beresford (Blackburn). Convener: R. J. Morrison.

CAERPHILLY. March 21. Elim Pentecostal Church, St. Fagan's Street. Visit of Mr. and Mrs. Saunderson at 7.15. March 23. Film, " Nile Mother," at 7.15.

COLCHESTER. March 30. Lion Walk Congregational Church. British Pentecostal Fellowship rallies at 3.30 and 7. Preachers: Howard Carter and Ron Jones. Also on March 29, at 7. Elim Pentecostal Church, High Street, Ingatestone. Ministers' and church officers' discussion. Subject: " The gifts of the Spirit." Preacher: Howard Carter.

COULSDON. March 18-22. Elim Pentecostal Church, Chipstead Valley Road. Children's campaign by " Uncle Leslie " Todd each evening at 6.

DAGENHAM. March 16-18. Elim Pentecostal Church, Green Lane, Becontree. Saturday at 3 and 6.30. East London revival rallies. Sunday at 11.15 and 6.30. Monday at 7.30. Preacher: L. P. Cowdery (Plymouth).

EALING. March 31. Elim Pentecostal Church, Northfield Avenue. Visit of Elim Bible College students at 11 and 6.30.

HARROGATE. March 23 to April 3. Elim Pentecostal Church, Park View. Youth crusade. Saturday at 7.30. Sunday at 6.30 and 8.15. Monday to Thursday at 7.45.

HENDON. March 31. Elim Pentecostal Church. Visit of Elim Bible College students at 6.30.

LEICESTER. March 16-21. Elim Pentecostal Church, corner Ruding Road and Narborough Road. Campaign by A. Tee and party. Prayer each night for the sick.

MACCLESFIELD. March 23, 24. Elim Pentecostal Church, Mill Lane. Saturday, visit of Selly Oak choirs at 7. Preacher: F. Shadlock. Sunday, senior citizens' Sunday. Services at 11 and 6.30.

PLYMOUTH. March 25-29. Elim Pentecostal Church, Notte Street. At 7.30 each night. Subject: " The believer's encounter with the Holy Spirit." Preacher: Arthur Wallis.

RAYLEIGH. March 16, 17. Elim Pentecostal Church, Castle Road. Youth weekend. Saturday at 7. Visit of Pastor Robson and party (Maidstone). Sunday at 11, 4 and 6.30. Preacher: Pastor A. Seeman (Ingatestone). April 6, 7. Church's forty-second anniversary. Saturday at 7. Sunday at 11, 4 and 6.30. Preacher: Pastor A. S. F. Horne (Ealing).

ROMFORD. March 17. Elim Pentecostal Church, Wheatsheaf Road. Eleventh anniversary of the opening of the church. Preacher: J. T. Bradley. Convener: A. K. Chamberlain.

RUGBY. March 17. Elim Pentecostal Church, Windsor Street. Sunday school prizegiving at 3. Preacher: E. Garner (Mosborough). March 24. Mothers' Day service at 6.30. Preacher: Mrs. G. Gorton (Sheffield).

SALISBURY. March 24, 25. Elim Pentecostal Church, Milford Street. Sunday at 11 and 6.30. Monday at 7.30. Visit of Pastor and Mrs. T. E. Francis (Exeter). Convener: Jas. F. Hardman.

SOUTHPORT. March 16. Elim Pentecostal Church, Evangel Temple, Manchester Road. District Presbytery rally. Preacher: R. B. Chapman (President). Convener: L. Knipe.

SOWERBY BRIDGE. March 23, 24. Elim Pentecostal Church, Willow Street. Youth weekend. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Guests: the Paul Brecht Singers (Hull).

WHITEHAVEN. March 27. Elim Pentecostal Church, George Street. Women's annual rally at 7.30. Preacher: Mrs. L. Cartwright (Blackpool).

WIGAN. March 9-23. Elim Pentecostal Church, Station Road. Crusade conducted by David Ayling (Belfast) and Alan Caple (Barnsley). Sundays at 6.30. Weeknights at 7.30.

HOME " SOURCE VIVE " CENTRE FOR SPIRITUAL UPLIFTING, FAMILY HOLIDAYS AND PHYSICAL REST
CHATEAU DE PEYREGUILHOT, 47 LAPARADE, FRANCE
Spiritual conventions : April 6th to 18th, June 1st to 6th
Come for times of Pentecostal refreshing. Holiday centre —June, July, August, September. All other months— Christian rest home. Extensive camping ground.
Special terms for the elderly and needy.
Write for fuller information to
MONS. LE PASTEUR A. CRESTIAN, 47 Nicole, France
AFTER APRIL 1st WRITE DIRECT TO THE CHATEAU
D.1635

CHURCH REPORTS *(continued)*

plastic cutlery box), but some friend heard of this and kindly sent along a lovely till. Further, a local councillor had inserted in the local *Evening News* a large advertisement announcing our missionary stall and covered the cost.

We praise God for opening the door for a witness centre in the Scarborough market hall. This is a glorious opportunity to reach men and women on the job, whereas probably we would not get anywhere near them otherwise, meeting the people on their own territory and at their work. The passer-by readily responds. " Just off to see my friend, who is seventy-eight. Had a fall, she has, poor thing, off one o' them ' divine ' beds." The dear woman who made these remarks was on an errand of mercy, yet by the look of her she could have well done with a good meal and warm by a cosy fire.

" I wish I were dead," if uttered in earnest, is the cry of a desperate soul, tired of living and with no hope at all for the future. Sad to say, these words are often repeated by our younger generation: the drug addicts, those who are gripped by the power of sin, alcoholics and many others in a helpless and hopeless state. It is such who are in need of our assistance. But for the grace of God we could have been as they. We have a wonderful message of life to present to them. Although we may sympathise with them this is not sufficient. We must go out of our way to reach such, as our Lord did when He was on earth.

MARJORIE HYDE,
Elim Pentecostal Church, Scarborough.

Women's Page

by Margaret M. Ladlow

BRIGHTER DAYS AHEAD

IT was a cold, wet Saturday morning; the sky was grey, the garden looked dreary; it felt and looked as in truth it was—the very depth of winter. Then I opened the morning paper and had to smile, for the centre pages were taken up completely with flamboyant advertisements, bold slogans and attractive pictures of suggestions for summer holidays! "Get sun holidays, Majorca, Spain and the Italian Adriatic"; "Does an African holiday seem like a dream?"; "Here's the gateway to all Scandinavia"; "Visit the gloriously sunny island of Madeira—calm blue seas, tropical flowers, picturesque villages." Yes, it was all there, including, of course, invitations to visit the beauty spots of our own country, which tend to be overlooked in these days when it is quite a cult to indulge in foreign travel and the quest for sunshine. Certainly I felt the day was a little cheerier, and I began to think with happy anticipation of our own plans for the summer holidays. For a while I forgot the cold, the 'flu, the fuel bills which are so heavy at this time of the year and the depressing state of our nation and its economy.

There is nothing wrong in looking forward to brighter, happier days and God has given us the capacity to travel hopefully. Did not the poet say "Hope springs eternal in the human breast"? Paul, the man of God, had just such an attitude; he refused to become discouraged by the gloomy thoughts, dark days and many troubles that befell him. He cherished a sure hope of brighter days ahead, of a glorious future in Christ. By faith he saw the "land of far distances" and knew that one glad day he would travel to the heavenly land and enjoy its bliss. He writes with such assurance: "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) and he dismisses as light our affliction of today in comparison with the "eternal weight of glory." In the wintry days of this world he determines to think of that "summer land of love" and tells us he looks at the things that are not seen but are eternal (2 Corinthians 4:18).

We may not all be able to afford to travel abroad and see the beauty of other lands and enjoy the glorious weather of which we are told, but for every true believer there is the joy of anticipation as we share with the apostle the experience of looking at things eternal. Fanny Crosby, the blind hymn-writer, wrote more hymns about our heavenly expectations than anyone else. Though she was physically blind the eyes of her soul were open and her perception was keen, and I leave with you the words of one of her lesser known hymns:

"They tell me of a land so fair,
Unseen by mortal eyes,
Where spring in fadeless beauty blooms
Beneath unclouded skies.

They tell me of a land so fair,
Where all is light and song,
Where angel choirs their anthems join
With yonder blood-washed throng.

No radiant beams from sun or moon
Adorn that land so fair;
For He who sits upon the throne
Shines forth resplendent there.

O land of light and love and joy,
Where comes no night of care,
What will our song of triumph be
When we shall enter there?"

BIBLE STUDY HELPS

Ascension of Christ

His ascension foretold. John 6:62.
His ascension declared. John 20:17.
His ascension beheld. Acts 1:9-11.
His ascension liberating the captives. Ephesians 4:8.
His ascension preceded the coming of the Holy Spirit. Acts 2:33.
His ascension brought the bestowal of the gifts of the Spirit. Ephesians 4:7-11.
His ascension guarantees the full salvation of believers. Hebrews 7:21.
His ascension assures the resurrection and ascension of all believers. 1 Thessalonians 4:17; Revelation 11:12.

YOUTH PAGE

Pentecostals are Protestants

By A. TEE

RECENTLY we have witnessed leaders of certain denominations preaching and taking part in Roman Catholic services. In Scotland there were noisy scenes when a Roman Catholic leader came in to take part in a service which was being held in a Church of Scotland church.

The World Council of Churches is trying to bring about one visible Church on earth. The Methodists may soon have a "merger" with the Church of England. Some Church of England leaders would seem to favour union with the Roman Church. Other religious leaders have also visited the Vatican in connection with the ecumenical movement.

It is the confessed objective of the ecumenical movement to have one visible united church. This concept of a visibly united Church stands out in contradistinction to the thought of the true Church being a spiritual entity made up of all who know Christ as a personal Saviour irrespective of denomination.

In the light of our Lord's prayer regarding unity we must know exactly where we stand. Gladly we respect Christian leaders who have given of their ability and time to heal some of the sad divisions that exist, particularly among evangelical believers. However, there are conscientious objections in the minds of Pentecostals all over the world when they are asked to yield their uncompromising stand on the infallibility of the Holy Scriptures. We cannot have union with what we feel is error. We believe it would be wrong to have any kind of affiliation with those who teach the infallibility of the Pope or hold such doctrines as purgatory and transubstantiation. While we reciprocate every courtesy, there can be no genuine fellowship of heart and mind with any modernism or liberalism which seeks to undermine the inspiration of the word of God. Similarly we are intensely Protestant in our stand against the teaching of the Roman Church. Therefore any advances being made towards our uniting with the World Council of Churches would undoubtedly be resisted.

Our Lord prayed for unity, but not for unity with error. Separation from wrong doctrine is enjoined time after time in John's words to the seven churches in the opening chapters of the Revelation. Paul seemed to take the same line of thought when he wrote in such strong terms to the Galatians in the first chapter: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

The unity referred to by our Lord could not therefore be one of a supra-denominational masterpiece, but rather of a spiritual unity among born-again believers.

In this context we must ever seek to foster unity, particularly when it comes to winning the lost, yet we must ever cherish the great truths of the gospel which we hold so dearly.

It would therefore be true to affirm that the Pentecostal movements protest as vigorously as ever against the thought of any uniting with others who teach a gospel of good works or penance as a replacement for the atoning blood of our Lord and Saviour Jesus Christ.

DAGENHAM ELIM CHURCH
Green Lane, Becontree, Dagenham

EAST LONDON REVIVAL RALLY

MARCH 16th, 17th, 18th

Special speaker:
REV. LEN COWDERY, of Plymouth

Services Saturday 3 p.m. and 6.30 p.m.
(Tea provided between meetings)
Sunday 11.15 a.m. and 6.30 p.m.
Monday 7.30 p.m.
SPECIAL ITEMS

D.1639

BRITISH PENTECOSTAL FELLOWSHIP

AREA RALLY

LION WALK CONGREGATIONAL CHURCH
COLCHESTER

SATURDAY, MARCH 30th
at 3.30 and 7 p.m.

Speakers:
HOWARD CARTER and RON JONES
Plan to be present! Pray for God's blessing!

THE FAMILY ALTAR

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

Monday, March 18th — Luke 13:1-17

" Why cumbereth it the ground?" (v. 7).

This parable teaches an important truth. The Lord Jesus had ministered in the towns of Israel and generally they had rejected Him. This parable warned them that they were to be given one more chance, after which judgment would come. He gives men opportunities for repentance, but they will not be allowed to go on for ever. The Word says " My spirit shall not always strive with men " (Genesis 6:3), and if men persist in their refusal to repent the time will come when only judgment remains.

Tuesday, March 19th — Luke 13:18-35

" They shall come from the east . . . west . . . north . . . south " (v. 29).

One of the exciting evidences of the truth and power of the gospel is that it meets the need of men and women of all nations. Wherever it is preached and people respond the result is the same; men and women, saved from sin, are transformed and made able to live for the glory of God. The song of the redeemed will be " Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation " (Revelation 5:9).

Wednesday, March 20th — Luke 14:1-14

" Thou shalt be recompensed at the resurrection of the just " (v. 14).

What we do in this life, the scripture says, will have a definite result in the life to come. We speak a word, commit an act, and in a short time it seems that they are gone and forgotten; but, in fact, they are not overlooked, they are being kept in store against that day. For myself, the one thing that I covet more than anything else is to hear the Lord Jesus Christ say, when I stand before Him, " Well done, good and faithful servant."

Thursday, March 21st — Luke 14:15-35

" If the salt have lost his savour " (v. 34).

The Lord Jesus told His disciples " Ye are the salt of the earth." Undoubtedly the primary meaning of His word is that Christians are the means in His hands of preserving the world from total corruption. If, however, we let the world dominate and possess us our testimony is destroyed and we fail to accomplish that purpose for which He has called us. Though men may deplore what they call our " narrowness " they actually despise the Christian who fails to live according to Christian principles—they cast out " savourless salt."

Friday, March 22nd — Luke 15:1-10

" This man receiveth sinners " (v. 2).

What the Jewish elders intended as a criticism actually proved the greatest compliment they could have paid the Lord Jesus. The Pharisees felt they would be defiled by contact with " sinners," but it was impossible for the eternal holiness of the Lord Jesus to be contaminated in this way; rather He raises sinners to share His holiness. In fact we have all sinned and need the salvation which only He can give, so that the best news to the repentant sinner is that " this man receiveth sinners."

Saturday, March 23rd — Luke 15:11-32

" I will arise, and go to my Father " (v. 18).

Up to this point the story is sad and sombre. It is a story that has often been repeated, but not always with the rejoicing at the end—not all prodigals find forgiving parents. The story takes on a new appearance from the time the prodigal made up his mind to return to his father. When a person hears the gospel and turns to the Lord a new and joyous life begins; he is assured of a welcome, for " him that cometh unto Me," said Jesus, " I will in no wise cast out."

Sunday, March 24th — Luke 16:1-18

" Faithful in that which is least " (v. 10).

We may feel that if the Lord gave us a big job to do, something really important, we would be the most faithful servants He ever had; but when we have so small a part to play we feel that it does not really matter. The point really is that no calling from God is insignificant; the fact that the Lord of heaven and earth has asked us to do a task makes it of great importance. Whatever the Lord gives you to do, do it with all your might, for His glory.

BOOK REVIEW

Christians in the Youth Service. Published by Scripture Union, 3/-.

In this handbook of practical information, compiled by experienced Christian youth workers, the writers have endeavoured to put into our hands all the relevant information concerning the professional aspect of the youth service and at the same time to show how best the church may take advantage of the service.

There is an excellent chapter on youth leadership as a career. This work must commend itself to committed Christians; as a vocation it must be as rewarding as that, say, of a Christian teacher. Probably not many Elim young people have considered this service as a career, which is perhaps a pity.

Especially will this little book be useful to Elim ministers and youth leaders with its advice on how to liaise with local councils and departments. There are tremendous opportunities today in youth work that Christians should take advantage of. We must remember that what the state provides the Christian helps to pay for, and therefore we ought to be aware of what is available to us. Probably not many Elim churches will consider at present the appointment of full-time youth leaders, but there is no reason why they should not, and this book will be a source of reference and information to every Elim minister and youth leader.

A first-class book list is appended and your reviewer would cheerfully pay the 3/- that this book costs just to possess this list of books that deal with the youth service with particular reference to the Christian conception.

This book's helpful Christian approach to the subject in hand makes it one of the best and most practical works that I have read.

B. BARNETT.

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

BOURNEMOUTH. Christian hotel, happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

FELIXSTOWE for bracing air. Happy Christian home and fellowship; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SOUTH WALES (Porthcawl). Sandy bay. Six-berth luxury caravan, near sea and shops. Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil, Glam. C.1643

SWANSEA. Sunshine Workers' Fellowship. Children's beach mission, July 27th—September 7th. A holiday with a purpose. Why not come and join us in working with the Lord among boys and girls? For particulars write to Mr. J. Griffin, 9 Myrtle Grove, Waunarlwydd, Swansea (s.a.e.). Good fellowship. Guest house accommodation. C.1633

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

ITINERARIES

The President:
March 16, Southport; 17, Bolton (a.m.), Accrington (p.m.); 18, Blackpool; 19, Liverpool; 20, Macclesfield.

London Crusader Choir:
March 16, Little Hallingbury; 17, Chalk Farm and Kensington Temple; 23, Tunbridge Wells; 30, Harpenden; 31, Maidstone.

Pastor H. Jeffery (on furlough from Brazil):
March 16, Reading; 17, Palmers Green (a.m.), Ilford (p.m.); 18, Canning Town.

BRIDGWATER CRUSADE
to be held in
THE TOWN HALL
Commencing Sunday, March 31st
at 8 p.m.
Weeknights at 7.30
Evangelist : Rev. Ron Williams
Special supporting items each night
D.1644

"CROYLANDS"
A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

Colwyn Bay the gateway to Snowdonia
SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT
at BRYN EIRIAS HALL, Abergele Road
Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524
REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s
D.1599

D.613

HALDON COURT
EVANGELICAL HOLIDAY CENTRE
- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post
HALDON COURT (E.), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos. and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 12 MARCH 23rd, 1968 6d

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

IX. JERUSALEM'S GOLDEN JUBILEE (OF LIBERATION)

"And the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months"

(Revelation 11:1, 2).

IT is strange and yet remarkable that the same century that witnessed the rise of the papacy, destined to dominate the western section of the old Roman empire for forty-two months (or 1,260 days), also saw the rise of the Mohammedan power which in turn was to dominate the eastern section, including the city of Jerusalem, for a similar period. The former rose to power in A.D. 607-10 and the latter in A.D. 622.

Right here the great week of 2,520 years, the "times of the Gentiles," divides into two. The former half covers the dominion of the four great empires shown in the great image of Nebuchadnezzar; the latter half covers the period of the two "little horns," the papacy dominating the Church of Jesus Christ in the west and Islam dominating the Holy Land and the city of Jerusalem in the east.

I do not propose to weary readers here with lots of references to dates, apart from those that are essential to build up a plain picture of the unfolding of these significant events, but as some of them persist in the prophetic scriptures I will draw attention to some important ones. I have already indicated that from the rise of the papacy in 610 to the end of its political dominion in 1870 is a period of 1,260 years. This cryptic figure is given alternatively as "1,260 days" or "forty-two months" or "time, times and a half"; but actually the period covered is 1,260 years, and these cryptic symbolic numbers all mean the same thing. This period, however, can be reckoned in solar years of 365 days, lunar of 354 days, or soli-lunar of 360 days. All of these are used in the time periods of Daniel's prophecies. But the point I wish to make here is that the period of the treading down of the city and land of Israel as foretold by the angel to John was destined to last for 1,260 years, a period similar to the reign of the papacy though not covering exactly the same dates on the calendar.

Decline of the Mohammedan power

Let us now consider the decline of the Mohammedan power leading up to the final end of its dominion over the land and the city of Jerusalem. With the rise of the Reformation in the early sixteenth century and the complete change of outlook it brought to western Europe a new civilisation began to evolve. The atrocities perpetrated by Islamic Turkey could no longer be tolerated and a gradual but growing emancipation of both Christian and Jew followed. Disastrous wars with the Christian nations not only stripped Turkey of many of her territories but compelled her, in the year 1844, to issue an Edict of Toleration permitting Christian worship to be restored in the city of Jerusalem. Subsequent massacres of Christian communities compelled the western powers to appoint Christian governors in some areas, but it was obvious that the Turkish Mohammedan empire was doomed.

The Balfour Declaration

With the outbreak of World War I in 1914 Turkey joined Germany. Britain then occupied Egypt, which was part of the Turkish dominion, and from there headed her advance against the Turks up into Palestine. The Balfour Declaration early in 1917 made it clear to all the world that Britain intended liberating the Holy Land and making it a home for the Jews again. In December 1917 Allenby, leader of the British forces, entered Jerusalem without a battle, peacefully accepting the surrender of the city from the Muslim mayor. As we all know from our historical records, this event soon brought about the

collapse of Turkey and led to her unconditional surrender in 1918. Her withdrawal from the war in the east was followed by the withdrawal of the Balkan states, which finally brought the downfall of the central powers and of Germany. The war came to an end in November 1918.

In this crisis year of 1917 something else happened which has not, as far as I know, been mentioned by writers or preachers in regard to prophetic fulfilment: 1917 was the year of the Russian revolution. Coincident with the liberation of Jerusalem from Turkish Mohammedan control came this tremendous upheaval in Russia, brought about largely by the tyrannical Tzarist régime which was backed up by the corrupt and renegade Greek Orthodox Church. The Russian debacle brought about not only the overthrow of the autocratic Tzarist régime but the renunciation of the Church as a controlling influence in its politics. Just as in France the revolution there reacted against the corrupt Roman Catholic Church and its puppet monarchy and declared itself alien to both, so in Russia the 1917 revolution turned bitterly against the monarchy and the Greek Orthodox Church which gave it its authority and renounced both.

Surrender of Turkey

The surrender of Turkey by the sultan in 1918, which eventuated in the loss of all her Middle East territories, including the city of Jerusalem, was followed by a period of internal strife which led to the 1923-4 revolution by the Young Turks, headed by Mustapha Kemal. They overthrew the sultan and with him the caliphate of Islam. Turkey became a republic and, in its political dominion, there passed for ever from sight the Mohammedan woe of the crescent in ascendancy over the cross. The caliphate passed into non-political hands, and at the death of

(*continued on page 189*)

PROVISION FOR PREACHERS

"SEALED BY THE SPIRIT"

2 Corinthians 1:21; Ephesians 1:13

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

The method of this sealing

WE often preach the baptism in the Holy Spirit to meet the need of power for service, and certainly He was sent to provide this power. However, we should also view the coming of the Spirit into our lives from what could be said to be the divine viewpoint. We are sealed by the Spirit: this is one of the great themes of the New Testament.

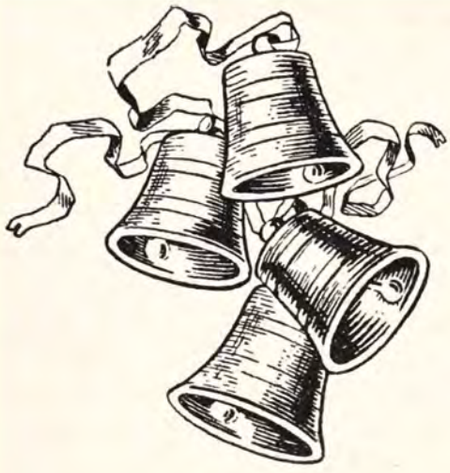
The Ephesian timber merchants used to put their mark on timber they intended to purchase, and when delivery was made in bulk they could easily identify the timber they had previously chosen. Some of you may have cutlery or crockery that bears a seal. Sealing is a stamp of ownership, and God's possession of us is shown not by some aspect of Christian character but by the indwelling of the Holy Spirit. The lamb for the temple offering was sealed, as was Jesus Himself at Jordan's bank (John 6:27). This is not our testimony that we have accepted Christ but His testimony that He has accepted us.

The significance of this sealing

As we have stated, this sealing denotes ownership. Have we in Pentecost sufficiently considered this? May we not often seek to use the Spirit instead of letting Him use us? We should remember that "we are bought with a price" and are the temples of the Holy Ghost. In 2 Corinthians 1:21 we are told that it is God who has established us in Christ. This speaks not of Christian maturity but of being chosen in Him before the foundation of the world, and of the implementation of that choosing in our salvation. The significance of this sealing and its denoted ownership is brought out in Romans 8:11. This indwelling Spirit will, at the rapture, quicken our mortal bodies so that, through Him, death will be swallowed up in victory. This is how we shall be selected from among the dead, or caught up from among the living; we shall be bearing His seal. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Timothy 2:19, and see Ephesians 4:30).

The purpose of this sealing

In his letter to Timothy Paul exhorts "Let every one that nameth the name of Christ depart from iniquity," so holiness to the Lord is the purpose of the sealing—holiness now and in heaven, such as will cause Jesus to be admired in all those who believe (see 2 Thessalonians 1:10). We are chosen to sonship and to be heirs with Christ, with all that this implies of glory and wealth in God.



THE SIGNIFICANCE

OF WEDDING MUSIC

By D. B. GRAY

WHAT is a wedding service? Is it merely a legal civil ceremony or is it an act of divine worship? The answer really depends on one's viewpoint, but the question can be a frustrating one both for ministers and for those responsible for hymns and music for such occasions.

If the purpose of a wedding ceremony is merely to unite two persons according to the law of the state in a ceremony that is entertaining to friends and neighbours much of our present-day practice can be explained. If, however, two persons want to have a church wedding because they seek divine blessing upon their union, and really feel that God and His kingdom are being served by their being joined in the holy bonds of matrimony, much of what we do in that instance needs to be studied more closely.

The wedding that is a "show" might well be held in a more suitable place than the church. Its purpose would be better served in a theatre or a hotel ballroom, or maybe at a local country club or lodge, following a formal civil function.

It is believed, however, that most young couples feel deep down in their souls that their wedding is a serious moment in their lives and that it has significant religious overtones. Thus the pastor and those responsible for the planning of such a service have a God-given opportunity and responsibility to guide them in the deeper and more spiritual aspect of their wedding. This leads normally into the planning of the wedding as a beautiful act of worship in which the presence, power and blessing of God are really felt. The goal of such a service should be to make all those attending aware of God and His will instead of the bride and her attendants alone.

A wedding is not a place for maudlin sentimentality in the form of sweet love songs, no matter how popular they may be. Vocal solos (if used) should be scriptural in text or at least should hold true to the scriptural ideals in marriage. Congregational singing can play an effective part in such a service, as perhaps also can a choir, particularly if either (or both) of the parties to be married is a member of such a church choir. Wedding hymns are limited in choice, but members of the congregation can be challenged by many of the firm favourites. Pastors will take seriously their role in pre-marital counselling and so do much to strengthen the marriage ties. Many persons, maybe even the bride and groom, attend weddings but seldom attend

(*continued on page 187*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 18 — *GOOD THINGS*

Can you fill in the blank spaces?

CHILDREN'S QUIZ

1. **In the parable of the sower the word of God is likened to good - - - -.**
2. **Paul encouraged Timothy to be a good - - - - - - - of Jesus Christ.**
3. **Jesus said "I am the good - - - - - - - - -."**
4. **The angel said to the shepherds "Fear not: for, behold, I bring you good - - - - - - -."**
5. **Jesus said "Let your light so shine before men, that they may see your good - - - - - and glorify your Father which is in heaven."**

ADULT QUIZ

1. **In Joshua 1:8 those who obey the word of God are promised good - - - - - - -.**
2. **Paul said "I have fought a good - - - - -."**
3. **"If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for - - - - - - -."**
4. **On the mount of transfiguration Peter said "Master, it is good - - - - - - - - - - - - -."**
5. **Nathanael said "Can there any good thing come out of - - - - - - - -."**

ANSWERS TO CHILDREN'S QUIZ

1. Seed.
2. Soldier.
3. Shepherd.
4. Tidings.
5. Works.

ANSWERS TO ADULT QUIZ

1. Success.
2. Fight.
3. Nothing.
4. For us to be here.
5. Nazareth.

WORLD VISION for a WORLD MISSION

International Rallies

"FOR SUCH A TIME AS THIS"

AMERICAN VISITORS WITH THE MUSIC

THE LANG SISTERS
AND
PAUL MICKELSON
AT THE ORGAN

AMSTERDAM PENTECOSTAL CHOIR

LONDON CRUSADER CHOIR
and
MASSED ELIM YOUTH CHOIRS

DIRECTED BY DOUGLAS B. GRAY

ELIM PREACHERS WITH THE MESSAGE

R. B. CHAPMAN
(Elim President)

HENRY JEFFERY
(Brazil)

I. WYNNE LEWIS
(Derby)

ALEX TEE
(National Youth Director)

CONVENERS :
afternoon
ELDIN R. CORSIE

evening
J. HYWEL DAVIES

ROYAL ALBERT HALL

ADMISSION FREE

Reserved seats : afternoon 3/-, evening 4/-
Obtainable from Elim Church (RAH), 15 Rodenhurst Road, London, S.W.4

Begin the day at Trafalgar Square 11 a.m.
Open-air demonstration conducted by H. W. Greenway and J. C. Smyth
Speakers : A. S. BREWSTER and T. E. FRANCIS

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084. STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD Code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	178
F. G. Evans	179
D. B. Gray	180
J. Lancaster	184
J. J. Morgan	185
A. Tee	186
Margaret M. Ladlow ...	187
H. W. Greenway	188
F. Lavender	191
Editorial : Why heart transplants are immoral ...	182

Cover photograph by C. Bean (York)

EDITORIAL

WHY HEART TRANSPLANTS ARE IMMORAL

OUR almost complete ignorance of the extent to which body and personality interact provides one reason for the view that heart transplanting is immoral. We do know that physical malformations affect personality and conduct; we know also that manipulation of physical organs can change conduct and personality. The view held by some that the widespread introduction of animal vaccine into the human bloodstream is a contributory factor in the current deterioration in morality may have more in it than at present meets the eye.

But the Bible, and only the Bible, though it declares that the body will return to the earth that gave it, also declares that man is incomplete without his body—hence the resurrection of all the human race at the appointed times; and it declares also the quite extraordinary interaction between the body and personality. Its teaching may be summed up in the revelation that the Lord gave of two men who left their bodies, one to depart to hell, the other to depart to paradise. Our Lord describes their disembodied state: they still possessed their senses and the faculties of speech and memory as if they had bodies. Their reactions without a body in the eternal state appear the same as they would in the temporal state (Luke 16:19-31).

Further, so incomplete is man without his body that it is declared to be also an object of our Lord's redemptive work, and full redemption will be experienced only at the resurrection. "And not only [the whole creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Romans 8:23).

The transplanting of human hearts is also immoral because of the fearful and multiplied vivisection operations on helpless animals that have preceded this operation and which have been necessary to its achievement. However, let the experts speak.

The following, quoted from a report from Innis MacBeath to *The Times* on January 21st, emphasises more forcibly than we the evils of vivisection.

"In New York today Mr. William Black, chairman of a restaurant chain and trustee of a hospital and several medical foundations, appealed for funds and a breeding programme to make possible the use of apes in heart transplant research.

"The bulk of heart transplant research has been on dogs, partly because apes are expensive and partly because there are not enough of them. Indeed, there have been several alarms over the years about the danger to the primate populations of south-east Asia and the Amazon, where a steady trade in apes and monkeys has reduced numbers in areas where the factors which determine the natural balance of nature and consequent survival of a species are imperfectly known.

(*continued on facing page*)

"This is particularly true of the South American jungle, where recent ecological research has suggested that, in spite of the abundance of warmth, water and undergrowth, survival of animals is a much less simple and more localised matter than had been supposed.

"There are some small breeding programmes of apes in the United States, but not nearly enough to meet the needs of transplant research. Hundreds of dogs have now been used in well over a dozen research institutes in the United States which have been making animal transplants for up to eight years."

This gives a clue to the terrible and widespread suffering inflicted upon animals behind the scenes in the name of medical science.

Heart transplants are immoral because of the ill-defined border line between the living and non-living person—more ill-defined today than ever before. Remember, it is a living heart that is removed from the "dead" person, not a dead heart. But let the experts speak again, this time from Moscow.

"Professor Petrovsky, the Soviet Health Minister, declared today that the Cape Town transplant operations could not be justified if the donors' hearts had not stopped beating.

"Professor Petrovsky, who is leading surgeon and one of the five Soviet doctors to have performed kidney transplants, spoke in an interview with the trade union newspaper *Trud*. 'Even a minute of life is still life' he said. 'A surgeon must be audacious, but not at the expense of the patient.'

"However, a Soviet biologist, Dr. Mikhail Zemskov, wrote in the weekly newspaper *Literary Russia* that the first Cape Town operation, which gave Mr. Louis Washkansky a new heart, was unique and justified from the point of view of surgical technique.—*Reuter.*"

In the context of the removal of the heart from the "dead" donor Lord Brock, past president of the Royal College of Surgeons, has the following:

"If the impending death [of the donor] is the result of a sudden accident the tragedy is so enhanced that a grievous situation is rendered almost insupportable by the request for permission to use the heart as a transplant as soon as death has occurred. That this situation is intolerable and totally unacceptable will be generally admitted. In fact it is the aspect of the whole venture which has been repugnant to most sensitive people. Many have found it colours their whole thought on the problem and obscures or denigrates the worthiness that the technical success deserves. In its most emotional form we had the protestations of Mr. Malcolm Muggeridge that this involves a 'final degradation of our Christian way of life.'

"It could well be a problem in theology to decide whether this in fact does cut across the very basis of the Christian religion that refers to the full, perfect and sufficient sacrifice of Christ's whole body for the ills of the many. For anyone not skilled in theology it is difficult to understand that there is real religious objection to the use of a part of the body of the dead to restore health to the living.

"Indeed, this principle has been widely accepted and implemented and has even been assisted by new legislation. The burial service of the established Church refers to 'dust to dust' and 'ashes to ashes,' and it can be argued that if an organ has to decay or be burned it could with advantage and credit be used to give help and health to the living.

ADDING TO THE AGONY

"There is little difficulty in corneal transplantation because formal permission or even direction by will can be supplied by the 'donor' at leisure and during life.

"In the case of the heart there is the almost impossible situation of the donor's inability to give permission and of the nearest and dearest relatives being even further distressed by being asked for formal permission at the very height of their agony."

And Mrs. Rosalind Brown puts the emotional situation regarding the first heart donor:

"Surely things are getting out of hand. I refer to your account [*The Times*, January 3] from Cape Town of the operation for heart-transplantation.

"It may be all very well to use organs voluntarily bequeathed, but I for one am appalled to think of the implications for the future when I read 'Mr. Haupt's wife was too distressed to give formal permission'—even if one can ignore the present mind of that poor woman."

In other words, heart transplants are immoral because the relatives of the donor are not, in their distressed condition, in a fit state to decide whether the heart of their nearest and dearest should be cut from his body to be transplanted to another's.

It is argued that the heart is only (!) a muscular pump, and that its transplantation is no different in principle from the transplanting of an eye. By the

(*continued on page 186*)

THE MATURE CHRISTIAN

3. The Mature Mind (ii)

" Let those of us who are mature be thus minded "
(Philippians 3:15, R.S.V.)

By JOHN LANCASTER

IN looking at the mature mind we have seen that its attitudes are built on a new scale of values in which spiritual things take on supreme importance, and we have seen how Paul applies this scale of values to things and people. We now go a step farther and see how he applies it to circumstances.

Just as the pupil of the eye expands or contracts according to the intensity of the light around it, so the human mind reacts to circumstances. Or, to use a slightly different analogy, just as a flower opens its petals in warm sunshine and will seem to shut itself up in the cool of the evening, so the mind and heart of a man will respond to pleasant or unpleasant experiences. Now the natural man, because his life is dependent on material things, tends to be particularly sensitive to outward circumstances. Environment, weather, trends in politics or business and many other factors will affect him deeply because his life consists largely of more material things and is lived in order to achieve material ambitions. The Lord Jesus pointed out in His sermon on the mount that over-anxiety about what we shall eat or drink or wear is a characteristic of pagan (Gentile) thinking (Matthew 6:31-33) but is not consistent with true Christian attitudes. The difference lies in this new scale of values.

His greatest concern

The mature Christian realises that his real life does not consist in the abundance of the things he possesses (Luke 12:15) and consequently his mind is not focused wholly on the immediate but temporary circumstances of life. His " treasure," that is the object of his greatest concern, is in heaven, and his mind is therefore focused on infinity. He knows that all things are working together for good in his life because he loves God and has been called according to God's purpose (Romans 8:28). This is not to say that the believer is unaffected by the circumstances he meets, for as a normal man he knows laughter and tears, sunshine and shadow, success and failure, but it does mean that he sees life from a different perspective and this enables him to react in a different way. Thus Paul can say in Philippians 4:11-13 " I have learned, in whatever state I am, to be content. . . . In any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Him who strengthens me " (R.S.V.). Because they are continually bathed in the warm light of God's unfailing love the petals of the Christian's mind do not shrivel in the cold winds of adverse circumstances. He will even glory in his infirmities (2 Corinthians 12:9) because through these he is brought into a closer relationship with his Lord and a deeper experience of His grace, and this matters most to him.

His spiritual condition

Coming back to Philippians 3, we see the mature mind revealed in its self-assessment. In verses 12 and 13 Paul says " I do not consider myself to have 'arrived' spiritually, nor do I consider myself already perfect " (J. B. Phillips). In the earlier verses of the chapter he has been discussing his spiritual ambitions, but now he measures himself against these standards and is under no illusion about his true spiritual condition. He not only measures things and people and circumstances by this new scale of values—he measures himself as well. The mature mind is not afraid to face the truth about itself.

When young Johnny strides across the back garden with a saucepan on his head, carrying a dustbin lid in one hand, brandishing a wooden sword in the other and declaring himself to be Julius Cæsar, we are all ready to join in the game of " let's pretend " ; but when the same game of pretence is played amid the realities of everyday life it can become a serious hindrance to spiritual development. There was an occasion when Peter and John thought they were

showing great loyalty to Christ and great zeal for His cause by calling for judgment on a village that had rejected Him, but Jesus cut through their self-deception by some words of rebuke: "Ye know not what manner of spirit ye are of" (Luke 9:55). It is all too easy to adopt a spiritual pose in which, by going through the right actions and saying the right things, we succeed in deceiving not only others but ourselves into thinking we are more spiritual than we really are.

Exhortation to keep a constant check

It is partly because of this ever-present danger that Paul more than once exhorts the Corinthians to keep a constant check on themselves (see 1 Corinthians 11:28f and 2 Corinthians 13:5). In Romans 12:3 he is even more explicit, and two modern translations bring these words home very forcibly. For instance, the New English Bible renders them like this: "Do not be conceited, or think too highly of yourself; but think your way to a sober estimate." Meanwhile J. B. Phillip's version runs like this: "Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities." One of the reasons why we do get exaggerated opinions about ourselves is that we tend to measure ourselves by the wrong standards. Paul points this out in 2 Corinthians 10:12 when he says "But when they measure themselves by one another, and compare themselves with one another, they are without understanding" (R.S.V.). After all, a man whose height is, say, five feet six may feel quite a giant alongside a man who is only four feet eleven, but his superiority is only a relative thing. In reality

(*continued on page 190*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

EVANGELISM IN THE SUNDAY SCHOOL

This week's contributor:

J. J. MORGAN

"CATCH them young." Could anything be better even in these modern days? Here in the world of today we are faced with innumerable problems in the realm of growth, and despite all the jargon of what is best for young people it would seem that the message of the gospel is the greatest need of all.

It should be a priority for the whole teaching staff to gear the lessons to the ultimate of all teaching, namely to making decisions for Christ among the scholars. In some cases the Sunday school curriculum does not lend itself to a definite challenge for Christ, so an occasional "decision Sunday," which could be placed in the most convenient part of the school programme, is never out of place. Someone gifted in evangelism could be selected for the occasion and a clear, plain gospel message precede the appeal for decisions for Christ. This is most important. Young people need to be instructed regarding the content of the gospel in order to make an intelligent decision, and it pays high dividends to take time and not rush them into a hasty decision.

This, of course, does not rule out the individual teacher in his or her approach to the scholars in the class. A wise teacher will always be on the lookout for the right opportunity to approach the class or each scholar individually.

Edward Kimball was D. L. Moody's teacher and it was his personal instruction, aided by his minister's plain and loving sermons, that led to Moody's conversion. His teacher sought him at his place of business and there, putting a hand upon his shoulder, inquired if he would give his heart to the Saviour. That man's challenge awakened him, and years afterwards Moody's confession was "I can feel the touch of that man's hand on my shoulder even yet."

Would to God that the scholars passing through our Sunday schools could feel the influence of minister, superintendent and teacher upon their lives. Let us win them early, let us catch them young, before the Devil spoils their lives, and all the longer will their years be to serve the Lord. Let Sunday school be the field of evangelism and a sure and glorious harvest will follow.

YOUTH PAGE

KEEPING THE UNITY OF THE SPIRIT

by Alex Tee

THE Devil is a specialist at disrupting unity among Christian people. He well knows how powerful a handful of praying, working, Spirit-filled people can be. No war is as cruel or as treacherous as a civil war, therefore our enemy does all in his power to set one Christian against another. If he can get one family to take sides against another he smirks with delight.

PROMINENCE

One of the most subtle weapons he uses is jealousy under the cloak of justice. In every church there are certain jobs to be done, departments to be led and positions to be taken. Someone must fill them. Some might feel that it is not fair for one person to have two or three jobs to do while they, or their relatives, do not have even one. On the other hand, the person with two or three jobs might be an exceedingly capable person with an abundance of talent. Much depends on the angle from which one looks at the situation. Position and prominence are two factors used by the Devil to set Christians at variance. It is more important to win a friend than to win a fight. One begets blessing, the other begets bitterness. One builds God's work, the other blights it.

The words of Scripture are often easier to quote than they are to accept, yet they remain the infallible word and will of God. It seems as though the disruption of unity was something Paul feared even among the Spirit-filled Ephesians. While there is nothing in the entire epistle to correct wrong doctrine, Paul realised that it would still be an effort to maintain unity. He found it necessary to write "endeavouring to keep the unity of the Spirit in the bond of peace."

To endeavour surely involves effort. It is a constant endeavour because new situations keep cropping up. If God wants you to do a particular job or to fill a particular place in the assembly He is well able to see that it comes to pass. We have no need to push God or to feel that He is slipping up. He has His own way of bringing to pass His own will, provided that we are consecrated and dedicated to Him. Those men will be truly wanted and sought after who can love without dissimulation (hypocrisy) and in honour prefer one another (Romans 12 : 9, 10). Meekness is not weakness.

EMBARRASSING EXAMPLE

A well-known committee which had spent over three years in the best Bible training centre in the world found itself reluctant to take a lowly place. The Principal was more than a theologian and taught millions a lesson when He took a towel and a basin in order to wash the feet of His twelve students. What a lesson to all who want to resolve a problem in a church !

There does come a time when we must fearlessly and uncompromisingly take our stand. For example, if matters of principle and doctrines are involved we must ever be true to our convictions. When, however, pride, position, prominence and the like are going to damage the blessing and the unity of the Church we do well prayerfully to exchange the lesser for the greater.

EDITORIAL (*continued*)

same token the whole body is but a muscular, neuro-biological entity—and nothing else? This certainly is not the Bible view, though it may be the view of agnostics.

But we line ourselves up with Mr. Malcolm Muggeridge's protest:

> "Respect for life, and for our mortal bodies as being an image of an immortal creator, is, I know, out of fashion. After all, if we feel free to treat animals as we will in order to increase their utility to us why should humans deserve better consideration at one another's hand?"

and declare that because man is created in God's image he may not be used as a spare parts unit.

Women's Page

by Margaret M. Ladlow

MOTHERS' DAY

UNDERNEATH the apparent toughness we associate with Americans there is a decided layer of sentiment and genuine respect for things that matter. You will not be surprised to learn that the celebration of Mothers' Day had its beginnings over there. Anna Jarvis was a greatly loved mother who lived in West Virginia. She was an old-fashioned mother whose chief joys were her home and her Sunday school class, and God used her and made her a real blessing to the community. She taught the infant class at the local Sunday school for so long that eventually she was teaching and guiding the children's children. Then God called her home. A year passed and her scholars gathered with others at the memorial service, bringing with them white carnations in memory of the purity and fragrant influence of the one they had loved. So Mothers' Day was born, and though some may sneer and dismiss it as sheer sentimentality and others may point out that it has been commercialised I for one feel that it has a place in our calendar and can bring much happiness to our mothers, whose love and devotion we so often take for granted. It was certainly a gracious act when the children brought their flowers to the memorial service of Anna Jarvis. You will agree with me, however, that to give a bouquet of bright spring blossoms to our own dear mother while she is yet with us and can appreciate the gift and the love expressed is a far better action.

Mothers give so much and always have done so, and surely we can at least on this special occasion show our love and appreciation of all their care of us from our childhood onwards. Somehow, when we were children we found it easy to express our love ; our words, our caresses and our gifts, though humble, were spontaneous, but as we grow older it is so easy to become phlegmatic and never show our feelings. The world is surely a poorer place because of this attitude, and many a mother growing older must long for just an occasional display of affection. How reassuring this can be, how quickly the day can be transformed when love shines in.

Those of us who are chiildren of God thank Him even more for our Christian mothers, because as we grow older we appreciate with deeper insight their invaluable training and early teaching by practice and precept. When our hearts were tender and impressionable we were brought to Jesus and were surrounded daily by a mother's prayers. I thank God for my own dear mother, whose life and prayers have had an untold influence upon my ways and my spiritual progress. The good and great Lord Shaftesbury once said " Give me a generation of Christian mothers and I will undertake to change the whole face of society in twelve months." What a thought-provoking statement he made, and it is certainly applicable today when society does need changing.

Those of us who are mothers can make Mothers' Day our day of rededication to God's service and to being the kind of mothers He wants us to be. Those of us who have dear mothers can pledge ourselves to show our love to them by word and deed, remembering to care for them even as they cared for us when we were small and so dependent on their love. Our Saviour gave us such a wonderful example when on the cross in the midst of all His suffering and agony He thought of His mother and commended her to the keeping of John, the disciple beloved.

THE SIGNIFICANCE OF WEDDING MUSIC

(*continued*

any other church service. A church wedding may well be our opportunity to make them aware of Jesus Christ and His claims on their lives. The music that is used and the words that are spoken should reflect His love, His will and His leadership in such a way that even the most indifferent spectator will be made aware of God.

The church is responsible for proclaiming Christ's lordship in all of life, including the home. Pastors and all associated in church life, including accompanists and choir leaders, should take seriously the task of helping to establish Christian homes by providing guidance—even for wedding services. Evangelism can start here, too.

OUR ANNUAL CONFERENCE

Introducing our guests

WM. F. P. BURTON

By H. W. GREENWAY

WM. F. P. BURTON is well known in many parts of the world for his intrepid pioneer work as co-founder of the Congo Evangelistic Mission and as an outstanding Bible teacher.

It was in 1915 that with his friend James Salter he began his work at Kayembe Hill in the heart of Africa. The journey out had been fraught with peril. Daddy Armstrong, who had set out with them to help with the erection of buildings, had been buried beside the Congo river, and the two young men themselves had been dangerously ill. Now they faced the problems of settling in, of learning the language and customs of the people, of making acquaintance with the chiefs, of setting up a mission station. Two thousand miles from their nearest friends, " with wondering, lonely hearts they returned to their tent and flung themselves down before God."

From that moment the story of struggle and triumph at Mwanza reads like a page from New Testament times as a miracle-working God took care of their temporal needs and opened up a great field of witness through which many thousands of Africans have heard the Word of God and have been converted.

An interesting story from the early attempts to preach the gospel is told in Mr. Burton's book *God Working with Them*. The villagers had gathered with their chief, eager to hear the message of the white men. James Salter announced " I am going to preach on Pilate and the crucifixion." He began " Mulopwe wadi muntu umbi," using what scraps of Kiluba he had managed to pick up from the local folk. Unfortunately, however, " mulopwe " also means king, chief or ruler, and it is not surprising that as the speaker pressed home his point that Pilate was a very bad man the chief frowned like a thunder cloud and ground his teeth after the manner of Luban chiefs. Several men reached for their spears and poisoned arrows. The atmosphere was tense, and Mr. Burton whispered " Jimmy, you'd better stop ; it's not being understood."

A chorus brought the meeting to an end and the missionaries left the furious chief and his villagers for the Kayembe Hill, where they sought the Lord earnestly for food and a blessing on their feeble effort.

In about an hour's time they heard a commotion and, looking down the path, saw a great crowd approaching. It looked like mischief, but when the excited people came over the brow of the hill one was dragging a goat, another had half a dozen chickens, and still others brought sweet potatoes, cucumbers, ground-nuts and other food. The people in the village had taken the missionaries' message as a scolding against the chief for failing to provide the white visitors with sufficient to eat.

Many years after the old chief and the missionaries roared with laughter as they recalled the experience.

The growth of the mission, the establishment of headquarters at Mwanza, the outpouring of the Holy Spirit and the wonderful healings all form part of a fascinating story of adventure for God. Indeed, in 1945 Mr. Burton himself was wonderfully healed of a cancer of the colon after his life had been given up by surgeons. An operation was performed in May 1944, but the surgeon was unable to remove the large growth and told Mrs. Burton that her husband had only six months to live. A month later a running abscess appeared on the left side, right over the place where the growth had been located. The hospital register records : " Mr. Burton was discharged from the hospital at his own request in a dying condition."

In thousands of Congo homes prayer was offered for the beloved missionary, and in January 1945 Mr. Burton returned to his work. By May 1946 the abscess had dried up and the natural functions of elimination were so far restored that a visit was

(*continued on page 189*)

COMING EVENTS

BALLYMENA. March 16-26. Elim Pentecostal Church, Castle Street. Crusade and convention. Sundays at 3 and 6.30. Weeknights at 8. Preacher: Andrew Lambie (Scotland). Convener: A. J. K. Magee.

BIRMINGHAM. Cradley Heath (Old Hill). March 23, 24. Elim Pentecostal Church, Bearmore Road. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the Field Superintendent, T. W. Walker. Convener: J. J. Way.

BIRMINGHAM, Kingstanding. March 30 to April 4. Elim Pentecostal Church, Warren Road. Convention. Weeknights at 7.30. Sunday at 11 and 6.30, dedication of Hammond organ. Preacher: S. Beresford (Blackburn). Convener: R. J. Morrison.

CHORLTON-CUM-HARDY, Manchester. March 23-26. Elim Pentecostal Church, Oswald Road. Pastor's fourteenth anniversary services. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: E. J. Thomas (Liverpool) and J. B. Coleman (Caerphilly).

COLCHESTER. March 30. Lion Walk Congregational Church. British Pentecostal Fellowship rallies at 3.30 and 7. Preachers: Howard Carter and Ron Jones. Also on March 29, at 7. Elim Pentecostal Church, High Street, Ingatestone. Ministers' and church officers' discussion. Subject: "The gifts of the Spirit." Preacher: Howard Carter.

EALING. March 31. Elim Pentecostal Church, Northfield Avenue. Visit of Elim Bible College students at 11 and 6.30.

ELIM CHURCH, CENTRAL PARK ROAD, EAST HAM

MARCH 30th at 7

EAST LONDON RALLY

Southampton Elim Choir

Guest speaker: J. C. KENNEDY

D.1656

HARROGATE. March 23 to April 3. Elim Pentecostal Church, Park View. Youth crusade. Saturday at 7.30. Sunday at 6.30 and 8.15. Monday to Thursday at 7.45.

HENDON. March 31. Elim Pentecostal Church. Visit of Elim Bible College students at 6.30.

MACCLESFIELD. March 23, 24. Elim Pentecostal Church, Mill Lane. Saturday, visit of Selly Oak choirs at 7. Preacher: F. Shadlock. Sunday, senior citizens' Sunday. Services at 11 and 6.30.

PLYMOUTH. March 25-29. Elim Pentecostal Church, Notte Street. At 7.30 each night. Subject: "The believer's encounter with the Holy Spirit." Preacher: Arthur Wallis.

PORTH. March 30, 31. Annual convention. Saturday in Y.M.C.A. at 3.30 and 6.30. Sunday in the Elim Pentecostal Church, Pontypridd Road, at 11, 6.30 and 8. Preachers: J. W. Newman and C. Stacey.

RAYLEIGH. April 6, 7. Elim Pentecostal Church, Castle Road. Church's forty-second anniversary. Saturday at 7. Sunday at 11, 4 and 6.30. Preacher: Pastor A. S. F. Horne (Ealing).

RUGBY. March 17. Elim Pentecostal Church, Windsor Street. Sunday school prizegiving at 3. Preacher: E. Garner (Mosborough). March 24. Mothers' Day service at 6.30. Preacher: Mrs. G. Gorton (Sheffield).

SALISBURY. March 24, 25. Elim Pentecostal Church, Milford Street. Sunday at 11 and 6.30. Monday at 7.30. Visit of Pastor and Mrs. T. E. Francis (Exeter). Convener: Jas. F. Hardman.

SOWERBY BRIDGE. March 23, 24. Elim Pentecostal Church, Willow Street. Youth weekend. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Guests: the Paul Brecht Singers (Hull).

WHITEHAVEN. March 27. Elim Pentecostal Church, George Street. Women's annual rally at 7.30. Preacher: Mrs. L. Cartwright (Blackpool).

ITINERARIES

The President:
March 30, Old Hill; 31, Blackheath; April 1, Langley Green; 2, Sparkbrook; 3, Winson Green; 4, Selly Oak; 5, Graham Street; 6, Letchworth.

London Crusader Choir:
March 23, Tunbridge Wells; 30, Harpenden; 31, Maidstone.

Joseph Smith:
March 30—April 1, Dewsbury; 2-4 Halifax; 6-10, Wrenthorpe; 12-18, Leeds; 20-22, Knottingley; 23-25, Sowerby Bridge; 27-29, Barnsley; 30—May 2, Bradford.

Pastor H. Jeffery (on furlough from Brazil):
April 2, Braintree and Dunmow; 3, Maldon; 4, Colchester; 7, Bowers Gifford (a.m.), Laindon (p.m.); 9, Ingatestone; 10, Norwich; 16, Southend; 17, Westcliff; 18, Leigh.

HOME "SOURCE VIVE" CENTRE FOR SPIRITUAL UPLIFTING, FAMILY HOLIDAYS AND PHYSICAL REST

CHATEAU DE PEYREGUILHOT, 47 LAPARADE, FRANCE

Spiritual conventions: April 6th to 18th, June 1st to 6th

Come for times of Pentecostal refreshing. Holiday centre —June, July, August, September. All other months— Christian rest home. Extensive camping ground. Special terms for the elderly and needy.

Write for fuller information to

MONS. LE PASTEUR A. CRESTIAN, 47 Nicole, France

AFTER APRIL 1st WRITE DIRECT TO THE CHATEAU

D.1635

WINDOWS ON JERUSALEM *(continued)*

the deposed sultan the Aga Khan was appointed caliph of Islam.

The important fact here is that in the period 1917-24 the Greek Orthodox Church lost its last vestige of political power in the Russian revolution, and Islam lost its former political power in the Turkish revolution. Furthermore, the Mohammedan power which had held sway over the land and city of Israel for over 1,260 years had now come to its end as a political entity.

What a resurrection from the death of the past this was, and what a raising of hopes this brought for the rehabilitation of Israel again in her ancient land. What a glorious reviving this was, too, of the Christians' hope of the early coming of our Lord Jesus Christ.

(To be continued next week)

INTRODUCING OUR GUESTS *(continued)*

made to the hospital in Luanshya, Northern Rhodesia, where further X-ray examination revealed that the growth had now disappeared.

When in 1948 Mr. Burton visited the doctors, who opened up his body and saw the condition of his colon, they looked with surprise as if he were raised from the dead. To quote Mr. Burton's own words: "My side was sewn up and I returned once more to normal life—a whole man and more active than most men of my age."

Mr. Burton will give Bible studies every morning at the conference and will also be the main speaker at the great missionary rally on Friday evening.

he is still only a small man himself. Likewise, when the Pharisee in our Lord's parable (Luke 18:11f) felt himself so superior he based his reckoning on very poor standards: "I am not like other men, extortioners, unjust, adulterers, or even like this tax-collector." Any man can feel a giant if he measures himself by pygmies, and the man who measures himself by other people's failures may feel superior but will fail to discover the truth about himself. The mature mind, therefore, does not measure itself by the lives of fellow Christians or by any purely human standards.

The divine standard

What, then, is the standard? Paul makes it clear in Philippians 3 that he measures himself by a divine standard, by that for which Christ laid hold of him in the first place. He looks back to his conversion and sees that in arresting him on the Damascus road Christ had a purpose, a purpose which involved his being brought into such a oneness with Christ that he would share His righteousness, His power, His suffering, His death and His final triumph. It is against this "high calling" that Paul measures himself. He does not compare himself with Peter or Apollos but with Christ. He does not look down from the Olympian heights of spiritual superiority and congratulate himself because he has climbed higher than the rank and file who stumble across the misty flats below, but he looks upward to the majestic peak of Christ's unparalleled greatness towering above him and feels the urge to climb on. All other comparisons are relative; this one is absolute. So in Philippians 2:3, 5 Paul writes: "There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself . . . in your minds you must be the same as Christ Jesus" (Jerusalem Bible). Thus measuring itself by Christ Himself and by God's will for the believer as it is revealed in His Word the mature mind has no illusions about itself. A humble realism attends its self-assessment and a patient understanding its atttitude to others.

Its resources in Christ

Perhaps something else needs to be said at this point, for while the mature mind is ready, as we have seen, to face the truth about itself it does not become morbidly obsessed with its own shortcomings. So Christians seem to think it a virtue to exaggerate their own unworthiness, and live constantly in the unhealthy atmosphere of self-condemnation, like men hopelessly entangled in some steaming tropical jungle. This was not Paul's way, for though he did not strut about with a self-confident air of spiritual superiority neither did he creep about abjectly with a crushing inferiority complex. He constantly measured Himself by God's standards and then strove to become more and more like Christ, but his striving was not the desperate flailing of a man swimming out into the deeper things of God. Conscious though he was of his own limitations, he was also conscious of the tremendous possibilities of the grace of God. Thus he could cry "There is nothing I cannot master with the help of the One who gives me strength" (Philippians 4:13, Jerusalem Bible). The mature mind is realistic, therefore, not merely because it sees the truth about itself but because it believes the truth about its resources in Christ.

Devotional
PROCRASTINATION

A prominent clergyman in New England tells this experience of his. In the course of his pastoral work he was called to conduct the funeral service of a young woman who had died unexpectedly. As he entered the house he met the minister in charge of the mission church where the family attended and asked him: "Was Mary a Christian?" To his surprise a pained look came into the young man's face as he replied: "Three weeks ago I had a strong impulse to speak to her, but I *did not*; and I do not know." A moment later he met the girl's Sunday school teacher and asked her the same question. Quickly the tears came as she said: "Two weeks ago, doctor, a voice seemed to say to me 'Speak to Mary,' and I knew what it meant and I intended to *but did not*, and I do not know." Deeply moved by these experiences, a few minutes later he met the girl's mother and, thinking to give her an opportunity to speak a word that would bring comfort to her own heart, he said quietly: "Mary was a Christian girl?" The tears came quick and hot to the mother's eyes as she sobbed out: "One week ago a voice came to me saying 'Speak to Mary,' and I thought of it, *but did not* do it at the time and you know how unexpectedly she went away, and I do not know." How pathetic beyond expression that the Spirit tried to get the use of the lips of three persons—a pastor, a teacher, aye *a mother*!—to speak the word that He longed to have spoken to her, *and He could not*! Has He tried to use *you* like that?

THE FAMILY ALTAR

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

Monday, March 25th — Luke 16:19-31

" Neither will they be persuaded, though one rose from the dead " (v. 31).

This, of course, is a proven fact. There are three recorded instances of Jesus raising the dead and—the supreme act—Jesus Himself rose again. Yet the people of Israel as a whole did not turn to the Lord or believe His word. Paul declared " Faith cometh by hearing, and hearing by the word of God." There can be no doubt that the chief instrument used by the Holy Spirit to convict and convert men is His own word, though He uses miracles to confirm that word.

Tuesday, March 26th — Luke 17:1-19

" We have done that which was our duty to do " (v. 10).

None of us has any right to boast of his faithfulness to the Lord Jesus and His will. It ought not to be surprising to find men and women wholly devoted to Him because, after all, He has saved us at infinite cost, and His calling us into His service is the happiest of privileges. Certainly, as the old prayer says, we should toil and not seek for any reward save that of knowing that we have done His will—that is reward enough.

Wednesday, March 27th — Luke 17:20-37

" Wheresoever the body is . . ." (v. 37).

As we look at Israel, surrounded by hostile neighbours, with scarcely a real friend in the world, we are aware that the vultures are already gathering to consume the carcass. Let us pray for Israel, because her supreme trial, her great agony, is soon to come, when the nations will gather together for her destruction. Nevertheless, she will be delivered out of her trial and her sin will be purged by the Lord Jesus; then Israel will be exalted to supremacy among the nations as the Word of God foretells (Jeremiah, chapters 12-14).

Thursday, March 28th — Luke 18:1-17

" Suffer little children to come unto Me " (v. 16).

Christians who work among children and seek to honour the Lord by such service should take special comfort from this word of Jesus. There are certainly many problems, whether you work in schools or homes, probation service or special care centres, Sunday school or Sunshine Corner; yet there is also a definite blessing promised. Let the children see Christ in our lives and hear His word from our lips, and the Lord will use us to save them for Himself and for His service.

Friday, March 29th — Luke 18:18-30

" Who then can be saved ? " (v. 26).

The comment of the Lord Jesus about the difficulty of saving rich men certainly staggered the disciples. The common teaching was that riches were a mark of divine favour, so if a rich man was hard to save what hope was there for ordinary folk ? One part of the mission of the Lord Jesus was to " preach the gospel to the poor," to show that God loved all men and that His salvation is available to all without money and without price—the rich cannot buy it, the poor can afford it.

Saturday, March 30th — Luke 18:31-43

" All things . . . shall be accomplished " (v. 31).

When the Lord Jesus began this last journey to Jerusalem He was under no illusions; He knew it would involve the deepest grief and agony, physical, mental and spiritual. Yet, knowing all that must be done, He steadfastly took that terrible and lonely road. How greatly Jesus must have loved you and me to be willing to tread such a path to bring salvation to us. Surely the only thing we can do is to give Him our love, to declare that " we love Him, because He first loved us."

Sunday, March 31st — Luke 19:1-10

" He . . . received Him joyfully " (v. 6).

Certainly there was good reason for Zacchæus to be joyful at the thought of receiving Jesus, even though it was going to mean a revolution in his life. Have you ever thought, however, what it must have meant to Jesus to have so joyful a reception ? Surrounded by suspicion and hostility and always being watched by enemies hoping for His fall, it must have been refreshing to Him to have such a warm, uncritical greeting. Let us serve Him joyfully today so that His heart may be gladdened by our love.

BRIDGWATER CRUSADE
to be held in
THE TOWN HALL
Commencing Sunday, March 31st
at 8 p.m.
Weeknights at 7.30
Evangelist : Rev. Ron Williams
Special supporting items each night
D.1644

ELIM SCOTTISH CAMP
Make this the best year ever at
INVERBERVIE
June 29th—July 13th
Padre: MALCOLM SMITH
Good fellowship New friends Good fun
Write for details to
REV. P. SMITH, 20 CUCKOO WAY, HOLYTOWN, MOTHERWELL, LANARKSHIRE
D.1646

Colwyn Bay the gateway to Snowdonia
SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT
at BRYN EIRIAS HALL, Abergele Road
Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524
REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s
D.1599

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR, Northern Ireland. Armachia Guest House. Sea front, central, modern amenities, personal supervision. Brochure on application. Tel. 3925. Mrs. Briggs, 32 Seacliff Road. C.1612

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. C.1650

FELIXSTOWE for bracing air. Happy Christian home and fellowship ; near sea, shops, station and assembly. Good food. Pastor and Mrs. Bawtree, "Berachah," 26 Princes Road, Felixstowe, Suffolk. Telephone Felixstowe 5266. C.1611

FREE HOLIDAY accommodation for needy Christians in four-berth caravan at Clyne, near Neath, in Vale of Glamorgan. Apply Mr. T. Clarke, 13 Wallace Road, Neath. C.1652

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ISLE OF WIGHT, Shanklin. Close to sea, station, shops. Happy Christian fellowship, island tours. Brochure, Mr. and Mrs. W. Chater, Atholl Court, Atherley Road. Tel. Shanklin 2414. C.1593

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

SWANSEA. Enjoy your holiday at beautiful Oxwich Bay in a modern four-berth caravan. S.a.e. for full details. Early booking is advised. R. Escott, 56 Gwylfa Road, Townhill, Swansea. C.1640

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. 22283. C.1589

FOR SALE

BLACKPOOL. Apply 236 Waterloo Road (south side) for particulars re substantial stone-fronted four-bedroom property. Good family house, used as small guest house. One minute Jubilee Elim Church. Price £3,300. Tel. 43649. C.1651

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

TOWN HOUSE HOTEL, 2 Spencer Road, Southsea. Old-established private hotel. A good Christian home offered to married couple as working manager and manageress, with knowledge of cooking. Also required is a good houseworker to live in, all provided. C.1649

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

BUILDING SUPERVISOR required for alteration and renovation contracts up to £30,000. Must be keen and efficient. Transport provided. State qualifications and salary required. Permanent situation to right man. Write to H. L. Beerling, 12 Clarence Road, Bromley, BR1 2DH. C.1653

FREE PACKET OF TRACTS, etc. Some by Dr. Oswald Smith. Order from EVERY HOME CRUSADE, 43 Oakland Avenue, Belfast 4, Ireland. C.1647

"SHOCKING BLASPHEMIES OF THE MORMONS." Send for samples of this new 1,500-word leaflet, compiled chiefly from the writings of Dr. Oswald Smith. Order from EVERY HOME CRUSADE, 43 Oakland Avenue, Belfast 4, Ireland. C.1648

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

DEDICATION

SAGGERS. On February 25th, at Chelmsford Elim Church, Robin James (by adoption), God's gracious gift to Mr. and Mrs. Saggers. Dedicated by Rev. D. W. Anthony.

ENGAGEMENT

REGAN—HOBBS. Patrick Regan and Daphne Hobbs, both Crusaders and members of Chelmsford Elim Church.

MARRIAGES

REYNOLDS—TWEEN. On March 2nd, at Chelmsford Elim Church, Michael John Reynolds to Valerie Sylvia Janet Tween, both members of the church, Crusaders and choir. Officiating minister: Rev. D. W. Anthony.

SALMON—BLACK. On March 2nd, at Elim Pentecostal Church, Croydon, Hubert Huntley Salmon to Albertha Black. Officiating minister: Pastor W. J. Maybin.

WITH CHRIST

GREEN. On February 25th Shirley Anthio Green, aged 12, of Croydon Pentecostal Church. "Safe in the arms of Jesus." Funeral conducted by Pastor W. J. Maybin.

GRIGG. On February 11th, William Grigg, aged 79 years, husband of Mrs. Margaret Grigg, Newquay. Officiating minister at funeral: D. G. Holmes.

UNDERWOOD. On February 28th, Mr. E. S. Underwood, aged 77 years, founder member of Elim Pentecostal Church, Letchworth. "Present with the Lord." Officiating minister at funeral: G. S. Hillman.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E.), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 13 MARCH 30th, 1968 6d

BLACKPOOL—OUR CONFERENCE VENUE

Nearly 1,000 have booked. Have you sent your booking form?

LET THE JEW EXPLAIN

By FREDERICK ERDMAN, D.D.

1. A Jew should be able to explain why so many of the best Gentiles have chosen for their Saviour, their Messiah, their God, a despised, rejected and crucified member of a race which the Gentiles themselves have oppressed and persecuted. This is the most incredible and supernatural fact in the world.

2. A Jew should be able to explain, since his own ritual for the Day of Atonement says he has "no mediator . . ." where he expects to find one. Would a just God have caused the sacrifice and oblation to cease if He had not offered his chosen people His perfect Sacrifice? He did not so treat Abraham.

3. A Jew should be able to explain what hope he can have of the forgiveness of his sins or of God's acceptance of him if, as the law demands, sacrifices are required. ("It is the blood that maketh atonement by reason of the soul"—Leviticus, the third book of Moses, 17:11.) If he thinks that his own meritorious acts or the acts of other Israelites can justify him in the sight of God, how can he find an unblemished life, as the law demands?

4. A Jew should be able to explain the words of Jacob in Genesis 49:10: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the peoples be." Has not the sceptre passed from Judah? Where is Shiloh? Since it is 2,000 years since a law-giver departed from Judah, what scriptural ground has any Jew for expecting another Messiah?

5. A Jew should be able to explain why the Jews were driven from their promised land 2,000 years ago. All through the law and the prophets it is repeatedly said that if they were driven out it would be because of sin. See Deuteronomy 4 and 28:30; Jeremiah 11 and most of the book. Daniel's prayer repeats very clearly why the Jews were carried off to Babylon and why they were restored. The Babylonian captivity was only seventy years long. *Must not something very serious have happened about 2,000 years ago, that the Jews have been dispersed so long?*

6. How can there ever again be the necessary historical setting for the Messiah to fulfil all the Old Testament predictions? For instance, the form of capital punishment necessary to fulfil Psalm 22:16, "They pierced my hands and feet," is obsolete.

7. In Zechariah 12:10, in the account of the final siege of Jerusalem and its deliverance from its enemies, we read "And they shall look unto me whom they have pierced; and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." How could this ever be fulfilled unless the Jews had previously rejected their Messiah? If they have not rejected Him, who will deliver them "in that day"? Since the Jews killed most of the prophets whom God sent to them, is it not possible that they also might ignorantly have killed the Messiah?

8. A Jew should be able to explain Psalm 110. Jesus said: "How say the scribes that Christ is the son of David? For David himself said by the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he then his son?" (Mark 12:35-37).

9. A Jew should be able to explain how any Jew who spends his time in the pursuit of money and pleasure can have any hope of salvation when the law says "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5). Making money one's god is daily breaking the first two commandments.

10. A Jew should be able to explain how Isaiah 53, which describes a perfectly holy and unblemished person, can possibly refer to a nation which confesses its extreme guilt in its own ritual every Day of Atonement and in its sacred writings.

11. A Jew should be able to explain why the rabbis, in translating the law and the prophets into English, did not translate such a prophecy about the Messiah as Isaiah 9:5. Why did they, as their own advertisements said, avoid anything appearing in the translation contrary to the canons of the synagogue? Is the synagogue greater than the prophets?

12. A Jew should be able to explain how by any mere accident so many prophecies in the law and the prophets and the psalms were fulfilled by Jesus of Nazareth.

Elim Pentecostal Church News

BANBRIDGE **Pastor: T. Mahood**

It was evident from the start that the Spirit of the Lord was upon Pastor Brookes. Starting off with a small number, it was not long before the building was packed. Night by night souls found salvation, and many remarkable healings took place. A Brethren lady partially blind and completely deaf and suffering with a terrible spinal affliction was instantly and completely healed. A boy carried in by his father as a chronic asthma case was completely delivered. A Church of Ireland lady believed God and received her hearing. This news spread and the building became too small, and many nights people were sitting in the ante-rooms and standing in the entrance hall.

Special nights were the "miracle" nights, when men and women who had been healed in previous campaigns conducted by Pastor Brookes came along to testify. It was a thrill to listen as they told of deliverance from coronary thrombosis, double hernia, asthma and internal complaints, the highlight being when Mrs. Gibson, "the Portadown miracle," told of being instantly healed after being bedridden for five and a half years, locked rigid with osteo-arthritis. How great is our God!

One could not forget the God-blessed musical ministry of our brother who sang and played night after night many of his own compositions, and the singing of the choruses he composed. "He gave me a song" will ring round Banbridge in every church.

The campaign is over, the church enlarged and enriched, and now we look for the return of Pastor Brookes in the not-too-distant future.

T. MAHOOD.

YORK

About 140 people bade farewell to Pastor and Mrs. J. C. Kennedy, who were leaving York after five years of ministry. After tea Pastor Kennedy was presented with a cheque by a senior member who, on behalf of the members, expressed appreciation of the faithful ministry of our brother and sister.

A week later we welcomed Pastor and Mrs. Arnold Brooks and family to York. After the induction service, conducted by Pastor Ian Moore, of Hull City Temple, a buffet supper was prepared, during which our new minister was made to feel at home among us here at York. May the Lord richly bless the continued ministry of the Word.

Rev. Paul Rathbone was the guest speaker at our Sunday school prize-giving, held recently, and many friends and relatives attended.

A. LAWRENCE.

GOSPORT **Pastor: F. M. Munday**

February 11th to 14th was the occasion of the twenty-ninth anniversary services of Gosport Elim church. Pastor Jack Newman (Coventry) was the speaker and much blessing was received from his ministry. One sister who could hardly walk, with severe pain in her legs, was prayed for and received a touch from the Lord. In awarding the prizes at the Sunday school, Pastor Newman (or Uncle Jack as the children called him) had an encouraging word to say to each child. It was a joy to see the happy faces of the children at his humorous sayings. Miss Munday, pastor, and Mrs. Burr, who had been superintendents for twenty-eight years, retired from the Sunday school and were presented with bouquets of flowers and a beautiful clock by Mrs. Abbott, who had been a teacher since the Sunday school began. Mr. Abbott has taken Pastor Munday's place as superintendent.

W.B.

SOWERBY BRIDGE **Pastor: Ian R. Hall**

For the first men's weekend in recent years in our church we had the Hull Gospel Male Voice Choir as guests. They sang with great enthusiasm and the anointing of the Holy Spirit. Members of the choir convened, opened in prayer, read the Scriptures, testified and preached, thus providing a varied programme of great blessing.

A member of the choir, John B. Bielby, of Hull City Temple, was the guest preacher on the Sunday, and his ministry in the power of the Spirit was greatly appreciated by both morning and evening congregations. In the evening meeting the men of the church took part in word and song. The Salvation Army officer in Sowerby Bridge, Envoy S. E. C. Hall, opened the meeting in prayer, and Mr. Walter Hargreaves, the Sunday school superintendent, convened the service.

IAN R. HALL.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

The Lord's Supper

IT is very wonderful to realise that Paul's instructions on the Lord's supper give the earliest utterance by our Lord ever recorded; and it is a totally independent instruction, on the rite, imparted to Paul directly by Christ Himself. "For I received *of the Lord,*" he says, "how the Lord Jesus took bread" (1 Corinthians 11:23). It is no oral tradition; it is not even a report given by an apostle who saw it all done in the upper room; it is a special revelation given for all time and to all churches by the apostle of the Gentiles—the apostle to the whole Gentile world outside Jewry. Exactly as Paul's gospel, so his instructions on the Lord's supper: "Neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ" (Galatians 1:12).

A rite (or ritual) enshrines a truth, and studiedly pictures it; so "the Lord Jesus took bread, and when He had given thanks He *brake* it, and said, This is My body, which is *broken* for you." The act of breaking the bread reveals, like lightning, the fact in His life which our Lord selects as vital and all-important—the body sword-broken on the tree—and therefore He embodies it for all time in a studied, yet extremely simple, ritual; and the method of the ritual is determined for ever—"the bread," or loaf, "which *we* break," even as our Lord did. It reveals the atonement as the central sun of our universe. The one fact in our Lord's history which every natural feeling would have led His followers to conceal, and which (if it stood alone) could only have revived every feeling of horror with which the apostles watched Calvary, the Lord makes for ever the undying memorial of Himself; not a picture of the incarnation, or of the transfiguration, or of the resurrection, or of the ascension, but "This is My body *broken for you,* this My blood *shed for you.*" Only a broken Christ could ever have made us whole.

All believers should obey

Our Lord next commands the ritual: "This do"; and He embraces the whole Church: "Drink ye all of it" (Matthew 26:27)—all believers, without exception, are to drink. He commands it without specifying how often: "*as oft as* ye drink it" (1 Corinthians 11:25); so here Paul says "*As often as* ye eat this bread and drink this cup, ye show forth the Lord's death." The apostolic Church appears to have observed the rite every Lord's day. "On the first day of the week we were gathered together *to break bread*" (Acts 20:7). But the command that all believers should so obey is brought out with signal distinctness in this epistle itself; for, like the epistle, the "Do this" is addressed (1 Corinthians 1:2) to "*all that call upon the name of our Lord Jesus Christ in every place*"; and the command is to eat and drink it. "Eat: not take and lay up; not take and carry about; not take and worship: but 'Take, *eat*'" (Bishop Beveridge). So here is the institution. All laws, once enacted, remain in force until repealed by the authority which made them: the Lord's supper, therefore, no man can alter or cancel: it is to abide as it has done at least 2,000 years—"ye proclaim the Lord's death *till He come.*"

Our Lord's reason

It is very touching to see the reason our Lord gives for observing the rite. "This do, *in remembrance of Me.*" "This do, as oft as ye drink it, *in remembrance of Me.*" We are apt to be tremendously thrilled in the first months or years of our conversion and feel we could die for Christ; but the best musical instrument flags with wear and needs retuning, so we gather to refresh our memories with Him, and supremely with the Saviour on the cross. We remember that we owe Him all: our sins pardoned, our God reconciled, our nature renewed, our destiny transformed. We remember that, because a whole, a perfect, Christ was broken for us, law can challenge no more and justice is satisfied for ever. *Do* we so remember Him? "Christ watches you at the door. Some of you go home, and Christ says 'I thought I said "*This* do, in remembrance of Me."' Some of you keep your seats as spectators. Christ sits with you, and He says 'I thought I said "This *do* in remembrance of Me"'" (C. H. Spurgeon).

Total separation

The picture is made still more vivid by the total separation of the bread and the wine. "In like manner also the cup, saying, This cup is the new testament in My blood"; this cup is a fresh testament signed and sealed in His blood, a last will and testament bequeathed by Calvary. The bread and the wine are completely parted, for they picture not a dying but a dead Christ, whose blood has been

poured off from the corpse. The loaf is wounded by our hands, and the fragments are bruised by our fingers, for " he was *wounded* for our transgressions, he was *bruised* for our iniquities " (Isaiah 53:5); so the blood is partaken of separately, for " the blood is the life " (Deuteronomy 12:23), and " he *poured out* his soul unto death " (Isaiah 53:12).

One very lovely aspect of the supper has given it its most frequent name. " The bread which we break, is it not a *communion* [a sharing, a joint participation] of the body of Christ? seeing that we, who are many, are *one body*: for we all partake of the *one loaf*" (1 Corinthians 11:16). So the Lord's own words, cancelling for ever the Roman withdrawal of the cup from the " laity," bind all in one: " Drink ye *all*." We are brothers and sisters in one family; we are seated at one table, we join in one meal, we eat of one loaf, we drink of one cup, together we remember one Saviour, and this is emphasised by the ritual in an extraordinary manner. The whole loaf is in the whole body of believers that has consumed it. Our unity is demonstrated by the act, and deepened by the feeding. In the heart of him who consumes it, and in a sense known only to God, he feeds on Christ. The grave practical consequences, even including death (v. 30),* that can follow a mishandling of the supper imply and involve a corresponding actuality and power of blessing, when it is rightly partaken of, which it is difficult to conceive.

So then the age-long ritual is summed up. " As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come." That is, the supper is a solemn liturgical exhibition of the heart of the gospel, namely the sacrifice of Christ on the cross, to be constantly repeated all down the Christian ages, a picture more eloquent than words. It is a wedlock between the believer's memory and his hope, between the first advent and the second; and the Lord's supper is a divine pledge that He who has expiated sin will come " a second time, apart from sin unto salvation " (Hebrews 9:28). " From the apostolic age down to this hour," says Dean Farrar, " through nineteen long centuries, the supper has been kept by all the branches of the true Church. Hundreds of generations have passed away, many systems have risen and disappeared, nations have been organised, flourished, and broken up; but this ordinance continues. Is there any other fact in

* " Many among you are weak and sickly, and **not a few** sleep." The judgment on believers here revealed is most startling. For the words that follow lodge it foursquare on the regenerate. " When we are judged, we are chastened of the Lord, **that we may not be condemned with the world.**"

(*continued on page 202*)

TALENTED MUSICIANS TO VISIT THE

ROYAL ALBERT HALL

on

EASTER MONDAY

APRIL 15th

at the

WORLD VISION RALLIES

3 and 6.30 p.m.

Speakers include:

Rev. R. B. Chapman
(President)

Rev. A. B. Tee
(evangelist)

Rev. I. W. Lewis
(Derby)

Rev. H. Jeffery
(Brazil)

Conveners:
Rev. E. R. Corsie and Rev. J. Hywel Davies

You will enioy
THE MINISTRY
THE COMMUNITY SINGING
THE MUSICAL ITEMS

Prayers for the sick and for friends seeking healing and the baptism in the Holy Spirit

Musical items by the massed youth choir and the London Crusader Choir conducted by Rev. Douglas B. Gray

ADMISSION FREE

Reserved seats available from Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4: afternoon 3/-, evening 4/-. Send remittance with order to save time and postage.

Open-air demonstration
in TRAFALGAR SQUARE
at 11 a.m.

Speakers: REV. A. S. BREWSTER and REV. T. E. FRANCIS
Conveners: Rev. H. W. Greenway and J. C. Smyth

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Dr. Frederick Erdman ...	194
John Lancaster	199
David L. Mills	201
Enola Chamberlin	202
Margaret M. Ladlow ...	203
W. G. Hathaway	204
F. Lavender	207
Church reports	195
The Lord's supper	196
Editorial	198

Cover photograph by courtesy of the Blackpool Publicity Department. Photographer, H. A. Hallas.

EDITORIAL

YES, of course the existentialists are right; it is "better felt than telt." Reality cannot be understood, it can only be experienced; nor can life be understood, it can only be lived. We must therefore plunge into experience for reality to express itself and into living for life to fulfil itself. But let us beware here lest in plunging into experience we find not reality but anti-reality, and in plunging into life we find not life but anti-life.

In this context the believer in Christ as Lord and Saviour is privileged. Reality has discovered itself to him in the person of Jesus Christ —"I am the way and the truth." Life has also discovered itself to him in the same person—"I am the life."

The believer therefore can "plunge" into experience and into life —the New Testament word is "believe" or "commit." "Believe" and "commit" are the same word in the original in John 2:23, 24.

Anti-reality is that realm of experience known by those who have not believed in Jesus Christ; it is the realm of experience beyond the will of God into which volitional creatures enter when they reject God's will. It is the realm in which the human race dwells; its symptoms are wars, bombs, hatred, money-grubbing, malice, dishonesty, fornication, murder, mental and physical sickness, and the like. Those who plunge into this experience anti-life, or, as the Bible puts it, death. Death has for most of us a connotation of passivity, but it is an active agent operating against life. Therefore in modern terminology anti-life conveys better the idea of death than does the word death.

The experience of those who are converted to our Lord Jesus Christ deepens as progress is made in the Christian life. A unique sense of integration with the Eternal is probably the climax of this experience; in it the happenings of this life—wealth, possessions, position—are seen to be incidental, one might almost say irrelevant, except as they are seen in relation to this integration with the Eternal.

This integration is actual from the moment of conversion (1 Corinthians 12:13), but apprehension of it develops as the spiritual life develops. The apostles apprehended it to the full from the moment that they were baptised in the Holy Spirit. All the marvellous teaching of our Lord for three and a half years exploded into the world through their personalities as they "plunged in." All their history shows that their committal to their Lord was complete; they had "plunged in" at Pentecost, and went on to experience reality and life to the full—the supernatural, morally, physically and cosmically ("those men are come hither which have turned the world upside-down"), accompanying their ministry. A new dimension, the eternal, burst upon the world through them, which increases in momentum, in spite of what the Church's opponents do and say, to this very day.

Each believer in Christ has this experience, but the measure of it is directly related to the measure of our faith, our abandonment, our

(*continued on page 203*)

THE MATURE CHRISTIAN

4. The mature mind (iii)

" Let those of us who are mature be thus minded "
(Philippians 3 : 15, R.S.V.).

By JOHN LANCASTER

THE mature mind, as we have seen from our study of Philippians 3, has a new set of values by which it judges things, circumstances, people and its own self. We would be wrong, however, if we imagined that maturity consisted only in the ability to analyse things. Too many Christians tend to think that maturity is revealed in their ability to criticise their local church activities or their fellow Christians, and they imagine that by standing aloof from the popular enthusiasm around them they are showing a more intelligent attitude, but Paul's description of a mature mind in this chapter gives a very different picture. According to Paul, the mature mind is not the mind of a spiritual analyst, dissecting religious experience with clinical detachment in his theological laboratory, but the mind of a man aflame with spiritual ambition. Read again verses 8-14 and you will feel the heartbeat of a passion for God. J. B. Phillips's rendering brings out the force of these words : " How changed are my ambitions ! Now I long to know Christ and the power shown by His resurrection : now I long to share His sufferings, even to die as He died, so that I may perhaps attain, as He did, the resurrection from the dead. . . . I keep going on, grasping ever more firmly that purpose for which Christ grasped me. . . . I leave the past behind and with hands outstretched . . . I go straight for the goal." The mature mind is ambitious !

To know Christ

It is, of course, important to notice that the supreme ambition of the Christian is a spiritual one. One of the marks of growth in a child is the change in his ambitions from the fairy-tale dreams of childhood to the more realistic, if less dramatic, goal of his later years, a metamorphosis in which he may exchange the racing driver's helmet for the city gent's bowler, or the field marshal's baton for the technician's slide-rule, but which reveals a truer knowledge of himself and the circumstances of his life. Thus Paul reminds us in 1 Corinthians 13 : 11 of the necessary development of spiritual ideals · " When I was a child, I spoke like a child, I thought like a child, I reasoned like a child ; when I became a man, I gave up childish ways " (R.S.V.) : and here in Philippians 3 he declares that the ambition of the spiritual adult is no idle day-dream of earthly greatness but a longing to know Christ and to share the grace and glory, the suffering and triumph and the ultimate splendour of moral and spiritual perfection that Christ possesses. He does not dream of being a courageous missionary, a famous preacher or a clever organiser ; he is ambitious to know Christ. Likewise we need to make sure that our spiritual goal is the right one. Our dreams of being a twentieth-century Calvin or Wesley may be exciting, but are they right ? We may fancy ourselves as a second Billy Graham or another Dave Wilkerson and see ourselves set for a unique role on the stage of life when God is more concerned with making us more like His Son, who was " despised and rejected of men." The mature mind is not dazzled by the bright lights of earthly fame but animated by an irresistible desire to be like Jesus.

Ambition for ultimate conquest

Let us make no mistake, however ; true ambition is essential to spiritual development. This is why Paul frequently refers to athletics as an illustration of spiritual life. In 1 Corinthians 9 : 24-26 he urges his readers to " run with your minds fixed on winning " (J.B.P.) and goes on to stress the need for self-control, for determination and concentration on gaining the prize. Just as the athlete gives time and energy and will accept any discipline necessary to winning, so the Christian is to be spiritually ambitious. Ambition is the set of the sails that saves a ship from becoming becalmed, the fuel that drives the rocket into orbit, the spirit of adventure that

turns a shipwrecked survivor into a conqueror of new territory. It co-ordinates the latent powers of the personality and fuses them into a living, purposeful whole. It was this dominant spiritual ambition that made the Lord Jesus cry "I must work the works of Him that sent Me while it is day"; and again, "The zeal of Thine house hath eaten Me up"; or yet again, "I have a baptism to be baptised with; and how am I straitened until it be accomplished." It was the ambition for ultimate conquest—the "joy that was set before Him"—that enabled Christ to endure the cross and despise its shame.

Concentration

Because of its ambition the mature mind learns to concentrate, hence Paul declares "This *one* thing I do . . ." Anyone who has tried to make toast and read the morning paper at the same time knows that it is extremely difficult to do two things at once, a fact that is particularly true in the spiritual realm. This lies behind our Lord's words "no man can serve two masters." When the fleet-footed Atalanta demanded that her suitors should race against her before she would accept them she won every race until her cousin, Milanion, threw three golden apples in front of her. For a moment her concentration on the race was broken as she stopped to pick up the apples and her wily cousin sped past her to win the race and claim her hand. For the Christian there are many "golden apples" of distraction lying in his path, and he must learn to distinguish between what is important to his supreme ambition and what is not. In other words, the mature mind is selective. In its supreme desire to be like Christ it refuses to be distracted not only by things which are obviously unimportant but also by things which, though good in themselves, may not serve its highest purposes—and these can sometimes be encountered in the most unexpected ways.

For instance, a preoccupation with service for God can be a danger to spiritual growth. Martha was so engrossed in serving the Master that she virtually ignored Him, so busy serving Him that she had not time to listen to Him; and there are many Christians who have so many irons in the fire that their own spiritual growth has shrivelled through lack of personal communion with God.

"O teach me, Lord, with Thee to walk
In union deep;
Whilst tending other souls not to forget
My own to keep."

Again, a preoccupation with the past can seriously affect our concentration. Looking over our shoulders we can sometimes become elated with past success or depressed by past failure, but in either case such living in the past can divert us from facing the realities of the present. But the mature mind exclaims with Paul "Forgetting those things which are behind . . . I press toward the mark."

Discipline imposed by the Spirit and Word of God

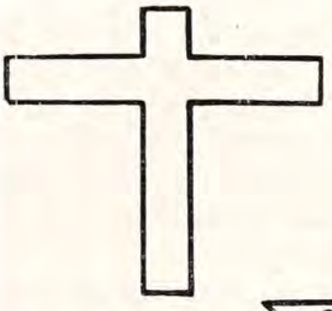
Such concentration demands discipline, the kind of discipline Paul describes in 1 Corinthians 9:24-26, where he says "Athletes will take tremendous pains for a fading crown of leaves. But our contest is for an eternal crown. . . . I run the race then with determination. I am no shadow-boxer, I really fight! I am my body's sternest master . . ." (J.B.P.). There can be no half measures in true spiritual development; we do not drift into holiness, nor do we achieve maturity through day-dreaming. Let us not imagine that occasional bouts of spiritual uplift on Sundays, interspersed with days of prayerless inattention to the things of God, will ever produce a strong Christian character. Maturity is not the automatic outcome of a given number of years of Christian experience; it is arrived at only through a willingness to accept the discipline imposed by the Spirit of God and the Word of God. Mentally this discipline is outlined in Philippians 4:6-8, where the frontiers of Christian thinking are clearly marked. Through trusting prayer the believer is to allow the peace of God to patrol those frontiers, so that anything that disturbs his inner sense of peace with God is turned back, and within these carefully maintained limits he must fix his mind on the things that are honest, just, pure, lovely and of good report. While it will be necessary for him to face the unpleasant facts of life in a fallen world, and while it is not God's will for him to shut his eyes to the disturbing realities of the desperate need of his contemporaries, he is still called upon to exercise a rigid discipline over his thought life.

A man's mind

"While I was musing, the fire burned," exclaimed David in Psalm 39:3, and it is still true that the things on which a man centres his thought strongly influence his whole life. The man who broods over imagined wrongs will experience the sullen glow of inner resentment; the man who continually contemplates unholy imaginings (and these are by no means confined to sexual matters) will be scorched by the flames of base desire; but the man whose mind has been focused on the glories of Christ will

know the holy fire of God cleansing and energising his innermost soul.

Because of his supreme ambition to know Christ the mature Christian accepts the mental disciplines necessary to full development, for Christ is known not through some vague " spirituality " but through every avenue of consciousness in the human personality, intellectually as well as emotionally. The perfect example of maturity is Christ Himself, and His maturity consisted not simply of moral virtue but also of intellectual grandeur. To be like Jesus, therefore, is not merely to live a holy life but also to have a well-developed mind, for, as the hymn puts its, " Jesu's is a perfect mind."



Elim Missionary Society feature

GHANA

"Thanks be to God"

By D. L. MILLS

Go Ye into all the World and Preach the Gospel.

PETER GRIFFITHS and I had sat in the grounds of Elim Bible College, Capel, at the missionary conference in 1966 talking about a proposed Bible school for Ghana. " Don't be surprised or disappointed if you get only one student," said he. " The —— school in Rhodesia had only one candidate for the first two years." I stored the warning in my mind as a future safeguard.

We found on arriving in Ghana that it took a lot of time and industry to get plans laid for the Bible school. Then we learned that the E.W.M.A. was making a great effort to help finance it. After much searching Mr. Tenobi, our African pastor, reported " I've found just the place," and so we took a further look. When I saw it I thought " It's suitable—in fact it's ideal—but . . ." We had already learned that house rents in Ghana were phenomenal, but after much bargaining we got the landlord to say £45 per month, and on the following day Mr. Tenobi told us that he had reduced it to £G500 per annum.

We had advertised for students; seventy replied and thirteen sent in application forms. On the day that the prospective students were to be interviewed only one applicant reported, and he was not interested in a full-time course. On the following day another applicant arrived—to admit that he had no money for fees!

" If at first you don't succeed . . ." and so we advertised evening classes and again no response. Frustrated? Yes, we really were. Beds, desks, tables and chairs had been constructed and we could feel with the king who prepared the marriage feast and declared " Come, for all things are ready " and none came. But " all things are working together for good to them that love God." So often we interpret this to mean " everything will turn out all right in the end because we belong to God," and then lose the blessing of realising that even when things appear to go wrong they are working together for good. A party of Wycliffe Translators had been ordered by the Nigerian Federal Government to leave the country. The Wycliffe headquarters in Ghana is supervised by a former Elim Bible College couple,

The Elim Bible School, Koforidua.

Lawrence and Joyce Hughes. " Can we find accommodation for eight people for two months? "

The Wycliffe missionaries were a great blessing to us and, in response to their request that we tell

(*continued on page 207*)

YOUTH PAGE

MAGNANIMITY

By ENOLA CHAMBERLIN

I REMEMBER coming home from school choked with resentment. I had made a poor mark on a test.

"It was all because Hilda kept wiggling," I burst out. "I couldn't concentrate on what I was doing."

A sober look came over dad's face. "So you think your earth life is for ever, do you?" he asked. "You think you have plenty of time to do everything you want and have a lot left over."

"What has that to do with Hilda making me make a poor grade?"

"I don't think Hilda made you make a poor grade. I think you're blaming your failure on her because you're too little to accept the blame yourself. Little people think life is long enough for them to do little things. Big people know that life is too short to be little."

Suddenly I felt ashamed. I knew that if I had known my lesson well enough I would have made a good grade on the test.

I'm glad dad was severe. I didn't want to be little, and I had never meant to think or speak of anyone in a way that could injure him by calling him little. But I was injuring myself. I was admitting to myself that I could not take it.

Blaming one's failures on others is only one act of being little. Homes, churches, communities and nations have been split by little people doing little things. They cannot see beyond their own private ambitions and opinions to the broader view where everyone will be helped. They persecute everyone who disagrees with them. They hold back progress.

Little minds hold resentments; big minds forget. Little minds try to get even; big minds forgive. Little minds will not take criticism; big minds welcome it. Theodore Roosevelt said "Secretary Root is invaluable in my cabinet. He's always ready to oppose my ideas."

No one can decide how big or how little another person is. Only the little person would try. To the big person life is too short for that. But each of us has the duty to decide just how big or how little is his own mind, his own way of living, and a good way to do that is to ask yourself questions. Try to see yourself as others see you.

Do you have time to be blameful, hateful and antagonistic toward anyone who disagrees with you or with anyone who has wronged you? If your answer is yes you should make an about face. In the end you will find you never had time to be little. You will find that life was too short to get even a part of the big things done.

C. A. Herald.

If 50,000,000 people say a foolish thing it is still a foolish thing.—ANATOLE FRANCE.

THE LORD'S SUPPER *(continued)*

history sustained by evidence half as powerful as this witness to Calvary?" And it is very beautiful to observe what the proclamation is. Our assembling weekly at the table proclaims to the whole world, without a word said, that every man can find Christ broken for him; his sin laid on Him, his iniquity purged, his doom reversed.

Finally, we have the gate of entry into the rite. "Let a man examine himself, and so let him eat of the bread, and drink of the cup." It is one thing to

(continued on page 207)

CAMPERS—now is the time to book for a

HOLIDAY BY THE SEA

Fun, games, good food, spiritual development

at

FRAISETHORPE

(Near BRIDLINGTON)

July 26th to August 9th

Send for application form to

I. R. Moore, 123 Belgrave Drive, Hull, Yorks

D.1662

DIVORCE AND REMARRIAGE

One of 500 tapes in the Bible Teaching by Tape Series, by Rev. A. Barry Blake-Lobb

Copies available on free loan

NEW LIFE RECORDINGS

7 Cranemoor Avenue, Highcliffe, Christchurch, Hants

D.1623

Women's Page

by Margaret M. Ladlow

FOLLOW THE INSTRUCTIONS CAREFULLY

How often we read the words found in my title on the cover of so many household products we buy. In spite of the success so confidently assured if we carefully follow the instructions I am sure there are many who, like myself, have on occasions been most careful and still not achieved success. We have been made to wonder if the instructions were themselves at fault!

In our prayer meeting last night was a young man who led in prayer and whose heart was full of thankfulness to God for a great deliverance. In fact all our hearts were gladdened by the striking evidence of God's protecting love and care. Our brother in Christ works for the local electricity board, and owing to the recent heavy rain an underground fault had occurred and a system of cables had to be located and the repair done as speedily as possible. He consulted the chart or diagram of the system and realised that he would have to cut through certain cables that were charted as disused in order to reach the one where the fault was probably located. He commenced to cut the cable, but as soon as his saw touched the wires there was a violent blue flash and he was hurled back by the devastating force of live electric current. He had severed a cable carrying 11,000 volts and had lived to tell the tale! His workmates were amazed, and so was the electricity board doctor when he was taken for a check-up. The doctor pronounced that the protective clothing he was wearing at the time of the accident had helped to save his life, but even with this it was an absolute miracle that he was alive and unharmed. Of course an investigation was carried out and it was discovered that a mistake had been made in the position of the cables as shown on the chart. What was marked as a disused cable was in fact very much in use. It was powerful and dangerous, and carried destruction for the unwary.

It has never been easy to be a Christian. It has been likened to an arduous pilgrimage, an uphill climb, a voyage through stormy seas and a fierce battle. Particularly in this century, with the spread of liberal theology and higher criticism, the appalling lowering of moral standards and the "devil-may-care" attitude to crime and violence, it is indeed a dangerous life. Honesty and righteousness are belittled today, and the cardinal truths of our faith are constantly under attack, so it is little wonder that the child of God feels vulnerable and perhaps confused and almost overwhelmed by the harsh, worldly spirit of the age. But we have a chart, we have clear, infallible instructions and reliable information to guide us in our work and to plot our journey through life. Disaster has never overtaken one trusting soul who has prayed and worked and walked as instructed by the old Book, the holy Scriptures.

We need not court danger as our Motherwell friend unintentionally did, for we have clear and detailed warnings given in the Bible of the seen and unseen dangers that may confront us. There are timely warnings, there are stories of those who have faced dangerous situations, and direct commands from the heart of a loving heavenly Father to our hearts, and if we ignore His words we do so at our peril. Yes, it is all there in the Book, so cherish it, "read, mark, learn and inwardly digest" its truths, *follow the instructions carefully,* and rest secure in the confidence given to the obedient believer.

EDITORIAL (*continued*)

committal, our "plunging" into Him who is declared to be the Reality in a hundred and one ways in the Bible: Alpha and Omega; Creator; Sustainer of all things; First and Last; the Way; the Truth; the Life; the Vine; the Bread; who Himself, without presumption, obtrudes Himself in such sentences as "Come unto **Me**," "Abide in **Me**," "Learn of **Me**," "Follow **Me**," "Believe in **Me**."

Let us therefore not wait to understand; we shall ever learn and never be able to come to a knowledge of the truth. Believe, commit, "plunge in," is the key to life. Christian experience is the answer to the riddle of reality, the key to the mystery of life. Maybe Paul had this in mind when to the mob in Jerusalem and then to Agrippa he gave his *experience* of life in Christ instead of a learned dissertation on Christian evidences.

Windows on Jerusalem

(*continued from last week*)

By W. G. HATHAWAY

COMING back to Daniel 12 we see that Daniel was given an answer to his question "How long shall it be to the end of these wonders?" He was given in reply three cryptic keys: (1) "time, times and a half" or 1,260 days; (2) "1,290 days"; and (3) "1,335 days." The day for a year interpretation of prophetic scriptures is based chiefly on the "seventy weeks" prophecy of Daniel 9:24, where most expositors agree that history has proved beyond any doubt that this interpretation is correct. Daniel is here told that the "time of the end" will be a period, significant to the restoration of Israel, when these three symbolic figures will be disclosed in the unfolding events of the latter days.

The liberation of Jerusalem

Taking them in the order given by the angel to Daniel, *the first is the 1,260 days*. This is recognised in the liberation of Jerusalem in 1917, for this was 1,260 solar years from the date when the permanent mosque of Omar was built on the site of the Jewish temple, twenty years after the capture of Jerusalem by caliph Omar in A.D. 637. This date A.D. 637 was 1,260 lunar years from the destruction of Jerusalem and the temple by Nebuchadnezzar in 587 B.C.; 1917 was also 2,520 solar years, that is twice 1,260 years, from the date of the overthrow of the Davidic throne in Jerusalem in 602/3 B.C. Significant, too, is that from this same date 602/3 B.C. to the beginning of the Mohammedan era in A.D. 622 is 1,260 lunar years, and from 622 to the issue of the Turkish Edict of Toleration in 1844 is another 1,260 lunar years. So we see that the absolute sway of Islam over Jerusalem was indeed 1,260 lunar years, as foretold by the angel to John.

The second symbolic figure given is 1,290 days. Reading through this passage in Daniel 12 one day, I saw that 1,290 was thirty in advance of 1,260, so if 1,260 was 1917 then 1,290 would be 1947. Remarkable indeed, for this was the year that Britain gave notice to the United Nations of her intention to surrender the mandate of Palestine and withdraw in May 1947. In December 1947 the United Nations decided by resolution to divide Palestine between the Jews and the Arabs. As we now know, when the British moved out Israel declared herself an independent state. This was on May 14th, 1948. So 1,290 was a very important second step in the liberation of Israel's ancient homeland, though Jerusalem still remained an international city but under Arab control.

The most significant figure

The third cryptic figure is 1,335 days. This one is the most significant of all. It predicts a time of blessedness as foretold by the angel. But where does this number come from? This number more than any other I know proves that the great Creator of the universe is also one who wove into the timing of the prophetic periods of Israel's history this astronomical figure. This period of 2,250 years of Gentile dominion over Israel contains seventy-five cycles of thirty-three years, in each of which the sun gains on the moon one solar year. Seventy-five of these cycles add up to 2,475 solar years and this exceeds 2,520 lunar years by thirty years, and falls short of 2,520 solar years by forty-five. This astronomical calculation shows that 2,520 lunar years come short of 2,520 solar years by seventy-five years.

Now the number 1,290 is obtained by adding this thirty years by which the seventy-five cycles exceed 2,520 lunar years to the number 1,260. Then the number 1,335 is obtained by adding seventy-five years, the difference between the 2,520 lunar and 2,520 solar years, to that same number 1,260. Only He who created these rolling spheres and set the timings of the orbits of the moon around the earth and the earth around the sun could possibly know and work into these prophetic calculations such evidences of His handiwork in creation. To me this brings the glory of God into the prophetic word of Him who orders and controls all the universe and all the movements in human history to the end of time.

Space forbids anything more than a brief reference to the 1,335 fulfilments that we can note for ourselves. Let me list them numerically. (1) The year 1917 which saw the liberation of Jerusalem was 1335 in the Mohammedan calendar, which is lunar and dates from A.D. 622, the beginning of the *Hegira*—the Mohammedan era. A coin was struck to commemorate this notable event. On one side was the

(*continued on page 206*)

COMING EVENTS

BECCLES. April 6. Elim Pentecostal Church, Alexandra Road. Rally at 7.30. Visit of the Lowestoft Gospel Fellowship Choir.

BIRMINGHAM, Graham Street. April 20. Foundation-stone-laying ceremony of the new Graham Street church at 3.30. Convention service at 6.30. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin. Tea served on Saturday.

BIRMINGHAM, Kingstanding. March 30 to April 4. Elim Pentecostal Church, Warren Road. Convention. Weeknights at 7.30. Sunday at 11 and 6.30, dedication of Hammond organ. Preacher: S. Beresford (Blackburn). Convener: R. J. Morrison.

BRIDGEND. April 6. Y.M.C.A., Angel Street. Youth meeting at 7.30 conducted by the Gospel Rhythms (Liverpool).

COLCHESTER. March 30. Lion Walk Congregational Church. British Pentecostal Fellowship rallies at 3.30 and 7. Preachers: Howard Carter and Ron Jones. Also on March 29, at 7. Elim Pentecostal Church, High Street, Ingatestone. Ministers' and church officers' discussion. Subject: "The gifts of the Spirit." Preacher: Howard Carter.

DUDLEY. April 6. Elim Pentecostal Church, North Street. District Presbytery rally at 7. Preacher: J. W. Newman. Convener: T. W. Jacobs.

EALING. March 31. Elim Pentecostal Church, Northfield Avenue. Visit of Elim Bible College students at 11 and 6.30.

GREAT YARMOUTH. Commencing April 7. Little Theatre, Marine Drive. Evangelistic and divine healing campaign conducted by Ron Jones and party. Sundays at 8. Weeknights at 7.30. In Elim Pentecostal Church, York Road, from April 20.

HARROGATE. March 23 to April 3. Elim Pentecostal Church, Park View. Youth crusade. Saturday at 7.30. Sunday at 6.30 and 8.15. Monday to Thursday at 7.45.

HENDON. March 31. Elim Pentecostal Church. Visit of Elim Bible College students at 6.30.

LEAMINGTON SPA. Commencing April 21. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

NEWHAVEN. April 13, 14. Elim Pentecostal Church, Meeching Rise. Minister's eighth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Tee.

PORTH. March 30, 31. Annual convention. Saturday in Y.M.C.A. at 3.30 and 6.30. Sunday in the Elim Pentecostal Church, Pontypridd Road, at 11, 6.30 and 8. Preachers: J. W. Newman and C. Stacey.

RAYLEIGH. April 6, 7. Elim Pentecostal Church, Castle Road. Church's forty-second anniversary. Saturday at 7. Sunday at 11, 4 and 6.30. Preacher: Pastor A. S. F. Horne (Ealing). 14-19. Campaign conducted by Malcolm Smith.

ROCHESTER. March 31. Elim Pentecostal Church, Star Hill. Visit of London Chusader Choir at 6.30.

RUGBY. April 13. Elim Pentecostal Church, Windsor Street (off Clifton Road). Film, "What mean ye by this service?" shown by W. Finch, Pentecostal Jewish Mission, at 7.30.

WESTCLIFF-ON-SEA. April 14. Elim Pentecostal Church, Electric Avenue. Visit of Ken Ward (London). At 11 and 6.30.

ITINERARIES

The President:
March 30, Old Hill; 31, Blackheath; April 1, Langley Green; 2, Sparkbrook; 3, Winson Green; 4, Selly Oak; 5, Graham Street; 6, Letchworth.

London Crusader Choir:
March 30, Harpenden; 31, Maidstone; April 6 Peterborough S.A.; 12, Kensington Temple, London.

Joseph Smith:
March 30—April 1, Dewsbury; 2-4, Halifax; 6-10, Wrenthorpe; 12-18, Leeds; 20-22, Knottingley; 23-25, Sowerby Bridge; 27-29, Barnsley; 30—May 2, Bradford.

Pastor H. Jeffery (on furlough from Brazil):
April 2, Braintree and Dunmow; 3, Maldon; 4, Colchester; 7, Bowers Gifford (a.m.), Laindon (p.m.); 9, Ingatestone; 11, Norwich; 16, Southend; 17, Westcliff; 18, Leigh.

EASTER CONVENTIONS

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: E. R. Corsie, A. C. Jarvis and W. J. Patterson. Convener: E. F. Cole.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: J. J. Morgan.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: E. J. Jarvis and P. Watson.

CROYDON. Elim Pentecostal Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11. Saturday at 7. Sunday at 11, 3 and 6.30. Preacher: L. W. Green. Convener: A. S. F. Horne.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: W. J. Allen and L. P. Cowdery.

GLOUCESTER. Elim Pentecostal Church. Park End Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. H. Coleman (Islington) and W. McKibben (Swindon). Convener: A. C. Jarvis.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Good Friday at 3 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Preacher: L. C. Quest. Convener: F. M. Munday.

SALISBURY. Elim Pentecostal Church, Milford Street. Good Friday at 6.30. Sunday at 11 and 6.30. Preacher: W. G. Hathaway. Convener: James F. Hardman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Preachers: J. T. Bradley and W. Crawford.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. Hounsome (Knottingley) and L. Reeves (Norwich). 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: A. S. Brewster and T. Burns.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30. Preacher: L. Knipe.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Patterson (Beccles) and W. R. West (Rayleigh).

PLEASE PRAY

GREAT YARMOUTH CRUSADE

conducted by
REV. RON JONES AND PARTY
Commencing Sunday, April 7th, at 8 p.m.
Sundays at 8 Nightly at 7.30
THE LITTLE THEATRE, MARINE DRIVE

D.1659

WHY NOT JOIN US?

GRENEHURST PARK

SEPTEMBER 13th-20th

*

An autumn holiday would suit you

*

ANNUAL MISSIONARY CONFERENCE

*

Provides the wonderful opportunity of meeting missionaries from BRAZIL, TANZANIA, INDIA and other countries

*

ORGANISED TOURS TO COUNTRY AND COAST

*

Applications to

REV. and MRS. GILPIN

Elim Bible College

Grenehurst Park, Capel, Surrey

Tel. 0-306-74/3238

D.1641

head of King George V and the date 1917. On the obverse side were Arabic characters and their date 1335. Twice I have held in my hands one of these British coins, once in London in 1932 and once in Toronto in 1957. This number 1,335 comes up again in relation to the Mohammedan occupation of Jerusalem. (2) From 747 B.C., the beginning of the Gentile overlordship, to 1923-4, which saw the end of the Turkish Mohammedan empire, is precisely twice 1,335 reckoned in solar years. I was figuring out some of these 1,335s the other day in my meditation, and saw two more up-to-date ones. (3) First, June 1967, which saw the control of Jerusalem pass completely out of Islamic and into Israeli hands, bringing to an end the Mohammedan domination of the city, was precisely 1,335 solar years from the end of the life of Mohammed himself, for he died in A.D. 622. (4) Second, most remarkable of all, I saw that this outstanding event of June 1967 was the *golden jubilee* of the liberation of the city in 1917. 1967 was in fact the *pentecostal jubilee of Jerusalem*.

The temple of the Lord

Now all windows are open on Jerusalem to see what the next step will be. Israel has promised to respect all places of worship of every religion in the city, but she has also promised God that if He would give her back her city she would build again His temple. Those who believe in the rise of a personal Antichrist after the rapture of the saints say that the temple will be rebuilt and sacrifices recommenced, and interrupted by the Antichrist. Personally, I do not anticipate that any such attempt will be made to rebuild the temple before the advent of the Messiah. Sooner or later the temple mount must be cleared and the present Mohammedan mosque replaced by the Jewish millennial temple. If it is not removed before the advent of Christ it will certainly crumble to dust when the earthquake shakes and splits the Mount of Olives at His coming. This spot, Mount Moriah where Abraham offered his sacrifice to God, is the only place where the temple can be. The next one to be built will be the third—the millennial temple.

"*Behold the man whose name is The BRANCH; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne*" (Zechariah 6:12, 13).

Our next theme will be the identification of the two witnesses of Revelation 11:3.

THE FAMILY ALTAR

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

Monday, April 1st — Luke 19:11-27

" He . . . delivered them ten pounds " (v. 13).

We do not all have the same talents as each other, but we do all possess one thing in common—the ability to be faithful in all we do for the Lord. In the very nature of things there are different tasks to be done in the work of Christ, differing functions for the various parts of His body, there must be different callings; yet, whatever our calling may be, apparently humble or seemingly great, we can pour out our love for Him by doing it faithfully and consistently.

Tuesday, April 2nd — Luke 19:28-48

" The Lord hath need of him " (v. 31).

Here is a remarkable fact, that this one little animal had been foreseen and foretold, and was needed by the Lord Jesus for the fulfilment of His messianic mission. This being so in regard to an animal, how much more in regard to us who, in Christ, are the special objects of His loving care. The apostle Paul declared " Whom He did foreknow, He also did predestinate to be conformed to the image of His Son " (Romans 8:29); the purpose of His loving care and foreknowledge is to make us like Christ.

Wednesday, April 3rd — Luke 20:1-18

" By what authority doest Thou these things?" (v. 2).

Even a once-blind beggar was able to answer this question for them (John 9:30-33); but they were so blinded by envy and prejudice that they refused to admit the true authority of His works and actually ascribed them to Satan. Their only purpose in asking Jesus this question was to trap Him. We who have been so wonderfully delivered from darkness and spiritual death have no doubt that such blessed authority is that of the Son of God, and we cry " One thing I know; whereas I was blind, now I see."

Thursday, April 4th — Luke 20:19-47

" The Lord said unto my Lord " (v. 42).

In a very wonderful way the Lord Jesus, the Messiah of Israel, was both Son and Lord of David; physically his descent could be traced to David, but He is also the great Creator and is therefore David's Lord. Here is a scripture which the scribes could not explain, for they would not accept the implication that this Son of David was also the eternal God revealed in human flesh. Jesus Christ is the Son of David according to the flesh, but is also the Son of God with power (Romans 1:3, 4).

Friday, April 5th — Luke 21:1-19

" This poor widow hath cast in more than they all " (v. 3).

This is another example of the way in which the Lord Jesus assesses our gifts and our service. It was not the amount that was given, for this was apparently small, but the fact that she gave all she had and therefore could give no more, and that she gave it with all the love and desire of her heart. A further point is that she showed her complete trust in the Lord to meet her needs, and we know that such trust is never misplaced.

Saturday, April 6th — Luke 21:20-38

" Your redemption draweth nigh " (v. 28).

In one sense our redemption is already complete; we **have** been redeemed by the blood of Jesus. Yet we know that our bodies are subject to sickness and death, the ravages of sin. When the Lord Jesus returns, our bodies are going to be delivered from the bondage of corruption (1 Corinthians 15:50-54); He is coming to complete the redemption of the possession which He purchased by His blood (Ephesians 1:14). So the apostle said " I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ " (1 Thessalonians 5:23).

Sunday, April 7th — Luke 22:1-13

" When the passover must be killed " (v. 7).

At last the day came for which God had been preparing people all down the ages, the day for which the Lord Jesus came into the world. The promise of salvation contained in the passover ceremony was to be completed in the true Passover; He would obtain for men the blessing of salvation from the just wrath of God against sin. Those who shelter beneath the covering of His blood know a safety which no Israelite ever knew on the passover night in Egypt. Hallelujah !

THANKS BE TO GOD *(continued)*

them more about the baptism in the Holy Spirit, a great interest in Him and His work grew.

Another great opportunity followed. We considered opening a course for our church leaders, and in November, December and January the local workers attended a monthly five-day course, enjoying much blessing. But more of this and the actual opening of the school in another article.

THE LORD'S SUPPER *(continued)*

say " Christ died for all " but quite another to say " He loved *me,* and gave Himself for me "; therefore each man must stretch forth his own hand, and take for himself the atoning sacrifice, and afterwards its ritual. No unbeliever is an invited guest, but a child of wrath: he is invited to Christ, then—and only then—to His table. The apostle sweeps aside all " fencing of the table." " Let a man examine himself [he alone is to do the examining, but he must do it rigidly]; and *so* let him [whoever he is, and apart from all sect or schism] eat "—the welcome guest of his Lord. With believers guilty of any one of the excommunicating sins, proved and unabandoned, we are " no, not to eat " (1 Corinthians 5:11), which must include the supreme meal. All other " fencing of the table "—invariably for sectarian purposes—is disobedience to Christ.

I hunger and I thirst,
Jesu ! my manna be ;
Ye living waters, burst
Out of the rock for me.

Thou bruised and broken bread,
My life-long wants supply ;
As living souls are fed,
Oh feed me, or I die !

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park, S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

EVANGEL CIRCULATION

Since our last report on February 17th the following churches have increased their circulation: Apsley Street, Belfast (1), Becontree (1), Beersbridge Road, Belfast (10), Braintree (3), Derby (10) and (5), Dowlais (3), Dundee (5), Guildford (1), Leigh-on-Sea (1), Newcastle-upon-Tyne (2), Norwich (9), Oldham (1), Porth (2), Silverdale (2).

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

CHILDREN'S ASSISTANT, age 18 or over, required in convalescent and holiday home, close to sea and town. Happy Christian staff. Please apply Matron, 11 Derby Road, Bournemouth. C.1657

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary ; accommodation provided. Please write Administrative Secretary, P.O. Box 8, 297/299 High Street, Cheltenham. C.1658

TOWN HOUSE HOTEL, 2 Spencer Road, Southsea. Old-established private hotel. A good Christian home offered to married couple as working manager and manageress, with knowledge of cooking. Also required is a good houseworker to live in, all provided. C.1649

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

ALBERT HALL SONG BOOKS. Centre pages containing hymns Nos. 1-115 urgently required from old song books to make up special hymn sheets for rallies, etc. Please post to Pastor J. G. Patterson, 52 Alexandra Road, Beccles, Suffolk. C.1663

BUILDING SUPERVISOR required for alteration and renovation contracts up to £30,000. Must be keen and efficient. Transport provided. State qualifications and salary required. Permanent situation to right man. Write to H. L. Beerling, 12 Clarence Road, Bromley. BR1 2DH. C.1653

SWANSEA. Sunshine Workers' Fellowship. Children's beach mission, July 27th—September 7th. A holiday with a purpose. Why not come and join us in working with the Lord among boys and girls ? For particulars write to Mr. J. Griffin, 9 Myrtle Grove, Waunarlwydd, Swansea (s.a.e.). Good fellowship. Guest house accommodation. C.1633

WITH CHRIST

LINES. On March 3rd, Mrs. Helen Lines, faithful member of Palmers Green Church. Called home. Officiating ministers at funeral: Pastors N. Clark and P. Quest.

FINN. On February 27th, Olive Gertrude Finn, aged 78 years, at Herrison Hospital, Dorchester. For many years a member of Ealing Elim Church. " With Christ, which is far better." Officiating minister at funeral: J. Osman, Bournemouth.

HALLIDAY. On February 15th, Mrs. E. Halliday, faithful member of Elim Pentecostal Church, Neath. Officiating minister at funeral: J. H. Sainsbury.

SINCLAIR. On February 19th, suddenly, Mr. James Sinclair, dearly beloved husband of Helen H. Clark, and faithful member of Govan Elim Church. Called to higher service. Officiating minister at funeral: Ivan Potts.

BRIDGWATER CRUSADE
to be held in
THE TOWN HALL
Commencing Sunday, March 31st
at 8 p.m.
Weeknights at 7.30
Evangelist : Rev. Ron Williams
Special supporting items each night

D.1644

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 14 APRIL 6th, 1968 6d

Photograph by Raymond Irons

A message for the eve of Passover

"Christ our passover is slain for us"

THE BROKEN MATZO

By SAMUEL M. SHAGALOFF

THE FIRST LIBERATED NATION

THE redemption of the children of Israel from Egypt is the first great historical instance, and everlastingly inspired example, of all liberations of oppressed and enslaved peoples. In the heart of the Jewish people it is indelibly inscribed as Israel's primal birth of freedom, the divinely ordered step leading to the acceptance of the sacred Torah at Sinai and the march through the desert to glorious nationhood in the promised land.

Traditionally the observance of Passover continues for eight days, but only tonight and tomorrow night will there be a formal *Seder,* the ceremonial meal and the long ritual, with the aim to bring the events and miracles of the exodus from Egypt into present comprehension so that each of the celebrants, old and young, is made to feel as though he had personally come out of Egypt.

The *Seder* ritual commemorates these events, and throughout the evening there is much voicing of praise, expression of gratitude and giving of glory to God. At one point the cup of wine is raised and the following recited aloud: "Therefore, it is our duty to thank, praise, laud, glorify, uplift, extol, bless, and adore Him who did all of these miracles for our fathers and for ourselves. He has brought us forth from slavery to freedom, from sorrow to joy, and from mourning to festive day, and from darkness to a great light, and from subjection to redemption. Let us then recite before Him a new song: Hallelujah." The cup is then placed on the table.

THE HISTORIC QUESTION

Traditionally, also, the youngest son present will propound the historic questions, and the father will answer in accordance with Deuteronomy 6:20-24: "And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the Lord our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand: and the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: and He brought us out from thence, that He might bring us in, to give us the land which He sware unto our fathers. And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day."

THE WONDERFUL SYMBOL

But for this time we are going to consider the mysterious ritual of the three matzos. Every Jew knows the remarkable and unique custom that has been carried on for hundreds of years, and no one has yet been able to explain how and where and why this custom originated.

Three cakes of unleavened bread are placed on the table, one above the other, with a napkin between them so that each is separate from the other. The head of the family who is performing the ceremonies takes the middle cake and breaks it in halves, concealing one half under the pillow of the lounge on which he reclines at that meal. Reclining is a symbol of the freedom the Jews gained at the time when God brought them out from the bondage of Egypt.

At certain intervals four cups of wine are served to those seated at the table, and at the third cup the father takes out the half cake from between the pillows and divides it among the family.

The late former Rabbi Leopold Cohn writes in his autobiography that he used to perform that ceremony year after year without considering the real reason for doing so, but with the light of the teaching of the Lord Jesus Christ in his mind and heart it dawned on him what it all meant.

The three cakes represent Father, Son, and Holy Ghost; the middle one, the Son, broken in halves, indicates the body of the Son of God, broken for our sins. Concealing it under the pillow signifies the burial of the broken body, and bringing it forth again at the third cup of wine indicates strikingly

the resurrection of the Lord Jesus Christ on the third day.

THE FIRST CHRISTIANS

The early disciples of the Lord Jesus were Jews, and they must have instituted this ceremony among their people so that Christ should never be forgotten by them. Certainly this ritual could never have got in by accident.

We do know that in the early days of the Christian era the first Christians were all Jews. Every one of the first disciples of the Lord Jesus was a Jew; on one day alone, the Pentecost following the ascension of the Lord Jesus Christ into heaven, 3,000 souls were "born again" and became children of God through faith in the Lord Jesus Christ as Messiah and Saviour. Every one of that 3,000 was a Jew. It has been estimated that no fewer than 1,000,000 Jews became followers of the Lord Jesus Christ in the first century of the Christian era. How false then are the claims made by certain unenlightened rabbis and other Jewish leaders that there never was a Christian Jew!

The synagogue in the first century of the Christian era was not as harsh and cruel in its attitude towards such Jews as had confessed their faith in the Lord Jesus Christ as is the modern "temple." Nowadays, we are grieved to say, the rabbis hate us who are followers of the Lord Jesus Christ; they call us apostates, *Meshumidim*, and they breathe out all kinds of abuse against us. They accuse us of being traitors, when as a matter of fact we are the

(*continued on page 222*)

Elim Pentecostal Church News

BRISTOL **Pastors: W. R. Jones and T. J. Stevens**

The youth choir with their pastors.

LONG EATON **Pastor: I. MacInnes**

"The greatest venture Long Eaton has ever seen" was one of the comments after the Smith-Forseth crusade team ministered for three weeks so ably under the unction of the Spirit in the People's Hall, the largest hall in town. What a thrill it was to see churchgoers bring in their friends who never attend God's house to sit under the spoken Word of God so powerfully presented by Malcolm Smith.

A few months ago our Crusaders took over a local discotheque for an evening and hundreds of teenagers heard God's Word given by a local gospel rhythm group and also by a local Methodist preacher. A discotheque is not usually the place to hear Sankey hymns, but Christ told us to go out and seek the lost where the sinners are.

Malcolm Smith has just concluded a fortnight's convention in which he spoke on "New Testament Christianity." Believers from many denominations were challenged and filled with the Holy Spirit.

I. MACINNES.

YEOVIL **Pastor: L. Lambert**

For the second time in four years the Yeovil church is being extended. Numbers in recent months have necessitated a sixty-seat extension. The work will be done by the members and the money has already been subscribed.

Since the new year a wave of blessing has resulted in decisions for Christ on almost every Sunday—not in great numbers; sometimes one or two, sometimes three or four. God has been good to us.

Another most encouraging sight has been to see the prayer meeting packed, with extra chairs needed every week. Over twenty members have been received into fellowship recently. A baptismal service was held a fortnight ago and another is planned for a fortnight hence. We give God the glory.

LONDON CRUSADER CHOIR

FOLLOWING the thirty-ninth anniversary services of the choir, held at Clapham, when well-supported gatherings included many past members, the choir was quickly awheel and proclaiming the gospel message around the country. At Reading Town Hall many hundreds gathered for a great youth and evangelistic service. The guest speaker was Dick Saunders. Following the challenging message some young folk were counselled.

Broadmoor hospital, which cares for nearly 900 patients, has a great place in the hearts of choir members. "These gates are never closed to the Crusader Choir" says a senior hospital official. Following the Sunday evening the Broadmoor patients' choir and the L.C.C. joined for supper and fellowship.

Back to Maidstone—the prison during the afternoon and the Assemblies of God evening meeting. Both centres can well be described as "home." The ministry of Dennis Robson, the local pastor, in word and gifted music and song is greatly enjoyed both within and outside the walls.

New ground was broken by the choir when it visited West Thurrock Brethren chapel. There was a crowded hall. The local Anglican church closed its own service and, with the vicar and members, joined in this act of united worship and witness. Pastor D. B. Gray ministered the Word throughout the day. The choir joined for the evening service. During the afternoon the choir visited Brixton prison and was welcomed by the chaplain, a fine evangelical colleague.

Hanwell Salvation Army hall was packed to capacity during an afternoon visit by the choir. Uniting with the local musical groups was a thrilling occasion. Eric Ball directed the meeting and conducted the final number.

D.M.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 20 PUT THEM IN ORDER

Can you place the following twenty events in the order that they are found in the Bible? All are taken from the Old Testament.

1. **Joseph sold into Egypt.**
2. **Joshua enters Canaan.**
3. **The creation of the heaven and the earth.**
4. **Jonah swallowed by a whale.**
5. **David slays Goliath.**
6. **The murder of Abel.**
7. **Samson loses his strength.**
8. **Isaiah has a vision of the Lord in the temple.**
9. **The flood.**
10. **The death of Moses.**
11. **Abraham offers Isaac.**
12. **Daniel in the lions' den.**
13. **Elijah on Mount Carmel.**
14. **The birth of Samuel.**
15. **Moses receives the Ten Commandments.**
16. **David made king.**
17. **Gideon defeats the Midianites.**
18. **The creation of man.**
19. **Moses in the bulrushes.**
20. **The reign of King Solomon.**

ANSWERS

1. No. 3.
2. No. 18.
3. No. 6.
4. No. 9.
5. No. 11.
6. No. 1.
7. No. 19.
8. No. 15.
9. No. 10.
10. No. 2.
11. No. 17.
12. No. 7.
13. No. 14.
14. No. 5.
15. No. 16.
16. No. 20.
17. No. 13.
18. No. 8.
19. No. 12.
20. No. 4.

CAERPHILLY

Pastor: J. B. Coleman

Photograph by courtesy of *Caerphilly Advertiser*.

The Caerphilly Elim church entertained approximately forty patients and staff of the Cheshire Home, Radyr, to an evening of sacred music and song. The supper was provided by the Young People's Fellowship.

SOUTHAMPTON

Pastor: J. C. Kennedy

The induction of Pastor and Mrs. Kennedy to the Southampton Elim church was held on February 16th. Pastor A. A. Biddle (Portsmouth), the district superintendent, convened the meeting and gave a fine message on "The Master." Pastor J. Hardman (Salisbury) opened with prayer and gave a word of welcome, Pastor Edmonds (Romsey) read from God's Word and the choir sang. Miss W. Loosemore gave the prayer of dedication.

Friends of these churches, Eastleigh Elim church, and many others joined in the warm-hearted service.

Pastor Shearing gave a word of welcome on behalf of the Southampton and District United Pentecostal Fellowship, as did the deacons of our own church.

JOAN WHITE.

World vision for a world mission

Join the crowds in

Trafalgar Square

at 11 a.m. and in the

ROYAL ALBERT HALL

at 3 and 6.30 p.m. on EASTER MONDAY, April 15th

Your programme for the afternoon includes

THE CHALLENGE OF A CONTINENT IN CONFLICT. Speaker: Rev. H. Jeffery (Brazil)

THE CHALLENGE OF THE ORDINARY. Three up-to-date testimonies by young people

THE CHALLENGE IN THE CRISIS. Speaker: Rev. I. W. Lewis (Derby)

Also taking part during the day:

PAUL MICKELSON and **THE LANG SISTERS TRIO (U.S.A.)**

MASSED CHOIRS — **AMSTERDAM PENTECOSTAL CHOIR**

LONDON CRUSADER CHOIR conducted by Rev. D. B. Gray

In the evening evangelism is the keynote, with

Rev. R. B. CHAPMAN (President) and **Rev. A. B. TEE** (evangelist)

Conveners: Rev. E. R. Corsie and Rev. J. H. Davies

ADMISSION FREE

Reserved seats still available

Order at once from Elim H.Q. (R.A.H.), 15 Rodenhurst Road, London, S.W.4

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Samuel M. Shagaloff ...	210
H. W. Greenway	215
E. P. Lewis	216
T. Johnston	217
L. E. Lambert	218
Margaret M. Ladlow ...	219
Aunty May	220
F. Lavender	223
Church reports	211
Editorial	214

EDITORIAL

THE idea at present being freely mooted, and by some, in the Church, who should know better, that the Authorised Version of the English Bible is written in language too old-fashioned to be understood by the "common man" today just does not stand up to investigation. Admittedly there are portions in the more abstruse parts of Paul's letters that do not yield their meaning at first sight, but the readers are warned that the letters in any case are intended for a highly select group of people, not for humanity at large.

But to explode the idea that the Authorised Version's language is too archaic let us take five sentences from it, written originally about 3,500 years ago: "Honour thy father and thy mother"; "Thou shalt not steal"; "Thou shalt not commit adultery"; "Thou shalt not bear false witness"; "Thou shalt not covet." Is there any difficulty in an English-speaking person understanding what these mean? Could any translation improve upon the wording? In fact we notice that in the five sentences quoted there is only one four-syllable word and the rest are two- or one-syllable words, whereas in the two sentences following there are two four-syllable words and one three-syllable word.

Now these sentences from the Bible are directed to the common man—you and me—but not by the widest stretch of imagination could we honestly state that the problem they present is one of understanding; the problem is that we do covet, we do steal, etc.; the problem is one of doing, not understanding.

Take another sentence written at the same time: "Thou shalt love thy neighbour as thyself." Could any other translation improve its directness, simplicity or clarity?

Or, turning to the New Testament, what English-speaking person can fail to get the message of the parable of the prodigal son? Could any translation improve its pathos, intensify its relevance or enhance its appeal? The problem is not one of understanding but of recognizing, or probably, more truly, believing, that we are prodigals from God.

But let us take a perhaps more complicated passage, again 3,500 to 4,000 years old: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold . . ." (Job 19:23-27).

We would state that if the first two sentences of this quotation could be understood nearly 4,000 years ago to have to say, as some do, that the passage as quoted is too archaic to be understood today reflects sadly on our educational progress. We would state that most children

(*continued on facing page*)

An open letter to all Elim Church members from the Secretary-General

Dear Friends,

I am writing this as a special appeal to all Elim members to support our meetings on Easter Monday at the Royal Albert Hall. We have made special plans and brought guests from America, which will not fail to be the means of great blessing to you.

Here are some of our plans for Easter Monday at the Royal Albert Hall.

The afternoon meeting will have as its theme "World vision for a world mission." It will be unlike recent afternoon programmes because it will not have a script as such, but will present a challenge in three ways. Pastor H. Jeffery will speak about "*The challenge of a continent in conflict.*" Three young people will tell us of "*The challenge of the ordinary.*" Pastor Wynne Lewis will conclude with "*The challenge in the crisis.*" The Lang Sisters and Paul Mickelson from the U.S.A. will testify and sing. They are people with outstanding gifts and very happy personalities. This is going to be an outstanding meeting, and it will be a great loss if the opportunity of being there is missed. You really must come.

In the evening Pastor R. B. Chapman (President of the Elim Pentecostal Churches) will give a brief address. This will be a call of great importance to all in our fellowship. One of our leading evangelists, Pastor Alexander Tee, will conclude with an evangelistic message, when we look to God to enlarge His kingdom through our humble endeavours. But He expects us to give our all if He is to give us His all of blessing, so I am counting upon your wholehearted support. Paul Mickelson and the Lang Sisters will also minister to us during the evening meeting.

Pastors Eldin Corsie and J. Hywel Davies will lead the meetings, so we can be assured of good singing and healthy enthusiasm for a great day together in this historic hall which has become part of Elim's family life.

We need you at the Royal Albert Hall, and we need your non-Christian acquaintances; so make a special effort this year—send for your tickets now.

Yours heartily in Christ,

H. W. GREENWAY.

EDITORIAL (*continued*)

of twelve would understand them to mean that the speaker wanted his words to be written in a book or engraved on a rock face with hammer and chisel by a stonemason.

In fact any sentence from this passage is easy to understand apart from the one word Redeemer, and the British man in the street of a generation ago at any rate would have had no difficulty in explaining redemption. Whether he believed what he read is another matter, but to understand it he could not fail.

Take, again, the sentence "Though after my skin worms destroy this body"; does anyone really believe that an English-speaking person finds it beyond his understanding? Or take the following, somewhat more esoteric, sentence: "Yet in my flesh shall I see God;" is there any obscurity of language here? What the writer means is clear; whether the reader accepts the truth he declares is another matter.

To come to the New Testament. A jailer in Philippi asked "What must I do to be saved?" Nineteen hundred years ago a presumably heathen jailer had no difficulty in framing that question, or, apparently, in understanding what he was talking about. Each word is a simple one-syllable word. If nearly twenty centuries ago a jailer could ask and understand this question how comes it that we hear it so freely asked "What did he mean?" Is the problem an intellectual one? Quite clearly, no; it

(*continued on page 223*)

"Our common object"

"The objects of the Alliance are to spread and propagate the full gospel of our Lord Jesus Christ" (Elim Constitution, p. 1, from the 1934 Deed Poll).

By E. P. LEWIS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, DELANCEY

THE work of redemption is by far the most interesting subject upon earth. It involves us in the thrill of evangelism, by means of which the knowledge of this work is brought to mankind so that they might have opportunity to be saved through the power of the Holy Spirit.

We face two basic problems when dealing with this subject: first, that it is so vast, and the methods employed are so varied; second, that since some men have found one method or another to be more effective for them any suggestion that would question the effectiveness of the method seems to them to challenge their ability. Many men have been hurt in this way.

Literature evangelism

Take for instance "literature evangelism." Books, magazines, pamphlets, tracts, handbills, newspapers and letters have all been used, but who is there to state with any certainty which is going to be the best? If we say that one type of literature is best what will it convey—an invitation to a church, an invitation to a meeting, a connection with a movement, a short gospel address, information concerning healing, or the baptism in the Holy Spirit, or perhaps all these together? And when we have decided upon the type of literature and the subject matter we have to decide the quality, quantity, size, colour and cost. In short, it is a very large subject.

How often we hear the words "What is needed today is personal evangelism." But with which method of personal evangelism shall we become successful? Will it be by door-to-door work, stopping people in the street, speaking to those waiting for buses or trains, park evangelism, or spending a few months of concentrated effort upon coffee bars? But these are only the geographical categories of the work. What shall be our message—salvation alone, or shall we simply invite them to a meeting? Needless to say, the words "personal evangelism" open up a huge vista of opportunities before our eyes. There are many methods of approach, all under this one category.

A mighty ocean

Sir Isaac Newton, a Christian who is still regarded as the greatest scientist of all time, said that when dealing with science he felt as a child playing on the shore of a mighty ocean. So it is with evangelism; perhaps our vision is small, or perhaps we have restricted ourselves to thinking of only one aspect of it, and it may be that our aspect is reaching the end of its present usefulness.

Referring once again to the introductory quotation from our Deed Poll, it is obvious that our whole movement is not just geared to evangelism; it is an evangelistic enterprise in itself. This means that our headquarters is a headquarters of evangelism, our Missionary Society is a society for overseas evangelism, our Youth Department is a department of youth evangelism, our churches are centres of evangelism, and all our ministers and members alike are directly involved in this great subject. The salvation of those around us is our common object. It is a very large subject, a grave responsibility, but a thrilling work in which to be engaged.

Are the days of "mass evangelism" at an end? Many people have distributed thousands of tracts in an area over a period of years without knowing of one convert as a result. Does this mean that the days of "literature evangelism" are at an end? There are those who have spent considerable time in door-to-door work without apparent success. Does this mean that the days of "personal evangelism" are over? I think not. And so it is with "mass evangelism." It could be that we have used this type of evangelism to the full and with great success, but perhaps we should give more thought to our weaknesses in this field, and look a little closer at our approach.

Exciting work

The type of campaign which has proved a success in the past is that which relies rather heavily upon

its publicity. We flood an area with handbills, display a large number of posters, use display advertisements in the local newspaper and, if finance permits, use large hoardings in key positions in the town. This is all very exciting work, but so far this is no evidence of revival. By any standard of probability we should expect between 300 and 400 people in a particular central, well-known hall. If an efficient team of ministers addressed this congregation in a forthright manner the chances are that 100 or so people will raise their hands in an appeal, out of which perhaps eighty will come forward and fill in decision cards. Sometimes our campaigns have been far more successful than this, and at times a little less, but this gives a general picture. Nevertheless, there is evidence that these are losing their original impact, and in fact becoming increasingly more difficult.

The problem is that since we are all involved in this work we all see the weaknesses. Although we do not generally maintain the large number of people present on the opening night of our campaigns it does not follow that they are not at all successful. They not only give an opportunity to many who would not otherwise have heard the gospel, but lead large numbers of Christians into the knowledge of the baptism in the Holy Spirit. Furthermore, churches are still being established as a result of them. Unfortunately, many of us have been casually awaiting these results when we should have been praying for a real move of God upon the meetings.

Elim Missionary Society feature

WHAT HAS GOD WROUGHT?

(Numbers 23 : 23)

By T. JOHNSTON, F.R.G.S., A.I.C.W.

NOW, after just over twenty years in Kenya, I have been looking back to see what God has wrought over the years. When I arrived in East Africa on January 28th, 1948, I was sent by the then Colonial Government to work at a place called Mbagathi. I was on my own—in fact, my family did not join me for another fourteen months. I lived in a very temporary wooden house, but that spot became the "gate of heaven to my soul," and the place where many found Jesus as Saviour. It was an area surrounded by many wild animals—and, in fact, it now forms part of the Nairobi game reserve. I well remember one evening when a number of Africans had gathered in my house for prayer and fellowship. We were so blessed that we had not realized that darkness was upon us, but we were suddenly startled by the roaring of a lion not far from the house. What were we to do? They suggested that I give them my hurricane lamp and they would walk in single file—the leader waving the lamp from side to side—and sing as loudly as possible. They did this, while I stood on the veranda until the singing had died away; I then knew they had reached home safely. Mbagathi postal school was opened in March 1949 (by this time my family had joined me). I had permission from the principal to commence services right away, and, praise God, after all these years we are still at the school preaching the same message of the gospel. Our daughter Audrey, now at the Royal College of Nursing in London, commenced a Sunday school work for the children. When she went to the United Kingdom about nine years ago our younger daughter, Ruth, took over the work. Just last Sunday we had with us Clifford Gilpin, son of the principal of our Elim Bible College. He also visited Ruth's Sunday school, where there were about 110 children present. He remarked "I haven't heard singing like that for a long time."

What else has God wrought? Many of those trained and saved at these services at Mbagathi are now holding very responsible posts with the Post Office in this independent country, and, to His glory, I say are still on fire for God. I think of Godfrey Rwakiterate, a post office engineer in Uganda, saved

(*continued on page 220*)

YOUTH PAGE

THE OPERATION OF THE GIFTS OF THE SPIRIT

1 Corinthians 12 and 14

By LAURENCE E. LAMBERT

COVET THE GIFTS

Covet is a strong word, especially when we remember the commandment about not coveting; nevertheless you should

Desire spiritual gifts. The word means to ask for, pray for, long for, not to fear, but fervently to seek for. Then remember that the gifts of the Spirit are

Distributed (12:11). The Bible states that they are given "severally as the Spirit wills." Here we have the link between human supplication and divine sovereignty. It is obviously not God's will to give one person all the gifts ". . . to another . . . to another . . . to another." How beautiful to see many members exercising the glorious spiritual gifts. But be careful, the gifts can become

Dormant (1 Timothy 4:14). "Neglect not the gift that is in thee." It is possible for a gift to be unused (2 Timothy 1:6). Paul says to this young man "Stir up the gift." The gift was dormant, not being used. If God has given you a precious gift you are a steward of that gift; seek to be used for His eternal glory.

CONTROL THE GIFTS

"Let all things be done decently and in order" (14:40). God is not the author of confusion. We have therefore quite definite

Regulations laid down. We do not quench the Spirit, but we know that He who inspired Holy Writ will not violate His own commands. In chapters 12 and 14 we have precise and proper regulations set out so that we can

Regulate the manifestations. Verse 32 states that the spirits of the prophets are subject to the prophets and verse 30 states that we should hold our peace and let another be used. The exercise of the gifts should always be a beautiful, Christ-exalting thing. For instance, I cannot see that the exercise of the gifts is of the Lord when the emblems are being distributed; that leads to confusion and, as we have seen, is unscriptural. If a person says he could not contain the message until after the breaking of bread he errs, not knowing the scriptures (see v. 33). However, we desire the gifts to be used

Regularly. It surely is a most sacred thing, and a great privilege, that God can and does talk directly to us. "Heaven comes down our souls to greet." We now think of the

CHARACTER OF THE GIFTS

The gifts are *comprehensive*. There are nine gifts, not three; how much more we should stress this fact. We want the vocal gifts but also the gifts of power and revelation. These gifts help us to

Continue the work Jesus commenced. We are His body, and we through the Holy Spirit must perpetuate His programme. One final thought: the gifts are

Contemporary. They are not just for a bygone age, not just for the Church-forming era. There is no abrogation of the divine promise to pour out His Spirit or for the Spirit to give gifts to men.

EVANGEL CIRCULATION

Since our last report the following churches have increased their circulation: Ballysillan, Beersbridge Road (Belfast), Chelmsford, Coleraine, Coventry, Crawley, Crewe, Dewsbury, Dunmow, Leeds, Loughborough, Newquay, Norwich, Oxford, Paisley, Plymouth, Salford, Scunthorpe, Southport, Stevenage. Actually the net increase in the last two weeks has been thirty-one.

GREAT YARMOUTH CRUSADE

conducted by

REV. RON JONES AND PARTY

Commencing Sunday, April 7th, at 8 p.m.

Sundays at 8 Nightly at 7.30

THE LITTLE THEATRE, MARINE DRIVE

Please pray and try to attend

D.1660

Women's Page

by Margaret M. Ladlow

KNOW THINE ENEMY

"We are not ignorant of his devices" (2 Corinthians 2:11).

JOHN was in prison; injustice had triumphed, an evil king whose loose morals had been condemned had wreaked his harsh vengeance upon the man of God. The prophet of the Judean wilderness, the young man strong and free, who loved the open spaces and had been born in the hill country and lived out his early years in the desert, was a prisoner, confined and cruelly caged like a wild bird. He could no longer feel the sun and the wind on his cheeks, no longer stride across the desert, nor could he see the beauty of the dawn or feast his eyes on the flaming sunset. Poor John, he must have found his imprisonment hard to bear. His spirit did not always soar beyond the prison walls; alas, there were days of despondency. In two of the gospel accounts we read that he was oppressed by doubts and that he sent his disciples to the Lord Jesus with a sad and rather pathetic query as to the authenticity of Christ's claims. This is what they said: "Art thou He that should come, or do we look for another?" To us the question seems very surprising in view of the account of John's masterly and triumphant witness to the Jews in John 3:27-36. In John 1:34 he declared "I saw and bare record that this is the Son of God." His words are so true and so confident, and we know that he was speaking in the power of the Holy Spirit. But John was human of course and, like ourselves, assailed by fearful doubts. Jesus answered him by the irrefutable evidence of His miracles and of his wonderful gospel given to the poor. John's disciples were able to return to him and cheer his heart by the story of the signs and wonders they had seen with their own eyes.

Satan certainly knew how to attack John the Baptist when he was alone, perhaps afraid, overwhelmed by evil circumstances. The Devil tried to invade his mind, his thoughts and his faith, and this has been one of his modes of attack ever since he began to plague mankind.

My husband visited one of our members recently. He is an elderly Irishman living alone and had been taken ill and confined to bed. He was so glad to receive a visit, as he had been feeling despondent and doubts had crowded his mind. Suddenly he looked up at my husband and said in his whimsical Irish way "He's a cheeky oul' rascal. He waits till a craither's weak in body before he attacks him!" He was, of course, referring to the Devil and how he hits a man when he is down.

Let Paul have the last word. In 2 Corinthians 2:11 he speaks in detail of heaviness, of sorrow, of much affliction and anguish of heart, of grief, and it seems that he had been worried and concerned at having been made to suffer because of the wrongdoing of another. Finally he says, when referring to Satan, "We are not ignorant of his devices"; he realises, you see, that the whole unfortunate situation is just ripe for his Satanic majesty to use for his own evil ends and so he warns the Corinthians to be on their guard. To be forewarned is to be forearmed; we can anticipate the attacks of the evil one when we are facing trials and difficulties. We can even laugh at the foolish doubts that he produces. He is the father of lies, always has been and always will be, therefore what more can we expect from him? John found an answer to his doubts by referring them to Jesus, and this is the way of true deliverance. His word is the final answer.

"All my doubts I give to Jesus!
I've His gracious promise heard.
I shall never be confounded,
I am trusting in His word."

When reading Psalm 94 recently I got the impression that David was in a place of doubt and difficulty, his mind crowded with disturbing thoughts, and yet God wonderfully helped him. May we all be able to say with him "In the multitude of my thoughts within me, Thy comforts delight my soul."

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

SUNSHINE CORNER

MOTHER and father both loved music, and as they were Christians they loved to sing solos and duets. They had two little boys, John and David, whom they wanted to grow up to love and serve the Lord too.

"Wouldn't it be grand," said mother, "if they could play the piano and sing in the church services? I think we ought to get a piano, then they can start to have lessons."

"That's a good idea," said dad, "but if we're going to buy a piano it means that there are other things that we shall have to do without."

So mum and dad saved hard and the great day came when a piano was delivered to their house. They were so proud, and dad could hardly wait for it to be carried into the house before he was sitting down playing his favourite hymn tunes.

The boys were excited too, and then came the day when they started their lessons. At first they felt very important as they carried the music case to the piano teacher's house, and they boasted to all their friends that they were learning to play the piano; but the novelty soon wore off and they began to lose interest. They had to practise for half an hour every day after school while the other boys were out playing.

One day John got very rebellious at having to stay in on a lovely sunny day to practise scales, and he took a pin and scratched his initials on the flap of the piano. Then David came in to do his practice, and when he saw what John had done he too drew on the piano with a pin. They laughed and giggled about it afterwards and thought they were great lads, but that didn't last for long. Mother came into the room to see that all the music was put tidily away, and the first things she saw as she went to close the piano lid were the nasty scratches. She was very upset and she cried "Who has done this? These marks will never come out"—and indeed they are there to this day. John and David didn't think they were such great fellows when they saw mother's tears, and they suddenly realised how much she and dad had sacrificed so that they could learn to play. They were really sorry for what they had done and they told her so—but the marks are still there.

Jesus sacrificed His life for you, boys and girls, on Calvary, and the marks are still there. The Bible says that our names are written on the palms of His hands—the nail-prints are there for you and because of your sin. Jesus *can* remove the marks of sin from your hearts, but no one can remove the nail-prints from His hands—they will be there for all eternity, to remind us how much Jesus sacrificed for us.

God bless you.

Love from

AUNTY MAY.

WHAT HAS GOD WROUGHT? *(continued)*

in 1951. He has pointed his father and mother to Christ, and when his mother and grandmother were murdered in 1966 he prayed that the authorities would find those responsible, so that he could tell them of Jesus. Then there were Japhet and his wife, saved in 1953. He was a drunken, immoral man, now in charge of postal stores in Nairobi general post office. I think also of Jonathan and his wife, saved in 1954. He is in charge of the accounts section in Nairobi post office, and just recently when a money order to me was delayed he could telephone me and say "Praise the Lord, brother Tom, I have traced it." Then there is Bowers, the medical attendant who, with his wife, was also saved in 1954. He is our right-hand man every Sunday in the services. When he was saved he went to the medical authorities to confess to having stolen many drugs. And what has God wrought these days? There is now an instructor at the school who was saved, together with his wife, just last year, and a few Sundays ago an African business man—he owns a *duka* (shop)—came to know Christ as his Saviour. His four children are attending Ruth's Sunday school. In closing this article I must add that we also have an afternoon service on Sundays at Kabete technical school (this for the past fifteen years), where many of the students have found Christ as Saviour and some have been filled with the Holy Spirit. We also have a Sunday school at this place. Last, but not least, I mention Mrs. Johnston's African day school work. She takes this three days each week, travelling on her scooter twenty miles each day, doing about 1,000 miles in a school term of three to four months and reaching about 600 children each week with the gospel. In closing I would say that all the praise and honour and glory goes to our Lord and Saviour Jesus Christ, and I repeat with emphasis *this is what God has wrought*.

Yours in his harvest field,

TOM JOHNSTON.

COMING EVENTS

BECCLES. April 6. Elim Pentecostal Church, Alexandra Road. Rally at 7.30. Visit of the Lowestoft Gospel Fellowship Choir.

BIRMINGHAM, Graham Street. April 20. Foundation-stone-laying ceremony of the new Graham Street church at 3.30. Convention service at 6.30. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin. Tea served on Saturday.

BIRMINGHAM, Weoley Castle. April 21—May 5. Elim Pentecostal Church, Castle Square. New Life Crusade conducted by Malcolm Smith. Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30.

BLACKPOOL, Marten. April 22. Elim Pentecostal Church, Fredora Avenue. At 3. At 7.30. Divine healing testimony by Miss F. Roberts (Cardiff). Convener: Mrs. L. M. Cartwright.

BRIDGEND. April 6. Y.M.C.A., Angel Street. Youth meeting at 7.30 conducted by the Gospel Rhythms (Liverpool).

DUDLEY. April 6. Elim Pentecostal Church, North Street. District Presbytery rally at 7. Preacher: J. W. Newman. Convener: T. W. Jacobs.

GREAT YARMOUTH. Commencing April 7. Little Theatre, Marine Drive. Evangelistic and divine healing campaign conducted by Ron Jones and party. Sundays at 8. Weeknights at 7.30. In Elim Pentecostal Church, York Road, from April 20.

LEAMINGTON SPA. Commencing April 21. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

NEWHAVEN. April 13, 14. Elim Pentecostal Church, Meeching Rise. Minister's eighth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Tee.

NOTTING HILL GATE. Elim Pentecostal Church, Kensington Temple, Notting Hill Gate, W.11. April 12. International music night at 7. Paul Mickelson, the Lang Sisters Trio and the Amsterdam Pentecostal Choir. 800 free seats.

RAYLEIGH. April 6, 7. Elim Pentecostal Church, Castle Road. Church's forty-second anniversary. Saturday at 7. Sunday at 11, 4 and 6.30. Preacher: Pastor A. S. F. Horne (Ealing). 14-19. Campaign conducted by Malcolm Smith.

RUGBY. April 13. Elim Pentecostal Church, Windsor Street (off Clifton Road). Film, "What mean ye by this service?" shown by W. Finch, Pentecostal Jewish Mission, at 7.30.

RUGBY. April 20, 21. Elim Pentecostal Church, Windsor Street. Pastor A. R. Thomas's second anniversary. Saturday at 7.30. Sunday at 11, 6.30 and 8.15. Preacher: R. R. Taylor (Leicester).

SOWERBY BRIDGE. April 20, 21. Elim Pentecostal Church, Willow Street. Sisterhood anniversary. Saturday at 7. Sunday at 6.30. Preacher: Gladys M. Gorton (Sheffield).

WESTCLIFF-ON-SEA. April 14. Elim Pentecostal Church, Electric Avenue. Visit of Ken Ward (London). At 11 and 6.30.

EASTER CONVENTIONS

ALDERSHOT. Elim Pentecostal Church, The Grove. Good Friday at 7.30. Saturday at 7.30. Sunday at 9.45, 11 and 6.30. Preacher: George Backhouse.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: E. R. Corsie, A. C. Jarvis and W. J. Patterson. Convener: E. F. Cole.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: E. J. Jarvis and P. Watson.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: J. J. Morgan.

CROYDON. Elim Pentecostal Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11. Saturday at 7. Sunday at 11, 3 and 6.30. Preacher: L. W. Green. Convener: A. S. F. Horne.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: W. J. Allen and L. P. Cowdery.

GLOUCESTER. Elim Pentecostal Church. Park End Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. H. Coleman (Islington) and W. McKibben (Swindon). Convener: A. C. Jarvis.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Good Friday at 3 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Preacher: L. C. Quest. Convener: F. M. Munday.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. K. Chamberlain, G. L. Taylor, D. O. Ward.

PRESTON PARK. Elim Pentecostal Church, Balfour Road. Good Friday at 3.30 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. Evans (Porth).

SALISBURY. Elim Pentecostal Church, Milford Street. Good Friday at 6.30. Sunday at 11 and 6.30. Preacher: W. G. Hathaway. Convener: James F. Hardman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Preachers: J. T. Bradley and W. Crawford.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. Hounsome (Knottingley) and L. Reeves (Norwich). 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: A. S. Brewster and T. Burns.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30. Preacher: L. Knipe.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Patterson (Beccles) and W. R. West (Rayleigh).

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. Preachers: F. F. Frost and E. J. Thomas. Convener: K. J. Cave.

ITINERARIES

The President:
April 6, Letchworth.

London Crusader Choir:
April 6, Peterborough S.A.; 12, Kensington Temple, London.

Joseph Smith:
April 6-10, Wrenthorpe; 12-18, Leeds; 20-22, Knottingley; 23-25, Sowerby Bridge; 27-29, Barnsley; 30—May 2, Bradford.

Pastor H. Jeffery (on furlough from Brazil):
April 7, Bowers Gifford (a.m.), Laindon (p.m.); 9, Ingatestone; 11 Norwich; 16, Southend; 17, Westcliff; 18, Leigh.

PENTECOSTAL JEWISH MISSION
ANNUAL RALLY

SATURDAY, APRIL 20th, at

KENSINGTON TEMPLE, Kensington Park Road, W.11
(One minute Notting Hill Gate underground station)

THE P.J.M. COUNCIL
invite you to meet them for a free
BUFFET TEA at 3.30 p.m.
followed by
FILMS, EXHIBITION, TAPES AND TALKS ON HOLY LAND SUBJECTS JEWISH MUSIC

GREAT RALLY at 6.30 p.m.
Hear MARK KAGAN and DAVID HATHAWAY on ISRAEL
Chairman: J. WHITFIELD FOSTER
Hear also the testimonies and experiences of Stephan Grantham and P.J.M. workers
SPECIAL SINGING ITEMS ALL ARE WELCOME
D.1645

THE BROKEN MATZO (*continued*)

best friends that our Jewish people ever had. These rabbis will welcome into their " temples " Jews who are unbelievers, agnostics, atheists, even communists, and give them places of honour, all this with the full knowledge that these particular Jews have denied the God of Abraham, Isaac, Jacob and Moses.

But let a Christian Jew come into the " temple," a Christian Jew who loves his people and who believes the Word of God from beginning to end and lays all his hopes upon the God of Abraham, Isaac and Jacob, and who accepts in full faith the Lord Jesus Christ as a fulfilment of the promises made through the prophets, and the rabbi will turn on such a Christian Jew with unbelievable fury.

The old-time synagogue in the first century accepted the Christian Jew as part of the synagogue. In the make-up of the synagogue there were Pharisees, Sadducees, Hellenists, Essenes and many other shades of belief and unbelief, each making up its own group and yet each a component part of the synagogue. And when large numbers of Jews began to accept the Lord Jesus Christ as the Messiah they were still allowed to stay in the synagogue but they were known as Nazarenes ; and they were given respect and attention, because many times we find that Paul and the other disciples " reasoned with the Jews in the synagogue."

Now, while the other Jews celebrated their *Seder* with the Passover lamb according to the law of Moses these Hebrew Christians celebrated the same occasion with the *Seder* of the bread and wine, depicting in their ceremonial the suffering, death and resurrection of their Lord.

Thus were there two kinds of *Seder* celebrations in Israel side by side, and with the destruction of the temple in A.D. 70 the Jewish *Seder* ceased and the only *Seder* which survived within the Jewish nation was that of the Hebrew Christians, who continued to be an integral part of the Jewish community.

THE MYSTERY SOLVED

This is not generally known, but now the secret is out, and the puzzle solved. The Lord Jesus Christ Himself, on the very night when He and His disciples gathered in the upper room to take for the last time the Passover supper, took up the matzo and broke it, and gave pieces to the disciples and said to them: " Take, eat ; this *My body,* which is broken for you: this do in remembrance of Me."

And so the dear Jewish people, every time they break the matzo on the Passover night, and every time they drink the cup of wine, are unconsciously celebrating the fact that the Lord Jesus Christ's body was broken for them and for us over 1,900 years ago.

What remains is for the Jewish people, while celebrating unconsciously, to come out in the open and recognise in their inmost souls that the entire Passover is a reminder year after year that God has redeemed us all through the precious blood of His only begotten Son, Jesus Christ. If they will recognise this solemn fact, and appropriate it to themselves, and say with a childlike faith " Lord, I do believe," then they will experience such a joy that they have never known before and they will have the happiest Passover of all their lives.

Let me conclude by explaining briefly why in some years the Passover is so far apart from Easter.

The Hebrew calendar has months of either twenty-nine or thirty days, therefore over a span of about nineteen years there will be about seven leap years. But unlike the Christian calendar, which has one extra day every fourth year and every centesimal year that is divisible by 400, the Hebrew leap year consists of a whole extra month of either twenty-nine or thirty days. These are accumulated a day or two days a month in comparison with the Christian calendar.

Foursquare Magazine.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—232 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas :

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to " Elim Calling " every Wednesday

D.1636

THE FAMILY ALTAR

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

Monday, April 8th — Luke 22:14-34

" I have prayed for thee " (v. 32).

Although Simon Peter protested indignantly that he would never deny the Lord Jesus there came a time when he must have found great comfort in the assurance of the Lord " I have prayed for thee." There are times of trial, sometimes severe and distressing, which come to our lives, when it seems that everything around is shaking and our faith is severely tested. At such times we, like Peter, can find strength and power in the knowledge that the Lord Jesus Himself, our great Intercessor (Hebrews 7:25), is praying for us.

Tuesday, April 9th — Luke 22:35-53

" He touched his ear, and healed him " (v. 51).

How typical of our compassionate Saviour that His last recorded miracle should be the healing of one sent to arrest Him, a man wounded by one of the disciples who were trying to defend Jesus. As He faced the supreme crisis, the terrible sufferings of Calvary, He could still find comfort for another who suffered. How can we ever question the tender compassion of our Lord for us? Can we doubt the loving care of our Saviour for His children when He was so kind to an enemy?

Wednesday, April 10th — Luke 22:54-71

" Hereafter shall the Son of man sit on the right hand of the power of God " (v. 69).

Although His enemies seized on this to justify His crucifixion, the Lord Jesus was simply stating the truth. He had a work to be completed, a sacrifice to make; once this was done He would return to the place whence He had come and resume His original position, but in a glorified human body. Those who ordered His crucifixion shall see Him in His glory; the One they judged is the foreordained Judge of all men, the One with supreme authority.

Thursday, April 11th — Luke 23:1-23

" I find no fault in this man " (v. 4).

Pilate had no " axe to grind," he had no bias to affect his judgment, yet this shrewd Roman judge, with great ability to find flaws in a character or weakness in a case, brought Jesus out and declared that he was unable to find any fault in Him. This testimony to His perfection was borne out by the Father, who declared " Thou art My beloved Son; in Thee I am well pleased " (Luke 3:22). Our testimony is that He is the perfect, unblemished, spotless Lamb of God, our wonderful Saviour.

Friday, April 12th — Luke 23:24-38

" He saved others; let Him save Himself " (v. 35).

The strange irony of the situation was that the Lord Jesus **could** have saved Himself—He is the unblemished One, without taint of sin, so death had no legal claims upon Him, death can only claim sinners (Romans 5:12). But if He had saved Himself there could have been no salvation for us; in fact, even some of those who mocked Him came finally to thank God that He endured to the end. If He could not save Himself it was due to the compulsion of love, not the nails.

Saturday, April 13th — Luke 23:39-56

" This man . . . begged the body of Jesus " (v. 52).

It is remarkable that men like Joseph of Arimathæa and Nicodemus would not openly identify themselves with Jesus during His earthly life, when His authority was clearly seen in His powerful words and mighty acts; yet when He died, and hope seemed lost, they came out into the open. Whatever the explanation may be we can thank God that at last they had the courage of their convictions, even as we can thank God for those known to us who accepted " Christ crucified " after long hesitation.

Sunday, April 14th — Luke 24:1-12

" They came . . . bringing the spices " (v. 1).

This can only be called the devotion of unbelief. The women had been clearly told by the Lord that He would rise on the third day, yet they still prepared the spices and went to the tomb to anoint His body. They went to lavish their loving devotion to the Lord Jesus upon His corpse, but they came at last to understand His word when the angel proclaimed " He is risen." May many others pass from unbelieving devotion to living faith during this Easter time.

EDITORIAL *(continued)*

is a moral one—and no " modern " translation can frame the question with greater clarity.

Take the reply to the question: " Believe on the Lord Jesus Christ, and thou shalt be saved." Obviously Paul expected the jailer to understand. Today we are told people cannot understand. How come? One gets the impression that people were more honest in those days about their moral condition. Herod the Great was a wicked king, but he did not attempt to find refuge in the lie either that God had not spoken or that if He had spoken His message was too obscure for understanding. He knew that God had spoken and who could convey God's message; he knew that there was a divine requirement which had been divinely revealed and that he failed to meet it.

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.
6414	T., for Scriptures for Poland ...	1	0	0
6415	P.O., Eastbourne		10	0
6430	A.G.S.C., for Scriptures for Poland	5	0	0
6431	A sister in Christ	6	0	0
6466	" In appreciation "	5	0	0
6548	Pastor MacInnes	1	0	0
6561	Worcester	5	0	0
6564	A.H., for Bibles	1	0	0
6565	Belfast 13		10	0
6662	Per Rev. A. Tee	100	0	0
6701	" For a worthwhile use "	5	0	0
6704	Per Rev. A. Tee	5	0	0
6707	Pastor MacInnes	5	0	0
6730	" God bless "		10	0
6798	Per L.W.	100	0	0
6826	For work in India	10	0	0
6876	Personal gift	2	0	0
6885	" Wherever needed "	10	0	0
6890	Debtor	5	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham, Glos.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH. Clarendon Private Hotel. Splendid position on sea front, near assembly and town centre, but sheltered from w.e. winds. Coach parties/conferences welcomed. Warm Christian fellowship assured by Mr. and Mrs. G. James.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. C.1650

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.). Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH. Mount House, 33 Trinity Road. Christian home, comfortable, excellent food, full board 23/-. Special early and late season rates. Details secretary. C.1601

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

SWANSEA. Enjoy your holiday at beautiful Oxwich Bay in a modern four-berth caravan. S.a.e. for full details. Early booking is advised. R. Escott, 56 Gwylfa Road, Townhill, Swansea. C.1640

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 8, 297/299 High Street, Cheltenham. C.1658

TOWN HOUSE HOTEL, 2 Spencer Road, Southsea. Old-established private hotel. A good Christian home offered to married couple as working manager and manageress, with knowledge of cooking. Also required is a good houseworker to live in, all provided. C.1649

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 Johnston family will arrive (D.V.) at London airport on June 28th—flight LY 463 (EL-AL) —at 1.35 p.m.

DEDICATION

TILLEY. On Sunday, March 3rd, at the Elim Pentecostal Church, The Grove, Aldershot, Andrew Mervyn Tilley, born December 1st, 1967. Officiating minister: B. C. Richardson.

ENGAGEMENT

BRADLEY—WHALLEY. John Bradley and Alicia Whalley, both Elim Crusaders and members of Macclesfield Elim Pentecostal Church.

MARRIAGE

GOODE—DAVIS. On March 9th, at Selly Oak Elim Pentecostal Church, Michael John Goode to Eileen Patricia Davis (both Elim Crusaders). Officiating minister: F. Shadlock.

WITH CHRIST

DAVIS. On March 21st, Joseph (Joe) R. N. Davis, aged 69 years, member of Selly Oak Elim Pentecostal Church. Officiating minister at funeral: F. Shadlock.

LEIGHTON. On March 9th, Mrs. Ruth Leighton, aged 72 years. A founder-member of Dundee Elim Pentecostal Church. A faithful witness to her Lord: Officiating minister at funeral: H. Palliser.

SHAW. On March 3rd, Miss Polly Shaw, aged 84 years. A founder-member of Dundee Elim Pentecostal Church. A faithful soldier of Jesus Christ. Officiating minister at funeral: H. Palliser.

STOKES. On February 1st, Mrs. Harriet Stokes, aged 88 years, member of the Elim Pentecostal Church, Grimsby. Officiating minister at funeral: R. Hodge.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 15 APRIL 13th, 1968 6d

The challenge of the resurrection

IS CHRIST A GHOST?

IS Christ a ghost? All Spiritualists with one voice affirm that He is. But, what is vastly more critical, a growing section of the modern Church boldly asserts that Christ is a ghost. "It is certain," wrote Mr. Charles Tweedale, who, amazingly enough, was at the time of writing a Church clergyman, a Spiritualist vicar in Yorkshire, "that Christ did not rise with His mortal flesh, bones, and all things pertaining to the perfection of man's nature; the Church's doctrine of the resurrection of the flesh is a fundamental error." So a work on the resurrection by a dean of Jesus College, Cambridge, asserts the spirit-return of Jesus. "The body of Jesus," says Mr. Gardner-Smith, "may never have moved from its shelf in the rock-hewn tomb. We do not know, and we shall never know, the certainty of that mysterious morning. But the spirit of Jesus is with us yet, not in a vague respect for all that He lived and died for, but in the personal presence of Him whom we love and serve." That is, the ghost of the Lord haunts the world while His body is dissipated in dust.

Old Testament prophecy

Now the very first fact which, in point of time, obstructs the theory is also its death-blow. The Old Testament prophecy of the resurrection specifically stated that the flesh of the Lord not only was to rise but was never to be corrupted at all. "My flesh also shall dwell in safety: for Thou wilt not leave my soul to Sheol [that is, the Lord was actually to die, but the bodiless soul, entering Hades, was not to be left there], neither wilt Thou suffer Thine Holy One to see corruption" (Psalm 16: 9)—the flesh was never to experience decomposition at all. So, as a matter of fact, the Lord's body never corrupted: therefore it was the body that was buried which came up out of the tomb. Since the body was never dissipated into dust, no dust can be, and never was, in the remotest recesses of Joseph's tomb. The reason of the undecomposed body is very simple. Messiah was to rise so soon after death that there would not have been time, in this or any corpse, for decomposition to set in; within three days, before corruption had touched Him, or could have touched Him, not only had His soul left Hades but His body had left the grave. So the apostle records the fact as fulfilled: "He whom God raised up saw no corruption: be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins" (Acts 13: 37).

The second decisive fact is that inside a tomb where once a corpse lay, guarded perpetually by a cohort of Roman soldiers and clamped with an official government seal, on the third day no body could be found: "They entered in, and found not

(*continued on page 238*)

PARDON AND HEALING

By ANDREW MURRAY

WHEN the psalmist calls upon all that is within him to bless the Lord for all His benefits he couples spiritual pardon with physical healing. He cries "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities, who healeth all thy diseases" (Psalm 103:3).

When the prophet Isaiah foretells the deliverance of his people he adds: "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isaiah 33:24).

The prediction accomplished

The prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings He wrought. Whether by His own acts or afterwards by the commands which He left for His disciples, He shows us clearly that preaching the gospel and healing the sick went together in the salvation which He came to bring. Both are given as evident proof of His mission as the Messiah: "The blind receive their sight and the lame walk . . . and the poor have the gospel preached to them" (Matthew 11:5).

Jesus, who took upon Him the soul and body of man, delivers both in equal measure from the consequences of sin. This truth is nowhere more evident or better demonstrated than in the story of the paralytic (Matthew 9:2-7). The Lord begins by saying to him "Thy sins be forgiven thee," after which He adds "Arise, and walk." The pardon of sin and the healing of sickness complete one another; for in the eyes of God, who sees our entire nature, sin and sickness are united as closely as the body and the soul.

The Scriptures

In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us sin belongs to the spiritual domain; we recognise that it is under God's just displeasure, justly condemned by Him. Sickness seems to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God!

But neither the Scripture nor Jesus Himself ever speaks of sickness in this light, nor do they ever present sickness as a blessing—as a proof of God's love which should be borne with patience.

Various sufferings

The Lord spoke to the disciples of various sufferings which they should have to bear; but when He speaks of sickness it is always as an evil caused by sin and Satan and from which we should be delivered. Very solemnly He declared that every disciple of His would have to bear his own cross (Matthew 16:24), but He never taught one person to resign himself to being sick. Everywhere Jesus healed the sick; everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the devil" (1 John 3:8).

Jesus came to deliver

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the Holy Spirit, and finally in the words of the apostles, pardon and healing are always found together. Either one or the other may appear more in relief, according to the development or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness; sometimes it was forgiveness which preceded the healing, which, coming afterwards, became a seal to it.

In the early part of His ministry Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as the One who is able to pardon sin. When He saw that the paralytic could receive pardon at once He began by doing that which was of greater importance—forgiving his sins—after which came the healing, which put a seal on the pardon that had been accorded to him.

We see by the accounts given in the gospels that it was more difficult for the Jews of that time to believe in pardon for their sins than in divine heal-

ing. Now it is just the contrary. The Christian Church has heard so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with divine healing, which is rarely spoken of.

In order to receive healing it is necessary to begin by confession of sin and by purposing to live a holy life. This is without doubt the reason why people find it more difficult to believe in healing than in forgiveness; and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united with the Lord Jesus, and learn to love and serve Him better.

Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Saviour, both of the soul and of the body, equally ready to grant pardon and healing.

The redeemed may always cry "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities, who healeth all thy diseases."

Elim Pentecostal Church News

SOUTH LONDON SUNDAY SCHOOLS RALLY

Recently the Sunday schools in the South London Presbytery gathered in the Elim Central Church, Clapham, for another successful united rally. The meeting was led by the district youth commissioner, Pastor B. G. Edwards, and various schools with their superintendents presented much-enjoyed items, and we heard about Naboth's vineyard, letters of love, Noah's ark and Calvary.

The preacher, Pastor A. A. Biddle, from Portsmouth, presented the Foursquare Gospel in illustrated form. After a group from Kingston had rendered a piece in modern form the district prizes for the scripture examination were given out. Well done, Brixton Elim church—it obtained all the prizes!

After refreshments, kindly provided by the Clapham church, and fellowship with staff from other schools, we made our way homewards, hoping to have a similar opportunity again next year.

L. J. TODD.

COLCHESTER **Pastor: L. V. D. Tiller**

At our women's rally weekend held recently our guest speaker was Mrs. Missen, who introduced herself by giving her testimony, which thrilled and encouraged us all. Testimonies were a big feature of the rally and proved to be very helpful.

Mrs. Missen and Mrs. Bland sang heart-stirring solos; members of the Colchester sisterhood sang as a group and rendered duets and other singing items.

On Monday friends joined us from our own churches in the presbytery, local chapels, and the Salvation Army.

Mrs. Missen's last talk on the breaking-of-bread service will long be remembered for its heart-searching effect.

Thank you, Mrs. Tiller, for so ably convening the rally and for planning such a profitable time for us.

HILDA M. HAWES.

NORTHAMPTON **Pastor: J. F. Cuthbert**

Twenty-one people were baptised at the Mount Pleasant Baptist church last night—believed to be the highest number in memory baptised at one time in Northampton. Ages ranged between fourteen and sixty and all are members of the Elim Pentecostal Church.

"Northampton Chronicle and Echo."

THIS IS YOUR FINAL REMINDER OF THE WORLD VISION RALLIES IN THE ROYAL ALBERT HALL

on EASTER MONDAY, at 3 and 6.30 p.m.

Hear Paul Mickelson and the Lang Sisters
also a team of Elim pastors.
Massed choirs.
London Crusader Choir

Reserved seats from the box office, Royal Albert Hall, Kensington.

Elim Missionary Society feature

PARALYSED BY POVERTY

By Mervyn O. Thomas

TANZANIA

Time magazine recently showed photographs of thousands of tons of supplies of every description being stockpiled at wharves and depots to support the war effort in the Far East. The most modern equipment with which a great nation could supply its armed forces was there. Here was proof of full support for the fighting men who had been sent to be the nation's representatives on the battlefield. Despite critics at home, and differences of opinion over policy, methods and tactics, America was showing its men that *it stood with them* in the battle in which they were fighting. Here were no vague promises, no assurances of support by letters alone. Here, on the wharves and in the depots, was proof enough in equipment and supplies that America stood with its soldiers in solid support. Nothing was counted too costly in making sure that the battle is won.

We do not intend to go into the rights or wrongs of the Far East war. Those photographs challenged us as we thought about the great battle being fought on the world-wide battle fronts against evil. What a different picture do we see, for the Christian Church has sent its men into the bitter spiritual and physical battle, and expects them to live off promises, eat assurances, and fight with nebulous equipment. They are expected to live on salaries geared to the 1940s, fight in a modern world with outdated methods and equipment, balance budgets which do not cover the minimum of expenses, expand into the untouched areas with no workers or replacements, and then the Church blames them for lack of results. The wharves are empty. The depots have nothing in them. The reserves are gone and there are no men to step into the gaps. How serious is the position! How grieved must the heart of God be as He views the situation today!

WHAT ARE THE FACTS?

A recent letter received by us here stated "I am sure you will appreciate our position at this end, that when we have no money we can't send it." Yet *Crusade* magazine reports that "money is being spent at home in vast sums on church premises and plant, while the Church in Africa and Asia is *paralysed by poverty*. Organs costing thousands of pounds, building refinements, stained-glass windows and the like are all very well, but their cost must be set against other pressing needs. We wonder how the rich man could have enjoyed his meal while Lazarus sat at his door waiting for the crumbs to fall—yet we are enacting the parable today."

A friend recently wrote to us blaming the "squeeze" for the lack of giving and support to missionary work; yet compared with the needy abroad you at home live like kings and queens. How many of you have only one meal a day and that mainly of ground flour? How many of you live miles from any form of medical aid? How many of you have no hope of educating your children? How

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

Quiz Number 19 — *CONTEMPORARIES*

In the following list of twenty names there are four groups of five people who lived during the same period. Can you group them?

1.	Moses.	11.	James.
2.	David.	12.	Jonathan.
3.	Abraham.	13.	Solomon.
4.	Saul.	14.	Ishmael.
5.	Aaron.	15.	Hagar.
6.	Peter.	16.	John.
7.	Sarah.	17.	Zipphorah.
8.	Miriam.	18.	Andrew.
9.	Jethro.	19.	Isaac.
10.	Bartholomew.	20.	Absalom.

ANSWERS

GROUP 1

1. Abraham.
2. Sarah.
3. Isaac.
4. Ishmael.
5. Hagar.

GROUP 2

1. Moses.
2. Aaron.
3. Jethro.
4. Zipphorah.
5. Miriam.

GROUP 3

1. David.
2. Saul.
3. Jonathan.
4. Solomon.
5. Absalom.

GROUP 4

1. Peter.
2. James.
3. John.
4. Andrew.
5. Bartholomew.

many of you live in mud huts, eat off a dirt floor and live in fear and insecurity? How many of you wear the same old piece of cloth for your covering day after day, and have no shoes or Sunday clothes? How many of you wash your clothes or yourselves in dirty pools and have to carry your water on your head from a far-away well? How many of you cannot read or write? How many of you live in dread of the witch-doctor and evil spirits? How many of you would change places, give up what you have even under the so-called squeeze and come and live as the heathen do? Yet if you missed one meal a day and gave its value to the Elim Missionary Society, or stopped buying your unnecessary papers and magazines and gave the value to your mission, what a difference could be made to the financial position. Just think, if 1,000 people saved even one shilling a day for one year, that is gave up some luxury costing a shilling, and sent it to the E.M.S., in one year the income would be over £18,000. If this shilling a day was extra to your usual giving to missions that £18,000 would be extra money which would advance Elim's work all over the world!

(to be continued)

PROVISION FOR PREACHERS

"SUBSTANCE OUT OF SHADOW, OR SERVANT OF JEHOVAH"

(Isaiah 53)

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

ISAIAH 53 and John 17 usher us into the inner sanctuary of God, and Psalm 23 most wonderfully describes the path of the Christian. The shepherd psalm is perhaps the best known, but surely even that gives way to Isaiah 53 in the heart of the believer, a chapter so full of the heart of God that it is impossible to sum up or exhaust it; yet it is still a mystery to Israel.

The suffering Servant

"Behold My servant," said Jehovah, and, as in the New Testament, His pleasure in Him is evident. Servants often suffer, usually deservedly so; however, this Servant had done nothing amiss: indeed, He is the example of obedience for all time and for all servants. Pleasing and obedient, yet suffering! The enigma is commented upon in the chapter, but the Holy Spirit takes the prophet beyond his own day to reveal that "He was bruised for our iniquities."

The smitten Shepherd

Not once but many times the Old Testament records the smiting of the Shepherd and the scattering of the sheep. Here again we are in the realm of divine mystery. Does not God want to gather the sheep? Assuredly He does. Again, how can the good Shepherd of Psalm 23 and John 10 be smitten? It is not the fleeing hireling, or the idle shepherd who feeds upon the flock, but the One who is described as the good, the great, the chief Shepherd who is smitten. Isaiah reveals that the sheep had gone astray before smiting and that this smiting is the only way to regather them.

The satisfying and sympathetic Saviour

"He saved others; Himself He could not save." This is the only explanation for the paradoxes of this chapter. The Servant was involved in the Father's plan of salvation, and the Shepherd was saving the sheep for whom He voluntarily yielded up His life as an atonement for sin. In this He becomes the satisfying Saviour," able to save to the uttermost all that come unto God by Him."

The sinner's Substitute

His was a vicarious death, for "in my place condemned He stood." "We esteemed Him stricken, smitten of God, and afflicted" says the writer, but the Holy Spirit reveals that "He was wounded for our transgressions" and that "by His stripes we are healed." This is not popular teaching today, but it is what the Bible declares.

COMING EVENTS

CRAWLEY. April 20, 21. The Community Centre, The Parade, Langley Green. Third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preachers: Eldin R. Corsie and A. J. Chuter.

GLASGOW. April 27. Christian Institute, Large Hall, Bothwell Street. District Presbytery convention. 3.30 and 6.30. Preacher: Alan Caple. Testimony to the baptism in the Holy Spirit by Rev. T. A. Smail, Thornlie Parish Church, Wishaw.

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." **Cables:** "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Andrew Murray	226
Mervyn O. Thomas	228
F. G. Evans	229
W. G. Hathaway	232
John Lancaster	233
Margaret M. Ladlow ...	235
F. Lavender	239
Is Christ a Ghost?	225
Church reports	227
Editorial	230
Comment, opinion and review	231

EDITORIAL

THE apostle Paul's inspired genius tends to overshadow James's and Peter's equally inspired descriptions of events that will finalise this dispensation. Paul writes principally about what will happen to the Church; James's important contribution touches economics and the industrial relationships that will climax this dispensation; Peter writes about nuclear physics.

James's statement is particularly apposite to the present world financial crisis centring around the demand for gold. Here it is: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. *Your gold and silver* is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter" (James 5: 1-5).

The words "heaped together," though written more than 1,900 years ago, could not more aptly describe the heaps of bullion lying in strong-rooms in various parts of the world. We have all seen the recent pictures of stacks of gold bars. "Stacked up" would probably not mistranslate James's word. The heaping together, hoarding, of wealth is the prime cause of poverty. Wealth, in whatever form it is, but particularly wealth in the form of money, should circulate, not stagnate.

James's subject is employer-employee relationships in the last days. We recollect that James was the Lord's brother and that it was our Lord who spoke of moth and rust corrupting. So James states "your riches are corrupted, and your garments are motheaten . . . the rust of [your gold and silver] shall be a witness against you." Gold, as James must have been aware, does not rust, but rust testifies to idleness and neglect. The working parts of machinery that is in constant use do not rust. The idle gold in the world's vaults testifies to a creaking—the very word used frequently by commentators during these hectic days—monetary system.

The cause of this, James expressly states, is failure in employer-employee relationships—"wages kept back by fraud," with the consequent stagnation of the world's wealth in the hands of a few, with the result that the rich have amassed treasure *for the last days*. James expressly goes on to state that the unpaid wages "kept back by fraud crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." In France, Russia and China judgment has already fallen upon the aristocracy through revolution, as James

(*continued on page 239*)

COMMENT, OPINION AND REVIEW

THE attitude of world rulers and ruled alike to our present economic predicaments confirms exactly the Bible description of world rulers and ruled alike as being blind—" blind leaders of the blind . . . both shall fall into the ditch " (Matthew 15 : 14). We fail completely to see that we are now ditched not because of intellectual inability to deal with our problems but through moral inability. For 2,000 years the West has been governed presumably by the top-flight products of its educational system, but we are in a worse plight today than ever and no one can see the way through. The reason? Our unwillingness to face the moral—or immoral!—facts.

We have pointed out before the remarkably high standard of living in Britain, achieved in spite of the colossal waste of time, energy, capital and know-how on non-creative or even harmful and destructive projects. If I, as an individual, spend half my income on gambling, drinking, useless trinkets, smoking, pleasure, etc., I must expect as a consequence to be poor. Similarly the nation, and the nations, are poverty-stricken because we waste our substance on riotous living—gambling, etc., as we have stated above, plus, in the case of the nations, colossal expenditure on defence (!).

The survey of Britain's economic position from 1900 to 1966 by the London and Cambridge Economic Service highlights the ineptitude of our rulers of all political shades of opinion. The unemployment figures right through this period barometer this. Even Britain's heyday of world domination reveals unemployment of staggering proportions : the lowest number, in 1900, 453,000 ; the highest, in 1908 and 1909, over one and a half million—a sad reflection on governmental incapacity even then !

But we cannot have the welfare state *and* non-productive luxury goods *and* gambling *and* drinking *and* smoking *and* excessive leisure, etc., *and* pay our way. Lotteries will not help—state lotteries or lotteries by local authorities are simply an immoral and inverted, though not compulsory, form of taxation—a possible (impossible !) prize being the carrot to lure the national donkey forward. And so in some form or other, at present by excessive taxation, the state makes us hand over a disproportionate part of our earnings in an attempt to curb the spending spree and to balance our national expenditure with our national income ; in other words it ensures that we pay for what we use in a form we most dislike.

Of course, we blame our rulers, but only because they set themselves to find a way out, but every man jack of us is to blame—let us not hide that fact from ourselves. Every cigarette smoked, every tank made, every five-bob flutter, every glass of intoxicant drunk is witness that the participant bears equal responsibility with his rulers for our predicament.

Apropos the Bible's description of the world as being blind, we also have our Lord's description of His Church as being the world's light. This is not His Church's description of itself, it is its Lord's description. The only lights in a dark world are our Lord, His Word and His Church—He said so. The Church does not have to supply intellectual solutions to the world's problems ; it simply witnesses, as did its Lord, that the world is evil. As touching economic situations the Church need have no compunction—though she must " plunge in " to help ameliorate the evils thereof—provided she testifies to the moral situation.

Any political system will be satisfactory granted the moral situation being right, but because the moral situation is wrong no political system will work ; one may expect only that their more evil manifestations will be ameliorated by a leavening of church influence. But the world situation will progressively worsen until the divine decree declares the quick and final reckoning that God will make, winding up the whole bankrupt world system (Romans 9 : 28).

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

X. THE TWO WITNESSES OF REVELATION ELEVEN

"And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth" (Revelation 11:3, 4).

THE identity of these two witnesses has always been a baffling mystery in the study of the Apocalypse. Many conjectures have been made concerning them, but only by a careful comparison of scripture with scripture have I been able to arrive at what I sincerely believe is the true interpretation.

One suggestion made is that they must be Enoch and Elijah, because of all the Old Testament characters these are the only two who escaped the common end of all men. Enoch, the seventh from Adam, was taken secretly by God into heaven without dying. Elijah was taken up into heaven by a whirlwind and a chariot of fire in the sight of Elisha his successor. But if God took them away without dying, that in itself is no argument that they must come back from that glorious end to an inglorious anti-climax in dying the common death as martyrs under the Antichrist.

Representatives of the law and the prophets

Alternatively, some say they must be Moses and Elijah. Certainly those two appeared with Jesus on the mount of transfiguration, undoubtedly as representatives of the law and the prophets, but there is no evidence that they will appear again, apart from this apocalyptic passage. The reference in Malachi 4:5, 6 to the coming of Elijah before the great day of the Lord finds its interpretation in John the Baptist, who came in the spirit and power of Elijah as the forerunner of the Messiah, as Jesus Himself indicated (Matthew 11:14; 17:10-13).

The description given fits both Elijah and Moses: *"Fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."* But since all the visions that John saw were apocalyptic—truths clothed in mystical characters or symbols—we shall find that the figures of Moses and Elijah indicated here are also symbolic, and this is proved by the words *"fire proceedeth out of their mouth."*

A vision given to John

The other description of them is *"These are the two olive trees, and the two candlesticks standing before the God of the earth"* (Revelation 11:4). In Zechariah 2:1-5 we read of the man with the measuring line, measuring Jerusalem at the close of the seventy years' captivity, during which time the city was desolate and in ruins. The prophet is told of the rebuilding and rehabilitation of the city after its desolation. A similar vision was given to John. Writing about A.D. 90, approximately twenty years after the destruction of Jerusalem by the Romans, he is told about these two witnesses and the time limit during which they will prophesy clothed in sackcloth while the city is again trodden down by the Gentiles prior to its final restoration.

God's witnesses

In the fourth chapter of Zechariah the prophet records the vision of the seven-branched golden candlestick and the two olive trees standing one on each side of it. This is the same golden candlestick that John saw, with Jesus standing beside it (Revelation 1:12, 13). Zechariah is told that these olive trees are *"the two anointed ones, that stand by the Lord of the whole earth"* (Zechariah 4:14). This is precisely the term used of the two witnesses of Revelation 11, so we see that these two characters are not exactly new to us. Zechariah was instructed concerning them; now John is told that these same two "olive trees" will be God's witnesses during the

period in which Jerusalem is again trodden under the feet of the Gentiles. This link between Zechariah and John is truly the key to the identification of these two witnesses.

To Israel

Now look at Isaiah 43:8-12 and 44:8. God says to Israel "*Ye are My witnesses.*" Nothing could be clearer than this. Israel as a nation is God's witness to His truth, His power, His promises, His covenants and His unfailing word and purpose. Israel was made the custodian of the sacred books of the law and the prophets, and we are indebted to her for their preservation. The nation was destined to bring forth the Messiah as great David's greater Son. Israel, suffering for centuries under Gentile overlords and enduring cruel persecution, could never be destroyed because God had promised that a remnant would be preserved to return and possess their homeland again, for God would be their Redeemer. The symbolic figure of Moses in this apocalyptic vision represents none other than the indestructible nation of Israel, God's national witness among the nations during the period of its scattering.

The symbolic figure of Elijah can also be identified. The first introduction we get to this fiery prophet is in 1 Kings 17:1, where he appears before Ahab, the king of Israel who married Jezebel the Zidonian princess and who introduced Baal worship to the children of Israel. Note the words of Elijah as he introduces himself to the king: "*As the Lord God of Israel liveth, before whom I stand.*" He then tells the king that there will be no rain for three and a half years—and that, by the way, was exactly 1,260 days of drought. Only at the word of Elijah,

(*continued on page 236*)

THE MATURE CHRISTIAN

5. The growth of spiritual perception

By JOHN LANCASTER

"*Among the mature we do impart wisdom*"
(1 Corinthians 2:6, R.S.V.)

THERE is no premium on ignorance in the Christian faith. Though it is true that the "world by wisdom knew not God" it is necessary to realise that the wisdom by which the world tried to know Him was the wrong kind. Paul makes this clear in the first chapter of this epistle to the Corinthians and in the opening verse of chapter two, but he is also careful to stress that within the spiritual realm there is a special kind of wisdom, "the secret and hidden wisdom of God, which God decreed before the ages for our glorification" (1 Corinthians 2:7, R.S.V.). The person who thinks he can safely jettison his intelligence when he becomes a Christian is making a sad mistake, because the truth is that the spiritual realm makes great demands on a believer's mental capacity. Thus Paul stresses on more than one occasion the need for growth in understanding spiritual things. See for instance 1 Corinthians 14:20, where he says "in thinking be mature" (R.S.V.), and Colossians 2:2, where he declares that the object of his ministry is to enable men to "have all the riches of assured understanding and the knowledge of God's mystery, of Christ, in whom are hid all the treasures of wisdom and knowledge" (R.S.V.). He who would become a truly mature Christian must be prepared to grow in knowledge as well as in grace.

It is well for us to remember that the accent here must be on growth. Both 1 Corinthians 3:1, 2 and Hebrews 5:11-14 make it clear that a man does not achieve maturity automatically, but that rather there must be a process of development in which the spiritual powers granted to him through his experience of the new birth are strengthened through proper exercise and are thus encouraged to grow towards a fuller and richer condition. In music it is possible to play "by ear" without any formal tuition, but it is never possible in this way to explore and enjoy the fuller meaning of music. Many Christians play "by ear"; that is, they are content to experience the emotions of spiritual life without seeking to understand its deeper significance—they

know Jesus as the Life and the Way but scarcely know Him as the Truth. But we are called not only to enjoy forgiveness and the blessing of God but also to "comprehend with all saints what is the breadth, and length, and depth, and height" (Ephesians 3:18), and this necessarily involves us in the process of learning.

Ministry of the Spirit

In the first place, then, we need to recognise the educative ministry of the Spirit. In Christ's last discourse in the upper room (John 14-16) He placed great emphasis on the teaching ministry of the Spirit: "He shall teach you . . . shall bring to your remembrance . . . shall testify of Me . . . will guide you into all truth . . . will shew you things to come . . . shall receive of Mine and shew it unto you. . . ." We must never forget that the Spirit has come not only to empower but to educate. This emphasis is reiterated here in these chapters of 1 Corinthians. Thus in verse 10 of chapter two Paul writes "God hath revealed . . . by his Spirit"; and in verse 12 "We have received . . . the Spirit which is from God, *that we might understand . . .*" (R.S.V.). And in the next verse he goes on to say "And we impart in words . . . taught by the Spirit, interpreting spiritual truths to those who possess the Spirit." We are called, then, not only to live holy lives and to witness for Christ, but also to become the pupils of the Holy Spirit, to be educated in the divine university where not only character is formed, but breadth of understanding and spiritual perception. It is only the Spirit-quickened mind that can qualify for entrance into this school (1 Corinthians 2:14), but it is also true that only the man who is prepared to open His mind to the continuing teaching ministry of the Spirit will ever graduate. This very Corinthian church was an example of this. It had been spiritually quickened, it was enjoying the manifestation of the gifts of the Spirit to a marked degree, but its members were still "babes" when it came to understanding spiritual truth (chapter 3:1, 2), and as their spiritual "father" Paul was anxious about his retarded children.

The Spirit's working in our personal lives

This leads us to consider how the Spirit's ministry of education is to be worked out in our personal lives. The writer to the Hebrews refers to this when he writes "But solid food is for the mature, for those who have their faculties trained by practice to distinguish good from evil" (5:14, R.S.V.). He is using the same analogy as Paul used in 1 Corinthians 3, drawing a distinction between those who can only take a spiritual milk diet because they are still immature and those who have developed in spiritual understanding so that they can now grasp the deeper implications of Christian faith. Perhaps the most significant words in this verse are the words "faculties trained by practice," because they stress the fact that this maturity is arrived at only through a process of learning.

Spiritual babyhood

Before considering these words a little more fully it may help if we notice the writer's definition of spiritual babyhood. In verse 13 he describes this as being "unskilled in the word of righteousness." This seems to indicate not so much lack of knowledge of the Word as the inability to understand it, "rightly divide" it and apply it to personal life. Then in verse 11 the writer indicates another symptom of immaturity when he says "Ye have become dull of hearing." The word translated "dull" (*nothros*) means sluggish, or indolent, and suggests a condition in which a man cannot be bothered to give his attention to the things of God. Perhaps through familiarity or through an inner reluctance to face the challenge of the Word we allow our attention to wander, but when we do this we starve our souls and stunt the growth of spiritual understanding. Consequently, when we should ourselves be able to teach the Word we still need help in understanding "the A B C of God's revelation to men" (v. 12, J. B. Phillips).

(To be continued)

SCOTTISH PRESBYTERY

ANNUAL CONVENTION

CHRISTIAN INSTITUTE, LARGE HALL, BOTHWELL STREET, GLASGOW, C.1

Saturday, April 27th, 3.30 p.m. and 6.30 p.m.

Preacher:

REV. ALAN CAPLE, Barnsley

Singing by Scottish Jubilee Choir and Greenock Gospel Rhythm Group

Testimony to the baptism of the Spirit by Rev. T. A. Smail, Thornlie Parish Church, Wishaw

TEA BETWEEN SERVICES

D.1670

Women's Page

by Margaret M. Ladlow

FAITHFUL UNTO DEATH

I OPENED the local weekly newspaper, and there on the front page was a photograph of a "braw Scotsman," Mr. Walter Storrier of East Kilbride, who is a retired stonemason. For the last two years he has been touring Scotland restoring monuments of the "killing-time," when Covenanters died for their faith. In Lanarkshire, where I now live, there are many monuments and graves that tell their own story of faith and heroism; in fact martyr dust is thickly strewn on the hills and dales of Lanarkshire.

Briefly, the National Covenant grew out of the Reformation and the affirmation of the Protestant faith. It was drawn up by Alexander Henderson, the godly minister of Leuchars, combined with the legal skill of Archibald Johnston, of Warriston, in the reign of Charles I. It was first signed on February 28th, 1638, in Greyfriars Church, Edinburgh. The history book records: "It was subscribed that day by the nobility and many thousands of the gentry till near eight o'clock at night. Some in their zeal opened their veins and signed it with their blood, while others added to their names the words 'till death.'" In the following two days great numbers of people signed duplicate copies and the Covenant was sworn in every shire and in almost every parish. I cannot give you the full text of this remarkable document; suffice it to say that it began with a statement of the Protestant faith as opposed to Roman Catholicism, followed by a declaration against the government and worship of the Church to be introduced under Episcopalian rule, which was declared to have no warrant in the Word of God. The conclusion of the Covenant was very challenging and was as follows: "And because we cannot look for a blessing from God upon our proceedings, except with our profession and subscription we join such a life and conversation as beseemeth Christians who have renewed their covenant with God." And so the "killing-time," as it was called, and the persecution began. Charles I felt that his authority was being challenged, so he sent his army into Scotland. I do not know how many brave men and women were put to death or died because of privations endured. Many ministers were turned out of their churches and lost their livings and became field preachers. Covenanters had their homes burned to the ground, many were imprisoned, others were tortured and executed on the scaffold or were shot in cold blood, and as a final resort numbers were deported to America. Not far from my home is a stone to the memory of Alexander Inglis, of Netherton, who one day was minding his cattle and sat down in a furrow to read his Bible when the soldiers passed that way and without reason clave him on the head with their swords and killed him on the spot.

In closing let me give you the last words of Marion Harvie, who at the age of twenty was put on trial for her faith. As she faced death on the scaffold she gave her testimony in these words. "I am brought here today for avowing Christ to be the Head of His Church, and King in Zion. Kind, kind, has He been to me, since He brought me out to witness for Him. Oh, seek Him, sirs, seek Him and ye shall find Him. I sought Him and found Him; I held Him and would not let Him go."

What triumphant faith, and what a challenge to us in these days of lukewarm Christianity and lack of conviction, together with such vagueness about faith and doctrine. We have a wonderful heritage handed down to us by men and women who chose to suffer with the people of God. It is right and proper to remember them and to restore their memorials, but a far greater tribute would be to bear aloft the same faith and show the same steadfastness that they possessed. William Guthrie was one of the leading ministers who inspired many a Covenanter, and on his tombstone are these words, which I pray may be true of us all:

"With heavenly weapons I have fought
The battles of the Lord;
Finished my course and kept the faith
Depending on His Word."

THE TWO WITNESSES (*continued*)

who now stands as God's witness, will rain again fall on the earth. His witness came also against the 850 prophets of Baal and of the groves as he stood alone on Mount Carmel when the fire fell from heaven as a demonstration of the true God.

Now come back to the vision of John on the isle of Patmos. In Revelation 1:5 Jesus is declared to be the "faithful witness." Here He is the living Word alive from the dead. John tells us that he was imprisoned on Patmos for the word of God and the "testimony of Jesus Christ." In Revelation 12:11 and 17 we have two more references to the "testimony of Jesus." The dragon made war against those who were witnesses of Jesus. The saints overcame him by their testimony, and because of that testimony they were persecuted. It is quite clear that their testimony is of Jesus Christ the living Word. In Revelation 19:7-10 we find our final clue to the mystery of who this Elijah witness is. John has been told by the angel of the coming marriage of the Lamb and of the destruction of Babylon the great. He falls at the feet of the angel to worship him, but the angel says "*See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*" So now we see that the testimony of Jesus is the living word of God in the mouth of all His servants. These are the ones who are symbolised by the figure of Elijah! Did not Jesus tell His disciples that when the Holy Spirit had come upon them they would be *witnesses to Him* to the uttermost part of the earth?

Those pseudo-Christians who call themselves Jehovah's Witnesses are not only deniers of the deity of Jesus but false witnesses of God. The people of Israel as a nation are God's true witnesses, and we who worship the Lord Jesus Christ as the incarnate God and are born again of His Holy Spirit are the true witnesses of Jesus.

In the tenth chapter of Revelation John is told to take the little book out of the hand of the angel and to eat it. The angel tells him it will be sweet in his mouth but will make his belly bitter. A better translation is that it will make his belly boil—boil with the bursting desire to speak forth the living word. Here is indicated by the swallowing of the book the temporary eclipse of the true Word of God under the Antichrist (Revelation 13:5-7). Here also is the veiled reference to the eclipse of the nation of Israel under the Gentile power that will tread down the holy city, as outlined more clearly in the

(*continued on page 239*)

PIONEER CRUSADE

IN THE

LEAMINGTON TOWN HALL

Sunday, April 21st, at 8 p.m.

Opening welcome by the Mayor

Nightly at 7.30 (except Friday)

PRELIMINARY DIVINE HEALING SERVICE AT 6 p.m. LED BY

ALEXANDER TEE AND PARTY

Please inform any friend who lives in the area.

PRAY FOR A REAL BREAK-THROUGH!

D.1654

LETTERS

SIR,—This is just a few lines to express our appreciation of your efforts in providing us with interesting and profitable reading through the medium of the ELIM EVANGEL.

I would particularly mention the "Voice of Prophecy" series by W. G. Hathaway, now continuing in the EVANGEL. This has proved over the past weeks to be very illuminating and helpful. The seventh in the series, which appeared in the EVANGEL dated February 17th, together with your own outspoken editorial, was especially timely. We too are appalled by the attitude of some evangelicals in their compromise with Rome—including active co-operation in this city.

H. J. FISHLOCK.

Bristol.

I say, what a glowing EVANGEL. They are all good, but the February 17th issue tops them all. Congratulations! No wonder the circulation increases.

From a joyous, grateful reader edified and helped by the many fine articles.

Prayerfully yours,

A FAITHFUL READER.

Eastbourne.

COMING EVENTS

BIRMINGHAM, Graham Street. April 20. Foundation-stone-laying ceremony of the new Graham Street church at 3.30. Convention service at 6.30. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin. Tea served on Saturday.

BIRMINGHAM, Weoley Castle. April 21—May 5. Elim Pentecostal Church, Castle Square. New Life Crusade conducted by Malcolm Smith. Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30.

BLACKPOOL, Marton. April 22. Elim Pentecostal Church, Fredora Avenue. At 3. At 7.30, divine healing testimony by Miss F. Roberts (Cardiff). Convener: Mrs. L. M. Cartwright. April 27, 28. Saturday at 7, United Pentecostal rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General). Convener: D. W. Cartwright.

EXETER. April 27. Elim Pentecostal Church, Northernhay Street. Devon and Cornwall District Presbytery Evangelistic Rallies at 3 and 6.30. Preacher: Don Summers. Supporting features: the Gospelaires, Exeter Assemblies of God choir, and the Providence Singers.

GREAT YARMOUTH. Commenced April 7. Little Theatre, Marine Drive. Evangelistic and divine healing campaign conducted by Ron Jones and party. Sundays at 8. Weeknights at 7.30. In Elim Pentecostal Church, York Road, from April 20.

LEAMINGTON SPA. Commencing April 21. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

NEWHAVEN. April 13, 14. Elim Pentecostal Church, Meeching Rise. Minister's eighth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: A. Tee.

NEWQUAY. April 24. Elim Pentecostal Church, Seymour Avenue. Sisterhood rallies at 3 and 7. Preacher: Mrs. T. W. Walker (Cheltenham).

RUGBY. April 13. Elim Pentecostal Church, Windsor Street (off Clifton Road). Film, "What mean ye by this service?" shown by W. Finch, Pentecostal Jewish Mission, at 7.30. April 20, 21. Pastor A. R. Thomas's second anniversary. Saturday at 7.30. Sunday at 11, 6.30 and 8.15. Preacher: R. R. Taylor (Leicester).

SOWERBY BRIDGE. April 20, 21. Elim Pentecostal Church, Willow Street. Convention. Preacher each night at 7, Sunday at 6.30: Gladys M. Gorton (Sheffield). April 23-25. Convention. Preacher each night at 7.30: Joseph Smith.

WESTCLIFF-ON-SEA. April 14. Elim Pentecostal Church, Electric Avenue. Visit of Ken Ward (London). At 11 and 6.30.

EASTER CONVENTIONS

ABERYSTWYTH. Elim Pentecostal Church, New Street. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6. Monday at 3 and 6.30. Preachers: Brian Downward (Newtown) and David Woodfield (Loughborough).

ALDERSHOT. Elim Pentecostal Church, The Grove. Good Friday at 7.30. Saturday at 7.30. Sunday at 9.45, 11 and 6.30. Preacher: George Backhouse.

BIRMINGHAM. Elim Pentecostal Church, Graham Street. Good Friday at 11 and 7.30. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: E. R. Corsie, A. C. Jarvis and W. J. Patterson. Convener: E. F. Cole.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: E. J. Jarvis and P. Watson.

CLAPHAM, London. Elim Pentecostal Church, Clapham Crescent, Clapham Park Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: J. J. Morgan.

CROYDON. Elim Pentecostal Church, Stanley Road. Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: H. W. Greenway and J. C. Kennedy. Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 11. Saturday at 7. Sunday at 11, 3 and 6.30. Preacher: L. W. Green. Convener: A. S. F. Horne.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: W. J. Allen and L. P. Cowdery.

GLOUCESTER. Elim Pentecostal Church, Park End Road. Good Friday at 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: F. H. Coleman (Islington) and W. McKibbin (Swindon). Convener: A. C. Jarvis.

GOSPORT. Elim Pentecostal Church, Prince Alfred Street. Good Friday at 3 and 7. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 7. Preacher: L. C. Quest. Convener: F. M. Munday.

ILFORD. Elim Pentecostal Church, Clements Road. Good Friday at 11 and 7. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. K. Chamberlain, G. L. Taylor, D. O. Ward.

PRESTON PARK. Elim Pentecostal Church, Balfour Road. Good Friday at 3.30 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. Evans (Porth).

SALISBURY. Elim Pentecostal Church, Milford Street. Good Friday at 6.30. Sunday at 11 and 6.30. Preacher: W. G. Hathaway. Convener: James F. Hardman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street (off Londesborough Road). Good Friday at 10.30 and 7.15. Saturday at 7.15. Sunday at 10.30 and 6.30. Monday at 3 and 6.30. Preachers: J. T. Bradley and W. Crawford.

SHEFFIELD. Elim Pentecostal Church, Lee Croft, Campo Lane. Good Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Tuesday at 7.30. Preachers: J. J. Hounsome (Knottingley) and L. Reeves (Norwich). 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: A. S. Brewster and T. Burns.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30. Preacher: L. Knipe.

STOWMARKET. Elim Pentecostal Church, Crowe Street. Good Friday at 7.15. Saturday at 7. Sunday at 11 and 6.30. Preachers: J. Patterson (Beccles) and W. R. West (Rayleigh).

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. Preachers: F. F. Frost and E. J. Thomas. Convener: K. J. Cave.

WIGAN. Elim Pentecostal Church, Station Road. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: T. W. Walker (Field Superintendent) and R. Hughes.

EAST HAM EASTER CONVENTION

Good Friday at 11 a.m. and 7 p.m.

Saturday at 7 p.m.
Sunday at 11 a.m. and 6.30 p.m.

Don't miss hearing

Rev. Mildred S. Kimel
(Alexandria, Virginia, U.S.A.)

International evangelist

D.1666

the body" (Luke 24 : 3) : what had been buried had been raised ; tenantless, empty, the rock-hewn sepulchre, with nothing within but the cast-off wrappings of the dead, they found vacant. "And Joseph took the body, and laid Him [for the body is still Jesus] in a tomb that was hewn out of stone" (Luke 23 : 53) : the spirit could not be buried ; nor could the spirit be watched by soldiers, or imprisoned in stone. Moreover, the spirit of Jesus never left the tomb, for it had never been in the tomb ; what the grave yielded up was the buried body. Who then took the body out ? If His enemies had taken the body nothing could have prevented their showing it to the vast crowd at Pentecost, and so striking Christianity dead at one blow. Why has it never been produced for 1,900 years, and where is it today ? If the disciples had taken the body, it—a corpse—would have been quite useless for their main purpose—resurrection. To show the body would have killed their gospel, and to hide the body (each knowing the other guilty) would have killed their character. Then who took it ? The apostle answers : "David spake of the resurrection of Christ, that neither was He left in Hades, nor did His flesh see corruption. This Jesus did God raise up" (Acts 2 : 31).

The third fact

The third fact, even if it stood alone, completely silences the Spiritualist. The evidence on which all science rests, the sole method of its vast accumulation of exact knowledge, is identically the evidence of the resurrection, namely the senses ; and on this evidence the body in the upper room is proved the body that was on the cross. As the angels appealed to the senses on the brink of the grave : "Come, see the place where the Lord lay" (Matthew 28 : 6) —that is, look hard at the vacant slab—so Jesus Himself among the assembled apostles says to doubtful Thomas "See My hands and My feet, that it is I Myself : handle Me, and see ; and when He said this, He showed them His hands and His feet" (Luke 24 : 39). Our Lord does this, directly and intentionally, to counter the Spiritualist's theory ; for the disciples, we read, "were terrified and affrighted, and supposed they beheld a spirit" (Luke 24 : 37). Now the Lord submitted Himself to examination in order to remove their terror by removing its cause—their supposition that He was a ghost. A spirit had not been crucified ; therefore wounds—or their absence—will settle the question of whether He is ghost or man. No spirit is indented or mutilated, or can be, with physical wounds, much less with old wounds inflicted on the body before death ; lo, Jesus, as they feel Him, is no scarless ghost, but the Crucified come back !

An assertion

The fourth fact is so final that it proves that a denier of the Lord's resurrection is no disciple of His at all ; for the Son of God, who of all witnesses most stresses the resurrection, and stresses it as vital, Himself gives a point-blank denial to the ghost theory, as a lie straight from hell. "Why are ye troubled ?" Jesus says to the frightened disciples ; "for a spirit hath not flesh and bones, as ye see Me have" (Luke 24 : 39) ; solid flesh and bone, not only as proved to the senses but as asserted by the Lord. It was an assertion exactly similar to one He made on the lake. "And when the disciples saw Him walking on the sea, they were troubled, saying, It is an apparition ; and they cried out for fear. And immediately Jesus spake unto them, saying, Be of good cheer ; it is I [the very words here used], be not afraid" (Matthew 14 : 26). If Jesus returned as a spirit He returned as a lying spirit ; with the whole emphasis of His risen power He says "A spirit hath not flesh and bones, as ye see Me have."

Almost the most significant is the final fact. The Christian waits for the redemption of the body ; the Spiritualist waits for redemption from the body : the one is human redemption, the other is human disintegration. "Oh what a happy meeting will this be, what a sweet greeting between the soul and body, the nearest and dearest acquaintances that ever were ! What a welcome will that soul give to that beloved body ! Blessed be thou (will she say), for thou hast aided me in to the glory : blessed art thou that suffered thyself to be mortified, giving thy members as weapons of righteousness unto God. I prayed inwardly, and thou didst attend my devotions with bowed knees and lifted-up hands. We too have been fellow labourers in the works of the Lord ; we too have suffered together ; and now we too shall ever reign together, where there are pleasures for evermore" (John Boys). Therefore we behold an extraordinary change of attitude in the apostles. "The disciples," we read, disbelieved for joy" (Luke 24 : 41) : that is, the coming of the spirit of Christ brought terror, but the coming of the body of Christ brought such joy as almost to choke the belief.

THE FAMILY ALTAR

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

Monday, April 15th — Luke 24:13-35

" Slow of heart to believe . . ." (v. 25).

The difficulty of the disciples was not in **knowing** the scriptures that spoke of the events they had witnessed but in **believing** them. They had a preconceived idea that Messiah would come only to reign, and as scriptures relating to His death and resurrection did not fit into their plan they rejected them! It is a pity that men form their theories and then try to fit the scriptures in, instead of allowing the Bible to guide and instruct them in the way of truth and faith.

Tuesday, April 16th — Luke 24:36-53

" I send the promise of My Father upon you " (v. 49).

The disciples were overflowing with joy because of the resurrection of Christ, and they may have felt they could do anything with Him there. But the Lord was going to leave them, and He knew they were still weak and would soon fall, so He told them that He was going to send the promised Holy Spirit to give them the power they needed to be His witnesses. This same power is promised to us who also are weak—have **you** received the Holy Spirit since you believed?

Wednesday, April 17th — 1 Peter 1:1-12

" Believing, ye rejoice " (v. 8).

This is very different from the world's idea of a Christian, yet there are many reasons why a believer should rejoice. To my mind one great reason for rejoicing is that the Lord Jesus has taken away my sin and restored me to God. I can therefore enjoy unbroken fellowship with the Father, constant companionship with the Son, and the strengthening presence of the Holy Spirit. No matter what may come to my life, good or bad, the Lord is with me to share my every experience; I will rejoice in Him.

Thursday, April 18th — 1 Peter 1:13-25

" See that ye love one another with a pure heart fervently " (v. 22).

The Lord Jesus made it clear that love in our hearts toward one another is the hall-mark of Christian fellowship, the means by which the world will know us to be His disciples (John 13:34, 35). When we consider the great variety of personalities and temperaments within the Church we may well ask " How can I love some of these people?" Paul gives us the answer: " The love of God is shed abroad in our hearts by the Holy Spirit " (Romans 5:4); we must simply open our hearts to Him, He will perform the miracle.

Friday, April 19th — 1 Peter 2:1-10

" That ye should show forth the praises of Him " (v. 9).

Here is the purpose of our calling, the reason why God has brought us to Himself. His intention is that we should be the ones by whom He will reveal Himself to men, angels and the powers of darkness. What a great calling! What a treasure God has hidden in these vessels of clay! To think that the eternal God, whose glory is shown in the seemingly infinite universe, and whom angels delight to honour, should yet choose frail, insignificant men and women as the chief instruments of His glory!

Saturday, April 20th — 1 Peter 2:11-25

" Having your conversation honest among the Gentiles " (v. 12).

It is clearly of importance that our manner of life should tally with the testimony of our lips; our witness for Christ must be honest and true in the eyes of those around. The world watches the Christian to see if his profession of faith is truly reflected in the way he lives, or if it is in words only. If we live honourably for Christ people may mock, but they will be without excuse for their sin, and some will turn to Christ as a result.

Sunday, April 21st — 1 Peter 3:1-12

" His ears are open to their prayers " (v. 12).

The fact that God hears and answers his prayers is of great importance in the life of a Christian. Not that God always say " Yes " to our petitions; He sometimes says " No." But we are assured that He does hear us, and that He is attentive to our prayers. We know also that He is filled with a loving concern for us, so that even when He says " No " to our requests it is because He loves us and knows that to grant our petition would hurt us.

THE TWO WITNESSES *(continued)*

eleventh chapter. The words *" Thou must prophesy again before many peoples, and nations, and tongues, and kings "* show that the same spirit that inspired John in his testimony of Jesus would burst forth again in resurrection after the darkness of the eclipse had passed.

(To be continued)

EDITORIAL *(continued)*

foretold. It now seems about to fall in another way upon the wealthy western world.

An analysis of this passage yields details of devastating condemnation. " Ye have lived in pleasure on the earth, and been wanton." A use of the word translated " wanton " suggests being spoiled (as children are) by luxurious trivialities. " Ye have nourished your hearts, as in a day of slaughter." Like gluttonous hunters who have plenty to hand after a " kill " gorge themselves, forgetful of their dependants, so, states James, you have gorged yourselves with pleasure, and been wanton (careless, blasé, indifferent) concerning those who depended on you.

"The rust of them [i.e. the idleness of your stacked gold] . . . shall eat your flesh as it were fire."

" Ye have nourished your hearts, as in a day of slaughter " (v. 5). " They have been so absorbed in their pampered, selfish luxury that they have been fattening themselves, as it were, all unconscious of their doom, as beasts are fattened for the slaughter-house " (New Bible commentary). However, Dr. J. B. Phillips seems to have got the picture in his translation " you have picked out just what you wanted like soldiers looting after battle." As soldiers swoop upon a defeated foe and seize everything they can lay their hands on—the spoils of war—so, states James, have they done.

So have people rushed to buy gold—but its possession will be in vain. Christians are to be detached from all this, patiently awaiting the return of their Lord.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH. Clarendon Private Hotel. Splendid position on sea front, near assembly and town centre, but sheltered from w.e. winds. Coach parties/conferences welcomed. Warm Christian fellowship assured by Mr. and Mrs. G. James. C.1667

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

CARAVAN to let for holiday season at Blue Anchor Bay, near Minehead (two double berths). Apply Mrs. Cooper, 9 Pitt Crescent, Wimbledon, S.W.19. C.1668

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas. Brookes Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

SWANSEA. Sunshine Workers' Fellowship. Children's beach mission, July 27th—September 7th. A holiday with a purpose. Why not come and join us in working with the Lord among boys and girls? For particulars write to Mr. J. Griffin, 9 Myrtle Grove, Waunarlwydd, Swansea (s.a.e.). Good fellowship. Guest house accommodation. C.1633

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

TOWN HOUSE HOTEL, 2 Spencer Road, Southsea. Old-established private hotel. A good Christian home offered to married couple as working manager and manageress, with knowledge of cooking. Also required is a good houseworker to live in, all provided. C.1649

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

ITINERARIES

The President:
April 27, Harrogate; 28, York; 29, Bishop Auckland; 30, Scarborough; May 1, Malton; 2, Hull (City Temple); 4, Bradford; 5, Huddersfield (a.m.), Knottingley (p.m.); 6, Halifax; 7, Wrenthorpe; 8, Leeds; 9, Barnsley.

Joseph Smith:
April 12-18, Leeds; 20-22, Knottingley; 23-25, Sowerby Bridge; 27-29, Barnsley; 30—May 2, Bradford.

Pastor H. Jeffery (on furlough from Brazil):
April 16, Southend; 17, Westcliff; 18, Leigh; 21, Chelmsford; 23, Clacton; 24, Sudbury; 25, Stowmarket; 27, Felixstowe; 28, Ipswich; 30, Rayleigh.

BIRTH

WHITTAKER. On March 16th, to Brian and Grace (*née* Quest), a son, Stuart Harvey, a brother for Jayne Louise.

MARRIAGE

JARVIS—DARBY. On March 24th, at Blackheath Elim Pentecostal Church, David Jarvis to Joan Darby (both Elim Crusaders). Officiating minister: F. W. Jones.

SILVER WEDDING

DAVIES—BEVAN. Mr. Tom and Mrs. Olwen (*née* Bevan) Davies, married on April 17th, 1943, at the "Beulah" Elim Church, Pontardulais. Officiating minister: F. H. Coleman. C.1665

WITH CHRIST

ELLIOTT. On March 19th, Maud Elliott, aged 73, beloved founder-member of the Elim Pentecostal Church, Newquay, as a result of a road accident. "Her light was like unto a stone most precious." Officiating ministers at funeral: David Holmes and Glyn Taylor.

HACKETT. On March 18th, Leslie Hackett, aged 39, beloved husband of Joyce Hackett. Faithful member and deacon of Swadlincote Elim Pentecostal Church. Officiating ministers at funeral: E. Snelling and Majors Gilmour and Smith (Salvation Army).

LAWRENCE. On March 17th, Mr. Edgar James Lawrence, of Worcester. Officiating minister at funeral. T. H. Stevenson.

SMITH. On March 19th, Mrs. Jane Frances Smith, a beloved member of Elim Pentecostal Church, Worcester. Officiating minister at funeral: T. H. Stevenson.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

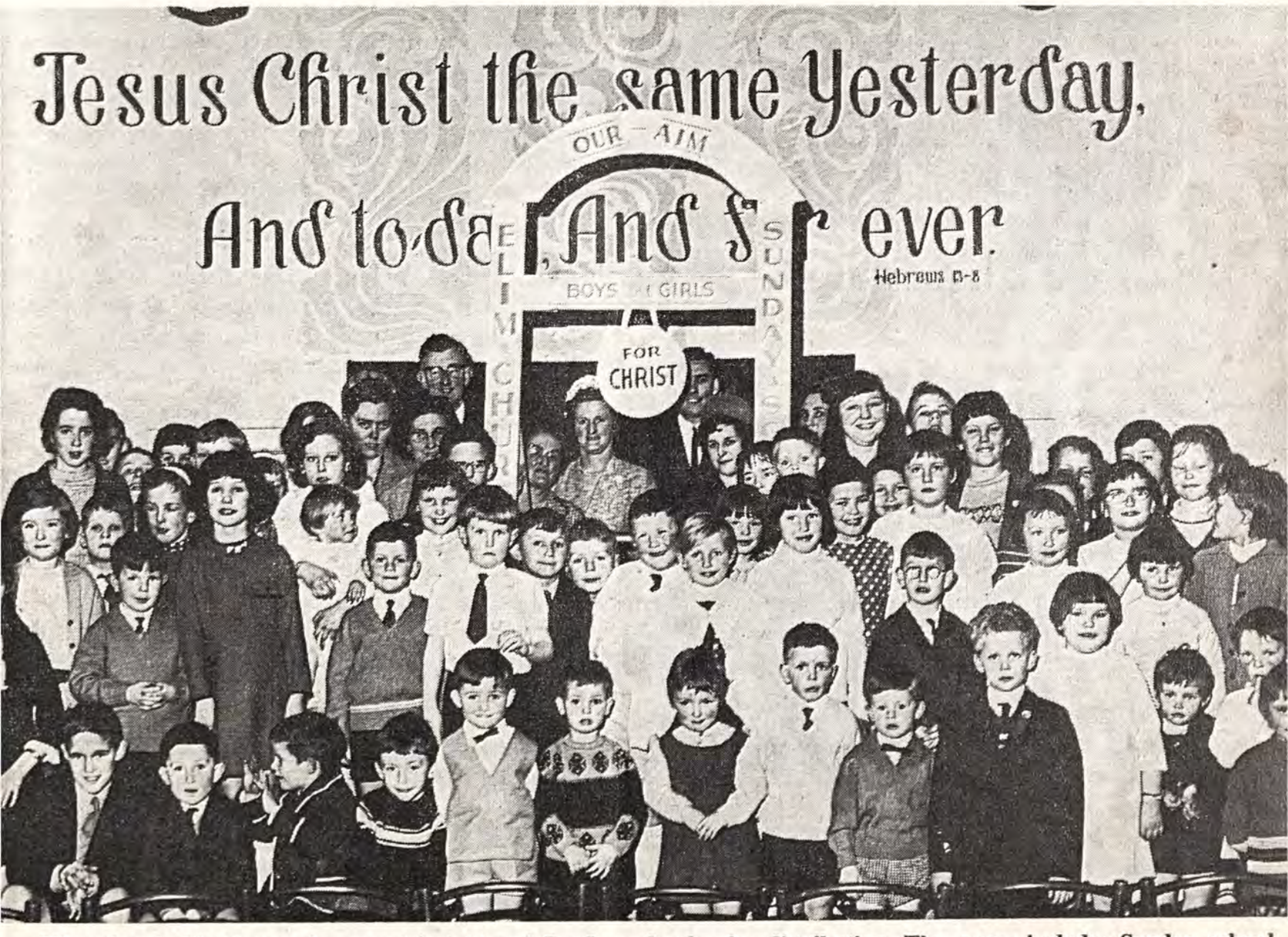
Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 16 APRIL 20th, 1968 6d



Elim church, Newtownards, parents' night and Sunday school prize distribution. The group includes Sunday school teachers, Mr. and Mrs. George Prentice (Child Evangelism Fellowship), and Pastor and Mrs. W. H. Holohan.

(see page 252)

THE GREAT TITHE ROBBERY

Malachi 3 : 8-12

By LAURENCE LAMBERT
MINISTER OF THE ELIM PENTECOSTAL CHURCH, YEOVIL

WE have all heard of the Great Train Robbery. The crime of this century it was called. It made the headlines for weeks. It caused books to be written and films to be made and a world-wide search for the robbers to be relentlessly pursued. The severest punishments were meted out to the culprits who were caught. But was it the greatest theft ever known? I doubt it. I would like to challenge every reader of the EVANGEL on the subject of tithing. Many of God's people tithe, many do not, and consequently God and His work have been robbed of untold millions of pounds. Believers who would never countenance a shady practice, or never take a penny from another's purse, rob the blessed Lord who redeemed them. The Bible calls believers who do not tithe robbers. Imagine that—a Christian crook!

TITHING COMMANDED

I have met some lovely Christian people who have said "I don't believe in tithing." Some modern folk do not believe in the ten commandments, but that does not invalidate God's law. God's laws are not on approval. Tithing is a Bible principle, a Bible precept, a command to be obeyed, not an option to be taken up.

The tithe is the Lord's (Leviticus 27:30). It belongs to Him; it is holy to the Lord; it is His by sovereign right. If we keep it we are robbing God. We do not *give* a tithe to God; it is His already.

Tithing is in the New Testament. What a lot of nonsense is talked about the practice being only Old Testament. Even the excellent Cruden's concordance makes this assumption. When Jesus rebuked the Pharisees for tithing but neglecting judgment, mercy and faith He concluded by saying "This ye ought to have done, *and not left the other undone*" (Matthew 23:23). Faith and finance go together in God's service. So Jesus commanded tithing.

Tithes were brought to God's house. "Into the storehouse" is Bible practice. In all scripture references the tithes were brought to the house of God. Tithing is not sending to America, or scattering our giving across the world. There are many worthy causes, but I also think of our own Elim work and missionaries desperately in need. These are our responsibility. When Jehoiada made a big box for the offering in God's house he put it next to the altar—maybe to remind God's people what He had given to them.

TITHING CURES

God's people were cursed with a curse (Malachi 3 : 9) because they had robbed God. What terrible punishment—"cursed with a curse" by God! But if we bring our tithes to God He has promised meat in His house, meat that God's people may be strong. I suggest that tithing cures

Financial strain. We all get tired of continual appeals from the pulpit, appeals for this need, appeals for another. It may be wearying to the congregation, but it is also worrying to the one who has to make them. If all God's people tithed every church would rid itself of this burden. That is a fact.

Anæmic evangelism. How often outreach is curtailed by lack of funds. This is true locally and nationally, and even internationally. One's hands are tied by purse strings. No one reading this article will be much concerned with money 100 years from now. Lay up treasure in heaven said Jesus.

Bad buildings. How delightful to go into an attractive, well-lighted, comfortable church. It does credit to the gospel. How refreshing to see Pentecostal churches investing in good church buildings. We have much to teach the older denominations, but in the care and construction of churches we have much to learn. Ugly, badly decorated buildings are a hindrance to the gospel. Tithing would cure this. We must not tolerate God's house being in a worse condition than our own.

Friends, there is much need for finance for children's work, youth work and outreach to adults. All could be met by every Christian tithing.

TITHING COMPENSATES

I do not think it right to preach or teach that if you tithe you will automatically get a rise in salary or a legacy from some unknown relative. True,

sometimes these do happen, but not always. I know scores of loyal tithing Christians who have had no such experience. Nevertheless, God is no man's debtor and in His own way He will repay. Malachi shows three ways in which He does this.

Outpoured blessing. God has promised to open the windows of heaven on tithers, and give them such a blessing that they will not be able to contain it. If you are not tithing you can expect no such blessing. But a life, an assembly enjoying a wave of Pentecostal blessing, not in the old days, not only in Brazil, but here, and now, will be your portion, oh people of God.

Defeated Devil. "I will rebuke the devourer for your sakes" (v. 11). The scourge of the saint, the adversary of the assembly, will not be allowed to destroy the fruits of your land, said the Lord. The Devil is a destroyer, always seeking to hinder the work of God, trying to prevent the growth of God's work. Tither, God will rebuke him.

A prosperous church. "All nations shall call you blessed: for ye shall be a delightsome land" (v. 12). God will delight in your church as you honour Him. Meetings filled with God, people added, fruit remaining, crowded aisles. Men and women, is it not worth it?

I conclude with two thoughts. In the days of His flesh the Master knew what people cast into the offering, and if we are consoled with the thought of the widow's mite remember that was all—yes, all—she had.

We have all heard of people who after conversion have repaid debts, or restored things they have taken from people. Restoration is part of repentance. Well then, if you have robbed God these many years I say not only start tithing this very week, but also calculate the extent to which you have robbed God, and repay it. For any new converts reading this, tithing is setting aside one-tenth of one's income for God.

Elim Pentecostal Church News

BECCLES **Pastor: J. Patterson**

In 1963 our church commenced with two members following a campaign by Pastors B. R. J. Garrard, W. R. West and P. Quest. We celebrated our fifth anniversary in March. Our church, newly redecorated by the pastor and members, was well filled for the Saturday night rally. Special guests were Pastor L. Reeves and the Norwich Elim church choir. P. Quest, of Lowestoft, preached on the Sunday.

We rejoice that numbers are increasing in all departments.

All the costs of renovation of our building were more than covered by the weekend's special offering.

SOWERBY BRIDGE **Pastor: I. R. Hall**

The Paul Brecht Singers were the guests of the Sowerby Bridge Elim church at its first youth weekend in recent years. Their ministry in the power of the Holy Spirit was warmly welcomed by the young people who attended the meetings. The singers toured the streets near the church inviting young people in, and about sixty-five attended the evening meeting, at which Brian Yates spoke.

Michael Canty gave an illustrated message to the Sunday afternoon congregation and Mr. Yates spoke again in the evening. The high proportion of young people present at each meeting spoke well for the group's appeal. Four were counselled after the Sunday evening meeting.

IAN R. HALL

WINSON GREEN **Pastor: D. M. Chuter**

Winson Green Elim Pentecostal church must extend its church building again to house its rapidly increasing congregation.

For five months Pastor Mansel Chuter has been

New members with some of the deacons.

with us. We wished God-speed to our beloved Pastor John Marriot and welcomed Pastor Chuter with the same love and loyalty.

God's blessing has continued in a marvellous

way. Three branch Sunday schools have been opened, and Sunshine Corners, and contact has been made with many parents. There have been twenty-seven recorded decisions and many bodies have been healed in a divine visitation of God's power. At a recent gospel service we had the joy of receiving fifteen new members into fellowship, making twenty during the last five months.

Pastor Chuter launched a Christian Aid project by means of the press and tract distribution. The response was tremendous. Little does one realise the need of this great city and its teeming nationalities until brought face to face with it. The answer is not in social security or pension schemes or much that is offered in this affluent age, but in the surging, pulsating power of the Holy Spirit working through human channels. Pray for us and share in this move of God.

D. T. REEVES.

READING **Pastor: T. W. Thomson**

Pastor and Mrs. Thomson's fourth anniversary was held recently, when Pastor and Mrs. G. W. Gilpin, together with students from Elim Bible College, took part. Presentations were made to Pastor and Mrs. Thomson in recognition of their devoted services. Acknowledgment of Pastor Thomson's election as chairman of the Reading and District Evangelical Alliance's committee of ministers and laymen was made.

On Sunday we again enjoyed the ministry of Pastor and Mrs. Gilpin and the students.

R. E. UNSWORTH, *church secretary.*

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

Quiz Number 21 *MISSING LETTERS*

Can you supply the missing letters?

CHILDREN'S QUIZ

1. E - - n.
2. J - - - - - - - m.
3. B - - - - - - - m.
4. J - - - - - o.
5. N - - - - - - h.

ADULT QUIZ

1. A - - - - - - - - a.
2. C - - - - l.
3. B - - - - - - - a.
4. A - - - - - - n.
5. B - - - - - - - e.

ANSWERS TO CHILDREN'S QUIZ

1. Eden.
2. Jerusalem.
3. Bethlehem.
4. Jericho.
5. Nazareth.

ANSWERS TO ADULT QUIZ

1. Arimathaea.
2. Carmel.
3. Beersheba.
4. Ashkelon.
5. Bethphage.

BURTON-ON-TRENT **Pastor: R. Morrell**

The weekend of March 16th and 17th was the special occasion of our Sisterhood rally.

Right from the start the blessing of God was upon our gathering. The real anointing of God's Holy Spirit was upon all the ministry both in word and in song of our guest speaker, Mrs. Glass, of Manchester, and hearts were greatly uplifted and encouraged by it. We shall long remember her visit. She too had a special interest in coming to Burton, as Elim came to this town as a result of the tent campaign in 1950 by her father, Pastor Woodhead, when she was soloist.

The testimonies and solos from the ladies were also a source of blessing, as was the special musical item by the members.

We rejoice to see our church going on in blessing under the faithful ministry of our beloved pastor and his dear wife.

(MRS.) V. SHIPLEY, *secretary.*

PORTADOWN **Pastor: S. Shaw**

Our pastor has just completed one year's ministry in our assembly. During that time we have been enjoying much blessing. The Bible studies have been rich and we have been conscious of God speaking to us. Our assembly has always been missionary-minded, but this year we achieved the highest giving yet. Pastor W. J. Martin has just finished a three-week mission and everyone gives thanks to God for the true presentation of the gospel under the anointing of the Spirit. Since the finish of the mission Pastor Shaw has been preaching on " Messages for the times." Thank God for all those who still declare the whole counsel of God in these evil days.

SAMUEL GRAY, *secretary.*

RAYLEIGH **Pastor: W. R. West**

The secretary, Mr. E. K. Yates, writes: " We have been having great times of blessing; one soul saved last week. We have now a 4 p.m. Bible school for teenagers on Sundays, with thirty on the roll and an average attendance of twenty. We have also started an instrumental group—the Rayleigh Rhythm Group, with guitars, trumpet, drums and accordion —and a singing group."

(*CHURCH NEWS continued on page 252*)

M. O. Thomas, Tanzania, continues his challenging letter

PARALYSED BY POVERTY

A FRIEND recently arrived back in Tanzania after leave in the United Kingdom was amazed at the affluence of Christians at home. He spoke of tables groaning under the weight of food, homes of working-class people carpeted from wall to wall, new cars standing outside the doors, refrigerators and washing machines as commonplace as toothbrushes, and families going off to the Continent for their holidays, buying the best that money can buy and enjoying luxuries undreamed of by our grandparents. Church magazines report the installation of expensive electric organs even in churches where a few years back the minister could not get his basic salary. (The value of one of these organs could keep a whole mission station, with its many activities, going for a whole year, or buy a desperately needed Land-Rover for one of Elim's stations, or buy enough literature to blanket a major city with gospel tracts, or build a small Bible school in a needy land.) Modern pop groups singing Christian songs can draw thousands of people, while the prayer meeting and the missionary rally are poorly attended and in some places not at all. Many missionary rallies last year in the United Kingdom were cancelled through lack of support. You Christians at home live in an affluent land and enjoy comforts and luxuries denied those in other lands. Your children are well fed and nourished, your churches are well furnished and you have plenty of pastors and workers, yet it is easier to raise money for that new heating system for the church hall than to raise money for pioneer evangelism among untouched people in Africa or Latin America.

Consider the facts

Lest you think the position is not serious, consider the following facts. The present position of many missions based in the United Kingdom is a tale of mounting deficits and falling incomes, and this against a background of higher wages and general affluence in the United Kingdom. It is reported that the C.M.S., the B.C.M.S. and the Ruanda Mission saw income from legacies and gifts fall, and the income of the O.M.F., formerly the China Inland Mission, which has fallen every year since 1963, fell again, the number of its donors being the lowest since 1960. The majority of societies, including the Elim Missionary Society, ended the year with a financial deficit: S.A.M.S. £17,000, Christian Missions to the Jews £8,667, B.M.M.F. £4,000, and the Elim Missionary Society £5,000. Most of the British societies have been severely restricted in all their outreaches because of the lack of money.

The right channel

Yet the Bible clearly and plainly says in 1 John 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Oh yes, so many agree to give their money to aid the underdeveloped countries of the world, yet they paralyse the work of God through their meagre donations to the missionary cause. We will readily turn out the old clothes cupboard and send our unwanted garments to clothe the needy, yet we would not give even the value of the stamps used on the parcel to aid the programme of the overseas work. We give to Oxfam, War on Want and other outside agencies that send their agents with heart-rending stories and striking pictures, then grumble because our own misssionaries seemingly are doing little and show small results, little realising that if we gave them this same money they might not be so paralysed by the poverty that has gripped the mission fields in so many areas. Why is it that appeals for maize and corn and farm implements can draw in thousands of pounds yet the general funds of missions dedicated to the spread of the gospel cry out for money but receive only the meagre donations of the dedicated few? Money given for these other appeals is all well and good, but God forbid that we Christians should be so taken up with these things that we should think this is all we have to give a world dying without Christ. Why should others have your support when your own society or missionary is bound hand and foot because the purse is empty and the funds are gone?

(To be continued)

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Laurence Lambert	242
M. O. Thomas	245
James F. Hardman	247
H. W. Greenway	249
A. Tee	250
Margaret M. Ladlow	251
Aunty May	254
John Lancaster	254
F. Lavender	255
Church reports	243
Editorial	246

EDITORIAL

ALL the world knows that when President Kennedy and Premier Khrushchev looked into each other's eyeballs in 1962 over the Cuban missile crisis Khrushchev was the first to blink. From that moment Russia's prestige has steadily waned. China, quick to seize the occasion, proclaimed that the avowed leader of world Communism had betrayed it, and herself stepped into the breach. China's power and influence in Africa and Asia have mounted with unabated vigour ever since.

For years China and the U.S.A. have faced each other across the demilitarised zone in Vietnam, and yesterday we learned that the U.S.A. blinked. Since the Tonkin Gulf incident in 1964, when North Vietnamese naval units were supposed to have attacked United States naval units, an astonished world has watched the spectacle of a comparatively tiny country's armed forces pinning down the armed might of the world's wealthiest and most powerful nation. What actually took place in the Gulf of Tonkin is admittedly still in doubt even in American naval circles, but the incident sparked off America's massive assault on North Vietnam.

World opinion has increasingly hardened against America as the massive brutality of her methods of warfare against the civilian population received more, and more world-wide, publicity. The massive demonstrations in different parts of the world against her Vietnam adventure, of which that in London's Grosvenor Square on Sunday, March 16th, was an example and which we ourselves witnessed inadvertently on our way to a preaching appointment, were a symptom of that hardening world opinion. The demonstrators were amply justified yesterday.

The disarray of American policy could not be more complete : the Tet offensive wrecked her military programme ; the military failure resulted in General Westmoreland's recall ; the failure of her bombing policy was also acknowledged yesterday when President Johnson ordered its stepping down. Then came his decision not to stand for re-election—a courageous decision in the light of all the circumstances, but nevertheless a wise one in the light of those circumstances.

As Russia's prestige has declined since the Cuban crisis so, from this moment, will America's among Africans and Asians, and China's will mount. To the whole Communist world China will point to the events of yesterday as justification for her policy and propaganda. While her power, prestige and influence mount those of the west decline.

Currently Britain, America and Russia continue their courtship. Already Whitehall, the Pentagon and the Kremlin have combined strategy for the containment and, if need be, the destruction of China.

Two points arise out of this situation. Firstly, against the background of these world-shaking events—how often is the word " shake " used in the Bible to describe WHAT GOD WILL DO TO ALL THE NATIONS at the time of the end (" I will shake all nations ")—our British domestic problems are but an eddy in the tide of world affairs. Secondly, and more importantly for us Christians, we see the approaching climax of prophecy under the sixth trumpet (Revelation 9 : 13 ; 10 : 7 ; 11 : 15-19) and the sixth vial (Revelation 16 : 12).

"THE ARMSTRONG CULT"

An examination of a new creed promulgated by radio

By JAMES F. HARDMAN
MINISTER OF SALISBURY ELIM PENTECOSTAL CHURCH
AND MEMBER OF ELIM BIBLE COLLEGE FACULTY

ONE of the great problems that face the Christian Church today is that of combating false and divisive teachers and their teachings. This in itself is nothing new, for perversions of the truth of the gospel have existed in every age, the first century not excepted. As another writer says, "The student acquainted with Church history is undisturbed by 'new' innovations. Fancy doctrines are loudly acclaimed as 'exciting' and 'stimulating,' but the real honest-to-God student recognises in them old heresies touched up like corpses in rouge and mascara." Our modern world abounds in "cults," many of which place an apparent emphasis on the Bible, yet repudiate many of the fundamental doctrines of the Bible or water them down almost to the point of their being unrecognisable. Others attempt to fuse Christian and non-Christian elements. So strong are some of these cults, and often so successful in their proselytising efforts, that they cannot just be regarded as harmless "isms" or eccentric "sects." Some of them, such as Jehovah's Witnesses, Mormons, Christadelphians and Christian Scientists, have penetrated most countries of the world.

Another cult

Now within the last two or three decades another American cult has been presented to the world, and for want of a better word or title I refer to it as "Armstrongism." This cult—also known as the Radio Church of God—commenced in 1934, under the leadership of Herbert W. Armstrong, and his radio and printed ministry has so developed until, to use his own words, "it is thundered to the world over more than 5,000,000 watts of radio power every week." Mr. Armstrong's radio programme is called "The world tomorrow," and his magazine *The Plain Truth*. "The world tomorrow" radio programmes were heard regularly on pirate radio stations before they were closed down. A recent edition of *The Plain Truth* carries about 200 listings in the world-wide "radio log" section. Possibly some of my readers have seen advertisements in the *Reader's Digest* of correspondence courses from Ambassador College, Pasadena, California, or maybe from BCM, Ambassador, London. These advertisements have been of Herbert Armstrong's Radio Church of God.

This religious cult teaches much that is orthodox, but also much that is unorthodox—a characteristic of most of the cults! An examination of the teachings of this cult makes it clear that it is not the "plain truth" that Mr. Armstrong declares, but on many issues strange doctrines of his own interpretation. The purpose of this brief article is to endeavour to alert Christians to the errors of this growing cult. It is not intended as a personal attack upon Mr. Armstrong or those persons associated with him. Our antagonism is to error, not people; to systems, not persons.

In analysing Mr. Armstrong's printed works one gets the impression that though he teaches the key doctrine of the person of Christ the deviations in his views on other matters are a strange mixture of several false sects. Some of his teachings adhere to those promulgated by Jehovah's Witnesses and Christadelphians, and there is a touch of Mormonism in his insistence that it is possible for man eventually to become God. There is also a mixture of Seventh Day Adventism in his emphasis on keeping the Jewish Saturday-sabbath.

In common with many other cults, Armstrongism declares that the gospel it preaches is the only true gospel. An article in *The Plain Truth* (February 1958) says: "There is ONLY ONE WORK that is preaching the true gospel of the kingdom. . . . THIS IS THAT WORK, all others are satanic counterfeits" (capitals Mr. Armstrong's). Herbert Armstrong has also adopted the Mormon error of

thinking that all truth was lost from the days of the apostles until recent times. He declares that the true gospel message was lost about A.D. 69 and not until 1934 was the "true" gospel revealed to men. I quote his words: "On the first Sunday in 1934, God's time had come. God opened a door! Jesus Christ Himself had foretold this event. . . . It was the fulfilling of a definite corner-stone prophecy of Jesus. More than that, it was the initial start-off event of fulfilling of some ninety per cent of all the prophecies of the Bible, and approximately a third of the whole Bible is prophecy!"

The literature

Though, like other cults, Armstrongism makes an appeal to the Bible it is clear that many of its doctrines will not stand the test of the unerring standard of Holy Scripture. It would be wrong to question the sincerity of the leaders of this cult; but then sincerity is not always a true guide on doctrinal matters. Thus our task in the limited space of this article is to examine just a few of their doctrines. As far as the present writer is aware, Herbert Armstrong has not issued a set of statements of belief comparable to those of other sects; thus to discover his teachings one must consult his literature.

1. *The Trinity.* Armstrongism teaches that the persons of the Godhead are not three persons in one being, as historic Christianity has always taught, but that the Godhead is a family. The doctrine of the Trinity is totally rejected and stated to be "the pagan Trinity doctrine" (*The True History of the True Church,* p. 23). Again, in *The Plain Truth* (June 1956) we read: "God is not a Trinity. How plain that God is a family—a kingdom, not a limited trinity." True it is that the word "Trinity" does not appear in the Bible, yet the doctrine is both implicit and explicit within its pages. Our Lord's own teaching about God, coupled with His utterances about the deity and personality of the Holy Spirit, and His witness concerning Himself as being equal with the Father, clearly reveals that the divine Being must be conceived of as a Trinity. This doctrine is, of course, crystallised in the apostolic benediction (cf. 2 Corinthians 13 : 14). Jesus Christ also commanded baptism in the name of the Trinity (Matthew 28 : 19). This sect does not, however, carry out this command.

The Holy Spirit, according to this sect, is not a person but simply a "force." All this is characteristic of the teaching of Jehovah's Witnesses, who also state that there is not a personal Holy Spirit but the Spirit is any power or influence that God may be pleased to exercise. This interpretation is woefully inadequate in the light of scriptural emphasis on both the deity and personality of the Holy Spirit. To give a complete demonstration of this fundamental fact it would be necessary to turn to every passage in the Scriptures relating to the Holy Spirit, since every reference to Him implies both His personality and deity. He is called God in the New Testament (Acts 5 : 3, 4); in Acts 28 : 25, 26 the voice of God heard by Isaiah (Isaiah 6 : 8, 9, 10) is said to be the voice of the Holy Spirit.

"Salvation a process"

2. *Salvation.* Even this New Testament doctrine appears strange when interpreted by Herbert Armstrong. The best that he can offer is a period of probation. No assurances of salvation can be given. In the booklet *Why You Were Born* (p. 8) we read: "Salvation is a process! . . . But how the god of this world would blind your eyes to that! He tries to deceive you into thinking that all there is to do is just 'accepting Christ'—with 'NO WORKS'—and, hey-presto, you are pronounced 'saved'! But the Bible reveals that NONE is yet 'saved'! 'He that endureth to the end, the same shall be saved' (Matthew 24:13)." (Capitals Mr. Armstrong's.) How different is the teaching of the apostles. Paul, writing to the Galatian Christians, says: "Ye *are* [present tense] all the children of God by faith in Christ Jesus" (Galatians 3:26). John's writings bear witness to the truth that in Christ we have access here and now to eternal life. "Beloved, *now* are we the sons of God" (1 John 3:2). "*Now*"—not gaining it by probation and character building. Granted that after salvation by faith in Christ there must be development and spiritual growth, but to state that no one is saved yet is to contradict Christ's guarantee in John 5:24: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life." John's positive declaration in 1 John 5:11-13 is "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life"; and then, as if to settle the matter conclusively, he continues "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that *ye have eternal life,* and that ye may believe on the name of the

Son of God." Thus, in John's writings, eternal life is no longer essentially something that is future. The one who believes on the Son of God has eternal life already here and now. Whatever change takes place in the new æon, no element of any importance will be added to what believers already possess through their faith in Christ. What they are *now* will simply then be manifested (1 John 3:1, 2). Salvation was not "probation" to the apostle Paul (1 Corinthians 1:18). Mr. Armstrong's teaching concerning salvation is akin to that of the Christadelphians, who state that ultimate acceptance by God of any man will depend upon character. This is surely to confuse "salvation" with "future rewards." Salvation is a free gift (Romans 6:23); rewards will be given for faithfulness, service and character-building.

3. *Second chance.* Like the Jehovah's Witnesses, the Armstrong cult endeavours to prove that the great majority of them who die without Christ will be a given a second chance and will be saved during the millennium, and that the finally impenitent will be annihilated. In the booklet *Predestination* (p. 11) we read: "And then what shall happen during the 1,000 years reign? . . . Here are the earth's nations. And now begins a process of SEPARATION. It is according to the decisions they make, and the actions they take. Those who turn to a life of RIGHTEOUSNESS are set on the RIGHT hand. They are converted; given IMMORTALITY."

(*continued on page 252*)

Secretary-General's Notes

AN inspiring paragraph in a letter which arrived this morning is worthy of comment in our magazine, especially in these days when so many folk in the Christian Church seem determined to hold misery sessions under their twentieth-century juniper trees.

In these days of struggle, when pessimists are looking for disappointment and planning for defeat, it comes as an encouraging thought that the Church of Jesus Christ is indestructible, and the vision of victory can be discovered by all who will open their eyes wide enough to glance beyond provincial boundaries and catch a sight of the ultimate glory that awaits the faithful servant of the Lord.

Here is the up-to-date news item from an Elim minister:

> "We had a record day yesterday in every way—attendances, collections, and converts, one of whom was a policeman. Tremendous spiritual power was in the services. I saw one sixteen-stone man sitting weeping all through the service. Although we had a high attendance last night, more than a dozen of our young people were out taking a service at a remand home near S——, and they had six decisions for Christ."

We are also reminded of churches where the work among the young teenagers is flourishing, of churches where the building is too small to hold the congregations and plans are afoot for extensions, of souls being saved week by week, of inquiries from many quarters into the activities and work of Elim.

No one would deny the problems that face us in this nuclear age, the problems that accompany mass communication and scientific discovery and the mad scramble for material things. We are also very conscious of the fact that there never has been a time in the Church's history when things were easy. Persecution, regression, theological controversies, misunderstandings, times of barrenness when it seems that the silence of God encourages militant atheism—all have been the lot of believers down the ages. But the hardship of the way is the challenge: faith is active under test, the stamina and determination of the Christian are more pronounced along the way of persistent frustrations. We need to grip the fact of which Luther was reminded by his wife when he was overcome by a fit of melancholia, that God is not dead.

There are many glorious assurances in the Word of God. Let us grip them and make them part of our daily experience. God is still on the throne and the future is bright with promise of greater things.

CONVINCING EVIDENCE

by Alex Tee

THAT speaking with tongues is a wonderful evidence of the fact that someone is being filled with the Holy Spirit few of us will deny. Most Pentecostal people believe that unless a person has spoken in unknown tongues he has not received a full New Testament standard " baptism."

One thing is sure : when a person is seeking the Lord in earnest prayer to be filled with His Holy Spirit and suddenly bursts out praising God in other languages we can be convinced that he is receiving a supernatural infilling from the Lord Jesus Christ of the blessed Holy Ghost. While in the vast majority of cases no one knows what a person is saying when he or she is heard speaking in tongues, one of the most convincing things to me is to hear of several instances where a foreigner has recognised the language spoken by a monolinguist when under the power of God's Holy Spirit.

SPOKE IN NORWEGIAN

A few years ago in one of our Elim churches in London a Norwegian was sitting feeling very lonely and depressed. This person was a complete stranger, and during that Sunday morning service a sister in the assembly spoke in tongues. Unknown to her she was speaking fluently in Norwegian. The interpretation was very accurate, exhorting God's people to take courage and not to fear, for the Lord would be with them at all times. At the close of the service the Norwegian went over to this person, feeling thrilled that there should be someone else from his country in the same church. He began to speak to the sister in his native tongue, only to see her look back at him askance, not knowing a single word he was saying. At first the stranger could not believe it, but ultimately he was convinced that she did not understand him. Rejoicing in the comforting words he had heard, he left the church certain beyond all doubt that God had spoken to him through the speaking in other tongues that morning.

SPOKE IN GREEK

Last autumn one of our Elim ministers spoke fluently in perfect Greek in a prayer meeting before the communion service. Although he himself does not know this language, someone in the congregation who did told him at the close of the service what language he had been speaking.

FOREIGNERS SPEAK IN ENGLISH

James Salter is a much-loved Pentecostal brother. Many readers will know that he was a pioneer missionary with W. F. P. Burton in the Congo. During the many years he spent among the natives in Africa there were times when waves of revival swept across some of the mission stations. The natives would spend hours in prayer seeking God to pour out His spirit. On more than one occasion I have heard Mr. Salter say that he heard them speak in French and in English without even a foreign accent !

MIRACLE IN CARDIFF CITY TEMPLE

One Sunday morning in the Elim church in Cardiff when the writer was present the wife of the then church secretary stood up and spoke out in tongues, creating a most amazing atmosphere. Pastor Brewster gave the interpretation. Neither of these two people referred to knew the foreign language that had been spoken. In the congregation that morning sat a man who had worshipped among the Plymouth Brethren for many years. This brother was an accomplished linguist who had yearned for a very long time to find a truly New Testament church where miraculous evidences of the Holy Spirit could be witnessed.

That morning he understood every word that the secretary's wife had spoken. To him it was convincing evidence that the speaking in tongues he heard that morning was inspired of God. Mr. Ryecroft soon became a member of the Temple and later became a deacon, being loyal to our Elim movement until the Lord called him home.

SOLDIER RECOGNISES TURKISH

Stephen Jeffreys gave the interpretation to a message in tongues during a meeting in my home church in Kilsyth many years ago. In that meeting was a hardened sinner. Years later he told me while we were working together in a coal mine where I was

(*continued on page 253*)

Women's Page

by Margaret M. Ladlow

SHOES

"I GOT shoes, you got shoes, all God's children got shoes. When I get to heaven going to put on my shoes, going to walk all over God's heaven." So sang the simple-hearted negro. Shoes to him were a status symbol, for as a slave he probably never possessed a pair of shoes, but after the liberation of all slaves in the southern states of America he was able to earn a wage and—wonder of wonders—to buy some shoes. Often these shoes were carefully kept and worn only on Sundays when their owner attended the house of God.

In our inhospitable climate, where shoes are an expensive necessity, keeping the children well shod can be a real heartache to a mother. Facing this problem prompted my present train of thought. One is tempted to wish that we could purchase shoes like those worn by the children of Israel during their wilderness wanderings. Deuteronomy 29:5 records that during those forty years God miraculously maintained their clothing and their shoes in good condition. What a wonderul God. How practical and down-to-earth was His care. Forty years was a long time, and the children of Israel numbered some 2,000,000 souls, so this was indeed a sign of His great love and an outstanding example of His miraculous power. The word "consist" occurs only once in the Bible and is to be found in Colossians 1:17. It is a significant choice of word and actually can mean "put together." The New English Bible has caught the true interpretation and renders this passage "And He [Christ] exists before everything, and all things are held together in Him." Do you catch the thought? Does it not give you "thrills of holy grace" when you realise that God, who upholds all things by the word of His power, condescended to hold together the clothing and shoe-leather of a bunch of ungrateful and rebellious ex-slaves for forty years?

It would certainly be to our advantage to have such shoes in these days when the cost of living is so high, but although we do not enjoy such a privilege in the natural realm we can wear those spiritual shoes that never wear out which God has provided. "Let the shoes on your feet be the gospel of peace, to give you firm footing" (Ephesians 6:18, N.E.B.). I find the commentary by Barnes very helpful in explaining this verse and will share it with you. "Christians were to have the principles of the gospel of peace, the peaceful and pure gospel, to facilitate them, to aid them in their marches, to make them firm in the day of conflict with their foes." So we have got shoes of excellent quality and everlasting durability; let us wear them gladly and march onwards and upwards to Zion.

SCOTTISH PRESBYTERY

ANNUAL CONVENTION

CHRISTIAN INSTITUTE, LARGE HALL, BOTHWELL STREET, GLASGOW, C.1

Saturday, April 27th, 3.30 p.m. and 6.30 p.m.

Preacher:

REV. ALAN CAPLE, Barnsley

Singing by Scottish Jubilee Choir and Greenock Gospel Rhythm Group

Testimony to the baptism of the Spirit by Rev. T. A. Smail, Thornlie Parish Church, Wishaw

TEA BETWEEN SERVICES

D.1670

ELIM PENTECOSTAL CHURCH, CRAWLEY

Please note our change of address

THE COMMUNITY CENTRE
THE PARADE
LANGLEY GREEN
CRAWLEY

Five hundred yards from the site of another new Elim Pentecostal church

D.1671

THE ARMSTRONG CULT (*continued*)

All this is surely contrary to the teaching of Scripture and its insistence on the present need for accepting Christ as the only way of salvation (John 3:18, 36; 8:24; 2 Corinthians 6:2; Revelation 20:5).

4. *The sabbath.* Here Mr. Armstrong's teaching is somewhat similar to that of the Seventh Day Adventists on the observance of the Saturday-sabbath. In *The Plain Truth* (August 1958) Herman L. Hoeh writes: "No one who continues to break God's laws of love has received the Spirit of God . . . that means that millions of deceived but sincere professing Christians who do not keep ALL THE TEN COMMANDMENTS have never received the Spirit of God! They are still unconverted." Thus salvation is dependent upon observance of the seventh-day sabbath. In this way the cult resembles the Judaizing teachers of the apostle Paul's day, who sought to place the yoke of the Old Testament laws regarding festivals and the sabbath day on the Gentiles. Another *Plain Truth* writer says: "Obedience to God's law and His commandments is required for salvation. Where in the Bible do we find the doctrine of justification by faith alone?" We would refer the writer of these words to such scriptures as Ephesians 2:8-10; Romans 3:24, 27, 28; 5:18; 1 Corinthians 6:11; Titus 3:4-7.

5. *Man a potential God.* Among all the strange doctrines of this cult is the one that savours of Mormonism—that a man has the possibility of becoming God by accepting their particular brand of the gospel. In the booklet *Why You Were Born* Herbert Armstrong writes: "The PURPOSE of your being alive is that finally you be BORN into the kingdom of God, when you will actually be GOD, even as Jesus was and is God, and His Father, a different Person, also is God." Again, he writes in the same booklet: "You are setting out on a training to become CREATOR—to become God!" It is almost superfluous to say that this entire scheme is the antithesis of the Biblical revelation which knows nothing of godhood, either constituted or progressive.

6. *Prophecy.* It is in the realm of prophecy that this cult gives full rein to its fanciful and ingenious method of Bible exegesis. The Athenians were not alone in their desire "either to tell or hear some new thing." Mr. Armstrong's booklet *1975 in Prophecy*, with its lurid drawings, attempts to frighten on the basis of one particular interpretation of the book of the Revelation. It declares that after devastating famines and pestilences Britain and America are to be enslaved and paganised by Germany (pp. 12, 13, 14, 19). After further plagues the Communists destroy Europe (p. 25), before the final conflict occurs with the return of Christ, accompanied by still more plagues (p. 27). Thereafter it speaks of a fairly conventional variety of millennialism. However, many of Mr. Armstrong's dogmatic assertions lack foundation either in Scripture or in outward evidence; and moreover, we know that date-fixing was expressly condemned by our Lord (Acts 1:7; Matthew 24:36).

The Scriptures repeatedly warn us that the emergence of false cults and doctrines will be a feature of the "latter days" (cf. 2 Timothy 4:1, 2, 5; 2 Peter 2:1, 2). Even the early Christians were constantly reminded of the danger of false teaching in their midst (cf. 2 Corinthians 11:13; Galatians 1:6; 3:1-6; 4:9-11; Colossians 2:8; Hebrews 13:9). So we would raise a warning voice against this new cult promulgated so forcibly on radio programmes. The one thing that is plain is that it is not the "plain truth" that is taught by this sect, and that on many doctrines there is a wide gulf between its teachings and those of orthodox evangelical Christianity, and indeed of the Holy Scriptures. As Christians, when confronted with such cultish teachings we must be like the Bereans, who "searched the scriptures daily, to see whether these things were so" (Acts 17:11).

CHURCH REPORTS (*continued*)

NEWTOWNARDS **Pastor: W. H. Holohan**

Reflecting on our annual members' meeting and fellowship tea it rejoices our hearts to realise that as well as our last financial year being the best ever our church is in process of both structural and spiritual extension. A new kitchen and cloakrooms have been erected at a cost of £250. We are most happy to add that voluntary labour saved us a further £150. Further extensive renovations are proposed. In our Sunday school and young people's work we praise God for evidences of real expansion numerically and spiritually; 1,400 personal invitations were distributed at seven local schools, and during this season at least thirty have professed salvation. A major door-to-door outreach campaign with gospel literature is soon to be launched in our needy town. Brethren, pray for us.

JERSEY

To God be the praise. The Elim church in Jersey is about eighteen years old. It had small beginnings

(*continued on facing page*)

COMING EVENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc. stone-laying ceremony of the new Graham Street church at 3.30. Convention service at 6.30. Sunday at 11 and 6.30. Preacher: G. Wesley Gilpin. Tea served on Saturday.

BIRMINGHAM, Weoley Castle. April 21—May 5. Elim Pentecostal Church, Castle Square. New Life Crusade conducted by Malcolm Smith. Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30.

BLACKPOOL, Marton. April 22. Elim Pentecostal Church, Fredora Avenue. At 3. At 7.30, divine healing testimony by Miss F. Roberts (Cardiff). Convener: Mrs. L. M. Cartwright. April 27, 28. Saturday at 7, United Pentecostal rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General). Convener: D. W. Cartwright.

BRADFORD. May 4. Southend Hall, Leeds Road. Annual May Festival at 3 and 6.30. Preacher: R. B. Chapman (President). United Presbytery choir, Mrs. R. B. Chapman and Paul Brecht singers will provide musical items. Convener: E. J. Jarvis.

CARLISLE. May 1. Elim Pentecostal Church, West Walls. Sisterhood rally at 2.45. Preacher: Gladys Gorton. May 2-5. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. A. V. Gorton. Convener: Frank F. Frost.

EXETER. April 27. Elim Pentecostal Church, Northernhay Street. Devon and Cornwall District Presbytery Evangelistic Rallies at 3 and 6.30. Preacher: Don Summers. Supporting features: the Gospelaires, Exeter Assemblies of God choir, and the Providence Singers.

GREAT YARMOUTH. Commenced April 7. Little Theatre, Marine Drive. Evangelistic and divine healing campaign conducted by Ron Jones and party. Sundays at 8. Weeknights at 7.30. In Elim Pentecostal Church, York Road, from April 20.

HARLOW. May 5. Elim Pentecostal Church, Three Horseshoes Road. Missionary visit of Pastor and Mrs. L. Wigglesworth. At 11 and 6.30.

LEAMINGTON SPA. Commencing April 21. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

NEWQUAY. April 24. Elim Pentecostal Church, Seymour Avenue. Sisterhood rallies at 3 and 7. Preacher: Mrs. T. W. Walker (Cheltenham).

NEWTOWNARDS. April 27. Elim Pentecostal Church, Court Street. Annual convention. At 3.30 and 6.30. Preachers: David Ayling (Belfast) and John Harris (Lurgan). Instrumentalists: The Gospel Echoes; soloist, Miss Marilyn Gillespie. Refreshments provided.

RETURN OF REVEREND AND MRS. RICHARD WURMBRAND

Details of the meetings at which they will be speaking, and autographed copies of Pastor Wurmbrand's new book, *In God's Underground* (31/6 post free), are available from

EUROPEAN CHRISTIAN MISSION
24 Elm Grove, London, N.8

D.1673

RUGBY. April 20, 21. Elim Pentecostal Church, Windsor Street (off Clifton Road). Pastor A. R. Thomas's second anniversary. Saturday at 7.30. Sunday at 11, 6.30 and 8.15. Preacher: R. R. Taylor (Leicester).

SOWERBY BRIDGE. April 20, 21. Elim Pentecostal Church, Willow Street. Convention. Preacher each night at 7, Sunday at 6.30: Gladys M. Gorton (Sheffield). April 23-25. Convention. Preacher each night at 7.30: Joseph Smith.

WESTCLIFF-ON-SEA. May 4-9. Elim Pentecostal Church, Electric Avenue. Saturday, Eastern Presbytery rally at 7. Convener: George Backhouse. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher at all services: Ieuan Jones. Convener: G. Backhouse.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

YOUTH PAGE (*continued*)

doing my national service that he recognised the language he had heard during that meeting because in World War I he had been a soldier in the Dardanelles for quite some time.

Although that man was still far from salvation he would never allow anyone to scorn the supernatural reality witnessed in Pentecostal churches.

There can be no doubt that speaking with tongues is a most convincing evidence that God is filling and using His people in these last days.

REPORTS (*continued*)

but God was there. He sent us good pastors who laid a sure foundation, and pastors who built upon that foundation until the church was strong and flourishing.

For many years we had no church building, but in due time He sent us Pastor J. S. Matts, who has ministered faithfully and energetically to the church here for the past seven and a half years, and during whose ministry a beautiful and splendid church was built, as all who see the finished work readily agree. Great credit is due to him, and we do praise God for giving him the zeal and energy to see the work successfully completed to God's own glory.

On Sunday, March 3rd, the church turned out in force. The occasion was our pastor's farewell. Appreciation and thanks were extended to him by the deacons on behalf of the whole church, and at the conclusion of the service a love offering was presented.

On Thursday, March 7th, a service was convened to welcome Pastor A. D. Leitch with his wife to "hold the fort" in Jersey.

H. T. PERCHARD.

WHAT IS THE BIBLE?

IT is the book that God wrote through the Holy Spirit. It has about forty writers, it took about 1,600 years to write, it has two separate parts (the Old Testament and the New), it was written in two languages (Hebrew and Greek), it has sixty-six books, and yet it is one complete book—God's book.

In the early days God used to come and speak to His people—people like Adam, Eve, Enoch and Noah. They had no Bible such as we have. Do you know that God wrote part of the Bible Himself? The Israelites had been very wicked and God told Moses to come and meet Him up on the mountain, Sinai, and God wrote on two tables of stone the ten commandments, a set of rules that everyone must obey. God also told Moses many other things and Moses wrote them down on scrolls and they were kept in the sacred ark in the tabernacle. Moses used to take the scrolls out and read them to the people, but there were so many Israelites that they couldn't all get near enough to hear, so the priests and Levites made copies of the writings on scrolls, which were long pieces of parchment that could be rolled up.

After God had given His word to Moses to write down He also gave it to many other prophets, and finally all the Old Testament was written. Then there was a gap of 400 years.

One day a boy was born in Bethlehem, and when He grew up He was taught to read from these scrolls. Yes, it was Jesus; He had to go to the rabbi with the other boys to learn to read. So if you get fed up with going to school sometimes just remember that Jesus had to learn to read and write, just like you. Jesus found that there were many things written about Himself in the Old Testament; in fact Jesus is the centre of the whole Bible, and in the next few weeks we are to learn what a simply marvellous book the Bible really is. I love it; in fact I can't imagine life without a Bible. I read it every day and God shows me just how He wants me to live for Him. I hope you will grow up to love it too.

God bless you.

Lots of love from

AUNTY MAY.

THE MATURE CHRISTIAN, by John Lancaster
(Last week's study concluded)

IT is against this background of lazy or incapable believers that the writer to the Hebrews draws his picture of maturity: "those who have their faculties trained by practice" (v. 14). The word rendered "trained" in the R.S.V. ("exercised" in the A.V.) is the Greek word *gumnazo,* the word from which our English words "gymnastic" and "gymnasium" come. The picture is sharply etched. On the fringe are the spiritual loafers, unwilling to take the time and trouble that spiritual progress demands; nearer to the centre, but still only spectators, are the unskilled, those who want to know more of God but do not seem to be able to accept the necessary disciplines of spiritual development; and in the centre, splendid in their ever-growing spiritual physique, are the gymnasts of God, the men who are constantly "limbering up" under the training of the Spirit. The same thought is present in Paul's advice to Timothy: "Take time and trouble to keep yourself spiritually fit" (1 Timothy 4:7, J. B. Phillips). You can no more reach maturity without exercising the spiritual life than you can win the Olympic marathon without a training programme.

Part of this mental training is seen in 1 Peter 1:13, where the writer calls for *a disciplined mind.* Again the figure of speech suggests an athletic freedom, for it refers to the gathering up of a long garment so that the wearer may move more freely. The Jerusalem Bible New Testament renders the verse like this: "Free your minds, then, of encumbrances; control them." The New Bible Commentary makes the following observation on this verse: "He would summon them to strenuous thinking so that they might understand the things he is writing to them and be able to exercise an intelligent faith." Now often wandering thoughts can trip our concentration and a preoccupation with superficial things can entangle us like a flowing robe. Some Christians are so "tied up" with the affairs of this life that for them the Christian life has been reduced from a spiritual marathon to an undignified sack race. We need again to listen to Christ's words about the things that stifle the word: "they are choked by the cares and riches and pleasures of life, and their fruit does not mature" (Luke 8:14, R.S.V.).

Secondly, there is a need for a *diligent mind.* In writing to Timothy Paul urges him to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Similarly, in the

(continued on facing page)

THE FAMILY ALTAR

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

Monday, April 22nd — 1 Peter 3:13-22

" Be ready always to give an answer " (v. 15).

Our Christian faith ought to be the most important fact in our daily life, and we should expect that men, out of real concern, curiosity or hostility, will want to know what it means. We should, therefore, always be ready to tell people what the Lord has done for us and what He is able to do for them. Today you will be brought into contact with people to whom the Lord would have you speak for Him, so bear your witness and leave the results to Him.

Tuesday, April 23rd — 1 Peter 4:1-11

" Him that is ready to judge the quick and the dead " (v. 5).

The Lord Jesus Christ, who came to save men and women from sin by His death, is the very One by whom God will judge all men at the last—God has assured us of this by raising Him from the dead (Acts 17:31). The lips that would speak salvation and blessing to those who repent will in that day pronounce doom upon the unrepentant. When you stand before the Lord Jesus, will He be your Saviour or must He be your Judge? You must choose.

Wednesday, April 24th — 1 Peter 4:12-19

" Partakers of Christ's sufferings " (v. 13).

The reason why people generally do not like the gospel of Christ is clear. The gospel declares them to be sinners and pronounces judgment on their sin; because they love their own way they want to be left alone, but the gospel disturbs their conscience. So men first got rid of the Lord Jesus and now they show their hatred of Him and His gospel in their attitude toward Christians. At the last we shall share His glory, but now we are called to share His suffering and reproach.

Thursday, April 25th — 1 Peter 5:1-14

" Casting all your care upon Him " (v. 7).

What a blessed relief it is when, in times of strain and stress, we can go to the Lord and roll our burden and distress upon Him. The Christian certainly knows where to go with his troubles, for the mercy-seat is always available to us and we can go there and find grace to help in time of need (Hebrews 4:16). Peter said " He careth for you "; how often we have proved this to be the case, for when we have felt at the end of ourselves He has lifted the burden.

Friday, April 26th — 1 Kings 1:1-21

" Adonijah . . . exalted himself " (v. 5).

We may feel it is a matter of small importance now that Adonijah tried to take the kingdom of Israel, yet it was one way in which Satan tried to destroy the purpose of God. Solomon was the one called to the kingdom by the Lord, and it was through him that the royal line was to be continued. Satan, too, exalted himself against the Lord (Isaiah 14:12, 13), but he was cast down from heaven; it is in the Lord Jesus that the divine purpose is to reach fulfilment, and that purpose shall stand.

Saturday, April 27th — 1 Kings 1:22-40

" God save king Solomon " (v. 39).

What great rejoicing accompanied this cry of the people as the rightful king was enthroned. We are told that the noise of their joy was so great that " the earth rent with the sound of them." Yet it is only a dim picture of the scene of jubilation to come when the Lord Jesus Christ, the rightful Ruler and King of the world, is enthroned. We are constantly looking and praying for that glorious day when His kingdom shall come and His will be done on earth as in heaven.

Sunday, April 28th — 1 Kings 1:41-53

" Our lord king David hath made Solomon king " (v. 43).

In this way David confirmed and fulfilled the promise made to Bath-sheba and to Solomon, in accordance with the command of the Lord. Here again we have a picture, for Psalm 2 shows clearly that the Almighty has declared that the Lord Jesus is to have universal sovereignty. His throne shall stand not by popular vote or by the will of man; His kingdom has been granted by divine decree and shall be secured by the divine will and shall never pass away.

THE MATURE CHRISTIAN *(continued)*

first epistle Timothy is exhorted to apply himself to spiritual truth: " Meditate upon these things; give thyself wholly to them " (5:15). Only a mind exercised by prayerful study and meditation will develop towards maturity. The man who flips nonchalantly from Psalm 23 to John 14 and thence, perhaps, to Acts 2 and a few more easily read favourite portions will never grow in spiritual perception, for it is only in diligently searching the Bible, comparing scripture with scripture and then prayerfully contemplating the spiritual truths such study unearths that the mind develops breadth and depth. He who would be taught of the Spirit must be prepared to stretch his mind to the limit over the deep things of God (1 Corinthians 2:10). The well is deep and we need something to draw with.

Finally, such spiritual training involves *a dutiful mind*. Jesus once said " If ye know these things, happy are ye if ye *do* them." Paul likewise is careful to stress this same point when he says to Timothy " Take heed to *thyself*, and unto the doctrine; continue in them." There is always the danger that Bible study becomes a purely academic exercise, but the mature Christian not only knows chapter and verse for the things he believes but puts those beliefs into action in his everyday life. He needs the " strong meat " of advanced spiritual truth, not only because he now has the spiritual and mental capacity to understand it but also because this alone can provide the spiritual stamina needed to sustain his full-grown manhood. His sturdy life of obedience to Christ requires an ample diet, and it is all there for him in the Word of God. In contrast with the uncertainty of the spiritual " toddler " (Ephesians 4:14), the mature Christian studies and obeys the Word and thereby grows towards the " measure of the stature of the fulness of Christ."

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. Newquay. Delightfully situated Christian hotel. standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. C.1650

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins). 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 8, 297/299 High Street. Cheltenham. C.1658

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

ITINERARIES

The President:

April 27, Harrogate; 28, York; 29, Bishop Auckland; 30, Scarborough; May 1, Malton; 2, Hull (City Temple); 4, Bradford; 5, Huddersfield (a.m.), Knottingley (p.m.); 6, Halifax; 7, Wrenthorpe; 8, Leeds; 9, Barnsley.

Pastor H. Jeffery (on furlough from Brazil):

April 21, Chelmsford; 23, Clacton; 24, Sudbury; 25, Stowmarket; 27, Felixstowe; 28, Ipswich; 30, Rayleigh.

Joseph Smith:

April 20-22, Knottingley; 23-25, Sowerby Bridge; 27-29, Barnsley; 30—May 2, Bradford.

BIRTHS

COOPER. To Christ Jesus be praise for a second precious daughter, Sarah Jayne, to Pastor and Mrs. John G. Cooper (Hanley). A sister for Sharon Elizabeth.

HOLT. On March 10th, to Len and Pat Holt, of Elim Pentecostal Church, Barking, God's gift of a daughter, Alison Clare, a sister for Russell.

DEDICATION

COATES. On February 18th, at Elim Pentecostal Church, Barking, Deborah Ellen, daughter of Lily and Joseph Coates, was dedicated to the Lord (a sister for Joseph and Martin). Officiating minister: B. C. Richardson.

MARRIAGES

BURRIDGE—STANTON. On March 16th, at Elim Providence Chapel, Exeter, Michael Burridge to Angela Mary Stanton (both Elim Crusaders). Officiating ministers: T. E. Francis and G. A. Wright.

HETHERINGTON—SINCLAIR. On March 23rd, at the Elim Pentecostal Church, Carlisle, John Hetherington to Jean Arnott Sinclair. Officiating ministers: H. Palliser and Frank F. Frost.

HOMER—PEARSON. On April 2nd, at the Evangel Temple, Southport, Gerard (son of Mrs. Homer and the late Pastor Selwyn Homer) to Susan Pearson. Officiating ministers: J. Tetchner and L. Knipe.

LEGG—MACHELL. On March 30th, at Elim Pentecostal Church, Barking, John Thomas Legg to Glynis Judith Machell (both Elim Crusaders). Officiating minister: B. C. Richardson.

LINDSAY—BURNS. On March 15th, at Elim Pentecostal Church, Glasgow, David Lindsay to Allison Burns. Officiating minister: W. W. Kelly.

ROCKEY—TUCKER. On March 16th, at Elim Providence Chapel, Exeter, Thomas Noel Rockey to June Irene Tucker. Officiating minister: T. E. Francis.

WADDELL—JACK. On March 30th, at Elim Pentecostal Church, Glasgow, Ian McKay Waddell to Amy Hilliard Jack (both Sunday school teachers). Officiating ministers: W. W. Kelly and W. J. Hilliard (the bride's uncle).

WALSH—STEVENSON. On March 9th, at Elim Pentecostal Church, Barking, Alan Patrick Walsh to Eileen Joyce Stevenson. Officiating minister: B. C. Richardson.

WITH CHRIST

DICK. On May 15th, 1967, Mrs. Dick, faithful member of Dunfermline Elim Church, and on March 21st, 1968, Miss E. Dick, her beloved daughter. "United with Christ."

EDWARDS. On February 18th, Mrs. M. Edwards, called home suddenly to be with Christ. Faithful member of Graham Street Elim Church. Funeral conducted by Edward F. Cole.

HENLEY. On March 26th, Albert Henley, aged 70. "Absent from the body, present with the Lord." Faithful member of Romsey Elim Church. Officiating minister at funeral: D. E. Edmonds.

JENNINGS. On March 24th, Mrs. Gertrude Jennings, suddenly called home. Faithful and loved member of Elim Pentecostal Church, Ipswich. Sady missed by all. Officiating minister at funeral: P. Watson.

ROSS. On March 22nd, Mrs. Amy Ross, aged 51 years, member of Southend Hall, Bradford. "For ever with the Lord." Officiating minister at funeral: Edward J. Jarvis.

SMITH. On April 1st, Mrs. Ivy Smith, aged 62 years, beloved mother of Rev. K. Smith and for many years a member of Southend Hall, Bradford. "Present with the Lord." Officiating minister at funeral: Edward J. Jarvis.

STEEL. On March 3rd, Gertrude May Steel, aged 71 years. Founder-member of Elim Pentecostal Church, Carlisle. "She suffered long, but patiently." Officiating minister at funeral: Frank F. Frost.

WEST. On March 15th, Edwin Arthur West, aged 70, after a long illness. Officiating minister at funeral: D. E. Edmonds.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

ELIM BIBLE COLLEGE

Vol. XLIX No. 17 APRIL 27th, 1968 6d

PAUL MICKELSON (AT ELECTRONIC ORGAN) AND THE LANG SISTERS TRIO IN THE ROYAL ALBERT HALL, EASTER MONDAY, 1968.

THE MATURE CHRISTIAN

By JOHN LANCASTER

6. Mature relationships

"Every man mature in Christ"
(Colossians 1:28, R.S.V.)

WHAT is the aim of the Christian ministry? To win souls? To build successful churches? To lead people into the experience of the power and gifts of the Holy Spirit? All these things have a large part to play in the ambition of any minister, but when the apostle Paul declares the purpose of his own ministry he says that it is to produce mature Christians. In the words of the New English Bible version, "We admonish everyone . . . we instruct everyone . . . so as to present each one of you as a mature member of Christ's body. To this end I am toiling strenuously with all the energy and power of Christ at work in me." He is not satisfied with gaining converts; he is striving to bring them to a place of maturity in Christ. In the second chapter of Colossians (vv. 1, 2) he continues to talk about his striving on their behalf and declares that in striving to bring them to maturity he is anxious to bring them to the place where "their hearts may be encouraged, as they are knit together in love, to have all the riches of assured understanding and the knowledge of God's mystery, of Christ" (R.S.V.). Thus he sees maturity expressed in personal relationships, in the understanding of spiritual truth and in a personal knowledge of Christ, and the goal of his ministry is to bring men and women to this spiritual status. Nor is he alone in this, for in Colossians 4:12 he declares that Epaphras prays earnestly that the Colossians may "stand mature and fully assured in all the will of God."

Relationships

We have already considered the mature mind, and we now go on to consider another aspect of maturity: the question of relationships. It is important to notice that Paul is anxious to present every man mature *in Christ Jesus*—as the New English Bible has it, "a mature member of Christ's body." This means to say that Christ is not only the source of our maturity or the aim of it; He is also the environment in which it is realised. We can only reach maturity as we are "in Christ," but to be in Christ involves us in membership of His body and therefore in relationship with others who are likewise in Him. No man can become a mature Christian in isolation, for the essence of Christian life and experience is the fellowship of the body of Christ, the Church. This is brought out strikingly in Ephesians 4:13, where Paul's picture of the mature man is essentially a corporate one. Paul sees the various ministries God has set in the Church as the means through which the Church is brought to its full stature, the full-grown body of Christ realising its ideal maturity in Him. Thus my personal maturity can only be realised in the larger maturity of the Church, and this means that I must learn to sustain happy and harmonious relationships to the Church, for by the very nature of things we are involved as Christians in relationship with others in our homes and the larger world of the society in which we live and we therefore have to take these into account in our thinking about mature relationships.

Corporate life

Within the Church. To be a Christian is to become a member of the body of Christ and to be involved in the corporate life of that body. Paul defines what this means in 1 Corinthians 12:18-27, where he reminds us that just as the individual members of the body are dependent on each other and only find their true function as they are rightly related to each other and to the head, so the members of the Church are joined in a living union and dependence on each other and on Christ. In view of this, what we have previously said about the mature Christian's estimate of others and of himself is very important, for there can be no place for self-important individualism or disregard for others in the structure of the body of Christ. "The eye cannot say

to the hand, I have no need of you." We belong to Christ, and by the same token we belong to each other.

This fact was very much in Paul's mind when he wrote to the Colossians. It is quite probable that he had not visited this church (Colossians 2:1), but he knew what kind of church it would be. Like any other New Testament church, it would be a remarkable community composed of people having many national, social and temperamental differences. There would be Jews, Greeks and Romans, rich and poor, businessmen, soldiers and slaves, as well as a sprinkling of devout and probably well-to-do women. One thing—their united love for Christ—bound these people together, but Paul was anxious that they would not merely adhere to a common faith but that they would cohere as a living fellowship. He knew that, living in a pagan world and coming from such differing backgrounds, these people needed the encouragement that only a loving fellowship in Christ could provide, otherwise the natural differences between them would cause a serious hindrance to their growth as a church. If they were to be wounded in the house of their friends there was little hope of their becoming a strong community. Thus Paul strove not only that they might understand the doctrines of the faith and experience the freedom of the Spirit in their worship but that they might be able to live together in true Christian fellowship, their hearts being encouraged because they were knit together in love.

(*to be continued*)

Elim Pentecostal Church News

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

As the Town Hall filled again for the second meeting of the convention we thanked God for His wonderful provision. The hall we had booked, or even our own church, would have been too small for the numbers who gathered in on Saturday evening, but we have a great big God who truly went before us, causing all things to work together for good. Four hundred visitors were given tea.

Pastor A. Wilson and Pastor A. Lambie preached with the anointing of the Holy Ghost. Our hearts were stirred and our faith was inspired. It was a wonderful start to a glorious ten days in which Pastor Lambie ministered to us on the fulness of the Holy Ghost. Thirty-three people—mothers, deacons, Sunday school teachers and six boys aged thirteen to fifteen years—received the baptism in the Holy Ghost, and one little girl of nine sang in the Spirit. Many received a new anointing and others were made soul-thirsty for God.

We give God all the glory, but we also thank God for Pastor Lambie. He came to us in the fulness of the blessing of the gospel of Jesus Christ; truly in our midst was a great, yet humble, man of God. He is in our hearts and prayers.

Our hearts are burning within us. God grant that the flame shall grow and spread for the glory of our Lord and Saviour Jesus Christ. J. CORAM.

PRESENTATION AT BARKING

Members and friends of the Elim church, Barking, gathered for a party for Mr. H. G. Ardley on the occasion of his retirement, when he and his wife were presented with a beautifully bound Bible and a marble clock. Mr. and Mrs. Ardley were converted at the Baths Hall in 1925 and since then have been faithful worshippers at the first Elim church in East London—Barking. Mr. Ardley has been the treasurer of the church since 1938 and is also a trustee of the new building which was opened

in April 1954. Now in his seventy-sixth year, he is retiring from the greengrocery business which he founded and has managed for sixty years, and is moving to Wickford, Essex. He will be much missed at Barking and the best wishes of the church go with Mr. and Mrs. Ardley for a very peaceful and happy retirement.

The photograph shows Mr. and Mrs. Ardley at their golden wedding celebration in March 1964.

A. WRIGHT,
Treasurer of Barking Elim church.

MORE ELIM NEWS

CRAWLEY **Pastor: Bryan Frost**

It is now three years since George Canty held a four-day campaign in Crawley to establish an Elim church. The initial campaign resulted in a small but energetic and enthusiastic company of people determined to establish a thriving Pentecostal church. The outcome of their energy and enthusiasm after three years is an active membership of nearly fifty, three Sunday schools and a bridge of youth activities designed to bring children into the adult church.

Because of the continued generosity of the members, after only one year money has been accumulated to purchase a half-acre site on which to build a church and facilities that are essential in this predominantly young family town.

Thank you, Mr. Canty, for your effort; and thank you, Crawley members, for your enthusiastic and generous support.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

Quiz No. 22. *TAKE YOUR PICK*

Each question is followed by three possible answers. Which is correct?

CHILDREN'S QUIZ

1. **How many books did the apostle John write—1, 4 or 5?**
2. **At what time of day did Paul see a light from heaven on the road to Damascus—early morning, midday or afternoon?**
3. **Who was the brother of James—Peter, John or Andrew?**
4. **Who wrote more New Testament books than anyone else—John, Luke or Paul?**
5. **How many books are there in the Old Testament—27, 39 or 66?**

ADULT QUIZ

1. **How long did Noah live after the flood—75 years, 350 years or 500 years?**
2. **Who said "What shall this man do?"—John, James or Peter?**
3. **In what book do we read "Great is thy faithfulness"—Psalms, Proverbs or Lamentations?**
4. **What psalm starts with the words "My God, my God, why hast Thou forsaken me?"—18, 20 or 22?**
5. **Where do we read "Behold, what manner of love the Father hath bestowed upon us"—1 Peter, 1 John or James?**

ANSWERS TO CHILDREN'S QUIZ

1. 5.
2. Midday.
3. John.
4. Paul.
5. 39.

ANSWERS TO ADULT QUIZ

1. 350 years.
2. Peter.
3. Lamentations.
4. Psalm 22.
5. 1 John.

Leamington Spa

The Town Hall, Leamington Spa, the venue of A. Tee's current campaign. Pray for revival.

Devotional

FAMED Scottish theologian Thomas Chalmers confronted a daughter whose parents had despaired of leading her to Christ. In desperation they had scheduled this interview between their daughter and pastor. Diagnosing the situation, Chalmers resorted to a rather desperate expedient. Quite sympathetically he said "Your parents are bothering you a lot about religion, aren't they?"

"Yes," snapped the girl, "and I wish to be left alone."

"Very well," replied Chalmers, "I will instruct them not to mention salvation to you for one full year." He rose, as if signifying that the interview was over.

A frown furrowed the girl's forehead, however. She stammered, "I'm not sure it would be safe to wait a whole year."

"Quite right," concurred the clergyman. "We'll make it six months."

The daughter did not even think that period would be safe. "Well," continued Chalmers, "suppose we say three months?"

After further hesitation the daughter exclaimed fervently "I don't think it would be safe to delay three months. I don't think it's safe to delay at all. I must accept Christ today."

Church of God Evangel.

Elim Missionary Society feature

SURPRISE VISITORS

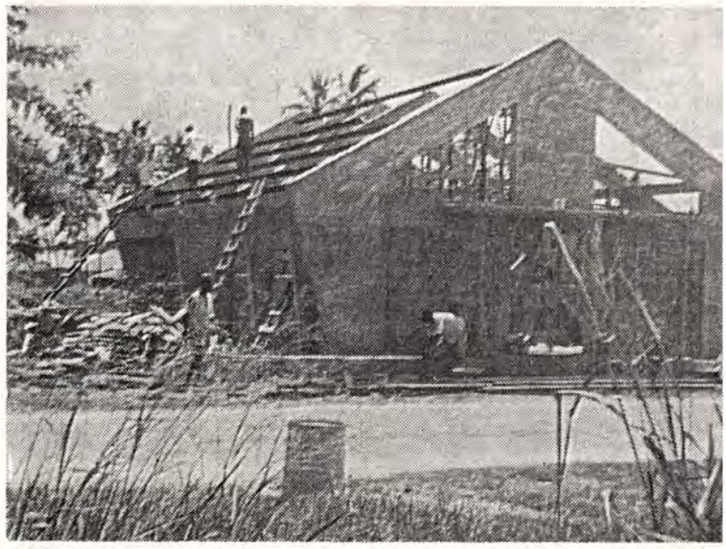
by M. O. Thomas

TANZANIA

WE had already packed our cases for the long safari to Kikilo. We needed to get to bed early, for we knew the 500-mile trip would be long and tiring. Just as I was putting off the lights at the rear of the house I heard voices: "Hodi, hodi" ("May we come in?"). Both Sheila and I went to the door and there stood two ladies who introduced themselves as Anglican missionaries. We welcomed them indoors, and sat chatting for a while. All the time we wondered why they had come and why they had sought out our home. They told us that in a wonderful way God had led them to call on us, and after a while one of them, a doctor, said "You see, we have come to be baptised in the Holy Ghost. Would you pray for us?" They told us of their intense longing to be filled with the Holy Ghost, and of their need for power from God. They told us that although they lived over 500 miles away they were passing through Tanga on their way home after their local leave, had heard about us, and decided to look us up.

We were surprised, but marvelled at the way God had led these seeking souls to our home. It was now 8.30 in the evening and we began to teach them from the Bible about the baptism in the Spirit. The room was filled with the Lord's presence and before we could finish the doctor fell to her knees in prayer. The other missionary, a nursing sister, began to pray as well, but when I went to pray with her and lay hands on her she was instantly gripped by a devilish fear. She literally leapt from the chair in which she was sitting. Both Sheila and I felt the power of the very Devil himself, and it seemed as if this blessed time was now to be spoiled by this oppressive fear. We prayed, asking God to remove this fear, but it seemed to increase. We committed them both to the Lord and asked them to continue to read God's Word and seek His face. They rose from their knees and we said our farewells, promising to continue to pray for them.

Next morning, early, our friends came again. They were hungry for God, and during the night they had continued to seek the Lord. The nursing sister told us how the Lord had touched her heart and had taken away the awful fear she had. She said that she had felt that if we had touched her the night before by laying hands on her she would have died



The Tanga church project has already received £1,188. The above picture shows the church in course of erection. The help of every E.Y.M. department is deeply appreciated and will be needed to complete this bold venture.

instantly, such was the terrible fear that had suddenly taken hold of her. So we arranged another time of waiting before the Lord. Mr. Edwin Johnston, who is an Elim member working with the Tanzanian Government in the high school here, joined us in this prayer time. We each in turn told how God had filled us with His Spirit, and it was then as if the Lord Jesus Himself came right into the room. What peace and tranquillity there was as we began to praise the Lord in other tongues. Our two visitors began to worship the Lord with us, and although they did not receive the blessing they were seeking they received a mighty touch from God Himself. That very night, when they returned to their room at the place where they were staying, the nursing sister began to speak in other tongues as the Spirit gave her utterance. We went on our way to

(continued on page 266)

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
John Lancaster	258
M. O. Thomas	261
Margaret M. Ladlow ...	267
A. Tee	268
Aunty May	270
E. J. Jarvis	271
Church reports	259
Editorial	262
Family affairs	263

EDITORIAL

THE Englishman's home may be his castle, but the Devil's fifth column has pierced the defences. To permit bad language—not swearing only, but suggestive comments and jokes, and discussion about practices that are shameful to talk about—to invade the home surely grieves the Holy Spirit, whom we are commanded not to grieve.

Yes, the Bible states that there are practices that are shameful *even to talk about*. In the context of discussion about these practices Ephesians 5:12 states "For it is a shame to talk about those things which are done of them in secret." The propagandists state exactly the opposite: "Bring everything out into the open" they urge. But experience is showing that free discussion of perversion is increasing loose living, with the latter multiplying in direct ratio to the former, exactly as the Bible implies that it would.

Even we Christians today are bemused by the sociologists into putting their counsel before the Holy Spirit's, yet the whole context of our verse from Ephesians 5 is one of exhortation not to act or speak like the world about mental, moral and physical perversion. Verse 2 states that our Lord's offering and sacrifice was to God a sweet-smelling savour. The previous sentences call upon us as "dear children" to live as disciples (imitators) of God, and to "walk in love" as Jesus did. And then the contrast: evil-savoured ("stinking," as against "sweet-savoured" of verse 2) conduct is not even to be named, let alone practised. We live in the exact conditions described in our verses and we are warned against them. Take verses 3, 4 and 5 from *Good News for Modern Man* version: "Since you are God's people, it is not right that any questions of immorality or indecency or greed should even be mentioned among you. Nor is it fitting for you to use obscene, foolish or dirty words. Rather you should give thanks to God. You may be sure of this: no man who is immoral, indecent or greedy (for greediness is a form of idol worship) will ever share in the kingdom of Christ and of God." Or the same from *The Living New Testament* version: "Let there be no sex sin, impurity or greed among you. Let no one be able to accuse you of any such things. Dirty stories, foul talk and coarse jokes—these are not for you. Instead, remind each other of God's goodness and be thankful. You can be sure of this: the kingdom of Christ and of God will never belong to anyone who is impure or greedy, for a greedy person is really an idol-worshipper—he loves and worships the good things of this life more than God."

But the reference to the perverts' plausible arguments intensifies the relevance of our quotation to the present situation. The very thing that is being put across by radio, television and press we are warned against—plausible arguments to support free discussion and conduct. Here are the words: "Let no man deceive you with vain words." "Don't let anyone fool you on this point" (J. B. Phillips). "Don't be fooled by those who try to excuse these sins" (the Living New

(*continued on facing page*)

Family Affairs

WE request prayer for Pastor J. J. Morgan, who is not well in health though he was with us at our last Executive Council meetings; also for Pastor S. Gorman.

Pastor P. S. Brewster is in the U.S.A. for meetings of the presidium of the World Pentecostal Conference.

Pastor R. Hunston has been appointed to Cardiff, Pastor J. S. Matts to Swansea, Pastor W. A. R. Williams to West Bromwich and Pastor W. D. Bentley to Silverdale.

New Zealand. Pastor M. J. Frith has been appointed to Christchurch, Pastor M. G. Dunk has been given a year's leave of absence and Pastor D. Rees-Thomas is to conduct pioneer campaigns.

Felix Lloyd-Smith and his wife are returning to Britain in April 1969. They are to spend some time in New Zealand *en route*.

The Dunedin, New Zealand, *Evening Star* gives a glowing report of Sunny Blundell, who is currently campaigning in New Zealand. Quote: "Since her arrival in Dunedin a few days ago she has told her stories to children at Wakari Hospital and to patients in St. Luke's and Ross Home as well as outdoors and at the Word of Life mission."

London's East End. Pastor A. T. Harries, of our East Ham assembly, and his colleagues request prayer for proposed campaigns in Bethnal Green and Stepney Green. Details later.

Miss V. Lyndon asks for copies of Redemption Hymnal for the use of a Nurses' Christian Fellowship in East London. Write V. Lyndon, Mile End Hospital, London, E.1.

We join with Mr. George Rowe, secretary of the Elim Pentecostal church, Southport, in mourning the passing of his dear mother, "Grandma Elliott," as she was affectionately known. Grandma Elliott, who was ninety-four, was one of the founder members of the Portsmouth church, attending the first meeting of Principal George Jeffrey's tent campaign on Southsea Common in 1927. A faithful, saintly, quiet, unobtrusive soul who worked behind the scenes, she was never heard to criticise or complain, although widowed on two occasions and losing her eldest son (Maurice), who was killed while serving in the A.F.S. during an enemy blitz on Portsmouth.

Pastor Len Knipe, who officiated at the funeral service, was a member of the same Sunday school, Mizpah Mission, Portsmouth, where Grandma Elliott was a teacher and Pastor James Hounsome, of Knottingley, was a member of her Sundaiy school class.

F.F.

EDITORIAL (*continued*)

Testament). We listen either to God or to the sociologists. The world does not believe that God has a message for it; we Christians believe He has a message for us. But if we ignore or reject what God has said on this subject, or deny its relevance to modern conditions, let us not claim to believe the Bible.

Why do we not bear in mind that those who use the means of mass propaganda to put across their views are so often themselves the victims of their corrupt practices? Why do we take more notice of perverts than of God? It is not as if we did not have the testimony of history, prophecy, the current moral decline and the immense relevance of verse 12 to support the word of God.

In our compulsory contacts with the world we cannot avoid meeting evil, but it used to be the mark of a Christian that he protested about the use of bad language, etc., a protest very often effective, as most of our readers could testify. But why do we allow through the Devil's fifth column into our homes and among our children what we rebuke outside them?

ELIM FILM-STRIP LIBRARY

* Excellent for children's meetings.
* Hundreds to choose from.
* No membership fee.
* 2/6 per strip to Elim churches.
* Full colour and notes, some with tape recordings.

* **Send for free catalogue to**
Film-strip Library, Elim Church H.Q.
297/299 High Street, Cheltenham

D.1360

ELIM ANNUA

PON

BLACKPOOL I

MAY 11

Wm. F. P. Burton
(Congo)

Join us for a time of spiri

Meetings as follows :

MORNING BIBLE STUDIES CONDUCTED BY WM. BURTON

MORNING DEVOTIONS LED BY TEAM OF MINISTERS

EVENING RALLIES

Monday :	INDUCTION OF THE PRESIDENT
Tuesday :	BIBLE COLLEGE RALLY
Wednesday :	YOUTH RALLY
Thursday :	EVANGELISTIC RALLY
Friday :	ANNUAL MISSIONARY RALLY

Other features include the symphony of praise on Saturday

Sunday : Breaking of bread. Sunday school. Open-air demonstration. Gospel service.

Women's rally on Wednesday afternoon

Send for your booking form,
Elim Headquarters, Box 8,
Cheltenham, Gloucestershire

CONFERENCE

IN'S
LIDAY CAMP
to 18th

Ray Hughes
(U.S.A.)

l and physical recreation

RECREATIONAL DELIGHTS FOR THE WHOLE FAMILY

Boating, tennis, swimming, table tennis, crazy golf, putting, films, bowling green

Children can be cared for by trained staff

Shops and plenty of parking for cars

Tours to local beauty spots — Sunset cafe for refreshments

Near to sands, and Blackpool for shopping

BEGIN YOUR HOLIDAY SEASON IN GOOD COMPANY

Taking part during the week :

MERSEYSIDE YOUTH FOR CHRIST CHOIR

BLACKHEATH TRIO — MYRA ANDERSON — MR. and MRS. SNOWDEN

WM. F. P. BURTON (Congo) and RAY HUGHES (U.S.A.)

The President :
REV. L. W. GREEN

MISSIONARIES

MRS. T. W. WALKER

Rev. L. W. Green is introduced to the 1967 Conference as President-elect

Kikilo. They went on their way rejoicing in the blessings they had received here in Tanga. The doctor is still seeking God for this blessing, so we know you will pray for her. The nursing sister writes to us telling us that others, too, on the mission station where she works are being baptised with the Holy Ghost. She tells of conversions and healings and she says "His Word has become alive, and every day brings new blessing."

These sisters in the Lord are from a very famous Anglican mission station, known the world over, so we would ask you to pray for them, and rejoice with us and with them over the way the Lord is working. Reports are reaching us continually of the wonderful way that God is moving upon the hearts of Lutheran, Anglican, Episcopalian and Presbyterian missionaries and national workers, filling them with the Holy Ghost, right here in East Africa. May we at home ever cherish this great inheritance that God has given us. May we daily be filled with the Holy Ghost, and capture again the wonderful thrill and joy we first experienced when we were baptised in the Spirit.

INDIA

PASTOR D. C. LEWIS RETURNS

BORED-LOOKING commuters suddenly emerged from behind their daily papers as the strains of "The Lord's my Shepherd" to the tune "Crimond" wafted down the platform at Eastbourne station early one morning just recently. A group of members of the Eastbourne Elim church had gathered to say farewell to Pastor D. C. Lewis, who was on his way to London airport for his return to India.

Mr. Lewis, who with Mrs. Lewis and Gwyneth had been staying in Eastbourne for the past few months, ministered with much blessing on the previous Sunday in the local church, and it was with thanksgiving to God that as a church we committed our brother to the Lord at the end of the Sunday evening service. We recalled how much we had prayed that God would provide the near-miracle of the granting of a visa to a land which is closing her doors to the missionaries and how God had wonderfully answered that prayer in the provision of a temporary visa.

In the short farewell at the station Pastor J. Lancaster committed the Lewis family to God in prayer, asking that as they were willing to be parted from each other for the gospel's sake they might know God's special strength.

Letter

Dear Mr. Bradley,

I recently had occasion to write to a headmaster about his school's selection of English literature set books, chosen from the larger list laid down by the examination authorities. I also wrote a protest at the launching of a school lottery.

Only a small minority of parents do this. Is it not time that we Christians, individually or as a group, woke up to the importance of what is being taught our children in the schools?

These young people are placed in our care, but most of us have little choice but to send them to the local-authority school. Then we are all too often careless of what they are learning or how their minds are being trained.

This arises not only in respect of religious instruction. The books studied for literature may be quite undesirable. The attitude to evolution and some other scientific matters may be non-Christian. History can be coloured by the beliefs of the teacher. The moral tone of the school may be bad.

Yet a Christian friend who is a governor of a county school tells me she is not allowed to inquire into the religious convictions or otherwise of candidates for teaching posts!

It is time there was a lively Christian conscience in these matters. What does it profit a young person if he gain "A" levels and lose his own soul?

IAN E. TWEEDIE.

Caterham, Surrey.

MORE ELIM NEWS

HOVE

At a recent Sunday evening service nine candidates were baptised in water, making eighteen in the last three months. God's blessing continues to rest on the work here. LESLIE NORTHCOTE.

PALMERS GREEN

On a recent Sunday evening the Palmers Green friends, not possessing a baptistry of their own, were happy to accept the invitation of the ministers and officers of the Braemar Avenue Baptist church to join with them in a baptismal service. Four of the Baptist friends and two of Elim's young people identified themselves with their Lord through the waters of baptism, and Pastor Paul Quest gave a helpful message on the significance of the ordinance. The gathering was a happy expression of that true unity of the Spirit which is ours in Christ Jesus our Lord. F. BENSON.

Women's Page

by Margaret M. Ladlow

" And he said unto him, Lord, Thou knowest all things ; Thou knowest that I love thee " (John 21 : 17).

THE crowded congregation lustily sang the hymn " My Jesus, I love Thee, I know Thou art mine." As the final chords died away the words " If ever I loved Thee, my Jesus, 'tis now " echoed faintly through the vaulted roof of the church. The leader of this gospel rally was Rev. Ben Peake, of the Movement for World Evangelism, and the singing of the hymn prompted him to make the following remarks. " Looking back over my life," he said, " I feel a sense of profound regret that I cannot recall ever having said to my dear Christian mother ' Mother, I love you.' I know that she knew that I loved her, but I am sure it would have gladdened her heart to hear me say so." He continued by asking the congregation if they treated the Saviour in the way that he had treated his mother, and urged them to gladden the Saviour's heart by constantly confessing their love to Him.

How we praise God and rejoice, and rightly so, as we contemplate the Easter message. The fresh revelation of the accomplishment of God's great plan of salvation by the Lord Jesus comes to us with ever-increasing intensity not only at Easter but at every breaking-of-bread service. Our love is quickened and we are reminded that with the revelation comes responsibility. When Jesus confronted the repentant Peter after the resurrection, He went, as always, straight to the heart of the matter. After receiving him graciously the risen Lord in all His glory gazed into Peter's eyes and asked him three searching questions. It is interesting to note that there had been three denials of the Lord by Peter, this was the third appearance of Jesus after rising from the dead, and now Peter gave three deeply moving confessions of his love.

Peter was grieved when the Lord asked him the third time " Lovest thou me ? " and he replied " Thou knowest all things ; Thou knowest that I love thee." I am afraid that many of us take for granted the fact that the Lord knows the love we have for Him, as though this freed us from the necessity of expressing our love and demonstrating it in practical service. Dr. William Barclay says of Peter : " Love brought him a task. ' If you love Me,' Jesus said, ' give your life to the shepherding of the sheep and the lambs of My flock.' We can only prove that we love Jesus by loving others. Love is the greatest privilege in the world, but love brings the greatest responsibility in the world."

Dear sisters, we have all at some time denied or failed our Lord, but we can be reassured by the story of Peter. As we celebrate Easter we can receive again the Lord's forgiveness for all our failures. With glowing hearts we can reaffirm our love for the Master, obey His commands and go forward to serve Him.

The hymn that first touched my young heart as a child was written by William Walsham Howe, D.D., Bishop of Wakefield. I remember hearing it sung at a Sunday school anniversary service and it moved me to tears. I leave with you the last two verses, surely written from a full heart by a true disciple.

" It is most wonderful to know
His love for me so free and sure ;
But 'tis more wonderful to see
My love for Him so faint and poor.

And yet I want to love Thee, Lord !
Oh light the flame within my heart !
And I will love Thee more and more,
Until I see Thee as Thou art."

YOUTH PAGE

BEREAVEMENT'S AFTERMATH

by A. Tee

"I'M afraid he's gone" whispered the nurse in the ear of the young man who sat anxiously waiting in the hospital side room. Never will I forget the look on that young face. Suddenly his head went down and an all-out effort to control himself failed as tears and a groan described his agony. To lose a chubby little five-year-old son is a terrible blow, especially when he is the only one you have. It was no easy task to go home with him and break the news to the mother who was lying in bed. That scene of sorrow impressed an indelible picture on my mind.

It is a long story, but today that couple are still being much used of God in bringing genuine comfort and endless help to others who are being crushed by the cruel, cold hand of death. If your lily has been plucked remember that the bulb which grew it can spread an aftermath of fragrance into a multitude of torn hearts. "Who passing through the valley of Baca [bitterness] makes it a well." Your tears can fill a well from which others can drink in their valley of bitter circumstances.

Doubting Thomas was probably quite young when he began to follow Christ. His vision of a kingdom and of deliverance from Roman tyranny was wrapped up in the Lord Jesus Christ. To witness his vision being crushed to a cross utterly shattered him. He was a broken man and it seemed as though nothing could ever repair the damage done to his life.

There was, however, an aftermath which completely repaired the damage. Thomas became stronger and better than he could ever have hoped to have been had he not been taken along this rugged road of sorrow. What could possibly change this daunted disciple? What could ever rekindle the warm flame of joy after such an experience? John paints the scene inside the room where the eleven disciples were gathered. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither . . . reach hither . . . be not faithless, but believing."

A living Christ who was so much stronger than death had defied it and returned to display His ability and inspire His disciples. That ability has never diminished. Here was heaven's answer which would shatter anything that would even dare to try to shatter God's people. Christ had already raised both male and female from the dead; now He had proved that death was unable to take hold on Him. He was alive, and alive for ever.

This doubter could now be assured that He who had power to raise the dead and rise from it Himself could raise any and all from the deepest of circumstances to permanent planes of victory.

Thomas melted down on his weak knees. He had been made to realise that Christ's purpose was greater than he had been able to grasp. The ultimate was far more glorious than the immediate. God's ultimates are usually seen in the aftermath. His purposes are greater than our tears. "What I do thou knowest not now; but thou shalt know hereafter."

Jesus wanted Thomas to leave that upper room a revolutionised man, and He achieved this so successfully that Thomas must have felt very small in even daring to have entertained feelings of sorrow or unbelief.

Life can be bewildering for young people, and death even more so. If, however, the very hairs of our head are all numbered He who keeps a record of the trivial knows what He is allowing and why He is allowing it when it comes to the bigger issues in life.

D.613

PROVISION FOR PREACHERS

By F. G. EVANS
ERDINGTON

THE SONG OF DELIVERANCE
(Exodus 15 : 1)

THIS chapter is a song of triumph, filled with that overwhelming relief following a rescue from seemingly certain disaster. There hardly had been time for hope before rescue came. God delivered, and the song centres around His triumph.

A deadly danger was past

The danger to Israel presented by the pursuing Egyptians was small compared with the danger of soul damnation—a danger more varied and fierce than ever. To the unconverted there is far more danger today of the gospel message being stifled than ever before. Many voices clamour to be heard, and scoffers ridicule its message. The days pass swiftly and imperceptibly, eternity calling before we are aware of its demands. It is natural to think that ours is the worst day, but it is certainly true that spiritual life is in greater peril than ever before.

It cannot be doubted that Satan's last, all-out, offensive is in full swing. There is national peril, when God is not only ignored but people in high places would blot out all references to Him. There is social danger ; it is inconvenient today to be reminded of the demands of godliness. There is family danger ; so many parents seem to abdicate responsibility, and some replace parental authority with bribery, indecision or indifference.

A choice had been made

Israel had been unable to ignore the issue and had to make a choice : forward with Moses and God, or backward to Egypt and enslaving oppression more severe and unrequiting than ever before.

If they went back now Pharaoh would never forget or forgive, and very often this is the case with us. If we reject God's mercy and choose sin and its rewards the enslaving chains of sin become more unbreakable and Satan becomes more relentless. The road to hell then seems to descend rapidly and every braking system fails to hold us back from the abyss. The choice is ours.

The Lord is able to deliver you

Israel proved God and amazing deliverance was the reward. The Lord who had been their song became their salvation. It is one thing to sing the songs of Zion because they are cheerful songs, but another thing altogether to experience the delivering power of the Almighty. The sweetest song and the greatest joy well up within when Jesus comes to break the power of cancelled sin : the song of the soul set free.

COMING EVENTS

BIRMINGHAM, Weoley Castle. April 21—May 5. Elim Pentecostal Church, Castle Square. New Life Crusade conducted by Malcolm Smith. Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30.

BLACKPOOL, Marton. April 27, 28. Elim Pentecostal Church, Fredora Avenue. Saturday at 7, United Pentecostal rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway (Secretary-General). Convener: D. W. Cartwright.

EXETER. April 27. Elim Pentecostal Church, Northernhay Street. Devon and Cornwall District Presbytery Evangelistic Rallies at 3 and 6.30. Preacher: Don Summers. Supporting features: the Gospelaires, Exeter Assemblies of God choir, and the Providence Singers.

LEAMINGTON SPA. Commenced April 21. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

NEWTOWNARDS. April 27. Elim Pentecostal Church, Court Street. Annual convention. At 3.30 and 6.30. Preachers: David Ayling (Belfast) and John Harris (Lurgan). Instrumentalists: The Gospel Echoes; soloist, Miss Marilyn Gillespie. Refreshments provided.

SOUTHPORT. May 11, 12. Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Visit of A. A. Biddle (Portsmouth) and party.

WESTCLIFF-ON-SEA. May 4-9. Elim Pentecostal Church, Electric Avenue. Saturday, Eastern Presbytery rally at 7. Convener: George Backhouse. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher at all services: Ieuan Jones. Convener: G. Backhouse.

ANNUAL MAY FESTIVAL
Saturday, May 4th
3 and 6.30 p.m.
ELIM PENTECOSTAL CHURCH
SOUTHEND HALL, LEEDS ROAD
BRADFORD
UNITED CHOIRS OF THE NORTH-WEST PRESBYTERY
CONDUCTOR : HARRY SEMPLE
THE PAUL BRECHT SINGERS
Guest speaker :
Rev. R. B. Chapman (President)
Soloist : MRS. R. B. CHAPMAN
CUPS OF TEA PROVIDED
D.1674

NORTH LONDON PRESBYTERY RALLY
London's opportunity to hear Pentecostal church leaders from the Congo !
EAST HAM ELIM PENTECOSTAL CHURCH, CENTRAL PARK ROAD, E.6
Friday, May 3rd, at 7.45 p.m.
OTHNIEL BESEKA (chairman)
JONATHAN ILUNGA (general secretary)
Recent experiences of tremendous gospel triumphs during the Congo rebellion will be told.

Sunshine Corner

No. 2. *THE BIBLE*

I TOLD you last week that the Bible was originally written on scrolls in two languages, the Old Testament in Hebrew and the New Testament in Greek, but after the gospel began to spread the people wanted the Bible in their own language, so some scholars translated it into Latin.

When the gospel came to Britain people couldn't understand Latin, so parts of the Bible were translated into English; and how very precious they were. They were still written by hand and were considered so sacred that every time the copier came to the word God or Jesus he would wash his pen before writing it down. Then one wonderful day Caxton made a printing press and said "Through this God will spread His word," but the first 100 Bibles were printed in Latin and they were to be used only in churches. The rulers of this country said that the Bible was not for the ordinary people.

Then one day a great scholar, William Tyndale, who knew Hebrew, Greek and Latin, and who lived in the Manor House at Sodbury, vowed that if God spared his life he would translate the Bible into English so that even the ploughman would know more about it than some church leaders. God has always got His own man for every job. So Mr. Tyndale started to translate the New Testament, but the rulers got so mad that they threatened to kill him and he had to run away to Europe and do his work there. Finally he had several thousand printed in English, but how could he get them back into England? God showed him the way: they were hidden in sacks of wheat and cotton and sailed over the sea and arrived in England safely.

The Bishop of London was so angry when he found that Bibles were being sold that he made a big fire in London and burned all he could get hold of. Then men were sent to Europe to find William Tyndale, and they brought him back and put him in a cold, dark dungeon; then one awful day they took him out and put him on a large bonfire and burned him to death at the stake. What a terrible thing to do, and how very much he must have suffered. Did he hate them for doing this to him? No; like Jesus, he prayed for his enemies. He prayed "Lord, open the king of England's eyes," and God answered his dying prayer, for not long afterwards the king ordered a copy of the English Bible to be put in every church.

William Tyndale loved the Bible enough to die for it. Do you treasure it? Through its pages God will show His love for you, and the more you read it the more you will get to love it.

God bless you.

Lots of love from

AUNTY MAY.

Book reviews

A Pin and Dorcas, by Christine Courtney. Published by Victory Press at 5/-. Girls 10-13 years.

When Dorcas sees the name Swyncombe on the map she is determined to visit it and try to solve a mystery.

Much fun and some unexpected results come the way of her three friends and herself before all is found out. This is a story full of interest for girls and with a strong evangelical message.

Jacko and the Volunteers, by Kim Simmons. Published by Victory Press at 5/-. Boys and girls 8-10 years.

Conker had eaten too many plums, and when he awoke during the night he saw a light flickering through the trees from Cornerways, a large empty house. Who could be there, and what were they doing? The answer is most unexpected, but all ends well and changes come to Cornerways.

W. TEE.

We All Volunteered (Scripture Union, 4/6).

"At the time of the publication of this book over 1,000 young men and women are serving abroad with Voluntary Service Overseas; Scripture Union has brought together in this book first-hand reports from twelve of these volunteers." So writes Anthony Harlow, M.A., in his foreword. My interest was aroused and well sustained as I saw India, Africa and Guyana through the eyes of young committed Christians, as the young folk who write in this book do so with disarming frankness and earnestness. It is an ideal book for any young people who are eager to serve God and their fellow men overseas. It is also a refreshing account to be enjoyed by older folk who are sometimes dismayed by juvenile delinquency. In this book we have up-to-date evidence that there are many young Christians who are training to teach or serve, and overseas they have met and learned to work and live with equally fine and intelligent students and teachers of many nations.

MARGARET M. LADLOW.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, April 29th — 1 Kings 2:1-12

" Shew thyself a man " (v. 2).

This was David's final charge to his son Solomon. It was advice that came from a sincere heart, for David himself, from early days, had proved himself a man: when wild beasts threatened his father's flock he slew them; when the armies of Israel fled to their tents in fear of Goliath, David dared to face the aggressor and subsequently he destroyed him. This was typical of David's life: he played the man. Solomon knew that his father's challenge was backed by experience. " Be a man " said David. " Keep God's word, walk in His ways and observe His testimonies, that you may prosper." It is a manly thing to serve God.

Tuesday, April 30th — 1 Kings 3:1-15

" Ask what I shall give thee " (v. 5).

Solomon loved the Lord (v. 3), and this is possibly one of the reasons why God made this tremendous offer to him. The reply would surely betray his innermost desires. Solomon's request was simple but spiritual, for he asked for an understanding heart to discern judgment. Because he did not ask for long life, riches or the lives of his enemies, God included them in His answer. God always does exceeding abundantly above all that we ask or think (Ephesians 3:20). Jesus made a similar offer to us when He said " Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you " (Luke 11:9).

Wednesday, May 1st — 1 Kings 3:16-28

" She is the mother " (v. 27).

This unusual incident gained Solomon the great reputation of a wise judge. Here was a very delicate situation: both women made the same claim with the same vehemence. Here Solomon's wisdom was put to the test. However, when he gave the command to divide the living child his wisdom was proved and the true mother identified. It was also a test of mother-love; the real mother would rather part with her child than have him slain to settle her quarrel. He knew, of course, how real mother-love would reveal itself. One mother was careless and scheming; one was loving and sacrificial and had her love rewarded through the king's wisdom.

Thursday, May 2nd — 1 Kings 4:20-34

" They lacked nothing " (v. 27).

We read in Ruth 1:1 that " when the judges ruled . . . there was famine in the land." The natural outcome when men rule without God is famine and want. In our reading we find the exact opposite, for every man dwelt safely under his vine and under his fig tree: peace and plenty prevailed. Moses in his speech at the end of forty years in the wilderness said " These forty years the Lord thy God hath been with thee; thou hast lacked nothing " (Deuteronomy 2:7). David's testimony was " I . . . am old; yet have I not seen the righteous forsaken, nor his seed begging bread " (Psalm 37:25).

Friday, May 3rd — 1 Kings 5:1-18

" They prepared . . . to build the house " (v. 18).

The vision had been David's, and during his latter years he had prepared materials to build the temple with all his might, for, he said, " the palace is not for man, but for the Lord God " (1 Chronicles 29:1). It was a vast undertaking and therefore needed much preparation. Solomon sent to Hiram, who was " ever a lover of David " (v. 1), asking for his co-operation. So Hiram gave to Solomon choice cedar and fir trees for timber (v. 10), and the Lord gave Solomon wisdom, as He had promised him (v. 12). Both the spiritual and the material were needed in building a house for God. God's work must not be done haphazardly and carelessly; it demands the best preparation possible, and deserves the best material.

Saturday, May 4th — 1 Kings 6:1-14

" Stone made ready " (v. 7).

The masonry of the temple was cut to shape and polished before it was brought to the building site. No hammer or axe or any tool of iron was heard while it was being erected. The method was silent but gloriously successful, for we read in verse 14 " So Solomon built the house, and finished it." States 1 Peter 2:5: " Ye also as lively stones are built up a spiritual house." We are in process of being made ready, and when these living stones are fitly framed together they will become a holy temple in the Lord (Ephesians 2:21).

Sunday, May 5th — 1 Kings 8:1-21

" Bring up the ark " (v. 1).

The feast of the dedication of the temple could not be complete without the presence of the ark of the covenant. Without the ark the temple, though magnificent in appearance, would be like an empty shell. The ark was a symbol of God's presence: " There will I meet with thee, and I will commune with thee from above the mercy seat " (Exodus 25:22). Immediately the priests placed the ark in the holy place the glory of the Lord filled the house of the Lord (v. 11). The glory was so intense that the priests could not stand to minister: the house had become a temple. The house without the ark was like a body without a spirit, but with it it was the scene of divine power and glory.

TESTIMONY TIME

Since my conversion from the Church of Rome to the Church of God it has always been a source of wonder to me why so many sincere, born-again Bible students are against any criticism of papal doctrines. " Preach the Word " is their usual complaint. " Leave Roman Catholics alone." Let us take this at its face value and see where we land.

I was born in Ireland, a land ninety-four per cent Romanist. Now as I look back I know from bitter experience that Romanism is the emissary of idolatry, the patroness of superstition and ignorance, the foster-mother of delusion, the incarnation of avarice in the persons of the hierarchy, and the fruitful source of moral indifference and blight. Instead of illuminating the highway to the service and city of God it casts a sable mantle, like a dark night, over the hopes and aspirations of humanity. Its deceptions should be exposed. I have but one wish for every Roman Catholic in the world, and that is that Christ may be revealed to each individual heart. God's will for all, without respect of persons, is that they should enjoy the realisation of His presence all along life's journey.

Then would all realise what the world needs so much today: that our one great object should be love; our one great leader Jesus Christ; our one great object union with God through Christ; with no pope between government and people, no priest between Saviour and sinner.

TERENCE MAGOWAN.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SCARBOROUGH Christian Alliance Holiday Home. Warm Christian fellowship, good food, comfortable beds, families welcomed. Near Elim church. Write Mrs. Dickinson, 4 Belgrave Crescent, Scarborough. C.1677

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 8. 297/299 High Street. Cheltenham. C.1658

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

ITINERARIES

The President:
April 27, Harrogate; 28, York; 29, Bishop Auckland; 30, Scarborough; May 1, Malton; 2, Hull (City Temple); 4, Bradford; 5, Huddersfield (a.m.), Knottingley (p.m.); 6, Halifax; 7, Wrenthorpe; 8, Leeds; 9, Barnsley.

Pastor H. Jeffery (on furlough from Brazil):
April 27, Felixstowe; 28, Ipswich; 30, Rayleigh.

Joseph Smith:
April 27-29, Barnsley; 30—May 2, Bradford.

MARRIAGES

MARSH—SMITH. On March 23rd, at the Elim Pentecostal Church, Clapham, Peter Marsh to Margaret Smith (Brixton Elim Crusader). Officiating ministers: G. Hacking and J. J. Morgan.

OSMAN—WAINWRIGHT. On March 23rd, at Kensington Temple, Michael David Osman to Mary Wainwright. Officiating minister: J. Osman, assisted by E. R. Corsie and J. H. Davies.

WITH CHRIST

ABBOTT. On March 31st, Mrs. Gladys Abbott, of Sheffield, aged 71. Officiating minister at funeral: A. V. Gorton.

FOGG. On March 20th, Margaret Fogg, aged 24 years. Beloved member of Springbourne Elim Church, Bournemouth, and formerly of Bethshan Tabernacle, Manchester. Officiating minister at funeral: J. Osman.

SCHENCK. On April 1st, Mrs. Marion Winifred Schenck, aged 81, beloved wife of Mr. Frederick Schenck. Officiating ministers at funeral: H. Burton-Haynes, Eaton Jones (Isle of Wight) and W. J. Maybin.

TROUGHTON. On March 29th, Mrs. Beatrice Troughton, aged 77 years. Faithful member of Elim Pentecostal Church, Clapham. Officiating minister at funeral: J. J. Morgan.

"THE MIDDLE EAST IN BIBLE PROPHECY"

Contents: Israel's place in prophecy, Russia's destiny foretold, Christ's second coming, Israel's coming glory, Christ's kingdom on earth.

Write for free booklet to P.L. (E), 4 Woodlands Gardens, Woodford New Road, Walthamstow, London, E.17

D.1672

Pastor and Mrs. D. Mills, of Ghana, request any unwanted copies of Redemption Hymnal to be sent to P.O. Box 360, Koforidua, Ghana.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 18 MAY 4th, 1968 6d

THE MASSED CHOIRS, ROYAL ALBERT HALL, 1968

Joint dig finds site of early Jerusalem

by Kathleen Kenyon

DIRECTOR OF THE JOINT U.K.-CANADIAN EXPEDITION IN JERUSALEM

THE most important aspect of this year's excavation by the joint United Kingdom and Canadian archæological expedition in Jerusalem has been the demonstration of how complete was the destruction of early Jerusalem.

Not a single building and hardly a potsherd survives on the summit of the eastern of the two ridges which run south from the present old city.

This is the ridge where excavations in previous seasons showed the site of the Jerusalem of the Old Testament.

The areas of this year's excavation are believed to lie within the bounds of the extension north of the original Jerusalem, made when Solomon built his temple in about 960 B.C.

It was the last of the seven-year excavations conducted by the British School of Archæology in Jerusalem and the Royal Ontario Museum.

The British Academy and the Palestine Exploration Fund with several Canadian universities have been associated with the work. The National Geographical Society of America contributed a research grant.

A city obliterated

The current season has served to round off satisfactorily the historical evidence accumulated in the previous six seasons. It showed that the destruction of old Jerusalem by Titus in A.D. 70 left the city in ruins, an obliteration completed when Hadrian built Aelia Capitolina over the northern portion.

Hadrian used the older part, the area to the south, as a quarry for the stone for Aelia. This year's excavations showed that Herod the Great began the process of destruction at the end of the first century B.C., but the major destruction belongs to the time of Aelia.

The quarry edge lies at the foot of the new town hall. Outside it deep cuttings were made into the rock. They broke through the roofs of rock-cut cisterns and obliterated the overlying houses so that outside the grand new city lay a waste area in which quarries alternated with dumps of debris.

When Jerusalem started to expand with the establishment of Christianity as the official religion of the Roman empire in A.D. 318 the quarries were levelled and houses were built on top. Even then there was no real tidying up. The dumps remained and houses were cut back into them. Only one excavated area provided evidence of an earlier period. This was on the eastern crest of the summit just south of the temple platform.

The line of a city wall of the Byzantine period was traced in 1867. This year's excavations unearthed the tunnel then excavated.

Early Byzantine wall

An earlier Byzantine wall and its first-century A.D. predecessor were found to the rear of this wall, and beneath this, a major surprise, lay a wall and the remains of what was probably a tower, dating from the eighth century B.C. It provided evidence for the very first time in Jerusalem of Solomonic buildings.

This eighth-century B.C. wall was built with enormous blocks with bosses and margins of a kind which excavations in Samaria showed to be Phœnician. Solomon is known to have used Phœnician masons.

The second main area of this year's excavation lay outside the eastern walls, where they were carried low down the slope to protect access to the spring.

Man-made cave

In previous seasons town walls for successive periods from the eighteenth to the seventh centuries B.C. had been located. The main find this time was a man-made cave outside the walls. It was probably associated with sanctuary of a heathen cult previously excavated just to the north. It was crammed with pottery—much of it intact. More than 400 vessels have been registered and perhaps as many again have yet to be mended. The cave was quite likely used as a repository for vessels dedicated to a deity.

The third excavation area was in the south-west corner of the old city, on the western ridge, an area used as a quarry in Israelite times.

The earliest surviving buildings there date to the

first century B.C.-A.D. Like their Byzantine successors these have been cut through with gullies filled with water-laid gravel.

Earlier presumptions that the gullies were created by successive collapses of the town wall on the brink of the valley to the west were confirmed when a fine section of Byzantine wall below the present city wall was exposed.

In the southern end a great breach had been repaired with a medieval rebuild which itself contained a rebuild dating from the sixteenth century A.D.

Reprinted from the *Daily Telegraph* by permission.

Elim Pentecostal Church News

WEYMOUTH **Pastor: B. C. Vidamour**

On February 29th the Weymouth Elim church was happy to welcome to the pastorate Bryan C. Vidamour, who with his wife has spent the last six and a half years working in Switzerland.

The induction service was conducted by Pastor James F. Hardman, the district superintendent, and a timely message was brought by Pastor J. McBurney, of Winton, Bournemouth. A warm welcome was extended by Mr. J. Wellman on behalf of the church and by Mr. J. Curtis on behalf of the Weymouth Free Church Federal Council.

Greetings also were given by Pastors A. Atkinson (Merriott) and Bussel (Dorchester).

I.T.

SILVERDALE **Pastor: D. Bentley**

Two weeks ago our church was filled with members and friends who came to bid farewell to Pastor and Mrs. A. R. Williams, who were leaving to go to West Bromwich. A gift was presented to them as a token of thanks and appreciation for their faithful ministry.

A week later Pastor and Mrs. D. Bentley were welcomed to Silverdale. The induction service was conducted by Pastor Johnson, of Longton. We sincerely hope that they will feel at home with us here, and pray that God will bless them in a special way, that under their ministry our church will continue to grow and many people will find salvation and happiness with the Lord.

A. MADDOX.

CHORLTON-CUM-HARDY **Pastor: J. C. Glass**

March 23rd marked a milestone in the ministry of Pastor and Mrs. J. Glass, who celebrated fourteen years at Chorlton-cum-Hardy Elim church. A packed church gave witness to the love and faithfulness of our dear brother and sister. The speaker was our district superintendent, Pastor E. J. Thomas, who also ministered in song. It was a joy to renew fellowship with Pastor Bert Newman. The church treasurer spoke on behalf of the church members, telling us of the sacrifice that Pastor Glass had made in order that they might have the present building to worship in, after which a presentation was made. We were informed that this weekend also marked our sister's and brother's twenty-first wedding anniversary.

Pastor J. B. Coleman's rich ministry on Sunday and Monday was a fitting climax to a blessed weekend. Pastor A. Caple was the soloist at this service.

J. R. BROWN.

HURRY IF YOU ARE COMING
to the fabulous Christian holiday
in
CATTOLICA
ON THE ADRIATIC COAST
ITALY
THERE ARE JUST A FEW VACANCIES
WRITE FOR BROCHURES TO REV. FREDERICK A. HODGE, BOX H.C. 68, EUROPEAN EVANGELISTIC SOCIETY, 16 ST. CATHERINES, LINCOLN.
Dates: August 22nd until September 6th
D.1686

While in Blackpool visit
The Christian Bookshop
(Miss E. M. Stratfull)
1 Sefton Street
(behind the tower)
Telephone 24160
A welcome awaits all Conference delegates and visitors.
D.1683

Pastor and Mrs. D. Mills, of Ghana, request any unwanted copies of Redemption Hymnal to be sent to P.O. Box 360, Koforidua, Ghana.

Elim Missionary Society feature

TWO CEREMONIES

by H. C. PHILLIPS

TRANSVAAL

Pastor and Mrs. H. C. Phillips

NINETY miles we travelled to conduct the wedding, "we" consisting of my wife and a Shangaan and a Swazi preacher. For the first seventy miles the vegetation was delightfully green as we passed citrus estates, market gardens and sugar plantations. Then we suddenly found ourselves in a drought area of hot, scorched earth. Many of the standing trees were dead, and green was an unknown colour.

In the middle of this area we gathered for the wedding of the local minister's daughter. The gardens around were bereft of produce, and water had to be carried on the heads of women as they brought it from the distant river. But all this could not dry up the enthusiasm of those who had arrived before us and of those who were still coming, chanting hymns and choruses on the way. An hour or two later the heathen would begin to gather—just in time for the feast and just too late to attend the marriage ceremony and hear the Word of God.

The bridal couple and a few of their friends and I went to a bedroom-hut 100 yards away to fill in some government forms. Drops of perspiration were standing on the forehead of the groom as he nervously answered my questions and laboriously signed his name.

While the couple were changing in their respective huts my wife and I were given tea, a thick slice of bread and butter (specially brought for the occasion) and a chunk of cooked liver, which had ceased to function just a few hours before. We also had an opportunity to chat with many old friends, some of whom we had not seen for many years.

Finally we were all seated in the improvised outside-church awaiting the coming of the bride. A wonderful cake was set on the table in the "church," as the custom is. At last she came, beautifully dressed. She walked as slowly as a chameleon, surrounded by a large bevy of singing girls all in their very best clothes. Older women, armed with native sweeping brushes, dutifully lay down grass sleeping mats to make a path for the bride from her hut to the seat awaiting her. Flourishing their brushes, these elderly dames emitted shrill calls after their tribal custom.

Without a trace of emotion the bride mechanically took her place by the side of her groom and the service began. Everyone present appeared to be genuinely happy except the two whom the Europeans are pleased to call the "happy couple"! The bridegroom was, as usual, stiff with nervous fear as he sat there having his coat occasionally brushed by his super-attentive best man, while the bride was as near tears as possible. Occasionally her bridesmaid would apply a handkerchief to wipe off the perspiration from the bride's face. And why should not she be sad? She was about to leave her wonderful home where all her life she had been surrounded

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

Quiz Number 23 — *NATIONALITIES*

Can you name the nationality of the following?

CHILDREN'S QUIZ

1. Potiphar.
2. Naaman.
3. Moses.
4. Cornelius.
5. Goliath.

ADULT QUIZ

1. Cyrus.
2. Belshazzar.
3. Delilah.
4. Candace.
5. Ruth.

ANSWERS TO CHILDREN'S QUIZ

1. Egyptian.
2. Syrian.
3. Hebrew.
4. Roman.
5. Philistine.

ANSWERS TO ADULT QUIZ

1. Persian.
2. Babylonian.
3. Philistine.
4. Ethiopian.
5. Moabite.

by the love of parents, brothers, sisters and friends. She was about to take a leap in the dark. From tomorrow, probably for several years, she would be the slave, the hewer of wood and drawer of water, under the heavy hand of her unknown mother-in-law. Pity the African brides! Most of them are still tied up with the strong cords of age-long customs.

SHOWER OF GIFTS

After the wedding there was a literal shower of gifts. These ranged from two cents to a fine new bed. This bed was brought before the congregation, and women who understood European ways placed the spring mattress in position and proceeded to cover it with sheets and blankets. They put two pillows in the slips, placed one at each end of the bed and put a nice bedspread on the top. The gifts were recorded by two secretaries. One booked the cash gifts and the other one the items. These strong voices called out the names of the givers and the presents—crockery, glasses, trays, mats, cloths, cooking utensils, and so on. Each gift was followed by "*Shay' izandla*" ("Clap your hands"). The bride occasionally lifted one eyelid to see what was being brought.

The knot was tied and the blessing of the Lord sought. After a nicely prepared meal taken in the shade of the aforementioned bedroom-hut we began to retrace our ninety miles, trusting the couple would be true to one another and that their lives would shine for the Lord.

Some marriages are much simpler, easier and more hopeful. I think of the many couples who had been married many years ago by "native custom" and, because they want to "fulfil all righteousness," ask to be married in the Christian way. Some of these are grandfathers and grandmothers!

FAREWELL

Now, a few weeks later, we are in an entirely different atmosphere. The much-loved pastor is saying farewell to the Nelspruit assembly after four years' ministry. Saturday night was chosen for the meeting, but it rained and rained till it became quite clear that many people would not attempt to weather the storm, so it was postponed until Sunday night, and at six o'clock the church began to fill. I had been asked by the elders to speak and say goodbye to the pastor on their behalf when he came. When I entered the church the service was in full swing. One after another of the congregation would come up to the platform and say a few words or testify

(*Turn to page 285*)

Your reading is incomplete

UNTIL YOU HAVE
READ DR. KENNETH TAYLOR'S PARAPHRASES

LIVING GOSPELS, LETTERS, PROPHECIES,
PSALMS, PROVERBS
and now

The LIVING NEW TESTAMENT (clothbound edition) **30/-**

Order through your church bookstall, Elim Headquarters or at the special display stand at the Elim Annual Conference.

Send for a free book list of additional interesting titles such as "Israel Act III" (a Biblical explanation of the six-day war) and "Is God Dead?" (an evangelical answer to the radical theologians).

British director: Rev. J. Hywel Davies

Coverdale House Publishers Limited

P.O. BOX 544, LONDON, S.W.12, ENGLAND

Telephone 01-674 4252

D.1676

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Kathleen Kenyon	274
H. C. Phillips	276
Wynne Lewis	279
Brian Edwards	280
James F. Hardman	281
A. Tee	282
Margaret M. Ladlow ...	283
Aunty May	286
E. J. Jarvis	287
Church reports	275
Editorial	287

EDITORIAL

LET a lie be big enough and repeated often enough and "the masses" will accept it eventually as truth. This propagandists' maxim receives substantial confirmation in the Roman Catholic Church's widespread impositions of its errors upon whole communities and even whole nations. The blindness resulting from its doctrines, not in the dark Middle Ages only, but now, right at this moment, is well illustrated by the following: "Thousands of Roman Catholics are travelling to the small island of Cabra, off the coast of Manila in the Philippines. There a twelve-year-old girl and eight friends claim to have seen the Virgin Mary, and so the pilgrims are rushing there, many of them chronically sick. If there has been a new spiritual manifestation on Cabra the pilgrims want to have a share in it. It may well be that the Roman Catholic Church will discount this new report, as it is not likely that the Church will want to encourage a rival to Fatima, but we mention the report in order that we might all see the reaction of the pilgrims."

But we little thought when writing on February 24th about Pentecostal separation from denominationalism, and the ambivalent attitude of many fundamentalists and some Pentecostalists to the cults as represented on the one hand by, for example, Mormonism and Seventh Day Adventism, and on the other hand to Roman Catholicism, that our thesis would so soon receive substantial confirmation.

According to a report of an ecumenical service in the Episcopal Cathedral of Rhode Island, New York, in *The Christian* a well-known Pentecostal advocates dialogue between Protestants, Pentecostalists and Roman Catholics. What would have been the reaction had he advocated dialogue between Protestants, Pentecostalists and, say, Jehovah's Witnesses?

The idea that Roman Catholics are different from Jehovah's Witnesses is not an indication that Roman Catholicism is more free from error than Jehovah's Witnesses are; it is an indication of the bemusement of Christian thinking by the Roman Catholic Church's propaganda machine. We would say that the doctrine of transubstantiation, for instance, is as great an error as is the doctrine of seventh-day sabbath-keeping for Christians, and that performing masses for the dead is as great an error as the denial of the personality of the Holy Spirit.

We quote a letter sent to us following the publication of the article "The Sacrifice of the Mass" in March.

"I have read in one of your ELIM EVANGELS that you are against the Roman Catholic Church mass. Why do you condemn the offering of mass? It is one and the same sacrifice, the self-same sacrifice as that of the cross.

"Jesus, our blessed Lord, died on the cross for everyone. Jesus was made man for this reason. I was brought up very strictly to

(*Turn to page 286*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

CITY-WIDE CRUSADES

This week's contributor:

WYNNE LEWIS

WE are constantly being told that the days of mass evangelism are over. Instead, new methods and techniques, better geared to the times we live in and the people we live with, have taken over. The "old method" was too superficial, its "hit-or-miss" element too risky and expensive.

Every type of evangelism is important, and we must not be advocates of one to the exclusion of others. They should be regarded as complementary and not competitive, should supplement and not supplant. Depth in evangelism should not necessitate the death of mass evangelism, but should be incorporated within its structure.

There is a place for city-wide crusades both pioneerwise and in connection with existing churches. There come periodically times when a broad, sweeping impact must be made on our large cities and towns. Some of our churches may prefer to cooperate with other Pentecostal churches in the area to make an even bigger thrust.

To make these crusades effective, efforts should be made to touch every segment of the community. Opportunities ought to be sought to address school assemblies, to lecture in colleges, to talk in youth clubs and coffee bars and to hold lunch-hour factory services. Coffee mornings in members' homes, with a brief talk by one of the party, are often successful in reaching neighbours. Inventiveness steeped in prayer and sanctified by common sense should be encouraged, and long before the crusade commences church members should be canvassed for ideas.

When church sessions are contemplating such crusades they should invite not only the evangelist and his party to conduct the evening meetings but specialist personnel for the daytime activities. It will involve extra expense, but it will be more productive. Within our ranks are ministers and laymen gifted in various directions, whose evangelistic energies and talents ought to be unleashed upon the world of industry, education and youth during the special effort.

Another experiment that might be worth while would be a counselling clinic open daily throughout the crusade, manned by someone with intimate knowledge and sympathetic understanding of human nature and its quirks and idiosyncrasies. Marital and domestic problems, psychosomatic illnesses, etc., could be realistically dealt with by means of these private appointments. Problems beyond the resources of the average counsellor in the evening inquiry room could be referred to this specialist worker. While engaging in mass evangelism we must never forget the individual.

Advertising is costly and cheap advertising is the costliest, but good advertising pays. There are several excellent Christian publicity agents in Britain today offering expert advice on all types of publicity. Far better to consult these, paying the modest charges levied, and obtain maximum effectiveness in this sphere. We must advertise extensively and in the best possible manner.

Long before the crusade commences all members of the church should be mobilised towards involvement, taught the principles of Biblical evangelism, the techniques of presentation, the importance of participation. They should not view the crusade as the exclusive territory of the "professional" evangelist but realise the part which they have to play. In the Acts of the Apostles "the believers went everywhere preaching the gospel." They should be taught dedication, commitment and motivation.

God grant that in obedience to His desire to see the conversion of the sinner we will launch out into the deep and cast our nets.

Since our last report the following churches have increased their sales: Bradford, Clacton-on-Sea, Clapham, Crawley, Croydon, Erdington, Merthyr Tydfil, Moneyslane, Newtownards, Northampton, Palmers Green, Romford, Sheffield, Southport, Sparkbrook, Thornton Heath.

In the current week alone circulation increased by seventeen. Thanks to everybody concerned.—Editor.

Easter open-air demonstration, Trafalgar Square

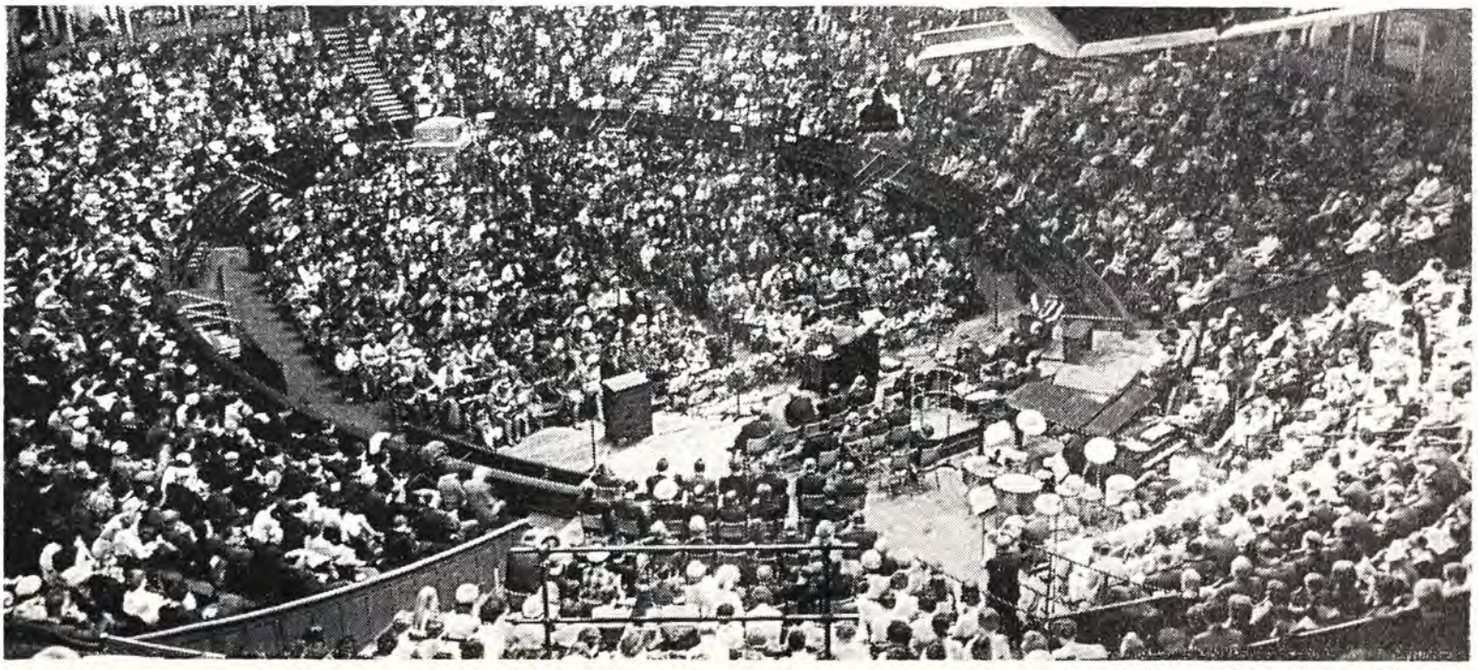
By BRIAN EDWARDS
MINISTER OF THE THORNTON HEATH ELIM PENTECOSTAL CHURCH

EASTER Monday in London for Elim people throughout the country, a great and memorable day, commenced, as always, with a lively open-air witness in the capital's historic Trafalgar Square. The songs of Zion rang triumphant as we proclaimed the Lord risen. Convened by able and experienced leaders, Pastors H. W. Greenway and J. C. Smyth, the meeting began under great difficulty. Nelson and his column having their first wash since erection posed the first problem. We were unable to use the plinth, and the C.N.D. platform which we were given permission to use was not finished in time. Then came the second problem: the amplification equipment failed and it was impossible to hear speakers or singers above the roar of London's traffic. But soon all was well; the Devil had had his fling and now the Lord was triumphing gloriously.

From a platform filled with young people forming the Eastern Presbytery choir came an appropriate message, "Conquerors are we." Yet more young people, this time a group from Derby, sang with a real anointing "He wrote my name in crimson blood." As Pastor T. E. Francis came to speak it was evident that God was in this place. Basing his message on an encounter with university students at Exeter, he reminded us that you cannot put the risen Christ in a test tube. Following this with personal experience of the risen Lord, he brought out the need for faith before we can receive the promise of resurrection. As we sang some great gospel hymns and resurrection choruses there was a conscious rise of faith in the hearts of the people. Pastor A. S. Brewster brought the closing message, giving the reason for the demonstration as being "simply the fact that Jesus died and rose again," and declaring the love of God, the fact of sin and the only way of salvation to be the cross of Christ. During the appeal a number of people accepted Christ as Saviour.

At the close Pastor Greenway, commenting on the earlier difficulties, said they could be indicative of great blessing during the remainder of the day. He was right! God indeed made this a memorable day in the recent history of Royal Albert Hall meetings. I believe this could be the beginning of a new era of blessing for the London Easter demonstrations.

Trafalgar Square, Easter Monday.



Royal Albert Hall, Easter Monday

Royal Albert Hall demonstration

The final rally

Reported by Pastor James F. Hardman

MINISTER OF SALISBURY ELIM PENTECOSTAL CHURCH

INSPIRING! Triumphant! Such was my impression as I looked upon a sea of joy-laden faces, all eager to declare what they knew of the risen Lord. As I write, the day after, scenes flash with great rapidity on the screen of memory. Entering the great auditorium for the evening service, I found a great crowd, even though there were well over twenty Elim conventions in various parts of the country. Included in this congregation were hundreds of teenagers, who had come not in response to some gimmick but to offer their praise to the Christ who had changed their lives and satisfied their deepest needs. The Amsterdam Pentecostal Choir was pouring out its message in song, and though we could not understand the Dutch language we certainly caught the spirit and thrill of their singing. This was followed by the massed Elim Crusader Choir, under the versatile conducting of Pastor D. B. Gray, singing two wonderful pieces: "It is no sacrifice to follow Jesus" and "Jesus is the answer." As I looked upon this choir of up to 1,000 young people with the evident joy of God's salvation in their hearts I thought of William Booth's words: "Played out? Why, Christianity has not even been in to bat yet!" I could not help feeling that the prospects must be good for Elim with so many young Christian people in its ranks.

Pastor J. Hywel Davies announced the opening congregational hymn, "Low in the grave He lay, Jesus my Saviour," with its triumphant chorus, "Up from the grave He arose." How the people sang! With voices as fresh as the first hour of the day they maintained their witness to Jesus Christ who was able to take up His life again from behind the Roman seal and Jewish hate. Hallelujah! The president-elect, Pastor L. W. Green, in an inspiring prayer, interpreted the hidden thoughts and aspirations of the majority of those present when he prayed that the risen Christ might move upon all hearts and lives by His Spirit. Soon Pastor Gray was in the spotlight again, as he led the massed choir in singing "On to Pentecost is the cry of the new-born soul." It was wonderful to listen to this great crowd of young people singing these words—and it was evident that they meant them.

One can hardly imagine an Elim meeting without choruses, and so we had an Easter favourite, "He's alive, He's alive for evermore." A happy feature of the service was the presentation by Pastor Ron Chapman (President) of the national shield for the Elim Sunday school competition to the Swansea Sunday school and the diploma of merit to the Swansea Cadle branch Sunday school. It was announced that this was the second successive year that these two Sunday schools had won these respective awards. Hearty congratulations, Swansea!

It was a great joy to have as our guests this year the Lang Sisters from the U.S.A., accompanied by Paul Mickelson, the well-known and talented

(*Turn to page 284*)

YOUTH PAGE

RELIGIOUS EDUCATION IN SCHOOLS

By ALEX TEE

CHRISTIAN parents need to be aware of the cunning and alarming situation that is currently existing in many of our day schools. It is a fact that the Devil is trying to inject the insidious poison of evolution, humanism, modernism and the like into the tender lambs of the flock. By law religious education must be given in day schools, but so damaging is the sort of material which is sometimes used by unbelieving teachers that many evangelical parents have now got to the place where they would rather that no religious education was given to their children at school. Much of the teaching given only undermines the child's simple faith in the infallibility of the word of God. Modernism seeks to ruin the idea of sincerely accepting the Bible and the doctrines it contains as true. That men come from monkeys is now being taught in many schools as a fact. In reality it is only a theory and one that has never yet been proved. Even children of six years of age are being taught evolution today.

HUMANISTS GO FARTHER

They argue that religious education is not being taught fully if only Christianity is included in the curriculum. They feel that Buddhism, Confucianism, Hinduism, and so on, should be taught alongside Christianity so that our children can choose what religion (if any) they would like to follow when they grow up. This obviously undermines our whole affirmation that Jesus Christ, who is the divine Son of God, did actually die on the cross and did literally rise again on the third day. It relegates these sacred fundamental truths to the low level of being the mere philosophy of the religion known as Christianity. It is then up to the children to analyse this in their own minds and evaluate its feasibility. If they choose to accept it all well and good, but before they do so they are encouraged to look at Confucianism and analyse the story it presents, then see what they think about Mohammedanism, and so on.

Obviously a young teenager would be thoroughly confused and find it very difficult to do much more than feel that religion is just another subject to be studied. This encourages a cool, sophisticated and detached opinion about the Lord Jesus rather than a warm-hearted faith in the One who by His miraculous saving power can mould the lives and save the souls of our boys and girls.

Well do we know which way makes our children into the adults we want them to be. The immoral bog into which so many sophisticated religious students have fallen is a poor exchange for the happy and wholesome life offered by Jesus Christ.

POSITIVE APPROACH

Here are one or two measures Christian parents can take to thwart this Satanic onslaught on our children.

Christian Union. The Christian Union movement seeks to encourage children to meet together immediately after the school lessons are over and have a short time of fellowship together around the word of God. An interesting scheme has been prepared for various age groups. Full details of how to get a Christian Union started in a school can be had by applying to the Christian Union at 5 Wigmore Street, London, W.1. Every parent reading this article is urged to look into this, as it could be the means of averting a spiritual catastrophe in the lives of a number of children in a particular school. Remember, a fence at the top of a cliff is better than an ambulance at the bottom.

Children's meetings. Do all in your power to get your child to attend an Elim (or at least an evangelical) children's meeting during the week. If there is not one in the church you attend press very hard for one to be commenced. Sunday school is a "must" for all our children and for every other child we can possibly influence. It is also very important to bring our children with us to church on a Sunday morning. This not only lets them hear a preacher who believes the word of God is true but lets them see people sincerely worshipping their

(Turn to page 285)

Women's Page

by Margaret M. Ladlow

READY FOR HOME

JON VICKERS, the Canadian singer, recently gave his choice of records on the radio programme entitled "Desert island discs." I was particularly impressed to hear him say, when asked by the interviewer concerning events that had moulded his career, that the death of his mother had a profound effect upon his life. He told of her extreme happiness, contentment and lack of fear when facing death, and how her triumphant faith made a great impression on him. I believe that the true Christian can speak with confidence about death; it need not be a morbid topic. Many of us have known fellow believers who, living close to God, have had the time of their departure revealed to them by the Holy Spirit. Possessing all their faculties, they have, like the patriarchs of old, set their houses in order, said farewell to their families and fallen asleep happily in Jesus.

Well do I remember a fine Elim member with whom we lodged when first married. Never shall I forget her triumphant home-call. God had revealed to her that He was about to take her home, and she called her daughter to the bedside and gave her detailed instructions about her funeral and even about household arrangements. The doctor advised that she be constantly propped up with pillows to assist her breathing, but after she had said a loving farewell to her family and to my husband and me she asked for the pillows to be removed, saying she was tired, and, settling herself down comfortably, went sweetly to sleep in Jesus.

Who can say in the face of such evidence that death can conquer the child of God? No; in Christ we can fearlessly approach the greatest test of our faith, the one dread adventure that all mankind has to face alone and with no previous experience. Please do not think me morbid to write of these things. Somehow as one becomes older the great mysteries of birth, life and death do not seem so strange or frightening and one begins to understand, if dimly, the purposes of God and the continuity of all life in Him.

I remember my mother reading Longfellow's "Psalm of Life" to my sister and me. I did not fully understand it when a child, but I do now and still repeat the first two verses:

"Tell me not, in mournful numbers,
'Life is but an empty dream!'
For the soul is dead that slumbers,
And things are not what they seem.

Life is real! Life is earnest!
And the grave is not its goal;
'Dust thou art, to dust returnest'
Was not spoken of the soul."

There it is. Our destiny is sure. The sky, not the grave, is our goal. Michelangelo said "Death and love are the two wings which bear man from earth to heaven." To the believer, as Hooker wrote, "Death is as the foreshadowing of life; we die that we may die no more." John Wesley turned to his brother Charles as they came from the death-bed of one of the early Methodists and said "Charles, our people die well!" What a commendation! Surely those who live well know how to die well—it is as simple as that.

In East Africa is a gravestone. The inscription reads:

"Lord Baden-Powell,
Chief Scout of the World.
Born February 22nd, 1857.
Died January 8th, 1941."

The circle with a dot in the middle is—as every Boy Scout knows—the Scout sign for "I have gone home."

ROYAL ALBERT HALL *(continued)*

organist—also from America. The lively and inspiring singing of this charming trio and the masterly playing of Mr. Mickelson on the Hammond organ made a great contribution to the blessing of the day. It was thrilling to hear Barbara Lang give her testimony of how she and her sisters began as professional artists, but how after their conversion they dedicated their talents to the singing of the gospel, and then, realising that no one can serve two masters, felt the call of God to quit show business altogether.

After a very warm welcome had been extended to a goodly number of members of the Northampton Elim church—Elim's newest church—who were in the service Pastor R. B. Chapman stepped forward to speak of the inspiration that it had been to him to visit the churches during the past months and to enjoy the enriching fellowship. Then as a true leader he spoke to us in a clear and convincing way. Basing his brief address upon the incident recorded in the gospels of the man who had been possessed by a devil but who was miraculously delivered by Christ and of the advice Jesus gave to him, Mr. Chapman pointed out that like him we too, at Christ's command, must "go . . . tell . . . show" (Mark 5:19, 20; Luke 8:39) something of the transforming and delivering power of the Lord.

After another hymn and a delightful rendering of "My Jesus, I love Thee, I know Thou art mine" by the London Crusader Choir we settled down to listen to Pastor Alex Tee (National Youth Director and evangelist) as he brought his message based on the words "That in all things He [Christ] might have the pre-eminence" (Colossians 1:18). "Pentecostal people," declared the preacher, "love to exalt Jesus Christ." Any misgivings as to the fundamental soundness of Elim would be quickly dispelled by such challenging preaching. Mr. Tee made it clear to everyone that Christianity is Christ, and contended for a revival of the preaching of Jesus Christ as the One who died, who rose again and who is now exalted at the right hand of God. At the close of his address he appealed for men and women to receive Jesus Christ as their Saviour and seek God's forgiveness, and literally scores of hands were raised all over the auditorium, many by teenagers. These decisions were surely proof that the risen Christ was among us and that "He is able to save them to the uttermost . . . seeing He ever *liveth*." With full hearts we sang our closing hymn, "What a gathering of the ransomed that will be." As we sang we felt if here it is so blessed what will it be when we see the Saviour face to face?

BUYING A CAR, VAN or MINIBUS?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

COMING EVENTS

BIRMINGHAM, Selly Oak. May 19-30. Elim Pentecostal Church, Alton Road. Evangelistic and Divine Healing Crusade, conducted by Ernest J. Thomas (Liverpool). Sundays at 11 and 6.30. Weeknights at 7.30 (May 25th excepted).

BIRMINGHAM, Weoley Castle. April 21—May 5. Elim Pentecostal Church, Castle Square. New Life Crusade conducted by Malcolm Smith. Weeknights at 7.45 (except Fridays). Sundays at 11 and 6.30.

LEAMINGTON SPA. Leamington Town Hall. Crusade by A. Tee and party. Sundays at 8. Weeknights at 7.30 (not Fridays).

OXFORD. May 11, 12. The City Temple, Botley Road. Saturday at 7.15. Sunday at 11 and 6.30. Visit of Dr. Emmanuel Minos (Oslo). May 19. At 6.30, visit of the Romsey and District Ambassadors.

SOUTHPORT. May 11, 12. Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Visit of A. A. Biddle (Portsmouth) and party.

WESTCLIFF-ON-SEA. May 4-9. Elim Pentecostal Church, Electric Avenue. Saturday, Eastern Presbytery rally at 7. Convener: George Backhouse. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher at all services: Ieuan Jones. Convener: G. Backhouse.

IN BIRMINGHAM

ELIM MEMBERS AND FRIENDS

LEARNING TO DRIVE

should contact

D. W. PRICE

(registered instructor)

24 HARBECK AVENUE, BIRMINGHAM 22A
Tel. BEA 2601

D.1678

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—232 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

LATE NEWS FLASH FROM GREAT YARMOUTH: "GOOD NUMBERS . . . SOME EXCELLENT DECISIONS . . . ONE VERY THRILLING CASE OF DIVINE HEALING ON SECOND NIGHT."

A new publication

Sunday School Sketches and Plays

by David V. Davenport

A book which will be welcomed by those responsible for arranging anniversary programmes, etc.

Price 6/-, obtainable from your local bookseller or AVON BOOKS, Dept. E, 20 Frances Street, Truro, Cornwall

D.1682

TWO CEREMONIES *(continued)*

to blessings received. Immediately after a chorus another would come, and so on till scores had spoken. "This is not a church; this a workshop for producing preachers" I said to myself; for every speaker, in true African style, was utterly unconscious of himself or herself, and spoke with a freedom hardly ever seen in experienced (European) preachers.

When I saw the programme for the evening was half a yard long I decided to empty out my prepared sermon in five minutes, and then formally thanked the pastor and wished him every blessing from the Lord.

What with testimonies, tears, choruses and songs the meeting went on till midnight. At 10.45 p.m. the choir sang Handel's Hallelujah Chorus. Astonishing gifts of love were brought up by the church groups and individual members—and a bed was brought on this occasion too!

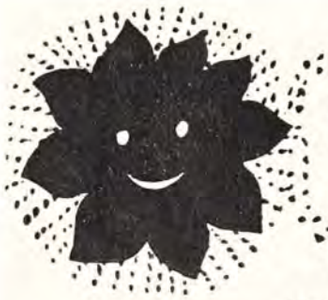
What does the future hold? We earnestly pray that the Lord will provide a leader gifted enough to fill the big gap left in the life of this African assembly.

YOUTH PAGE *(continued)*

Saviour. Again, it commences the habit of attending God's house and honouring the Lord's day.

Show interest. There is wisdom in regularly asking your child "What did you get at school today?" If in the answer no mention is made of religious education a further question such as "And did you learn anything about the Bible today?" could be asked. As soon as you detect that any theory or lesson has been given, tactfully find out as much as you can about what has been said, then with love and obvious sincerity seek to tell your child what the Bible teaches on the matter.

Family altar. Family Bible reading and prayer should be an absolute "must" in every Christian home. Have it in the evening if in the morning there is a rush to catch a bus. Do not rush through this sacred prayer time or the impression that it is a necessary nuisance can be created. Surround your family with your prayers and be an example to them.



SUNSHINE CORNER

THE BIBLE

I HAVE told you in the past two weeks how we got our Bible, how it was translated into English and that one was put into every church. Then there came the time when more were printed and rich people could afford to buy one for themselves.

I think all the children in Wales know the story of Mary Jones. One day when she was coming home from church with her mother she said " Mam, why can't we have a Bible of our own?" Her father was ill and couldn't work, so her mother said " We're too poor ; they cost about £6 and we just haven't got the money." But Mary had a great longing to own a Bible for herself, so when she was ten years old she started to work and she saved all her money to buy a Bible. She swept and scrubbed houses, milked cows and ran errands, and did any other job she could get. Each job earned her only a few pennies, but she put them in a box her father had made for her and went on working and working and saving every penny. You are fortunate to be in school at ten years of age and not out working to earn your own living.

Mary worked and saved for six long years, then one day she found that at last she had enough money to buy a Bible. She couldn't buy one in her own village but had to walk twenty-five miles over the rough mountain roads. What is more, she walked bare-footed, and her feet were all bruised and sore. It took her all day to get to the place where the Bibles were sold and it was dark when she got to the house of Rev. Thomas Charles. She put her money down and said " Please can I have a Bible now?" Mr. Charles said " I haven't got a single one left ; they are all ordered." Then Mary just sat down and wept and wept. When he saw how very much she longed for a Bible of her very own he said " All right, Mary, I'll let you have one that I've put by for a friend." Oh, the joy that lit up Mary's face as she hugged her Bible. Although it was dark she started on her way home singing for joy, for she had already found that the Word of God was a light to her path.

Would you walk twenty-five miles in bare feet for a Bible ? We have things very easy in these days, don't we? It is only as we get to know God's Word that we find out how very exciting it really is. Lots of boys and girls may say they can't understand it. Well, now we've got yet another translation, called the New English Bible, in modern-day English that we can all understand. Anyway, God has told us that the Holy Spirit will explain things that we find hard to understand. Do you know the chorus that says " Read your Bible ; pray every day if you want to grow "? That is what God would like to see you doing.

God bless you.

Lots of love from

AUNTY MAY.

EDITORIAL (*continued*)

believe this, and also that by the power of God the priest, through the consecration of the mass, changes the bread and the wine into Christ's body and blood ; Jesus also said ' Do this in remembrance of Me.' How then can the Church, and priests, be wrong ? They are obeying Christ's order and command.

" A Catholic is bound to hear mass, and is under the pain of mortal sin if he misses mass wilfully, for he is breaking God's commandment, so how can the holy mass be wrong, as you say it is, when it is the one self-same sacrifice as that of the cross ? Jesus offers Himself in the same bleeding manner as on Good Friday, *when he died.*"

If Roman Catholics are prepared to concede that they may be in error, as some have done, let us dialogue with *them* by all means, but the monolithic system insists that at best Protestants are " separated brethren " whose first step must be a return to the fold from which they have strayed.

The testimony of the history of revivals is consistent: that new revelations of truth have always met with success in revival in proportion as their recipients have retained the clarity of the original revelation and maintained their separation ; and that from the time that the Church became diluted with compromise on its acceptance as the state religion in the fourth century to the present day the original force of the new revelation is lost when the channel of that truth and the concomitant revival become merged in the mainstream of Christianity. History already repeats itself in the Pentecostal movement. As always, only individuals will maintain the original vision ; the majority will be swallowed up in compromise.

But we Pentecostalists are in a particularly

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, May 6th — 1 Kings 8:22-40

" Hear thou in heaven, and forgive " (v. 34).

Solomon, the head of state, prays, and prays publicly. He does not relegate this ministry to the high priest or some temple official, but with hands outstretched toward heaven he prays himself. The prayer is interspersed several times with my text: " Hear . . . and forgive." He recognised the fact that man is a wayward creature and easily turns his back on God, bringing distress upon himself. " Then hear . . . and forgive " prays Solomon. God is a forgiving God. The hymn-writer says

" Who is a pardoning God like Thee?
Or who has grace so rich and free?"

Tuesday, May 7th — 1 Kings 8:41-53

" Concerning a stranger " (v. 41).

In the last verse of our reading Solomon, in praying for Israel, says " Thou didst separate them from among the people of the earth, to be Thine inheritance." This sounds very exclusive, very parochial. However, Solomon shows concern for the stranger who came from the far country; he recognises his need and prays " They shall hear of Thy great name, and of Thy strong hand . . . and pray toward this house; hear Thou in heaven." We were once strangers from a far country, but now we are " no more strangers and foreigners, but fellow citizens with the saints, and of the household of God " (Ephesians 2:19).

Wednesday, May 8th — 1 Kings 8:54-66

" He stood, and blessed " (v. 55).

Solomon rose from his knees from before the altar and stood up, and blessed all the congregation with a loud voice. He was so saturated with the blessing of God through prayer that he was able to bless everyone present. Surely if we want to be made a blessing to others prayer is the secret. We often sing " Make me a blessing to someone today." I would suggest that the measure of blessing we impart to others is determined by our prayer life. Praying for others will also increase our own blessing, for we read in Job 42:10 " The Lord turned the captivity of Job, when he prayed for his friends."

Thursday, May 9th — 1 Kings 9:1-9

" I have hallowed this house " (v. 3).

It would seem that immediately after the dedication of the temple the Lord appeared the second time to Solomon. This time the Lord confirmed the fact that He had heard his dedicatory prayer and continued to say " I have hallowed this house." The thought here is that man can dedicate a thing but only God can hallow it and thus make it holy. The record in 2 Chronicles 7:1 is that the fire came down from heaven and consumed the sacrifices. The fire was a sign of God's approval and testified of God's acceptance as in other Bible instances. The house was hallowed—made holy—by the divine presence. He will hallow our lives as we dedicate ourselves to Him.

Friday, May 10th — 1 Kings 10:1-13

" The half was not told me " (v. 7).

This royal visitor, with an impressive retinue of servants, camels and wealth, saw Solomon in all his glory." The sight took her breath away, for we read that there was no more spirit in her." To witness the king's ascent by which he went unto the house of the Lord, and to see the style in which he lived, greatly affected her. She confessed " Behold, the half was not told me." Had she been a commoner I could have understood her reactions, but she was a queen and used to royal occasions. I am sure that when we see the King in all His glory we shall be filled with utter amazement and declare " It was a true report—but the half was not told me ! "

Saturday, May 11th — 1 Kings 10:14-29

" God hath put in his heart " (v. 24).

The distinction that Solomon enjoyed among the kings of the earth was through God alone. The great wealth that he accumulated was mainly due to the presents brought to him by the kings who came to hear what God had put in his heart. The wisdom that he shared with others enriched him and all Israel at the same time. Has God put in your heart a message that can make others " wise unto salvation " ? Then share it so that others will be enriched; and so will you, for all eternity.

Sunday, May 12th — 1 Kings 11:1-14

" His heart was turned from the Lord " (v. 9).

Because of this Solomon incurred God's anger, and this led to the dividing of the kingdom. What a tragedy ! The man who asked God for an understanding heart to discern between good and bad now loved many strange wives, and they turned away his heart after other gods. The wisest man in all the earth became a fool. No wonder the Bible says " Let him that thinketh he standeth take heed lest he fall (1 Corinthians 10:12). Paul commended the saints at Thessalonica because they turned to God from their idols to serve the living and true God (1 Thessalonians 1:9)—a worthy commendation.

EDITORIAL *(continued)*

favoured position if we fulfil one condition: that we believe that God can speak to us *supernaturally* and are prepared to listen to His voice and are prepared, in obedience to revelations from Him by His Spirit, to cast away our own ideas—plans for security, institutions that are useless but have become almost sacrosanct, programmes for success, and the like. There are now Pentecostal sales of work, Pentecostal sacred concerts, Pentecostal exclusion of the spiritual gifts, Pentecostal lack of prayer meeting and Bible study support, Pentecostal preference for television entertainment, Pentecostal worldliness, and yet early Pentecostal believers recollect that the Holy Spirit's initial baptism took away our absorption in these things; but the " inextinguishable blaze " is almost extinguished " on the mean altar " of so many hearts.

ELIM CONFERENCE 1968

Continuous prayer coverage from Saturday, May 11th (3 p.m.), to Saturday, May 18th (noon). Churches participating: Eastbourne, Yeovil, Hull (City Temple), Dowlais, Carlisle, Clacton-on-Sea, Caerphilly, Portsmouth, Kingstanding, Bournemouth (Springbourne), Ponytpridd, Bangor (Co. Down), Govan, Paisley, Bristol, Whitehaven, Liverpool.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. Corestin Christian Guest House, Port Isaac. Tel. 267. A warm welcome awaits you in a homely atmosphere with happy Christian fellowship. Ideally situated, overlooking Atlantic and safe bathing beach. Brochure (s.a.e.), Marjorie and Stanley Bates. C.1606

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds: easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.). Plas Menai, Llanfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SCARBOROUGH Christian Alliance Holiday Home. Warm Christian fellowship, good food, comfortable beds, families welcomed. Near Elim church. Write Mrs. Dickinson, 4 Belgrave Crescent, Scarborough. C.1677

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 8, 297/299 High Street, Cheltenham. C.1658

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

ITINERARIES

The President:
May 4, Bradford; 5, Huddersfield (a.m.), Knottingley (p.m.); 6, Halifax; 7, Wrenthorpe; 8, Leeds; 9, Barnsley.

Pastor H. Jeffery (on furlough from Brazil):
May 18, Accrington; 19, Bolton (a.m.), Salford (p.m.); 20. Chorlton; 21, Stockport; 22, Macclesfield; 23, Warrington; 24, St. Helens; 25, Wigan; 26, Southport (a.m.), Liverpool (p.m.); 27, Ellesmere Port; 28, Holyhead.

London Crusader Choir:
May 12, Braintree; 20, Friends' Meeting House, Euston Road, London; 26, Watford.

BIRTHS

BUTLER. On March 27th, to John and Constance Butler (*née* Dawson) a son, Nigel Jonathan.

INGRAM. On April 4th, to Marian and Keith, God's precious gift of a daughter, Anna Ruth, a sister for Carolyn. Members of Lane End Elim Church.

JOHNSTON. To James and Anne Johnston, of the Halifax Elim Church, God's gift of a son, Paul.

MARRIAGE

EDMONDS—CROSS. On March 13th, at Elim Church, Springbourne, Bournemouth, Derek Edward Edmonds (Pastor of Romsey Elim Church) to Maureen Evelyn Cross, of Springbourne Elim Church. Officiating minister: W. G. Hathaway.

ENGAGEMENTS

FARDELL—McIVER. Rev. and Mrs. Henry W. Fardell, of Fairhaven, 162 Liverpool Road, Birkdale, Southport, have much pleasure in announcing the engagement of their daughter, June, to John Arthur, son of Mr. and Mrs. McIver, of Laxdale, 68 Glendower Avenue, Coventry. C.1697

OLDFIELD-HODGE—ALLEN. The engagement is announced between Brenda Allen, of Dagenham, and Trefor Oldfield-Hodge, elder son of Rev. and Mrs. Frederick Hodge, also of Dagenham. C.1684

WITH CHRIST

WATERHOUSE. On April 5th, Benjamin W. D. H. Waterhouse, aged 82 years. Elder of Elim Pentecostal Church, Langley, Birmingham, and secretary for twenty-nine years. "A father in Israel." Officiating ministers at funeral: J. Nicholson, J. Newman and A. R. Smith.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

Pastor

THE ELIM EVANGEL

Vol. XLIX No. 19 MAY 11th, 1968 6d

At Ballymena Elim church the Sunday school portrayed the story of salvation by the theme of the gospel ship. This Sunday school gained the Irish shield in the examination.

Windows on Jerusalem

A digest on Christ's imminent return

XI. THE 1,260 DAYS OF WITNESS

By W. G. HATHAWAY

"And when they shall have finished their testimony, the beast . . . shall . . . kill them. . . . And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them" (Revelation 11:7-11).

WHEN we come to consider the period of time during which these two witnesses were to continue their ministry in sackcloth we see how God, out of His gracious providence, mercifully veils the future from His children and clothes the revelation of His unfolding purposes in symbolic visions and figures.

He knew that nigh on 2,000 years of trial and temptation, of tribulation and bitter persecution from the hosts of hell and from Satan-inspired men, lay before the Church. The early Christians were left to expect His return in their day and generation, and this attitude must always be ours. These symbolic visions were therefore not understood by them. Only by the unfolding of these very events themselves could they be understood. They were not given, as some have supposed, to enable men to predict the future. They were given so that when these events came to pass we could say as Peter of old *"This is that."* Jesus said *"When ye see these things come to pass, then know that He is at the doors."*

Seal not the prophecy

Daniel was told to *"shut up the words, and seal the book, even to the time of the end"* (Daniel 12:4). John in his visions of the revelation of Jesus Christ saw the slain Lamb take the book out of the hand of Him who sat upon the throne and *open* the seven seals. Later John tells us he was commanded *"Seal not the sayings of the prophecy of this book: for the time is at hand"* (Revelation 22:10). The things written in the book of the Revelation were not to be sealed up for nearly 2,000 years and then unfolded in the events of seven brief years after the Church of Jesus Christ had been taken into heaven! *They were not to be sealed,* but were to be observed and understood by the unfolding of the very events they predicted, and which were to *come to pass during the church age* and *before His return in glory* to receive the Church to Himself.

The "1,260 days" of the prophecy of the witnesses were to be 1,260 literal years—the latter half of the great week of the "times of the Gentiles." This symbolic figure, as also that of "forty-two months" and "time times and a half" were all veiled symbolic references to this great period of the domination of the city of Jerusalem by the Mohammedan false prophet, the "little horn" of Daniel 8; during which time the true Church of Jesus Christ would be dominated by the Roman Antichrist, the "little horn" of Daniel 7. Both Israel and the Church were to be subjected, in the divine purpose of God, to this long period of fierce trial of faith in the darkness of the Middle Ages before the time of their resurrection and restoration would come.

Israel's witness in sackcloth

Israel's witness in sackcloth was to last from the capture of Jesusalem in A.D. 637 to the time when the light would break upon them in 1917, when the city would once more be free and the time of restoration would begin. During their scattering among the nations they would be witnesses of the coming day when God would fulfil His word to them as a nation.

The Church's witness in sackcloth was to last from the rise of the papal antichrist in A.D. 610 until the light of the Spirit of God would break upon them in the Reformation and the final overthrow of its political dominion come in 1870. The saints would be bitterly persecuted, but would "love not their lives unto the death," and would be witnesses to the living Christ, who counted them worthy to share in the glory of His coming kingdom.

After their testimony is ended the two witnesses are "put to death." As it is impossible to put two symbolic figures to death, we can see that this "death" of theirs is symbolic too. By this "death" is metaphorically portrayed the successful eclipse of the nation of Israel, whose hopes of a return to their

homeland are now dead because of the desolation of their city and the temple site by the occupying forces of the foreign "desolator."

The eclipse of the Church by the papacy covers this same period. After the twelve and a half centuries of its domination over the Church of the Lord Jesus Christ the Roman hierarchy boasted that it had silenced every voice that had been raised against the papal supremacy. The witnesses had been silenced! Hope of survival seemed dead! But—here is the miracle of God's power—when this symbolic "death" occurred, after a short period of "three and a half days"—three and a half years in prophetic reckoning—the Reformation burst upon Europe like a resurrection from the dead. A revival of true faith and godliness became the common experience of men and women, and churches were reformed to conform to the Protestant faith. The advent of printing brought about the free circulation of the Scriptures. Missionary and Bible societies sprang into existence. There was, too, a greater elucidation and comprehension of the prophetic scriptures and the hope and expectation of the coming of Christ burned brighter and brighter in the hearts of believers everywhere.

The Reformation was indeed a time of renaissance of faith and love toward the Saviour and toward the propagation of the gospel by evangelical and missionary enterprise. The Church of Jesus Christ had come alive in a glorious resurrection. The Reformation gave back the Bible to the world after it had been lost in Latin for over 1,000 years.

Remarkably enough, the nineteenth century also saw a renaissance of Jewish hopes toward Palestine. The emancipation of the Jews in Britain was followed by their freedom to return to Austria, Russia and many other lands. In 1858 Jews became eligible as members of the British Parliament. In 1860, a significant year in prophetic chronology, the Uni-

(*Turn to page 301*)

Provision for Preachers

GEMS FROM EPHESIANS SET IN THE HEAVENLIES—THOUGHTS ON POWER AND PURPOSE

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

IN this study we are to notice four key phrases: "who hath," "that we should be," "that I should preach" and "that He might."

Who hath blessed us (1:3)

Blessed be God who has abounded toward us in all blessing. As we follow this theme through the epistle we notice that He has chosen us (1:4), and made us accepted in the Beloved (1:6). He has abounded toward us (1:8), purposed for us (1:9), and put all things under the feet of our Saviour (1:22). In chapter two we learn that he has quickened us, and raised us with Christ to sit in the heavenlies (vv. 1-6). He has also foreordained us to sonship, made of two one new man (2:14), and abolished the enmity between us (2:15). In the other chapters we read that He has forgiven us (4:32), loved us (5:2), and given Himself for us (5:2).

That we should be (1:4)

What a wealth of wonderful provision is here described! There is divine purpose in it: "that we should be holy and without blame before Him in love" (1:4); that we should show forth His praise and holiness in all its perfection; "that we should be to the praise of His glory" (1:12).

"What are we since mercy found us?
Blameless, spotless in His sight.
Sons and saints His Word has crowned us,
Called to walk with Him in light."

That I should preach (3:8)

Preaching by life and lip to make all men see the salvation and manifold wisdom of God. The grace of God and the effectual working of His mighty power make us effective witnesses to Jesus; that we should tell what great things God has wrought for us. We, every one, have this commission.

That He might (2:7)

The manifold provision of God before mentioned He has prepared for *us*. We are told (5:26) that provision has also been made that Christ may sanctify and cleanse the Church He loved by the washing of water by the Word; the completed church is in view as the next verse shows: "that He might present it to Himself a glorious church, not having spot, or wrinkle." As if all the lovingkindness already described is not enough, 2:7 declares that He has saved us that He might show the exceeding riches of His grace toward us in the ages to come. Far from our ever being able to exhaust His kindness in this life eternity is needed to unfold it.

INDIA

PASTOR JESUDAS'S TESTIMONY TO SALVATION

HEALING

THE BAPTISM IN THE HOLY SPIRIT

Pastor Jesudas preaches with our missionaries, Pastor and Mrs. J. A. Prentice

GOD took away my father when I was only eight. A very hard blow though it was, now as I look back to that event, and the years of poverty and hardship that followed, I see in it all a definite plan of a loving God. This along with the godly upbringing and Christian discipline that we were privileged to get from my grandmother helped to mould our minds for all our future careers. At that very early age I made a pledge that when I came of age I would literally leave all I had and would serve the Lord.

As I grew up doubts crept into my mind regarding my innocent way of thinking and my grandmother's simple trust in God. What if I was fooled at last by following a course of " blind faith "? Such questions kept on troubling me so much that I decided to verify things for myself. I read all available books for and against the existence of God and the supernatural; I employed every bit of time at my disposal to speculate and to reason out from my own observation of nature to get a logical answer. Finally I concluded that human reason is limited and subject to delusions and can never comprehend the infinite and absolute realities. If there is a God, and if He desires worship from me, it is for Him to reveal Himself to me. Therefore I gave up my efforts and fell in line with the common people. For many years I kept away from church and laughed at sincere Christians.

In 1948, while serving with the British Commonwealth occupation forces in Japan, I trespassed and committed two mistakes. Owing to the flogging of my conscience I passed many sleepless nights. Finally I fell sick. From this sickness I never got complete healing until at last I came to the Lord in 1950. During this time I returned to Madras and started a business and at the same time had treatment from several doctors. None of the doctors was able to diagnose the real cause of my trouble; consequently I developed heart disease and was forced to close up my business and get admitted into hospital.

It was at this time of desperation that I heard of a man who was miraculously and instantly healed of an incurable disease by Jesus Christ, who appeared to him during the time of fasting and pray-

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

Quiz Number 24 *ALL ABOUT PAUL*

CHILDREN'S QUIZ

1. What was Paul's original name ?
2. Where was he born ?
3. In what book do we read of his conversion.
4. Name the young man to whom Paul addressed two books of the Bible.
5. In what book do we read of his missionary journeys ?

ADULT QUIZ

1. To which church did Paul write " By grace are ye saved " ?
2. Can you name two books that he wrote that contain sixteen chapters each ?
3. Who was with Paul in the stocks when they sang praises to God at midnight ?
4. What group of Christians did Paul call foolish ?
5. In what epistle do we read " I can do all things through Christ which strengtheneth me " ?

ANSWERS TO CHILDREN'S QUIZ

1. Saul.
2. Tarsus.
3. Acts of the Apostles.
4. Timothy.
5. Acts of the Apostles.

ANSWERS TO ADULT QUIZ

1. The Church at Ephesus.
2. Romans and I Corinthians.
3. Silas.
4. The Galatians.
5. Philippians.

ing. This set me thinking. It is beyond all logical explanation. Nevertheless it was a fact and experience which I could not deny. Nor was it a mere psychological healing. Praise God! He changed my views and convinced me that the God of the Bible is alive. I gave up medicine and decided to believe. I knew not how to believe, I knew only how to think. I needed help, but whom to go to I knew not. With that burden I opened the Bible belonging to a patient for some guidance. At first glance I saw "Arise, and go into the street . . . and inquire . . . behold he prayeth." To me it was not a coincidence at all but the definite voice of God. As I set out the nurses warned me of heart attack and grave consequences. My answer was that logically I could not die if there was God because He knew that I was going in search of Him, and if there was no God let me die, for then life was meaningless. After walking a while palpitation started and a fear overtook me. Like a flash a long-forgotten Sunday school memory text sprang up from somewhere and I kept on yelling out "I can do all things through Christ which strengtheneth me," not even conscious of the people on the road. After a mile's walk I inquired from a stranger for any Christian in the vicinity. He pointed to me the next house. On entering the house I found out that it was a Pentecostal house of prayer. The pastor prayed for me and the events that followed opened my eyes to understand the Scriptures. I felt that I met with the real God for whom I was searching all these years. The days that followed were full of excitement for me. The baptism of the Holy Spirit and speaking in tongues, divine healing, miracles, visions, answered prayers—all were miracles which have no logical explanations.

I accepted Christ as my Saviour and obeyed the Lord in water baptism. Later He baptised me with the Holy Ghost. Christ became my all. I was so much absorbed in the new discovery that I completely forgot my sickness and it never again returned. Praise the Lord! I knew my definite call for the ministry, for which I was constrained in my spirit. According to my vision and decision of my childhood days I literally sold all that I had and gave it away for the extension of His kingdom and entered into His service, believing the Lord for my material needs. The Lord enabled me for a fruitful ministry in various places in India and the Andaman Islands, and brought hundreds to salvation and to the baptism of the Holy Ghost.

In the year 1965 when I decided upon getting married I felt very much the need for fellowship with a missionary group. At this time I came across

(*Turn to page 299*)

ELIM BIBLE COLLEGE

ENJOY YOUR HOLIDAYS

IN BEAUTIFUL SUNNY SURREY

at

GRENEHURST PARK, CAPEL

- **Sixteen acres of lawns and woodland**
- **Open for holidays, conferences, weekend parties**
- **Hot and cold water throughout ; modern furnishings**
- **Half-way between London and Worthing**

INQUIRIES : The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Phone Capel 3238

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office: 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." **Cables:** "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	290
F. G. Evans	291
Pastor Jesudas	292
B. C. Richardson	295
Gordon A. Wright	296
A. Tee	298
Margaret M. Ladlow	299
John Lancaster	300
Aunty May	302
E. J. Jarvis	303
Editorial	294
Church reports	295

EDITORIAL

IF we distinguish between the Christian faith as set forth by our Lord and His apostles and the Christian religion as interpreted by the world institutions giving to themselves the designation of "church"—the Russian Orthodox, Greek Orthodox and Roman Catholic Churches and similar monolithic bodies—the aphorism that "religion is the opiate of the people" may claim validity. Religion, all religion, Christian or otherwise, as such, is the opiate of the people: we need do no more than quote the Roman Catholic propaganda society's claim that our Lord has today in the world 950,000,000 followers as illustration; only minds anodyned into uncriticalness could accept and publish such a claim.

The supine acceptance of superstition by millions of the orthodox who have the "form of godliness" but deny its power, their lack of personality drive, of curiosity about the universe, of inventiveness and progress, their contentment with illiteracy and their unquestioning obedience to the authority of "the Church's" hierarchy find their parallel in what we know of heathendom the world over.

But this superstitious reverence for hierarchical authority, for forms and ceremonies, for institutions, even for "the Church," even though brilliant reformers have been deceived into thinking that this "Church" represented the faith as set forth by our Lord and His apostles and have therefore become anti-God, anti-Christ and anti-Church, has no place in the Bible.

The Bible consistently enjoins self-examination and re-examination of a person's life, of his relationship to God and to his neighbour as a condition of his fellowship with the Father and with His Son, Jesus Christ. Moreover, this examination has to be conducted in the light of the greatest assize in the universe—that we Christians shall all stand at the judgment seat of Christ for commendation or condemnation for "the things done in the body, whether they be good or bad," and that restitution, repentance and reconciliation to God and to one's fellows are basic requirements for continuation of fellowship with God.

A Book that tells us we are going to hell if we disregard or disobey its precepts and enjoins those who accept its doctrines to preach this in all the world cannot by any token be said to be an opiate. Religion? Yes, but not the Christian faith as taught and exemplified by our Lord and His apostles.

The philosophy that considers religion to be the opiate of the people teaches also that religion's narcotic influence lulled "the masses" into supine acceptance of their lot and that the Bible's teaching was used by their rulers to bring about this state. Nothing could be farther from the truth. *No ancient religious literature sets out as forcefully as the Bible* the consequences of failure in social responsibilities. From the Pentateuch, through the major and minor prophets, through the gospels and epistles and in Revelation the theme of judg-

(*Turn to page 303*)

THE ROYAL ALBERT HALL
THE AFTERNOON SERVICE

Reported by BRIAN C. RICHARDSON
MINISTER OF BARKING ELIM PENTECOSTAL CHURCH

" FOR such a time as this " was the theme of the day, and so in the afternoon the youth of Elim were challenged to face the day in which we live. The first challenge was from the mission field, and in particular the needy land of Brazil, where, in spite of the great Pentecostal witness, millions still are unsaved. Elim missionary H. Jeffery painted for us a vivid picture of the material as well as the spiritual needs of the land, speaking of the high illiteracy rate and the extreme poverty of many.

Then came the challenge given by the testimonies of three young people who are living for Christ in the ordinary world of work. Miss Jean Painter had seen the needy sick and had felt God's challenge to help meet their needs. Mr. John Bristowe was meeting the challenge to present the gospel to those around him in the office and told us how, in a very wonderful way, one's very life can speak of the grace of God. Mr. Peter Standerwick, a policeman from Bristol, showed us what the reality of Christ did for him in his work. Eldin Corsie filled in the picture for us of how Peter had saved a man's life from a burning building.

The challenge in song came from the Lang Sisters, with such songs as " I'll never be lonely " and " Heaven came down and glory filled my soul." Mr. Paul Mickelson stirred us with his rendering of " Onward Christian soldiers " on the Hammond organ.

The final challenge of the afternoon came from the ministry of the Word by Wynne Lewis, of Derby, who showed us that, in spite of the crisis in the age in which we live, as Christians we are not pessimists or optimists but realists. Crisis, he told us, was a challenge to contest, but some Christians were " switched off " to the needs of the world about them, some were being sidetracked, some were absorbed in the trivial and some did not wish to get involved, but God wanted to throw men and women into the battle to fight the powers of sin.

As the challenge was given many raised their hands to show their willingness to be thrown into the battle of the Lord. As we sang the last stirring hymn, " Thou Christ of burning, cleansing flame, send the fire," dozens filed out to seek God for the baptism in the Holy Ghost.

NORWICH ELIM GREAT ANNUAL CONVENTION

Elim Pentecostal Church, Trory Street

Saturday, May 25th, 3 p.m. and 6.30 p.m.
Sunday, May 26th, 6.30 p.m. and 8.15 p.m.
Monday and Tuesday, 7.30 p.m.

Special guest speaker :

WESLEY GILPIN (Dean of Elim Bible College)

Supported by students, Norwich Elim Choir, " The Gospel Lights," etc.

Light refreshments on Saturday (no charge)

WE SHALL BE PACKED TO CAPACITY. IT IS ADVISABLE TO COME EARLY

D.1700

CHURCH REPORTS

DEWSBURY **Pastor: G. R. Knight**

There was a spirit of prayerful expectancy as Pastors Joseph Smith and John Woodhead ministered to us during our recent Bible convention weekend.

It was a real joy to sit under such an anointed ministry. Peter Colley (Leeds) was the soloist for the weekend and his singing made a deep impression on us all.

On the final night Pastor Woodhead, who had come despite the advice of his doctor, testified to God's undertaking for him. The services were well attended and many later testified how greatly blessed they had been by these meetings. G. R. KNIGHT.

WHITEHAVEN **Pastor: John Cave**

It was thrilling to see our church packed with representatives of all denominations for the annual women's rally again this year.

Mrs. Cartwright, from Blackpool, was the speaker, and what a blessing her outstanding, anointed ministry was. Her theme was " Thou art weighed in the balances," and all its implications went home to each heart. The ladies of our sisterhood sang well under the able direction of Mrs. Hughes. Mrs. Cave, our pastor's wife, ably convened the meeting with the wonderful support of all the ladies of our very fine sisterhood.

Our prayer now is that the seed sown in so many hearts may bring forth much fruit.

Remember

by Gor

WHEN visiting a friend recently, our conversation naturally turned to a common interest.

"What an unusual plant you have there! Whatever is it? It's really lovely. I like its cluster of bell-like flowers. Aren't they beautiful."

"It's a begonia" said our friend.

"A begonia? Well, I've never seen one like that before."

"You should have seen it a few weeks ago!" continued the owner with evident enthusiasm. "It was a mass of clusters; it's nothing now compared with then."

We sensed that there was something special about that begonia. "At the end of last summer," she continued, "I intended throwing it away, but for some reason or other I put it down in the sun lounge and there it was left."

That is easily done, I suppose. It is pardonable to skip the sun lounge in the winter; the fire in the lounge is the attraction.

"Then when I finally got round to throwing it away I just couldn't do it. There were only two dry sticks left, but I could hardly believe my eyes—there were little green buds on the dry sticks, so I just couldn't throw it away. I kept it, and looked after it, and this year the flowers have been really magnificent."

I kept looking at that plant. I felt sure it had something to say to me. Two sticks—a magnificent plant. I kept turning it over in my mind. At last the message was clear: we can be too hasty in disposing of things or in writing people off as finished. There can be great potential in two dry sticks.

For instance, we must think twice before closing down a meeting because only a few people attend. It may have deteriorated into two dry sticks, but if we have patience and continue to trust in the Lord the meeting may be seething with life before very long. It *does* happen. So do not give up in despair. There may be something for us to do; on the other hand, nothing we do may make any difference. Perhaps God wants us just to trust Him for the increase. In any case, causing the two sticks to bud is His work—He and He alone is the Lord and giver of life.

Churches, too, have sometimes been reduced to two sticks, yet they have flourished again. Some well-meaning people have argued that they should be closed down because a small church is a bad witness. Jesus does not think so, of course, for He promises to be present with the twos and threes. I am thinking of a church that was a liability to our movement for years; it had deteriorated into two sticks. After a long time an imperceptible change came over it; it was now just able to pay its way. Do not misunderstand that. I am not really putting financial matters before spiritual realities, but when a church meets its financial commitments there is always a greater possibility of its continuing. The progress has been maintained for many years, the congregation is increasing, spiritual power and blessing are evident, more money is being given than is required for immediate needs. The begonia is blooming again!

One new member may be the beginning of the budding. He may be a convert or a Christian from another locality. On the other hand, a local Christian may suddenly enter into a richer and fuller spiritual experience that becomes contagious, and before long the church has been transformed.

Somebody may commence a junior Crusader branch. Nobody hails it as a great advance, certainly not as a break-through, and it is not heralded with the same enthusiasm as a campaign for instance, but after a few years, or perhaps only months, the senior Crusader branch is reopened, young people become dedicated to the cause of Christ. Youthful voices are heard leading in worship on Sunday mornings, fishing teams are being recommenced, probably under modern names, and people are being invited to the services from off the streets, souls are being converted, converts are being baptised in the Holy Spirit. There can be no doubt about it, the begonia is flowering again.

Friendship can deteriorate into two dry sticks. Paul discovered this. It is a sad experience, but if we are patient and refuse to be embittered by it the two sticks will begin to bud. "Your care of me hath *flourished again*" wrote Paul to the Philippians (4:10). When Paul left Macedonia no church except the Philippians helped to support his work (vv. 15, 16); yet such loyal friendship withered, and that at a time when Paul badly needed the help of his friends (vv. 11, 12). However, he did not despair of them; he believed that the two sticks could bud again and the friendship become deeper than it was before. That is just what happened. Later he was able to write: "I rejoiced in the Lord greatly, that now *at last* your care of me hath

e begonia ?

Vright

flourished again." That " at last " is rather poignant. Paul had been patient. Now the begonia was blooming again and Paul was showing it to everybody.

Can the spiritual condition of your children be likened to two dry sticks ? They showed such promise once. You saw them taking their place in the life of the church. They would be the future leaders. You listened to their praying and preaching, but the day of fulfilment never came. Instead they began to look on the floor during the sermon, then they missed the service now and again. You felt that people quoted Solomon—" Train up a child in the way he should go: and when he is old, he will not depart from it " (Proverbs 22:6)—not as a balm to your wound and an encouragement to your faith but as an indictment that somewhere along the line you had failed. Perhaps the two sticks are beginning to bud by now, and they are drifting back to the services. Perhaps now they are hanging in great clusters of blossoms and you are praising God for what seems to be nothing short of a miracle. Alas, perhaps the two sticks seem as dry and barren as ever, with not the slightest sign of life. It is hard to hold on in faith and expectancy.

" Why art thou cast down, O my soul; *hope thou in God.*" If necessary let your dying prayer be for their restoration. Many a dry stick blossoms after the death of its owner. God expects them to bud again; that is why He inspired Solomon to write " Train up a child in the way he should go: and when he is old, he will not depart from it." He wrote it for encouragement, not accusation. God has the happy knack of putting us down in the sun lounge instead of throwing us on the refuse dump.

Have you ever felt like two sticks? John Mark must have done when he realised that he had been the cause of bitter contention between such admirable characters as Paul and Barnabas. John Mark's enthusiasm had worn off and he had turned back from the missionary enterprise; he had become two dry sticks, and here were two giants in the faith drawing swords over their value or worthlessness.

Perhaps many of us have had an experience similar to Elijah's under the juniper tree. We stood true to the end of a severe trial, then collapsed. How he must have despised himself afterwards. For a moment there were only two dry sticks left.

Peter was one of the most promising of the disciples, but how quickly he deteriorated into two sticks at the trial of Jesus. He was not even a shadow of his former self. The withering process can be so sudden.

Job was reduced to two sticks by a succession of devastating experiences. Jephthah was reduced to two sticks by the sanctimonious attitude of his relations. Joseph was reduced to two sticks by the cruel jealousy of his brothers. You see, being reduced to two sticks is a fairly common experience, so common in fact that Peter wrote " Think it not strange." There are many cruel easterly winds blowing through life. Let none boast in his ability to survive, but humbly walk with God, drawing strength from Him day by day.

We can be reduced to two sticks by so many circumstances and for so many reasons that however long we make the list it could never be complete. It may have been caused by others either deliberately or unintentionally, or it may be the result of our two sticks by the sanctimonious attitude of his recause of our dryness, it is certain that the two sticks can bud again. " Take Mark, and bring him with thee: for he is profitable to me for the ministry " (2 Timothy 4:11) wrote Paul. Elijah rose up from under the juniper tree to take up again his prophetic

(*Turn to page 303*)

While in Blackpool visit

The Christian Bookshop

(Miss E. M. Stratfull)

1 Sefton Street

(behind the tower)

Telephone 24160

A welcome awaits all Conference delegates and visitors.

D.1683

ELIM EVANGEL CIRCULATION. Following last week's encouraging report everyone concerned will be happy to learn that with this week's issue we passed our half-way target; you have increased our circulation by more than 1,000 copies. Our increase this week was the highest so far—thirty-eight copies. Many thanks to all concerned.—Editor.

FOOTNOTE. These figures do not include Evangels sold at campaigns or other special efforts.

FURTHER NOTE. As we go to press a further increase of fifteen is reported by our distribution department.

YOUTH PAGE

Good news and congratulations!

By ALEX TEE

EVERY year in the month of January a youth report is sent to headquarters from our Elim churches. On it is given the average number of young people who have been attending the various youth meetings held in each church. These figures are collated, and then by looking at last year's figures we can easily see whether we are increasing or decreasing in any one department.

In these days when the sad truth of decline is being told by so many in both Sunday school and mid-week activities the Elim Pentecostal Church can rejoice in the facts given below.

Every single youth department is showing a healthy increase

	Sunday school attendance	Mid-week children's meetings	Boys' guilds	Junior Crusaders	Senior Crusaders
Ten years ago	14,428	3,720	135	1,480	3,385
Five years ago	13,327	3,861	298	2,326	3,451
Last year	15,704	4,374	538	2,581	3,503
This year	**16,483**	**4,849**	**687**	**2,792**	**3,576**

This is surely something to thank the Lord for. Furthermore, you will notice that not only are we up on last year, but we are breaking all records in every department during any year in the past decade.

Before looking into the secret of your success may I, on behalf of the Youth Committee, offer our sincere thanks and congratulations to every youth worker and Sunday school teacher?

ELIM IS ON THE MOVE

Pessimism lurks in many a corner of the Christian Church, but it is thrilling to belong to a movement that is grappling with the contemporary unrest and godlessness. Our approach is proving that Pentecostal people have an answer to the couldn't-careless attitude that is surrounding us.

THE ABUNDANT LIFE

Young people are not keen on dull, meaningless formality; they enjoy vibrant life. It is most refreshing to hear reports of so many young people receiving a wonderful baptism in the Holy Spirit both in our summer youth camps and in our churches. This mighty baptism infuses fervour and zeal into our workers to do things for God. This zeal to work for the Master is commendable. The Holy Spirit never makes a Christian lazy; He fires him with a burning desire to work and to witness for his Lord. Workers who are baptised in the Holy Spirit and who are keeping filled with the Spirit infuse their young listeners with more than knowledge. They show by their whole attitude that what they have is a reality and not a theory. In these days modern youth are told to question and to find out for themselves. Their questioning is frank and to the point. Every Elim worker must have a personal experience, a personal encounter with Christ—this is vital. Furthermore, we fully expect every worker to be seeking the baptism in the Holy Spirit if he or she has not already had this blessed experience.

THE ABIDING LIFE

If a fruit-bearing branch on a vine gets broken off it will not bear any more fruit. Jesus made it clear that we must ever abide in Him. This demands consistency in our drawing life-giving sap from our beloved Saviour.

We congratulate those workers who week by week prayerfully study and properly prepare what they give to the young; the younger the age group the more care required in preparation. What mother does not give careful attention to the food she prepares for her baby? Handbooks and visual aids are available. Pages and pages of ideas for the various youth departments have been carefully prepared and are available *free of charge* to any youth leader of any department and to any Sunday school superintendent or branch superintendent.

It is ever a pleasure to serve workers who will

(Turn to page 301)

Women's Page

by Margaret M. Ladlow

THE MIND OF A CHILD

THE new boy entered the Sunday school classroom rather timidly. He was only five years old and it was quite an ordeal to be leaving the freedom of the nursery group to become a scholar in a more disciplined class. The story was that of Zacchæus and the teacher gave it in flannelgraph form. She emphasised the short stature of Zacchæus and told the children of the thronging crowd. "How could Zacchæus manage to see Jesus?" she asked. Little Tommy was now at ease and studied the flannelgraph seriously; the figures representing the crowd were considerable, but there were gaps in between them. "Please miss," said Tommy, "he could squeeze through on his hands and knees." How down-to-earth and matter-of-fact children are, and how practical too.

My daughter—for it was she who was the teacher—on another occasion enjoyed giving the story of Mary and her gift of the alabaster box of ointment when the Lord Jesus went for a meal at the house of Simon the Pharisee. The children listened intently as the story was unfolded. She told of the dusty roads of Galilee, of the open sandals worn in those days, of the heat and the many miles travelled by the Saviour making the feet sore and tired so that to have them washed by His host would have been so welcome. Then came the description of Mary's gracious act and, as a climax to the lesson, an appeal to emulate Mary and give something to the Lord. When interrogated, with few exceptions the children said they would give Jesus some shoes! Matter-of-fact, practical five- and six-year-olds went on to explain that they were sad to think that Jesus possessed only open sandals and that they would certainly give Him good stout shoes!

Who can fathom the mind or the heart of a child? How fresh and unspoilt is a child's approach to the things of God. How readily a child responds to the story of Jesus when it is lovingly unfolded. Children do care, and their love can so easily be aroused, their allegiance won, if we will but present to them the claims of the Saviour. What a privilege we have in our capacity as mothers or Sunday school teachers, aunts, grandmothers or older sisters to tell them of our Lord and to take them to Sunday school.

And what of the lessons that they can teach? Let us be direct and determined in our approach to the Lord even as young Tommy suggested, willing even to face loss of dignity and to humble ourselves on our knees to get through to God. The children wanted to give shoes to Jesus, and who are we to criticise their intent? There is still room in this needy world for much more practical Christianity. If we give when help is needed and as "unto Him" what an untold blessing it will be. In Yorkshire we say "A little help is worth a deal of pity," and when we turn to the old book we hear the inescapable words of 1 John 3:17: "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

PASTOR JESUDAS'S TESTIMONY (*continued*)

Pastor and Mrs. Prentice, who were then working with the M.B.T.I., Madras. His warm affection and sincerity for the Lord made a deep impression on me and I entered into fellowship with them and worked with them for some time. Later the Prentices were appointed by the Elim Missionary Society as missionaries to north India. I had been earnestly desiring to join them and the Lord granted my desire. By a certain turn of events we were led to come to north India and to work for the Lord with the Elim Missionary Society under the supervision of Pastor and Mrs. Prentice for the last year. As a result of the joint efforts and prayerful co-operation the Lord has enabled us to see some results in this difficult field. During the year some souls made new decisions and nine people received the baptism of the Holy Ghost. This is comparatively nothing to what is still to be done, and we are looking forward to more opportunities that the Lord may provide to serve Him better.

THE MATURE CHRISTIAN

By JOHN LANCASTER

6. Mature relationships (continued from April 27th)

"Every man mature in Christ"

(Colossians 1:28, R.S.V.)

THIS term "knit together" implies closely interwoven fellowship. Paul uses it in Colossians 2:19 to denote the way in which the body is held together by its joints and ligaments. Such a relationship implies more than physical proximity or intellectual agreement. People can meet together in the same building and can assent to the same doctrines without having fellowship, for real fellowship involves personal relationships. Furthermore, the relationships involved in true Christian fellowship are the result of love. Such fellowship is not merely tolerance of people with whom we have little in common naturally, nor is it an affectation of friendliness; it is rather the outflowing of the love of Christ which has been shed abroad in our hearts by the Holy Spirit. Only love like this can take the tangled strands of natural incompatibility and weave them into a meaningful pattern of true fellowship.

No prima donna

The mature Christian recognises that he is no spiritual prima donna, to be pampered by special attention, but a humble member of the body of Christ, and because of this he sees that he must allow the Holy Spirit to shed the love of Christ abroad in his heart. He realises that the possession of supernatural gifts and natural abilities is not enough; indeed, he sees that even heroic enthusiasm without love is inadequate, for he knows that as a member of Christ's body he must sustain satisfactory relationships with the other members if he is to make a positive contribution to the mutual good. This, of course, is Paul's theme in 1 Corinthians 13, and it is in this chapter that the true nature of Christian love is defined: "Love is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure whatever comes" (vv. 4-7, Jerusalem Bible). The practical implications of this are worked out in Colossians 3:8-17, and it is a helpful exercise to read these verses in a modern translation and to discover how relevant they are to personal relationships within church life today. Much of the petty argument, hurt pride, giving and taking of offence, unkind criticism and foolish jealousy that mar Christian fellowship in our churches would be washed away from our souls if we would only seek God to be filled with the love of Christ as well as the power of the Spirit.

Within the home. The New Testament is insistent on the importance of the home. Men chosen for office in the Church are to be men whose domestic life is exemplary (1 Timothy 3:1-7), and in the same way the ordinary Christian is to see that the relationships between husbands and wives and parents and children are guarded against all that would sow discord or breed misunderstanding: "Wives, give way to your husbands, as you should in the Lord. Husbands, love your wives and treat them with gentleness. Children, be obedient to your parents always, because that is what will please the Lord. Parents, never drive your children to resentment or you will make them feel frustrated" (Colossians 3:18-21, Jerusalem Bible). Whether in the corrupt society of pagan Asia Minor or in the permissive society of modern Britain, these simple standards of quiet godliness in the home shine out like a ray of sanity in the dark confusion of a sin-wrecked world, and they show the loving respect, the gentleness and refinement, for which every Christian home should strive.

Within the world. Whether we like it or not, we are involved in the life of the world. Indeed, it is our Master's will that we should be thrust out into the world even as He was sent forth from His Father's throne (John 17:18), and He prays not that we should be isolated from the world but that we should be kept within it (John 17:15). The tensions and pressures this involves for us are too numerous and complex to be discussed here, but a wonderful guideline is set out for us in Colossians 3:22—4:6. To the employee Paul says "Whatever your work is, put your heart into it as if it were for the Lord"; to the employer he counsels "Make sure that your slaves [employees] are given what is just and fair"; and to the ordinary Christian, caught up in the sometimes perplexing situations which arise in his personal relationships in the world, he gives this advice: "Be tactful with those who are not Christians, and be sure you make the best use of your time with them. Talk to them agreeably and with a flavour of wit, and try to fit your answers to the needs of each one." These words, taken from the Jerusalem Bible translation, call us away from a narrow, introspective preoccupation with our own

(*continued on facing page*)

COMING EVENTS

BIRMINGHAM, Langley. May 25-30. Elim Pentecostal Church, Mount Pleasant. Anniversary convention. Preachers: Saturday at 7, R. J. Morrison; Sunday at 11 and 6.30, J. Nicholson; Monday at 7.30, J. Newman; Tuesday at 7.30, G. Canty; Wednesday at 7.30, A. R. Smith; Thursday at 7.30, D. E. Dean.

BIRMINGHAM, Selly Oak. May 19-30. Elim Pentecostal Church, Alton Road. Evangelistic and Divine Healing Crusade, conducted by Ernest J. Thomas (Liverpool). Sundays at 11 and 6.30. Weeknights at 7.30 (May 25th excepted).

BLACKPOOL, Marton. May 12. Elim Pentecostal Church, Fredora Avenue. At 11 and 6.30. Preacher: J. Osman (Bournemouth). Convener: D. W. Cartwright.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

OXFORD. May 11, 12. The City Temple, Botley Road. Saturday at 7.15. Sunday at 11 and 6.30. Visit of Dr. Emmanuel Minos (Oslo). May 19. At 6.30, visit of the Romsey and District Ambassadors.

PORTADOWN. May 11, 12. Elim Pentecostal Church, Clonavon Avenue. Annual convention. Saturday at 3 and 6.30. Sunday at 11.30 and 7. Preachers: Pastors H. Toft, W. Holohan and W. Dempster, and Mr. David Christie. Refreshments provided on the Saturday.

SOUTHPORT. May 11, 12. Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Visit of A. A. Biddle (Portsmouth) and party.

WINDOWS ON JERUSALEM (*continued*)

versal Israelite Alliance was formed. The Zionist Movement held a great convention in Basle in the year 1897, another important date in the prophetic calendar. It really seemed like a startling fulfilment of Ezekiel 37. The dry bones in the valley were coming together ready for the breath of the wind of God to blow upon them and make them live again, a might army under the hand of God.

Then with the opening of the twentieth century came the great war of 1914 and the Balfour Declaration of 1917 providing for a national home for the Jews when the war was over. The liberation of Jerusalem set hearts on fire all over the world. The regaining of full control of the city by Israel in 1967, fifty years later, was truly a world wonder. Now windows are open toward Jerusalem, watching for the next move in these blessed days of the great climax of the ages.

The Church of Jesus Christ has not only experienced a resurrection from the grave of lost hopes, but has been quickened by the great evangelical revivals of the past 100 years. The outpouring of the Spirit in the opening years of this century has now become world-wide, and nations are wakening from the dark night of the past to a new dawning and to a joyous expectation of the imminent return of the Saviour.

The book, once sealed, is now open! The trumpets are sounding! The vials are being poured out! The signs of His approach can be seen on every hand! Soon the seventh seal will be broken and the seventh trumpet sounded, followed by the seventh vial of the judgments outpoured! When the seventh trumpet—the last one—sounds, the mystery of God will be finished and the door of grace and mercy will be closed (Revelation 10:7; 11:15).

The forty-two months of the treading down of Jerusalem are over! The one thousand two hundred and threescore "days" of the prophesying of the two witnesses are past and gone! This is the time of fullest resurrection. The "*Spirit of life from God has entered into them, and they stand upon their feet; and great fear has fallen upon them which see them.*" Now they await the final call from heaven saying "Come up hither."

Next we shall consider the great tribulation.

THE MATURE CHRISTIAN (*continued*)

selves and show to us the wider horizons of home and Church and world. As mature Christians we are called to go out into these widening circles of relationship, taking with us the love of Christ, which, like a ray of sunshine on a winter's day, shall lighten, enrich and comfort the hearts of men in our cold, grey world.

YOUTH PAGE (*continued*)

take time to give of their best for the lambs of the flock.

THE ABANDONED LIFE

It is wonderful to see our workers being all out for God. Utter consecration is required in these days. Different methods of recruiting have been suggested, and in order to help those who are eager to see an increase in their numbers we gladly supply recruiting letters, invitation cards for both children's meetings and Crusader squashes, "Youtharama" outreach efforts, etc. These are of modern design and many churches connect this outreach work with their October youth week, which is a feature to be held in every Elim church according to the constitution.

Over half a million gospel newspapers have gone out from our Youth Department at Headquarters in the last two years. We are spreading the gospel with all the energy we possess—or are we?

To reach our maximum for God we must be all at it and always at it. These words are taken from a well-known evangelistic firebrand.

We congratulate you on the work you have done for the Lord and seek to give you fresh courage for the next round of the fight. Let us really be "all at it and always at it."

Sunshine Corner

PAM had a little playmate called Judy, and many afternoons she used to play with Pam in our garden. We had two apple trees which they used to try to climb, and we also had a nice swing on which they had great fun. Sometimes they got into mischief, and one day we found that they had climbed up one of the trees and were jumping around on the flat roof of our garage. Of course, I was worried because they could so easily have fallen down and broken an arm or leg, or even something worse could have happened; so they were scolded and told never to climb on the garage again.

The next day I came into our living room to find that they had opened a cupboard door and taken down our special "sweet tin." They had the time of their lives, they had eaten the lot; so once again I had to scold them. I told them "If you keep on like this you will have to play on your own and not be together, and perhaps that will keep you out of mischief." Judy went off home looking very shamefaced, and seemingly my warning had taken effect, because they were as good as gold for a couple of days.

Then one afternoon I went out shopping and left daddy studying and the two girls playing on the lawn. As I came back down our road I saw Judy coming out of our gate. When she saw me she shut her eyes tightly and walked straight past me. "Hullo Judy" I said. She opened her eyes and asked "How could you see me?" I had to laugh; she had shut her eyes and couldn't see me, so she thought no one could see her; just like an ostrich that buries its head in the sand. "If you didn't want me to see you," I said, "you must have been up to some mischief again," and of course I was right.

This is a story to remember, boys and girls, because if you do something wrong, and you think that no one knows, just remember that God sees us all the time and the Bible says "Be sure your sin will find you out." So if you have any secret sin ask Jesus to forgive you when you say your prayers tonight, and you'll soon learn that Jesus watches over us for our own good because He wants to keep us from all harm and danger and because He loves us so very much.

God bless you. Love from

AUNTY MAY.

WHY NOT JOIN US?

GRENEHURST PARK

SEPTEMBER 13th-20th

*

An autumn holiday would suit you

*

ANNUAL MISSIONARY CONFERENCE

*

Provides the wonderful opportunity of meeting missionaries from BRAZIL, TANZANIA, INDIA and other countries

*

ORGANISED TOURS TO COUNTRY AND COAST

*

Applications to

REV. and MRS. GILPIN

Elim Bible College

Grenehurst Park, Capel, Surrey

Tel. 0-306-74/3238

D.1641

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, May 13th — 1 Kings 11:26-43

" I will take thee, and thou shalt reign " (v. 37).

With this promise God said that if Jeroboam fulfilled certain conditions (v. 38) He would build him a sure house, like David's. This young man despised God's word, abused His privileges and became infamous in Israel. He earned the title of the man " who made Israel to sin." Needless to say, his house was eventually cut off (1 Kings 14:14). Sin itself is dreadful, but to make others sin is far worse. He did reign, for God kept His word, but because he threw away the wonderful opportunities given him he stands out as a failure. It is a sad thing when one despises the call of God.

Tuesday, May 14th — 1 Kings 12:1-15

" The king . . . forsook the old men's counsel " (v. 13).

A deputation met the new king of Judah to ask for more lenient treatment than they had received from his father. The old men advised him wisely, but the young men provoked him to treat the people roughly. He accepted the wrong advice and it led to the rebellion of the tribes. Evidently he did not inherit his father's wisdom; he walked in the counsel of the ungodly and he lost the confidence of Israel. Older men can offer sound advice which may save one from many snares. The psalmist, however, said " The counsel of the Lord standeth for ever " (Psalm 33:11).

Wednesday, May 15th — 1 Kings 12:16-33

" Ye shall not . . . fight against your brethren " (v. 24).

Rehoboam mobilised the armies of Judah to fight against Israel in order to recover the ten tribes. This would be disastrous. However, this foolish plan was abandoned because " the word of the Lord " came by Shemaiah, a man of God. The people hearkened and returned home. To obey the word of the Lord can prevent endless misery and often avert disaster, as it did here. The Bible says " The servant of the Lord must not strive " (2 Timothy 2:24). This is not a request but a command. " Behold, how good and how pleasant it is for brethren to dwell together in unity " (Psalm 133:1).

Thursday, May 16th — 1 Kings 13:1-10

" Pray for me " (v. 6).

How tremendous are the mercies of God ! Even when we by our own foolishness bring distress upon ourselves God is still gracious. Jeroboam had flouted God's laws, and had commenced and encouraged idolatry in Israel. He strongly objected to the reproof of the man of God. When he attempted to arrest him the arm he extended withered immediately; yet when he entreated the man of God to pray for him God was gracious and restored the king's hand. This does not mean that we should presume on God's mercy, but it does mean that we need never despair while we can avail ourselves of prayer.

Friday, May 17th — 1 Kings 13:11-22

" An angel spake unto me . . . But he lied unto him " (v. 18).

The old prophet's claim was false and it led to the young man's death. He told a deliberate lie, pretending that an angel had spoken to him. The " man of God," as the younger prophet is repeatedly called, had bravely refused the royal invitation to dine, plus a reward; why then listen to the old man? Should the word of the Lord be annulled by the word of a supposed angel? That was the awful mistake the man of God made. To the Galatians who were bewitched by Judaism Paul said " though . . an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed " (Galatians 1:8). " The word of our God shall stand for ever " (Isaiah 40:8).

Saturday, May 18th — 1 Kings 13:23-34

" The Lord hath delivered him unto the lion " (v. 26).

This anonymous prophet with a promising career for God was cut off by an untimely death. He disobeyed God in listening to the voice of a man who used religious trickery. Disobedience is a costly business. On the other hand, implicit obedience to God's word can bring untold blessing. Daniel refused to stop praying though the decree was signed. He could not endure thirty prayerless days ! His refusal led to the lions' den, but God delivered him out of the mouths of the lions. This is our text in reverse !

Sunday, May 19th — Psalm 98

" O sing unto the Lord " (v. 1).

This is the earnest invitation, " O sing "—an invitation to real worship. " O sing unto the Lord." In some of our popular hymns we sing " about " the Lord. This is good and often very inspiring. Talented people often sing " for " the Lord. This also is a very acceptable ministry. Here we are exhorted to sing " unto " the Lord. This, surely, is worship of a very high order. This song is for Him. It is a new song inspired for us by the Holy Spirit to sing " unto Him." This kind of singing must bring a sense of true worship which must honour His name and at the same time develop our spiritual lives.

NEWS FLASH

Leamington Spa crusade. Twenty decisions on the opening night. Four hundred in attendance last Sunday.

EDITORIAL *(continued)*

ment, in time and eternity, for failure in social responsibilities is set forth. Those who believe that " religion is the opiate of the people " to induce in " the people " a supine acceptance of authority would find a simple corrective to their view by studying with the aid of a concordance the contexts of the word " woe " in the Bible.

Of course, this is not the principal Bible theme. Salvation from sin by faith in our Lord Jesus Christ is its primary message—those who so believe have everything that matters, no matter what their state or estate be in this life; those who do not believe, whatever they may be advantaged in this world, are destined to be lost for ever.

REMEMBER THE BEGONIA ! *(continued)*

role. Peter was reinstated as shepherd to the Lord's flock. Job's end was more glorious than his beginning. Jephthah was sought after because his military prowess was urgently needed. Joseph became a ruler in Egypt and saved the lives of his jealous brothers. What glorious blossoms! What a breath-taking display when arranged like this! " They were magnificent " said my friend. Yet they were all dry sticks at one time. Remember this when you stare with amazement at the splendour of their lives, then take heart again. God deliberately leaves the dry sticks in the sun lounge; He knows they will blossom again.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan ; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SCARBOROUGH Christian Alliance Holiday Home. Warm Christian fellowship, good food, comfortable beds, families welcomed. Near Elim church. Write Mrs. Dickinson, 4 Belgrave Crescent, Scarborough. C.1677

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary ; accommodation provided. Please write Administrative Secretary, P.O. Box 8. 297/299 High Street, Cheltenham. C.1658

WANTED, young lady, 16 or 17 years, seeking a post as general house worker at a Christian evangelical guest house. Good wage and good food. Interview expenses paid. Write Warden, 4 Belgrave Crescent, Scarborough. C.1701

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

ITINERARIES

Pastor H. Jeffery (on furlough from Brazil):
May 18, Accrington; 19, Bolton (a.m.), Salford (p.m.); 20. Chorlton; 21, Stockport; 22, Macclesfield; 23, Warrington; 24, St. Helens; 25, Wigan; 26, Southport (a.m.), Liverpool (p.m.); 27, Ellesmere Port; 28, Holyhead.

London Crusader Choir:
May 12, Braintree; 20, Friends' Meeting House, Euston Road, London; 26, Watford.

Joseph Smith:
May 18-23, Coulsdon; 25-30, Clapham; June 2, Norwich.

DEDICATION

CRASKE. On April 21st, at Elim Pentecostal Church, Grimsby, Paul, son of Rita and Alfred (brother to Ruth), was dedicated to the Lord. Officiating minister: R. Hodge.

WITH CHRIST

ARTHUR. Suddenly, on April 16th, Robert (Bob) Arthur, aged 67 years. Founder-member of Elim Pentecostal Church, Carlisle. Thirty-two years Sunday school superintendent, twenty-seven years a deacon. Much loved and respected. Faithful to the end. Officiating ministers at funeral: Frank F. Frost and K. J. Cave.

HURRY IF YOU ARE COMING !
to the fabulous Christian holiday in
CATTOLICA, on the Adriatic coast,
ITALY
THERE ARE JUST A FEW VACANCIES
WRITE FOR BROCHURES to REV. FREDERICK A. HODGE, BOX H.C.68, EUROPEAN EVANGELISTIC SOCIETY, 16 ST. CATHERINES, LINCOLN
Dates : August 22nd until September 6th
D.1686

HALDON COURT
EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post
HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 20 MAY 18th, 1968 6d

See report on page 309

"For such

THE theme of this conference is "For such a time as this." This theme is taken from the challenging and thought-provoking words of Mordecai to Queen Esther when he said "Who knoweth whether thou art come to the kingdom for such a time as this?"

We are here, and God Himself is here, for such a time as this; and so the words of Mordecai echo through the corridors of time and come with a great impact upon the Elim Conference in 1968.

The book of Esther is the only book in the Bible where God is not named, but although the name of God is omitted His finger is felt. Veiled in the shadows, He was silently but surely working at such a time as that.

Reading the story of Esther we discover that for the Jewish nation it was

A TIME OF GREAT CONSTERNATION
calling for
A TIME OF GREAT SUPPLICATION
resulting in
A TIME OF GREAT VISITATION
and climaxing in
A TIME OF GREAT JUBILATION

A time of great consternation

Anti-Semitic feeling was high. Haman, the cruel and callous prime minister, had bribed King Ahasuerus to sign a decree that all the Jews in his dominion should be put to death on a certain day. In Esther 3:15 we read: "The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed." It was a time of great consternation, yet it seemed that the king and Haman "couldn't care less." But while the king and Haman "couldn't care less" Mordecai and Esther "couldn't care more." Listen to the queen's passionate words: "We are sold, I and my people, to be destroyed, to be slain, and to perish" (Esther 7:4); "How can I endure to see the evil that shall come upon my people? or how can I endure to see the destruction of my kindred?" (Esther 8:6).

The city of Shushan was perplexed. Prior to the second advent there will be such a time as this upon the earth, "distress of nations, with perplexity" (Luke 21:25).

Perplexing problems face the nations today: problems political, scientific, financial, moral and spiritual.

Political problems

Let us remember that even if edicts are passed condemning God's people to death God is still on the throne. The things of the Spirit can never be quenched by the powers of the State. God can overrule so that water cannot drown you (think of Moses), fire cannot burn you (think of the three Hebrew boys), gallows cannot hang you (think of Mordecai) and lions cannot eat you (think of Daniel).

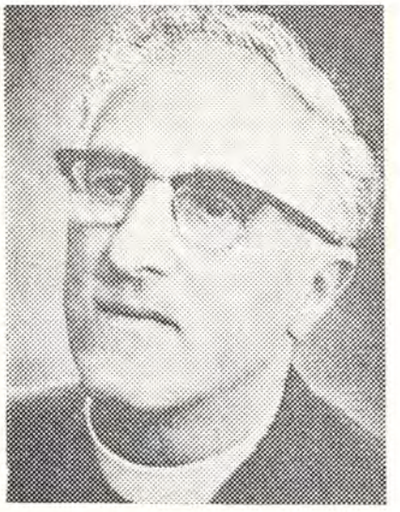
Scientific problems

Men have divided the atom and so have broken open the last padlock of power, and men's hearts are failing then for fear, for the powers of heaven shall be shaken; but we are here for such a time as this, so let us look up, for our redemption draws nigh. If *some* control of atomic power should come into the hands of one world ruler, remember that *all* power is given to the Lord Jesus Christ. Listen to God's words in Job 38:22, 23: "Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Note the word "reserved." The reserve power of the universe is not in the hands of a dictator, but in the hands of Deity. By Christ all things consist (hold together), and with one word from Him all things could disintegrate. Praise God that supreme power is in the pierced hands of perfect justice and perfect love.

Financial problems

Men measure life by the gold standard, but we measure life by the God standard, and He owns the cattle on a thousand hills and the wealth in every mine. Some of us proved God in remarkable ways in the early days of our movement, but our tests were turned to testimonies. He always came to the rescue—sometimes it was at the eleventh hour, sometimes in the last minute of that hour, but He never failed. In such a time as this let us show men that a time of devaluation calls for a

ne as this"



Based on the presidential address by L. W. Green at the Elim Conference, May 1968

time of revaluation from the gold standard to the God standard.

Social problems

Vandalism, lawlessness, delinquency and drug-addiction cause great consternation, but where sin abounds grace does much more abound. God will not put a plaster over the sinful scars and social sores of our whole nation, but He will cleanse the blood-stream of individuals at Calvary.

Spiritual problems

These call for some plain speaking. We are fundamental and pentecostal for "such a time as this." We know that there must be many sincere but deluded people in Roman Catholicism. If such are saved it is probably in spite of and not because of their religion. We are not against these people; we only oppose the system of soul-destroying dogmas. We are one with every blood-bought, blood-washed believer, but let us beware lest at such a time as this we become entangled in an unbiblical ecclesiastical ecumenicity. The embrace of Rome and its unscriptural dogmas could well lead to the kiss of death.

We have a glorious inheritance from the Reformation; let us not be ecumenical Esaus selling our priceless Protestant heritage for a mess of papal pottage.

We have seen some of the problems that face our nation, but a time of great consternation calls for

A time of great supplication

Esther interceded for her nation with prayer and fasting. Prayer is dynamic; prayer and fasting are atomic. In Isaiah 59 we read "Truth is fallen in the street . . . and the Lord saw it . . . and wondered that there was no intercessor." Intercession stems the tide of iniquity. The people of God must pray and if necessary fast to free this country from the God-defying, Christ-rejecting, soul-destroying forces in the land today. Pentecostal believers must have such a blazing prayer passion for souls that the icicles will be melted from the coldest sinners' hearts, resulting in a spiritual springtime. We are here as intercessors "for such a time as this."

A time of great supplication will result in

A time of great visitation

The Bible says "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I . . . forgive their sin, and will heal their land" (2 Chronicles 7:14), and "The Lord, whom ye seek, shall *suddenly* come to His temple (Malachi 3:1).

Prayer and supplication preceded the *sudden* coming of the Holy Spirit at Pentecost. Stephen's prayer preceded the *sudden* conversion of Saul on the Damascus road. The prayers of the prisoners Paul and Silas preceded the *sudden* earthquake resulting in the *sudden* conversion of the Philippian jailer.

His glory suddenly filled the tabernacle. When Solomon prayed at the dedication of the temple the priests could not enter the house of the Lord because of the sudden visitation of God's presence. Years rolled by, and Joseph and Mary brought the baby Jesus into the temple, and the Lord of the temple suddenly came to the temple of the Lord. There the Infinite indwelt the Infant. What happened when some thirty years later on many occasions Christ visited His temple?

He cleansed the temple

Religious rogues were desecrating the sacred precincts, but in righteous indignation He drove out the money-changers. Vice cringed and fled before virtue.

He healed in the temple

Following the cleansing of God's house there was

a great demonstration of divine healing.

He attracted in the temple

The Bible says "And early in the morning He came again into the temple, and all the people came unto Him." He is wonderfully attractive—the magnetic Man.

He forgave in the temple

He said to the woman taken in adultery "Neither do I condemn thee; go, and sin no more." Perhaps His tone of voice accented one word, "Neither do I condemn *thee*," for there were two people involved in this sin. He never sanctions sin, but He does save sinners.

By His death He gave access to God in the temple, for simultaneously with Christ's sacrifice on the cross the veil of the temple was rent and the way into the holiest was opened.

When He was glorified the Holy Spirit came, for on the day of Pentecost the One whom they sought suddenly came to indwell the living temples. As supplication went up a visitation came down—more than a visitation, it was a habitation; and in such a time as this God has come to inhabit human temples.

In the days of Esther it was a time of great consternation, calling for a time of great supplication, resulting in a great visitation, and climaxing in

A time of great jubilation

The nation was saved, and the city of Shushan rejoiced and was glad. And the God who lived in Esther's time is just the same today. We are here, and the Lord our God in the midst of us is mighty for such a time as this.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 25 MIXED MEN

Can you separate the disciples of Jesus from the sons of Jacob?

1. John
2. Levi
3. Asher
4. Thaddæus
5. Simon
6. Simeon
7. Joseph
8. Philip
9. Thomas
10. Benjamin
11. Dan
12. Naphtali
13. Gad
14. Andrew
15. Matthew
16. James
17. Bartholomew
18. Judah
19. Issachar
20. Judas Iscariot
21. James
22. Peter
23. Zebulun
24. Reuben

ANSWERS

Disciples of Jesus	Sons of Jacob
1. John	1. Levi
2. Thaddæus	2. Asher
3. Simon	3. Simeon
4. Philip	4. Joseph
5. Thomas	5. Benjamin
6. Andrew	6. Dan
7. Matthew	7. Naphtali
8. Bartholomew	8. Gad
9. James	9. Judah
10. Judas Iscariot	10. Issachar
11. James	11. Zebulun
12. Peter	12. Reuben

Devotional

GOD'S GRACE ENOUGH

COMMISSIONER Booth-Tucker of the Salvation Army preached in Chicago one day, and out from the throng a burdened toiler came and said to him, before all the audience: "Booth-Tucker, you can talk like that about how Christ is dear to you, and helps you; but if your wife was dead, as my wife is, and you had some babies crying for their mother, who would never come back, you could not say what you are saying."

Just a few days after, Booth-Tucker lost his beautiful and nobly gifted wife in a railway wreck, and the body was brought to Chicago and carried to the Salvation Army barracks for the funeral service. Booth-Tucker at last stood up, after others had conducted the funeral service, and he stood there by the casket, and looked down into the face of the silent wife and mother, and said: "The other day when I was here a man said I could not say Christ was sufficient if my wife were dead, and my children were crying for their mother. If that man is here I tell him that Christ is sufficient. My heart is all crushed. My heart is all bleeding. My heart is all broken. But there is a song in my heart, and Christ put it there; and if that man is here I tell him that, though my wife is gone and my children are motherless, Christ speaks comfort to me today." That man was there, and down the aisle he came, and fell down beside the casket, and said "Verily, if Christ can help us like that *I will surrender* to Him"; and he was saved."

The Missionary Worker.

Elim Pentecostal church news

LEAMINGTON SPA

Section of the congregation on the opening night of the Leamington crusade campaign conducted by Pastor A. Tee.

THORNTON HEATH **Pastor: B. J. Edwards**

Last Sunday saw the biggest baptismal service yet held at our church. Twelve candidates went through the waters: mother and daughter, a brother and sister, two teenage girls from the Bible class, and six young men, one of these being converted recently in our Sunday night coffee bar. The church was filled to capacity.

All the candidates have been converted recently under the ministry of our pastor, who has faithfully ministered the word in our church for the last four years. God is mightily blessing the work and we are looking to Him for greater blessing in the days to come.

F. H. REDDING.

WEST BROMWICH **Pastor: A. R. Williams**

Mr. C. A. Evans writes of the blessing experienced at the induction of Pastor A. R. Williams to West Bromwich on March 28th. The district superintendent, R. J. Morrison, convened the service, supported by the district presbytery secretary, R. D. Bradley. Pastor J. J. Way preached and the newly inducted minister and his wife spoke of their leading to West Bromwich.

The following is part of a report from the local paper:

"The new pastor of Elim church, Victoria Street, West Bromwich, is in his eighth year as a pastor. His previous church was at Silverdale, near Stoke-on-Trent.

"He told our reporter: 'The age of gimmicks to bring young people into Church has gone. The Church is not here to entertain the young people but to win them.'

"He has just been appointed as the youth commissioner by the Birmingham and District Presbytery Council."

PRESBYTERY YOUTH RALLY AT EASTBOURNE

"We're backing the Bible" was the theme of a special presbytery youth rally held in Eastbourne in connection with the March meeting of the Sussex Presbytery. The rally, which drew over 200 people from the Sussex churches, was arranged by the youth commissioner, Pastor Brian Frost.

Three young men from the Newhaven, Hove and Brighton churches presented short addresses on the Bible: "The truth it proclaims"; "The faith it produces"; "The salvation it presents." These were interspersed with musical and vocal items from most of the churches in the presbytery and ranged from good, clear testimonies from young men to choir pieces and gospel rhythm groups.

It was generally agreed that the rally was one of the best held in the presbytery, and it was heartening to see the young people of our churches able to take the complete meeting with competence and great enthusiasm.

J.L.

RAYLEIGH **Pastor: W. R. West**

We have been having times of great blessing and are still enjoying the moving of the Holy Spirit in our midst. Four souls have been saved over the past few weeks and two of these were baptised in water at a recent baptismal service in which there were four candidates.

The church was full for the forty-second anniver-

(Turn to page 319)

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.

Published every Saturday by Elim Publications Board, 297/299 High Street, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, 297/299 High Street, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, 297/299 High Street, Cheltenham, Gloucestershire.

Headquarters Office : 297/299 High Street, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : " Elimchurch, Cheltenham." Cables : " Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4 Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
L. W. Green	307
Ron Jones	311
Evelyn E. Green	312
Wm. F. P. Burton	313
Margaret M. Ladlow	315
D. Jobling	316
E. J. Jarvis	319
Church reports	309
Editorial	310

EDITORIAL

NATIONS, like individuals, reap what they sow; now Britain may be about to reap her harvest of colonisation in a manner no one has hitherto anticipated. We colonised, invaded, annexed, took over, emigrated to the Americas, Africa, Australia and New Zealand without a by-your-leave of their inhabitants; we even annihilated them to possess their lands. Are the descendants of the dispossessed about to pay us back in our own coin?

Now is the time for all us Britishers to take a long, cool look at the problem facing us. Inflammatory speeches and demonstrations serve only to exacerbate a tense situation.

As a first step we " Britishers " should examine our own antecedents. If we go back far enough we shall find they tell about immigrants; for a substantial proportion of us going back only three or four generations will take us to immigrant forebears. Are we to be repatriated?

But have the speakers and demonstrators against immigrants considered the effects on our economy of the repatriation of immigrants, or rather have they considered the important contribution that immigrants make to the running of our society? Before they oppose immigrants they must answer the questions of who will run our health service (forty per cent of doctors are immigrants) or our transport system, and perform the million other duties that immigrants do.

The anti-immigrants must also look at the reasons for their opposition to a certain type of immigrant. Quite clearly prejudice and not reason determines their attitude. If Englishmen are to be consistent they must be prepared to send home all Italians (100,000), Poles (120,000), Hungarians (35,000), Scottish, Welsh, Irish (1,000,000), Cypriots (60,000), Spaniards (25,000), Ukrainians (25,000), Maltese (20,000) and 673,000 Americans, Canadians, New Zealanders, Germans, French, Scandinavians and Czechs with the 300,000 West Indians, 110,000 Africans and 232,000 Indians.

This is what we mean when we state that this problem must be robbed of its emotional content in our thinking by a long, cool look at our motives, the reasons for our opposition to some immigrants and not to others; at the problem of where we draw the line at repatriation, and the extremely practical problem of who will perform the services now performed by immigrants.

The solution? A Pentecostal minister in north London told me that a social worker, learning that he had a large proportion of immigrants in his church, went to help in integration. But he said that when she saw what was taking place she said " You seem to have solved the problem of integration." The solution here was the recognition of the equality of all members of the Church of Christ in Him as a *sine qua non* of fellowship—" All one in Christ Jesus." The recognition of the equality of all mankind—all one in Adam—is indispensable to the successful integration of Adam's descendants.

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE IMPORTANCE OF WINNING THE YOUNG FOR CHRIST

This week's contributor :

RON JONES

THIS was brought home to me yet again just a few weeks ago. While I was lecturing at Capel a young man (now a first-year student) came to me and said "I have been looking forward to seeing you again. I was converted at your tent campaign in Barking ten years ago." At the time of the crusade he was about ten years of age ; now he is a young man with the fire of God burning in his soul and the call of God aflame in his heart.

Today we must do everything possible in all our Elim churches to win the young for the Master. We have a field of opportunity and challenge open to us through the boys and girls of our Sunday schools and districts. Make no mistake about it ; we must put our very best leaders into this field and the minister must be actively involved.

It is a joy to be able to record at this time that many of our Elim Sunday schools are showing increases. Is yours ? Some four years ago in our West of England Presbytery we found out the attendance of each of our schools and then set a target for each one to aim at during the next two years. In every case the target has been passed.

If it should be that your Sunday school has not shown much increase over recent years, I suggest that you immediately call together all possible youth workers and work out an outreach programme that you will be able to put into operation—knowing, as only you do, the particular local difficulties. This outreach programme should begin in the autumn, but now is the time to begin planning.

What about the cost ? As far as advertising is concerned you need little more than a good supply of simple, attractive invitation cards, but a well-planned programme for the campaign is essential. Should we feel that the conducting of such an effort is not possible by our local staff we must try to obtain the services of someone who is gifted in this direction. Our movement is rich in such talent.

Boys and girls can also prove invaluable as outreach links in evangelism. They can give us a foothold into new families and even into new neighbourhoods. Parents who never attend any place of worship are very often encouraged to come when one of their children is taking part in the service. Why not plan for a Sunday evening service about once every quarter when the spotlight will be turned on the Sunday school and the children will take part ? Make sure that a special letter of invitation is sent to every parent.

By drive, effort, planned teaching and plenty of hard work our own school in Bristol has increased by over 100 per cent in just over three years and now runs at a weekly attendance of just on 250.

If you feel that you would like further help and suggestions for this important type of church evangelism why not drop a line to our National Youth Director ?

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s
D.1599

THE TWOFOLD VICTORY

By EVELYN E. GREEN

"Thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hand" (2 Kings 3:17, 18).

THE purpose of God regarding Israel was that His chosen people, dwelling in the land given to them by God for a perpetual inheritance, should serve Him as His witnesses, and that a prosperous Israel, in her unique relationship with Himself, should exemplify the blessedness of those who love and serve the Lord. This did not mean that Israel would be exempt from trouble; on the contrary, her enemies were many and powerful, and the attempts to disrupt her peace and overthrow the national economy were frequent and often frightening. After Ahab the king of Israel died, and Jehoram his son reigned in his stead, the kingdom of Moab, earlier conquered by David and put to tribute, rebelled against Israel and refused to pay tribute (2 Kings 3:4, 5).

Battle against Moab

To deal with this revolt Jehoram allied himself with Jehoshaphat, the godly king of Judah, and with the king of Edom, and together they went down to battle against Moab; but after seven days of marching in the wilderness of Edom they found that there was no water for the allied armies and the cattle that followed them. This was a circumstance that spelled death not only to their plans but also to themselves, for they could go neither backward nor forward; wearied after the seven-day trek through the scorchingly hot wilderness of Edom, armies and cattle and beasts of burden were in no shape to retrace their steps. Go forward they could not, for, enfeebled by thirst and weariness, they would be an easy prey for the very people they had come to fight; and if they stayed where they were death was inevitable. Therefore through lack of water both people and project were doomed.

However, the godly Jehoshaphat thought of a solution. Said he: "Is there not here a prophet of the Lord, that we may enquire of the Lord by him?" (v. 11).

The message of the Lord

The message of the Lord was "Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain: yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: He will deliver the Moabites also into your hands."

"Make this valley full of ditches." On the face of it a preposterous command, but strangely enough Israel made no objection to fulfilling it; and though they must have asked themselves what point there could be in doing this they did it.

"And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water" (v. 20). Notice the time, "morning"; and the circumstances, "when the meat offering was offered."

Now these people were both energetic and in line with the word and will of God. The morning offering to Jehovah was part of the divine ordinances that were binding upon Israel. It would not have been so very remarkable if, in their present dire predicament, they had omitted this observance; but they faithfully performed this service to the Lord, and after they had done this the mighty power of God was displayed: there came water—and note this, "by the way of Edom"! As we have seen, Edom was a dreary desert of loose gravel and stones, bounded here and there by rugged mountains of red sandstone. Water was sometimes to be found there, but not in great quantities, and chiefly when the ravines that seamed the lower reaches of the mountains temporarily became rushing torrents.

Divinely miraculous

We could speculate freely upon the "how" of this divinely miraculous and abundant supply of water, but whether it was the result of a sudden cleavage in the rocky plateau that bordered the

wilderness, which schism released a vast volume of water that flooded the valley like a gigantic tidal wave, or whether some volcanic seizure liberated great underground springs that burst forth as colossal geysers which spouted their wealth over the arid land is immaterial. Water came, freely and miraculously, and in an unlikely place, water that meant both life and victory to the people of God; for not only were the hosts of Israel and Judah, and their cattle and their beasts of burden, lavishly supplied, but the Moabites, viewing later the water-filled ditches which, shining redly in the glow of the morning sun, resembled pools of blood, assumed to their own undoing that the allied armies had slaughtered each other, and that whatever remnants might still remain of that armed host would be easily dealt with by them. Therefore the Moabites swept forward to the camp of the Israelites, who rose up and decisively conquered their foes.

What may we learn from this?

First that, even as king Jehoram went forth to lay hold upon that which was rightfully his we who

(*Turn to page 316*)

"It's only a lupulu"

By WM. F. P. BURTON

"LOOK out!" cried the missionary as he jumped aside. "I'm sure I saw a snake in the grass."

But the natives only grinned. "Bwana," they said, "it's only a lupulu."

The missionary did not understand what a lupulu was, and he approached very carefully the spot where he believed he had seen the snake. Yes! There it lay, its mouth wide open, its glassy eyes staring, its scaly body clearly visible in the grass. And yet it seemed unnatural—ghostly, almost transparent. Even the coils seemed distorted.

Again the natives grinned. They picked up the supposed snake and showed the newly arrived white man that it was an empty skin; for periodically the snake just opens its mouth wide until the skin sloughs off. The whole skin loosens and the living snake glides out through the "mouth," leaving the old skin behind.

It was one of those old cast-off skins that had frightened the missionary. The natives call it a lupulu —and it was perfectly harmless.

So it was with the wife of Senga Tadikile. Old Tadikile and his wife were so happy in their newly found Saviour and in the fellowship of the saints. Even when they did not know the hymns they would join in spirit, swaying heads and hands in time with the rhythm.

I shall not soon forget their baptism. There were thirty-eight baptised that afternoon. The forest pool was a perfect fairyland. The creeper-covered trees above and the ferns and grasses all about were reflected in nature's mirror, the still water. The very birds seemed gay, and a great gauzy dragonfly watched the entire proceedings from the end of an old stump.

With what joy Senga Tadikile and his wife were "buried with Christ." How satisfied they appeared, too, when they took their places at their first breaking-of-bread service. Their cups seemed to overflow with sheer happiness.

Poor old Tadikile. He did not realise how soon he would be alone, but a couple of weeks later his companion lay dying.

Of course, the heathen relatives gathered around to watch the end, and discovered there was something different about this death. There was no fear, no struggle. She seemed so happy to be going that even old Tadikile said between sobs "Lord, I couldn't keep her back from Thee; but oh, I shall miss her."

Some whispered to her "But are you not afraid of death?"

She replied with a smile "This isn't death; it's just house-moving. I'm going to Jesus. It was He who took our death, and He just left us the lupulu —the empty skin."

O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

C.E.M. report.

YOUTH *in action!* VACATION VENTURE BARRY

August 17th — September 1st, 1968

SPECIALLY selected topics will be presented during the mornings when we meet in our Barry church. These will also be open to day visitors and the speakers will include Pastors Ray Hunston, Robin Rees, Michael Priddle and David Woodfield. Among the subjects will be "What it means to be Pentecostal"; "Faith"; "Personal evangelism"; "Personal holiness"; "Prayer"; "The baptism of the Holy Spirit"; and "Revival."

These are subjects which are very dear to the heart of our Elim movement and we request the prayers of every E.Y.M. member, for we want our young people who come on this holiday to be wonderfully filled with the Holy Spirit and used in the various forms of evangelism to do a great work for God in Barry.

Already the Bible College of Wales is full for the first week, but a few vacancies remain for the second week. There is still ample accommodation in the Y.M.C.A. and full details of prices, etc., can be had from the National Youth Director at Headquarters. A very modern restaurant known as the Maypole will be serving three cooked meals every day to the venturers and already we are negotiating for the use of it for our coffee-bar venue in order to be able to reach young people who are wandering up and down the streets.

The importance of evangelism cannot be overstressed in these days of serious moral decline. While we encourage young people to go on all forms of evangelism, this particular Vacation Venture is designed to give an excellent holiday with Christian fellowship, have different forms of soul-winning enterprise and at the same time build up one of our smaller Elim churches. The minister, deacons and congregation in Barry are most appreciative of this offer of the Elim Youth Movement and there is still time for you to enrol to help us win souls for Christ.

PROGRAMME

Every morning (Monday to Friday)

10.00 to 10.20 : Choral rehearsal
10.20 to 10.40 : Topic
10.40 to 11.00 : Discussion
11.00 to 11.20 : Break for morning coffee
11.20 to 12.20 : Door-to-door evangelism

Every afternoon is free for relaxation

Every evening (except Friday)

7.30 to 9.15 : Crusade meeting in the Elim church
9.30 to 10.15 : Coffee bar and late-night special

Women's Page

by Margaret M. Ladlow

UNEXPECTED GIFTS

THE sharp ringing of the postman at the front door called me from the kitchen to receive a flat square box bearing a Guernsey postmark. What a lovely surprise! On opening it I saw treasure gathered from the Guernsey lanes and banks, pale yellow primroses and a few shy violets. I was so delighted, and the surprise and pleasure really made my day. Spring is a little tardy here in the north, so as I arranged the primroses I felt I was handling tangible evidence that spring had come at last.

What an uplift and comfort a simple gift can bring. What a pity so many of us hesitate to give because our gifts and resources seem so small, and to us insignificant. Sometimes I believe we deliberately disobey a kindly impulse, even the leading of God's Spirit, and thus miss opportunities of bringing blessing and cheer to those in need of comfort, help and the reassurance that someone cares. You may be amused when I tell you that a lady in our church said to me "I felt led to make an extra batch of pancakes today and bring them to church for you." Little did she know at the time that I had been unable to do any weekend baking and on the following day I should have unexpected visitors for tea. This may seem trivial to some, but to my readers who are busy housewives it is the stuff of life. It always thrills me to go through the Scriptures and find so many gifts of kindness. I recall the generous gift given by Abigail to David and his men. I read again of the practical kindness of the Shunammite to Elisha. What gracious hospitality; the Bible says "she constrained him to eat bread." Turning to the New Testament, I recall the lavish and costly gifts brought by the wise men to the little Lord Jesus. What a gracious and royal gesture, and how it would be appreciated by the humble Mary and Joseph. I could not overlook the story of Dorcas, who is described as a disciple of the Lord, "a woman whose whole life was full of good and kindly actions." How she must have worked, buying or weaving cloth, cutting out and sewing the garments for the widows, their children and the needy. We still need to have our noble order of Dorcas, for in spite of the welfare state there are folk who need warm clothing, elderly people on pension who find it difficult to replace worn-out garments, and mothers with growing children. Let us join the band of givers, not getters. I can guarantee you will be blessed and filled with joy. We are never impoverished by giving, and a gift, be it ever so small, is yet a token of our love and concern and will cause someone to take fresh heart, to be comforted and to feel he or she is not forgotten.

In 2 Corinthians 8:24 Paul asks those to whom he wrote to show proof of their love by giving to the needy in Jerusalem. It is as simple as that. Our love is proved by our giving and yet it is one of the acid tests of discipleship.

"But Thou hast taught us that Thou art
Still present in the crowded street,
In every lonely, suffering heart,
That there we meet.

And not one simple loving deed
That lessens gloom, or lightens pain,
Or answers some unspoken need,
Is done in vain.

O God, our Master, help us, then,
To bless the weary and the sad,
And, comforting our fellow men,
To make Thee glad."

ANNIE MATHESON.

BIBLE STUDY HELPS

The Christian's walk

A walk with God. Genesis 5:22.
A walk of faith. 2 Corinthians 5:7.
A walk in the Spirit. Galatians 5:16, 25.
A walk of humility. Micah 6:8.
A walk in the light. 1 John 1:7.
A walk in the truth. 3 John 4.
A walk in good works. Ephesians 2:10.

HELLO SUNBEAMS.

The children were all very excited when they found the nest in the hollow of the tree. There were some tiny blue eggs almost out of sight. Martin explained that it was unlikely that there would be any babies because too many people had discovered the nest and the birds would soon leave it and fly away.

There were nests in the roof of our house too. I watched the birds as they built the nest. We could hear them twittering as we came in and went out. One of the babies fell out of the nest and we could do nothing to help. It would not have survived even if we could have put it back.

The swans on the river are nesting too. We could see the mother sitting so patiently and father swan watching her so carefully. Soon we shall see them showing off their little ones as they glide up and down the river. Those who care for the swans are watching very carefully just now. There are those who would disturb the swans and chase them away, boys who throw stones and who can do quite a lot of harm. How sad it is that so many lovely things are threatened in this way.

Mr. Cuckoo's voice can be heard quite clearly now. He is one of the worst offenders. He is too lazy to make a nest for himself. Mrs. Cuckoo puts her egg in with another bird's and doesn't bother with it any more. The other bird has all the trouble, and baby cuckoo is a very demanding baby; he wants all the attention and will push all the others out of the nest to make sure he gets it.

In Psalm 84 we read of two birds which have chosen the very best place to build a nest. Verse three tells us that they build the nest in the house of God; here the baby birds are quite safe and cared for and none can harm them. God Himself watches them, and He is the God who sees the sparrow fall.

If we would be safe from those who would harm us we can find a place in the house of God. When a mother bird wants to protect her babies she covers them with her feathers. Verse four of Psalm 91 reminds us that God protects us if we dwell in His secret place. The nest in the tree wasn't secret and therefore it wasn't safe. When we come to Jesus we come to His secret place and Satan cannot reach us there.

Jesus keeps us from falling. He can deal with Mr. Satan if he comes to us like Mr. Cuckoo and wants to push us out. We are safe in the hollow of His hand.

See if you can find the bird that couldn't find a nest, the bird that mourned, the bird that chattered and the bird that lost its feathers.

'Bye now, sunbeams. God bless you all.

D. JOBLING.

THE TWOFOLD VICTORY *(continued)*

are kings and priests to God through the precious blood of Christ and through His victory over sin and Satan sometimes find it necessary to insist upon our right to our present portion and inheritance, a portion to which, like Jehoram, we have become heirs through the kingly conquest of our foes by a Warrior mightier than ourselves.

Second that, even as in Jehoram's case, this will involve us in a fierce fight, an all-out conflict.

Third that in the pursuance of this entirely lawful project we may be overtaken by some circumstance which could spell not only utter defeat to our endeavour but even disaster to ourselves.

Our only Helper

Fourth that, as did the godly Jehoshaphat, we need to recognise that our only Helper is the Almighty, for vain it is to rely upon man, and that, resorting to Him for guidance and aid, there must be a willingness to comply with His commands even though it seems as though the situation cannot possibly be ameliorated no matter what guidance is vouchsafed to us.

Fifth that the Lord's response to our supplications may be very surprising, even—reverently be it said—peculiar, and that our compliance with His commands may involve us in a strange kind of activity for which we were wholly unprepared. But let us not forget the Holy Ghost's exhortation "Be not slothful, but followers of them who through faith and patience inherit the promises" (Hebrews 6:12). Digging is laborious work in any circumstances. It necessitates the *bending of the back, the lowering of the head*; it calls for the employment of muscles possibly unaccustomed to such exertion.

Sixth that, however impossible the situation, however unlikely that the much-desired deliverance could arise in such a position, if God has spoken He will assuredly perform.

Seventh that it is not for us to fret ourselves as

(continued on opposite page)

COMING EVENTS

BARKING. June 1. Elim Pentecostal Church, Ripple Road. North London District Presbytery business meeting at 2. Annual Presbytery missionary rally at 7. Preacher: H. Jeffery, Brazil.

BIRMINGHAM, Langley. May 25-30. Elim Pentecostal Church, Mount Pleasant. Anniversary convention. Preachers: Saturday at 7, R. J. Morrison; Sunday at 11 and 6.30, J. Nicholson; Monday at 7.30, J. Newman; Tuesday at 7.30, G. Canty; Wednesday at 7.30, A. R. Smith; Thursday at 7.30, D. E. Dean.

BIRMINGHAM, Selly Oak. May 19-30. Elim Pentecostal Church, Alton Road. Evangelistic and Divine Healing Crusade, conducted by Ernest J. Thomas (Liverpool). Sundays at 11 and 6.30. Weeknights at 7.30 (May 25th excepted).

BIRMINGHAM. June 1. Elim Pentecostal Church, Graham Street (off Newhall Hill). Presbytery youth rally at 7. Preacher: David Woodfield (Loughborough). Convener: Tony Williams (Youth Commissioner).

BRIGHTON. May 25. Elim Pentecostal Church, The Lanes. Special rally, at 7, to acknowledge the retirement of H. A. Court from the pastorate of Preston Park Church. Speaker: E. Francis (Exeter).

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

TONYPANDY. May 25. Bethel Baptist Church. Rhondda Pentecostal Fellowship rallies at 3.30 and 6.30. Preacher: H. W. Greenway.

WHITSUNTIDE CONVENTIONS

BISHOP AUCKLAND. Elim Pentecostal Church, Tenters Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. Lambie (Salford) and J. C. Quinn (Aberdeen).

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: A. Nicolson (Dowlais) and W. G. Blackler (Finchley).

GUERNSEY. June 1-6, 9. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Weeknights at 7.30. Sundays at 11 and 6.30. Visit of London Crusader Choir with D. B. Gray. Preacher: F. Hardman (Salisbury). Convener: S. Penney.

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: W. J. Hilliard (Halifax).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker. Convener: G. Hillman.

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday at 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Fred Newcombe (Ponytclun). Convener: R. C. Stacey.

NEWHAVEN. June 1, 2. Elim Pentecostal Church, Meeching Rise. Missionary weekend. Preachers: Pastor and Mrs. H. Jeffery (Brazil).

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Noel Brooks (Bristol). Convener: J. Craig Kennedy.

HURRY IF YOU ARE COMING
to the fabulous Christian holiday in
CATTOLICA, on the Adriatic coast, ITALY
THERE ARE JUST A FEW VACANCIES
WRITE FOR BROCHURES to REV. FREDERICK A. HODGE, BOX H.C.68, EUROPEAN EVANGELISTIC SOCIETY, 16 ST. CATHERINES, LINCOLN
Dates: August 22nd until September 6th
D.1686

NORWICH ELIM GREAT ANNUAL CONVENTION

Elim Pentecostal Church, Trory Street, Vauxhall

Saturday, May 25th, 3 p.m. and 6.30 p.m.
Sunday, May 26th, 6.30 p.m. and 8.15 p.m.
Monday and Tuesday, 7.30 p.m.

Special guest speaker:

WESLEY GILPIN (Dean of Elim Bible College)

Supported by students, Norwich Elim Choir, "The Gospel Lights," etc.

Light refreshments on Saturday (no charge)

WE SHALL BE PACKED TO CAPACITY. IT IS ADVISABLE TO COME EARLY

D.1700

ELIM BIBLE COLLEGE, CAPEL

TWO GREAT EVENTS

WHIT-MONDAY (JUNE 3rd)

Services in marquee at 3.30 and 6.30 p.m.

Guest preacher:
REV. P. S. BREWSTER
(Minister of City Temple, Cardiff, and chairman of presidium of World Pentecostal Fellowship)

SATURDAY, JUNE 8th

OPEN DAY

Services in marquee at 3 and 6.30 p.m.

Guest preacher:
REV. CANON HARRY SUTTON
(South American Missionary Society)

Refreshments available between services

MAKE IT A DAY AT CAPEL

D.1702

THE TWOFOLD VICTORY *(concluded)*

to how God will fulfil His twofold promise to rescue us from the immediate dilemma and to give us the victory over our enemy; but if we are humbly obedient to the revealed will and word of God and wholly dependent upon Christ we may confidently expect the display of His wonder-working power and provision, and complete victory through the Lord of hosts, who is with us and who is mighty in battle.

You deserve better car insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1681

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Edward J. Jarvis**

Monday, May 20th — Psalm 107:1-22

" He is good " (v. 1).

The psalmist cries for a vocal expression of thanks from those who have tasted God's mercy and have been redeemed; the lost, the lonely, the hungry, the thirsty and the fainting cried and He delivered them (vv. 4-6). He reversed their sad condition; He led them, rehabilitated them and satisfied them with good things. " Oh that men would praise the Lord for His goodness " said the psalmist. Then there were those whose experience was bleak; they were benighted, bound, rebellious and abandoned, for " there was none to help " (v. 12). They, too, cried to the Lord and He heard them and reversed their fortunes. Fools who brought mischief upon themselves and became nauseated with life (v. 18) cried to the Lord; He healed them also and delivered them from their destructions. " Praise the Lord for His goodness."

Tuesday, May 21st — Psalm 107:23-43

" He maketh the storm a calm " (v. 29).

The storm that threatens our safety; the storm that throws us off our balance, making us " reel to and fro " (v. 27), so that we are driven to despair and are at our wits' end; when it seems that no human manœuvre can avert disaster. Then He intervenes and the gigantic waves become a calm. Just when we have abandoned all hope He interposes and brings us to our desired haven.

We were alarmed like the disciples, and cried " Carest Thou not that we perish?" Our fears were unfounded. He arose, and rebuked the wind, and said to the sea " Peace, be still." The wind ceased and there was a great calm (Mark 4:39).

Wednesday, May 22nd — Psalm 108

" Through God we shall do valiantly " (v. 13).

Men of valour are always in demand. God in His wisdom recognises the valorous, even when men may overlook them. Gideon, who was threshing in secrecy and fear, heard this greeting: " The Lord is with thee, thou mighty man of valour." Gideon himself protested at this, but God was vindicated in His choice. Gideon did valiantly, but not by human means. " Let us behave ourselves valiantly " said Joab when the battle was set against him (1 Chronicles 19:10-14). Israel was completely surrounded by the enemy, but though no way of escape seemed possible two great armies fled and, through God, Israel was victorious. If we are valiant God will honour us and vindicate our faith.

Thursday, May 23rd — Psalm 110

" The Lord said unto my Lord " (v. 1).

It was with this quotation that Jesus baffled the Pharisees (Matthew 22:44, 45) after they, with the Herodians and Sadducees, had taken counsel how they might entangle Him in His words. They tackled Him with the question of tribute money; they argued about the wife whom seven brothers married, and whose she would be in the resurrection. In a masterly way He answered their objections, and they marvelled at Him. Peter used our text in his sermon at Pentecost, and followed it with " God hath made that same Jesus, whom ye have crucified, both Lord and Christ " (Acts 2:34-36). David in the Spirit called Jesus Lord. Because He is Lord all His enemies will become His footstool.

Friday, May 24th — Psalm 111

" Praise ye the Lord " (v. 1).

The psalmist here encourages others to praise the Lord by praising the Lord himself. " Praise ye . . . I will praise." Literally, he commences with the cry of " Hallelujah," and then makes it clear that he is determined to praise the Lord. The main cause in this psalm for praising the Lord is the works of the Lord. The psalmist continues to say that they are great, honourable, glorious, wonderful and powerful, and that they are verity and judgment. His works incite the inquiring mind, for they are " sought out of all them that have pleasure in them " (v. 2). We know that His greatest work among men is the work of redemption. That is why they cry " Alleluia " in heaven above (Revelation 19:1-6).

Saturday, May 25th — Ephesians 1:1-14

" To the saints . . . and to the faithful " (v. 1).

They are saints because they are faithful and faithful because they are saints; not canonised by the declaration of the Church long after their death, but living, faithful saints upon this earth and members of the church at Ephesus. The description of a saint signifies a holy person, a person whose character is beyond reproach, one whose life corresponds with the life of the Master. It must have been with extreme joy that Paul wrote about " saints . . . that are of Cæsar's household " (Philippians 4:22). The best people in the worst place !

Sunday, May 26th — Ephesians 1:15-23

" Faith in the Lord Jesus, and love unto all the saints " (v. 15).

The attributes of faith and love run parallel in the Christian life. Paul wrote to Timothy about " the faith and love which is in Christ Jesus " (2 Timothy 1:13). It is a faith which is " in " Christ Jesus, a Christ-centred faith. This faith produces in the Christian love to all the saints, a love without partiality—it is to all the saints. Self-centred people love themselves and maybe a very small circle of friends. Actually this Spirit-imparted love is the hall-mark of discipleship, because Jesus said " By this shall all men know that ye are My disciples, if ye have love one to another " (John 13:35). It is a love sponsored through faith in the Lord Jesus.

CHURCH REPORTS *(continued)*

sary services, at which Pastor A. S. F. Horne ministered the word with great power.

A large group of teenagers now gathers for Bible school at 4 p.m. each Sunday. During last year fourteen found the Lord as Saviour, and so far this year several have already made their decision. They are going on with God and witnessing to their school chums. A musical group has been formed, of guitars, drum, trumpet and accordion, and occasionally ministers in the evening service together with a singing group.

We are looking for great things week by week as we meet in God's presence, and are thankful for the faithful and inspiring ministry of our pastor.

E. K. YATES.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. G.1650

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SCARBOROUGH Christian Alliance Holiday Home. Warm Christian fellowship, good food, comfortable beds, families welcomed. Near Elim church. Write Mrs. Dickinson, 4 Belgrave Crescent, Scarborough. C.1677

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. Holidays with Pastor and Mrs. Chas Brookes. Special O.A.P. rates April/May. Crimond, 28 Knowsley Road. Tel. 57579. C.1628

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 8, 297/299 High Street, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 8. 297/299 High Street. Cheltenham. C.1658

WANTED, young lady 16 or 17 years, seeking a post as general house worker at a Christian evangelical guest house. Good wage and good food. Interview expenses paid. Write Warden, 4 Belgrave Crescent, Scarborough. C.1701

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

ITINERARIES

Pastor H. Jeffery (on furlough from Brazil):
May 18, Accrington; 19, Bolton (a.m.), Salford (p.m.); 20. Chorlton; 21, Stockport; 22, Macclesfield; 23, Warrington; 24, St. Helens; 25, Wigan; 26, Southport (a.m.), Liverpool (p.m.); 27, Ellesmere Port; 28, Holyhead.

London Crusader Choir:
May 20, Friends' Meeting House, Euston Road, London; 26, Watford.

Joseph Smith:
May 18-23, Coulsdon; 25-30, Clapham; June 2, Norwich.

BIRTHS

DONOHUE. On March 31st, to David and Trudy Donohue, members of Elim Pentecostal Church, Plymouth, God's gift of a daughter, Michele Lesley.

NICHOLLS. On April 19th, to Ron and Jean Nicholls, members of Elim Pentecostal Church, Plymouth, God's gift of a daughter, Sarah Margaret.

DEDICATION

M'GILLIVRAY. On April 14th, at Elim Pentecostal Church, Croydon, Sheena Kathlene Sarah M'Gillivray, infant daughter of Mr. and Mrs. Bruce M'Gillivray (Bournemouth). Officiating minister: W. J. Maybin, assisted by Mr. Barritt (Deaf Christian Fellowship).

ENGAGEMENT

DAW—PENDER. The engagement is announced on May 11th of Peter Daw (minister of the Elim Pentecostal Church, Brecon), younger son of Mr. and Mrs. A. Daw, 3 Mary Avenue, Southport, to Christine, younger daughter of Mr. and Mrs. J. Pender, Elim Bible College, Capel, Surrey. C.1703

MARRIAGE

HOWDEN—OXTOBY. On Easter Monday, April 15th, at the City Temple, Hull, Barry Howden to Rosalyn Oxtoby. Officiating minister: B. J. Epton (Lincoln).

WITH CHRIST

CRAWFORD. On February 27th, Alexander Crawford. "At home." Officiating minister at funeral: A. J. K. Magee.

McWHIRTER. On March 5th, Elizabeth McWhirter, after a long illness patiently borne. "For ever with the Lord." Sister of Rev. James McWhirter. Officiating ministers at funeral: James McWhirter and A. J. K. Magee.

RIGGALL. On April 9th, Ernest Leonard Riggall, pastor of Bethesda Elim Church, Grimsby, was suddenly called to higher service. Officiating ministers at funeral: R. Hodge, J. Crimp, M. R. Gough and R. Pender.

HEBDEN. On April 23rd, Miss Gladys Hebden, aged 85 years. Beloved member of the Scarborough Elim Pentecostal Church. Officiating ministers at funeral: Rev. S. Cooke, vicar of Holy Trinity Church, and J. Hyde. "For ever with the Lord."

KINGSLEY. On February 22nd, Thomas John Kingsley, of Stony Stratford, aged 70. Dearly loved husband of Mrs. D. Kingsley. One-time members of East Ham Elim Pentecostal Church. "For ever with the Lord."

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, 297/299 High Street, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 21 MAY 25th, 1968 6d

A section of the Bristol City Temple Sunday school with the superintendent, Pastor Ron Jones.

CHRIST OUR PASSOVER

For even Christ our passover is sacrificed for us
(1 Corinthians 5 : 7)

By R. J. NILES
COULSDON

GOD faced a vast refugee problem when He led over 2,000,000 people into the deserts of Sinai. There was no international organisation to feed them and they had no modern facilities, nothing but what God specially provided. Yet we read " Your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot " (Deuteronomy 29 : 5), and " I will take sickness away from the midst of thee " (Exodus 23 : 25). The people were not settled hopelessly in camps that never moved ; they were led forward to an inheritance. They went into the wilderness a company of rescued slaves ; they came out a nation in orderly array, and with laws which have set the standard of righteousness for the nations of the world.

A memorial

This was a miraculous operation, and one worthy of remembrance always. At the beginning of the deliverance God said " And this day shall be unto you for a memorial ; ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever " (Exodus 12 : 14). Although there were some years of backsliding, and although there have been alterations in the ceremonies, this deliverance has been remembered through the centuries, even to the present day, by the Hebrews. It was instituted some 3,000 to 4,000 years ago, but is still a living memorial which the Jews are expected to celebrate as though they themselves took part in it.

When Christ walked this earth vast numbers gathered in Jerusalem at the feast of the Passover to celebrate the deliverance of their forefathers from Egypt. We are told that a Roman governor, Cestus, reported to Nero that 256,500 lambs were slain on one occasion. Now the rule was that one lamb should be shared by from ten to twenty persons, so that this number of lambs represented at least 2,500,000 people. All these crowded into the small city of Jerusalem.

But how are the paschal ceremonies for such a mighty number to be organised? Dr. Edersheim describes the arrangements as follows. Representative companies of thirty were allowed into the temple court and then the gates were shut. " All along the court up to the altar of burnt offering priests stood in two rows, one having a golden and the other a silver bowl. In these the blood of the paschal lamb . . . was caught by the priest, who handed it to his colleague, receiving back an empty bowl, and so the bowls with the blood were passed to the priest at the altar." While this was going on a most solemn hymn of praise was raised, the Levites leading in song and the people responding. Then Psalms 113 to 118 were sung over and over again until the offerings were completed, and then the next thirty were admitted and the whole thing was repeated as before.

The congregation was involved

The scene was one of indescribable solemnity. Beginning with a threefold trumpet blast, the horrible activity of their representatives as they killed the animals, the noise of the animals, the smell of fresh blood, the smoke and the burnt flesh, the chanting of the Levites and the responses of the people made an emotional impact on the beholders never to be forgotten. The congregation was involved in it. These were *their* lambs being sacrificed to *their* God ; *they* were being reconciled to Him."

The costliest of blood

Critics of the gospel have called it the " gospel of the charnel house." We are not ashamed of this taunt ; it is a gospel rooted in the costliest of blood. This does not make it unacceptable ; on the contrary it demonstrates in dramatic fashion the awful consequences of sin. Sin is not a pretty thing, and it cannot be made respectable by beautiful surroundings or vestments. Every sorrow of mankind, all pain, every fear and anxiety, the mountain of grief of all creation lie at the door of sin. Sin is a wild beast and its consequences are terrible. By the passover the way of redemption was brought

right home to the people. They were involved in it. The only way of reconciliation was by such enormous sacrifice, and carried out every year for ever. Morning and evening sacrifices were carried out in the temple every day, but this celebration was the beginning of the whole thing, and by it the reality of their status as the instruments of God was kept alive.

The Lamb of God

We may now begin to see something of what is meant when we are told that "Christ is our passover." The one man, Christ Jesus, is the "Lamb of God which taketh away the sin of the world" (John 1:29). It was at Calvary that the Lord Jesus Christ, the Son of God, took the place of all the sacrificial lambs and made of Himself the one atonement for sin. How great is that atonement! It gathers to itself all sacrifices that went before, and reaches out to all who may come afterwards and become involved in the death of Christ by trusting in Him as God's wholly sufficient sacrifice for their own sin. It includes all who are of the seed of Abraham by faith. This is possible only because he is worth more than all men; it is because He was and is *the Son of God.*

All men are involved in sin; all men need to be involved in God's remedy. How shall we escape if we neglect so great a salvation? Calvary is not a mere interesting event of history, to be wondered at and then passed by; it is "the beginning" of the Christian faith, and challenges everybody to believe and enter into the miraculous "life in Christ Jesus." Without the shedding of blood there is no

(*continued on page 335*)

Elim Pentecostal Church News

LONDON CRUSADER CHOIR AROUND THE COUNTRY

FOLLOWING the choir's visit to Maidstone prison, when the prison choir joined the visiting choir in a great song, "How great Thou art," the evening service was held in the Elim church at Rochester. The choir has been visiting this church for over thirty-five years. What a transformation has taken place here —a beautifully refurnished church and an excellent congregation. Well done, Rochester! It was an evening of great fellowship and thanksgiving.

A new feature in the long and outstanding history of the choir was the invitation to support the chief of staff of the Salvation Army (Commissioner Eric Wickberg), the second head of this great world-wide organisation, on the occasion of his visit to Chalk Farm corps. Commissioner Wickberg and Pastor D. B. Gray, with the choir, met some thirty-six years ago when visiting Oxford, and through the many years have kept close contact one with the other. A great welcome was accorded to the Crusader Choir and, supported by the local world-famed musical groups, this afternoon of worship and praise will long be remembered.

On to Kensington Temple, to an excellent congregation and a meeting convened by Pastor J. Hywel Davies. An evening appointment at Peterborough involved some fast travelling and an enthusiastic and expectant congregation welcomed the choir. Supporting the choir were the local band and songsters, both top-class groups who finally united with the Crusader Choir in a most moving massed item. As has become an annual feature, the London Crusader Choir shared in the Easter Day evening service at the Elim Central Church, London, and with Pastors J. J. Morgan and J. C. Kennedy and visitors from far and wide a great convention night brought blessings and spiritual uplift to a fine congregation.

IRISH EASTER CONVENTION

The united Easter convention for all the Irish churches was held in the Ulster Temple on Easter Monday and Tuesday. Attendances were above average and the Word was ministered with great acceptance by Raymond McKeown from Glasgow and David Ayling, minister of the Ulster Temple. On Monday afternoon Pastor G. Wallace (Beersbridge Road church) officiated at the baptism of several candidates. Brother Raymond McKeown's heart-searching exposition on the first nine verses of Leviticus left us in no doubt as to the prerequisites of experience of the divine fire. At the evening service our hearts were again thrilled as our brethren ministered respectively on "the shut door" in Elisha's experience and "the open tomb" in Jesus' experience. Mr. S. McAlesse (Cullybackey) and Miss

Marilyn Gillespie, with the accompaniment of the Gospel Echoes musical group, ministered delightfully in song. On Tuesday evening Raymond McKeown challenged our hearts on the dire need of revival. Mrs. David Ayling was soloist. The convention services were ably convened by Pastors Hugh McGowan (Armagh), A. Wilson (Irish superintendent) and David Ayling.

W. H. HOLOHAN.

EASTLEIGH

How we praise God for His blessing at our first Sisterhood anniversary. We do thank God for His goodness and blessing through the year. It was a great thrill to see our church building almost full. Two of our sisters sang "He could have called ten thousand angels, but He died alone for you and me," which brought great blessing, and our guest speaker gave a wonderful message from God's Word. An offering was taken for the Elim Missionary Society and some of our sisters have knitted things for the overseas work. So we praise God as, co-workers with Him, we go forward in this new effort at Eastleigh.

(MRS.) E. LAWES (president).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ No. 26 JUMBLED WORDS

Can you rearrange the jumbled words to form a well-known Bible text?

CHILDREN'S QUIZ

1. DGO OS VOLDE HET DROWL HATT EH VEGA SHI YOLN TOGEBNET SNO.
2. YTH RODW SI A AMPL TUNO YM ETFE.
3. HET GASWE FO NIS SI ADTHE TUB ETH FIGT FO ODG SI TEERLAN LEFI RUTHOGH SEUJS RISTCH ORU DROL.
4. DOLH SATF ATTH CHIWH SI DOGO.
5. PAYR THOUWIT SINGEAC.

ADULT QUIZ

1. THENERI SI RETHE VISTALONA NI YAN EROTH.
2. HOTHUG ROYU SNIS EB SA CARTESL YETH ALLSH EB SA HITEW SA NOSW.
3. BRERMEME WON HYT TRERCAO NI HET YSAD FO YTH THUOY.
4. PEKE LESYTHF RUPE.
5. GOTHUH EH LAYS EM TYE LIWL I RUTTS NI MHI

ANSWERS TO CHILDREN'S QUIZ

1. "God so loved the world, that He gave His only begotten Son" (John 3:16).
2. "Thy word is a lamp unto my feet" (Psalm 119:105).
3. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).
4. "Hold fast that which is good" (1 Thessalonians 5:21).
5. "Pray without ceasing" (1 Thessalonians 5:17).

ANSWERS TO ADULT QUIZ

1. "Neither is there salvation in any other" (Acts 4:12).
2. "Though your sins be as scarlet, they shall be as white as snow" (Isaiah 1:18).
3. "Remember now thy Creator in the days of thy youth" (Ecclesiastes 12:1).
4. "Keep thyself pure" (1 Timothy 5:22).
5. "Though He slay me, yet will I trust in Him" (Job 13:15).

CASHES GREEN

Mothers' Day evening service took place in a full church at Cashes Green. Solos were rendered by Mr. and Mrs. C. Cooper, and later Mrs. Cooper brought us the word of God. Mrs. Teague also gave a short but inspiring word on "Women of the Bible." We all left this house of prayer thanking God for His goodness to us, also for the faithfulness of Mr. and Mrs. Teague, who work so lovingly here.

BERYL BURFORD.

PORTSMOUTH **Pastor: A. A. Biddle**

The tide is coming in here at Portsmouth, and this year has witnessed much blessing. The meetings are alive with the presence and power of God and the gifts are much in evidence. Every Sunday evening many strangers can be seen in our midst, many of whom are brought in by a zealous band of fishers. Often one has to look for an empty seat in a crowded congregation, fifty per cent of whom are young people. There have been thirty-one decisions for Christ this year and sixteen people have been baptised in water, many relating thrilling testimonies before passing through the water. Another baptismal service is planned in the near future. Pastor Biddle has baptised over 200 since he commenced his ministry with us.

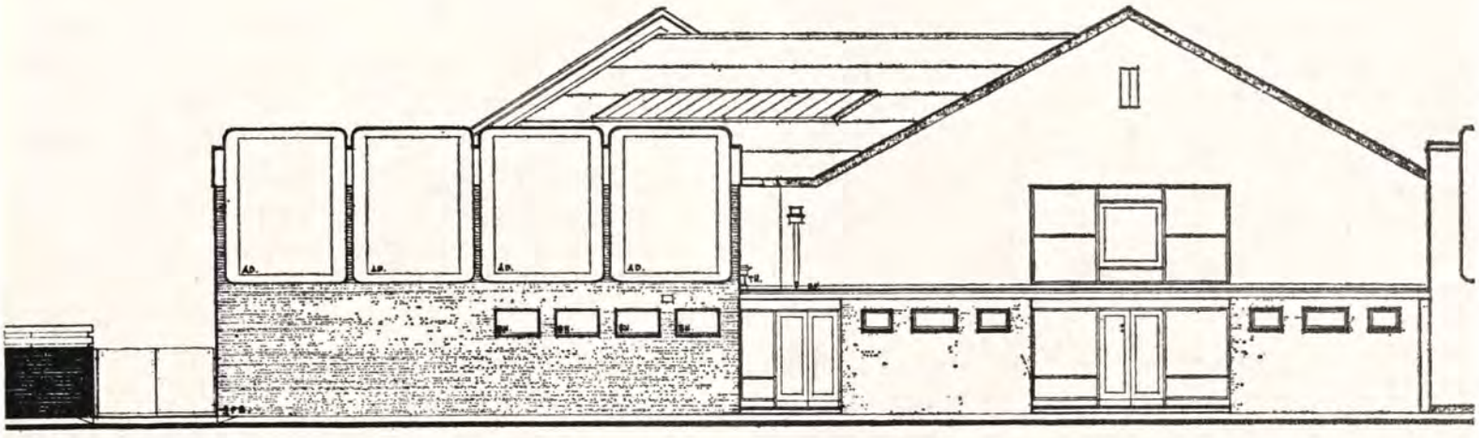
The vision for youth work led us to plan new buildings, but the needed land alongside the church was owned by a commercial advertising firm and, being on a main thoroughfare, commanded a high price and was hitherto always unobtainable. Fervent prayer was made, in which Pastor R. B. Chapman took part, and God miraculously undertook, for we have been enabled to get the land on our terms, at a very low figure.

A sister some years ago used to pray that the nine public-houses within 100 yards of the church would be demolished. The last one is now demolished and, what is more, part of the site of one of them we purchased a couple of years ago

will be included in our new building programme. Praise the Lord. He does answer prayer.

The Easter convention was once more a time of rich blessing, when Pastor D. J. Green, of Pontypridd, and Pastor H. L. Dawson, of Holyhead, ministered to us. We were joined on Saturday by the Southampton choir, who served us well, and Sunday commenced with about 150 singing the resurrection hymns on the city's Guildhall steps.

D. ABBOTT.



Drawing of new frontage of Elim church, Portsmouth.

Letters to the Editor

Dear Sir,—While I am always interested in missionary work and reports, I feel somewhat perturbed at the articles appearing in the EVANGEL recently, particularly in last week's issue.

I feel that M. O. Thomas, by writing as he has done, has done more damage than he imagines. He castigates the Elim folk beyond reason. I have been associated with Elim for forty-four years and have always found them generous to a degree, yet because they have not measured up to your missionary's viewpoint they must be verbally thrashed.

We have been a missionary family all our adult lives, some members serving in China and Tibet, and it has been our joy to support all missionary enterprise (in a great many cases anonymously), but to be castigated because we have done our best for our families and our local churches is unreasonable.

There is no need to compare the amenities of the native folk with ours; the difference is too obvious, but your correspondent does not help by his strictures on us in the homeland.

WALTER H. PETERSEN.

West Wickham,
Kent.

Dear Sir,—The whole Elim family will surely applaud the outspoken nature of Mervyn Thomas's article "Paralysed by poverty," and they will want to see positive action taken to ensure that in future no missionary is any worse off than his colleagues at home. It is apparent that far too much money is at present being spent on expensive equipment and buildings in this country while our missionaries go begging for the barest necessities.

It would be easy to write a companion article entitled "Petrified by prosperity," for we must admit that much of our expenditure in the local churches is not really spent on the Lord's work but for our own comfort and convenience. Neither are signs lacking that the Elim ministry at home is losing its character as a sacrificial enterprise in a search for professional status and security, thus emphasising the plight of the brethren overseas.

God has already given us more than enough money to meet our needs, and in the present economic climate few people will have more to give in the immediate future. The only remedy is for individual Elim members to make themselves responsible for the reallocation of available finance. They must give less to their own churches and that much more to the missionary cause. They must also realise that responsibility does not end when money is dropped in the collection plate and should insist that ministers and deacons spend wisely on necessities only.

We should be able to expect determined leadership in this matter if the situation is not to get worse.

(*turn to page 330*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments, Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
R. J. Niles	322
D. B. Gray	327
Andrew Murray	327
W. G. Hathaway	328
Walter Lownely	330
Margaret M. Ladlow ...	331
D. Jobling	332
E. J. Jarvis	335
Church reports	323
Letters	325
Editorial	326

EDITORIAL

" THE restless, inquiring mind of man drives him to seek explanations of the things he observes and *each human culture arrives in turn at those explanations that best meet its emotional and intellectual needs* " (our italic). So L. C. Comber, M.A., B.Sc., F.I.Biol., lately H.M. staff inspector for rural education, in *Biology in the Modern World* in the General Studies Library series edited by Percy Wilson, C.B., and published by Thames and Hudson this year.

We have not come across the remarkable idea set out in italic before, though in the appropriate academic cicles it may be a commonplace. Obviously the negative inference first claims our attention. Notice what it does not say : that each human culture arrives in turn at those explanations *which are true*. As the retort may be made " But what is truth ? " let us point out, in the light of that question, a further negative inference : our quotation in italic does not say that each human culture arrives in turn at those explanations which are the result of observation, classification and verification.

Our quotation opens up a world of truth, but how few realise it ; it opens up a world of truth because it was made in the context of cosmic origins. We quote: " Foremost among man's questions have always been those concerning origins, of the earth, of life, and of man himself." The writer goes on : " The earlier Hebrew explanation is given in a strikingly simple, beautiful and poetic form in the story of the creation as recorded in the first chapter of Genesis." Our readers will know of other explanations of creation's origins belonging to different cultures. Our culture's explanation is the evolutionary one.

Notice that the writer limits himself to stating that the Hebrew explanation satisfied the emotional and cultural needs of the Hebrews. But the principle involved in his statement contains the remarkable implications that explanations of things need only satisfy emotional and intellectual needs—their intrinsic truth is virtually irrelevant. Actually Professor D. S. M. Watson took up this position when he stated in his address to fellow biologists in Cape Town in 1943 " Evolution has been accepted by scientists not because it has been observed to occur, or proved by logical coherent evidence to be true, but because the only alternative, special creation, is clearly unacceptable." But this makes explanations not objective but subjective, for if in examining some phenomenon I come to a certain explanation of origins that satisfies my emotional and intellectual needs I would accept it whether it is true or not. Considering the emotional overtones that are always associated with the theory of evolution and seeing that the intellectual prejudices of nearly all scientists are in favour of evolution, our quotation gives the reason for the enthusiasm that interprets every new discovery in biology and geology in terms of evolution and as confirmation thereof.

(*continued on page 332*)

MRS. T. E. FRANCIS

An appreciation by Douglas B. Gray

SUMMONED HOME

The call has sounded,
Bidding His servant her warfare cease;
And the song of angels resounded
Welcomes a warrior to eternal peace.

THE news of the sudden home-call of our beloved sister Mrs. T. E. Francis brought shock and sorrow to the whole Elim family. Such a death appears so tragic to us, for truly it is.

A remarkable Christian, Thomas à Kempis, put it this way: "Man sees the deed, but God knows the intention."

Over forty years ago it was my privilege to meet Mrs. Francis, then Connie Collins—just a teenager, yet a dedicated and devoted young lady possessing outstanding talents as a musician and a singer. These talents were wholly consecrated to the service of Jesus Christ, and her ministry and witness bore results of eternal quality. Mrs. Francis was a founder member of the London Crusader Choir and was one of the choir party that made its first visit to a British prison (just thirty-five years ago). Her singing, accompanying herself on the guitar, was always an outstanding contribution and was the means of blessing to great congregations.

Whatever the weather, as the saying goes, and despite every circumstance in life, this Christian lady was ever the same—dispensing kindness, understanding and always a wise counsellor to friends and members of all ages. Her marriage to Pastor T. E. Francis we recall with happy memories and, with Mrs. Gray, shared the delight when these two gifted servants of God moved out into a united and ever-widening ministry to the salvation and blessing of many people who now are rejoicing in the Lord. Gratitude must also be expressed for those who have been edified and encouraged as a result of Mrs. Francis' preaching ability. Up to within a few days of her home-call her pulpit ministry was bringing blessing in various parts of the country.

There is nothing radiant or sunny about physical death when it comes to one who is "in Christ," who is loved and loving, useful and needed. It is to us all a sombre and disturbing experience. We can, however, say God be thanked that since our Lord Jesus Christ came and lived and died and walked through the valley of the shadow of death we too can have the assurance of the Shepherd's presence through the shadowed valley into the sunlight and green pastures Connie knew were beyond.

"Life is ever Lord of Death
And love can never lose its own."

We assure our dear friend and beloved brother, Pastor T. E. Francis, of the heartfelt sympathy and Christian love for him from the whole of the Elim family. Truly the psalmist was right when he said "Precious in the sight of the Lord is the death of His saints."

DEVOTIONAL

"Through Him we both have access by one Spirit unto the Father" (Ephesians 2:18)

In our communion with God in the inner chamber we must guard against the danger of seeking to know God and Christ in the power of the intellect or the emotions. The Holy Spirit has been given for the express purpose that "by Him we may have access to the Father through the Son." Christ taught His disciples this truth in the last night. Speaking of the coming of the Comforter, He said: "In that day ye shall ask the Father in My name; ask and ye shall receive, that your joy may be full." Hold fast the truth that the Holy Spirit was given with the one great object of teaching us to pray. He makes the fellowship of the Son a blessed reality. Be strong in the faith that He is working secretly in you. As you enter the inner chamber, give yourself wholly to His guidance as your teacher in all your intercession and adoration. We must pray in the confidence that the Holy Spirit dwells in us, and we must yield ourselves, in stillness of soul, definitely to His leading. Take time for this. We must believe that the "greater works" of the Spirit for the enlightening and strengthening of the spiritual life—the fulness of the Spirit—will be given in answer to prayer. We must believe that through the Spirit, in unity with all God's children, we may ask and expect the mighty working of that Spirit on His Church and people.

ANDREW MURRAY.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XII. THE GREAT TRIBULATION

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:9-14).

No serious-minded believer could ever imagine that the Church of Jesus Christ, composed as it is of those in every age who have been born of the Spirit and rest their salvation in the finished work of Christ upon the cross, could ever be in anything but tribulation in a world that knows not their Lord and Saviour and that rejects Him as did those who put Him to death upon the cross. Jesus Himself said *"In the world ye shall have tribulation: but be of good cheer; I have overcome the world"* (John 16:33).

Paul commends the saints

Tribulation is a word that carries two meanings. The Greek word *thlipsis*, meaning pressure or affliction, is the one word used in the New Testament for tribulation, which is trial and which also is judgment (except the verb *thlibo* in 1 Thessalonians 3:4, which means the same thing). Both meanings are found in 2 Thessalonians. In 1:4 Paul commends the saints *"for your patience and faith in all your persecutions and tribulations that you endure."* Then in 1:6-8 he goes on to say: *"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you."*

The tribulation of the saints was that of trial, but the tribulation to come upon the persecutors or tribulators of the saints is the tribulation of God's righteous judgment. The saints will always be in tribulation from an ungodly world, but they will never suffer or endure the tribulation of judgment. Jesus said *"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"* (John 5:24).

The sufferings under the reign of the Antichrist

The term "great tribulation," or "*the* great tribulation" (having the definite article before it), comes from Revelation 7:14. It is taken by most expositors to refer to the sufferings under the reign of Antichrist. Those who hold the futurist interpretation say that this is to come in a seven-year period which will follow the rapture of the Church. Those who hold the historicist view see that this time of great tribulation occurred under the tyranny of papal Rome, and in that same period in the tribulation of Israel under Gentile domination, particularly the Moslem occupation of Jerusalem. If the rise of Antichrist and the great tribulation are to follow the rapture of the Church there are some serious questions to be faced.

The wrath of God

Jesus indicated that tribulation, indeed great tribulation, would fall upon the Jews, as distinct from Christian believers. In Luke 21:20-24 we read *"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance . . . for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."* This is the great tribulation of the wrath of God on them for their rejection of Christ and their responsibility for His death. We all know of the terrible tragedy when 6,000,000 Jews perished under Hitler in World War II. The time of Jacob's

trouble has almost run out and their rehabilitation in their own land again is the great sign that heralds His advent. There will be one more phase of trial when the Armageddon breaks upon them prior to the coming of the Messiah.

Paul makes it clear that judgment upon them will cease when their blindness disappears and they recognise their Messiah when He comes (Romans 11:25). This prediction is also recorded in Matthew 24:21, 29 and Mark 13:19-26. It also foreshadows the 1,260 years of persecution of the Church under the Roman heresy as well as the dominion of the false prophet Mohammed and Islam's domination over the holy city.

But the tribulation out of which this great multitude came cannot be the judgment of the world under Antichrist when, as is supposed, the saints are all gone and hell is let loose upon an unrelenting world of sinners. All tribulation through which believers have to pass is never more than trial, even though it be trial to death. The message to Smyrna in Revelation 2:10 makes this clear: "*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that you may be tried; and ye shall have tribulation ten days* [this tribulation spoken of actually lasted ten years]: *be thou faithful unto death, and I will give thee a crown of life.*" This is the wrath of man and of Satan, not the wrath of God such as fell upon the Jews and will fall upon the ungodly in the judgment of the great day of God.

This "*great multitude, which no man could number, of all nations, and kindreds, and people, and*

(*continued on page 334*)

The Great Yarmouth crusade

conducted by RON JONES and party

LESS than one hour before the opening rally in the Little Theatre news was received that the gospel singer in the party had been involved in a car accident and would not be able to take part in any of the crusade services. This meant that organist George Lancaster had to fill the gap. There were many other setbacks, but in spite of all there was an excellent crowd at the first service.

God blessed and people came back night after night and made their way up over forty stairs so that they might hear the gospel message and be saved. The power of the Lord was present to heal, and one service in particular was set alight when a lady who could hardly lift her right arm was completely delivered and before a thrilled congregation waved her arm.

One of the most thrilling events during the crusade was the opening of the new Elim church in York Road. After Pastor H. Burton-Haynes had declared the building open those who flocked to fill it to capacity for the opening service were really amazed to see a lovely interior with modern decor. How those people, many of them inside an Elim church for the very first time in their lives, sang. The first Sunday in the new church was a wonderful day, with grand congregations.

Other features of note included the children's crusade, a gospel coffee morning, the opening of a new Sunday school and the commencement of "A Saturday night break."

H. Burton-Haynes, Eastern District Presbytery superintendent, opens the new Elim Pentecostal church, Great Yarmouth.

Appreciation is due to Pastor and Mrs. E. Smith and the local band of workers for the tremendous amount of work they did both in preparation for the crusade and during the meetings.

W.R.J.

Youth page

No 1.—" SWITCHED ON "

By WALTER LOWNELY (DERBY)

IN thinking of youth work we are obviously going to think of methods; we take it for granted that our contact with God must be good. We are fully aware that methods alone, without the work of the Holy Spirit, are empty things; but church youth work means a programme, and a programme is simply a collection of activities designed to work to a particular end.

The mention of " methods " may cause suspicion and concern, yet we were all reached with the gospel by one " method " or another, whether it was a tract, a gospel service or a knock on the door. When we can see methods as means of reaching, and not means of saving, many of the difficulties will disappear, and we shall be able to approach our problem with great freedom. In our church we began with a handful of young folk and without any hard-and-fast policy apart from a real desire to reach and keep young people for Christ. We tried many things, not always successfully, but some activities became established, as God's blessing was seen to be on them. As a result some of our young folk are now in Bible colleges and others are preparing to go, and we have an active youth group of around fifty.

Perhaps the first thing we are faced with in reaching young people is their built-in scepticism of all things religious. As far as they are concerned the Church does not consist of evangelicals, liberals, radicals, etc., but is all one, and as a whole is very definitely " switched off." Many of them are concerned, beneath the surface, about God and truth, but they find no encouragement from a Church that appears to be merely a collection of varying opinions, none of them relevant to life today. For most young people Church as an organisation has no answer, even though to us it is precious.

What is the answer? How can we show that Christ is real? We started this article by saying that our problem is an old problem, and similarly the answer is an old answer, which must be interpreted to meet the present need. A life revealing Christ makes more sense than the vast impersonal structure of " the Church," but such a life must be seen and observed.

Can we not re-examine our methods? We rightly believe in separation from the things of the world, yet our usual church functions provide little real opportunity for Christian and non-Christian to meet, and for personal work to be done. But the Holy Spirit is not bound to the preliminaries of a normal meeting in his conviction of the sinner, nor does he always choose to dispense with them. He has infinite variety in his approach, which surely should be reflected in ours.

Many of our own youth activities have provided common ground where Christian and non-Christian could meet in a relaxed atmosphere. The latter stayed because in the midst of it they found Christ.

LETTERS (*continued*)

When we have rejoiced at the bumper offering which will be taken up at the conference missionary rally let us compare the amount with that spent at the ice-cream stalls and refreshment bars and consider the implications.

LESLIE B. CLARK.

Purley.

Dear Sir,—Having read Mr. Thomas's article in this week's EVANGEL, one or two things come to my new-Christian mind.

First of all, I understand that missionaries went to these distant countries of their own accord. They weren't " sent by the church "; they were convicted of God so to go, and the Lord looks after His own.

Secondly, I am a member of a new Elim church, and we certainly do not have an organ costing thousands of pounds, etc. We are happy with two old pianos which were gifts. Prayer alone has been responsible for a communion table and chairs and other " luxuries."

Lastly, having listened and looked around this homeland of ours I find it difficult to believe that there is any other country in the world so direly in need of missionaries.

D. MADDOCKS.

Moulton,
Northampton.

Women's Page

by Margaret M. Ladlow

THE TREES OF THE LORD

" Gay green gowns God gave the larches,
As green as He is good."

I REMEMBER learning this couplet when at school, as an example of alliteration. We have no larches growing on the road in which I live, but during the past three days of sunshine the row of trees opposite my home has opened its buds and now stands arrayed in a delicate shade of pale green. Somehow when these trees put forth their leaves I feel I can say in the poetic words of the Song of Solomon " For, lo, the winter is past, the . . . flowers appear on the earth ; the time of the singing of birds is come." God must love trees, because He created so many of them and of such bewildering variety. I cannot understand anyone who does not appreciate the beauty of trees, their names, their foliage, their seed formations, their habitat, their uses, their cycle of life, all of which has been closly linked with the life and progress of mankind down the centuries.

In the Bible alone there are over 300 references to trees, and nineteen different types are mentioned. In the days of Israel's prosperity their land was beautiful and rich with trees, and we know that today it is once more being made a land of trees, which are attracting the rainfall and thus turning the barren wilderness into a fruitful place. The Old Testament writers were very conscious of the glories of creation and seemed to live much nearer to nature than we do. They write so beautifully of the trees that surrounded them. David, in Psalm 96 : 12 when extolling the glory of the Lord, says " Then shall all the trees of the wood rejoice." Isaiah becomes even more ecstatic and, speaking of the glories of Christ's kingdom, cries " And all the trees of the field shall clap their hands."

It should be a joy and a challenge to us too to remember that the Christian is likened to a tree, such a beautiful creation, so useful and so enduring. The definite promise given to us in Psalm 1 : 3 is wonderfully abundant in its scope and possibility. Isaiah 61 tells us we are actually planted by the Lord and called trees of righteousness (no long Latin names for us !) and our sole purpose is to glorify God. I think, too, we can legitimately spiritualise the statement in Psalm 104 " The trees of the Lord are full of sap "—in other words, full of vigour, ever growing and producing fruit in season. Jeremiah continues with the theme of Psalm 1 and gives us a very detailed picture of a man or woman who trusts in God. He or she will be as a tree planted by the waters, with spreading roots, able to withstand the heat and to keep green and fresh, unafraid of the threat of drought and steadily producing fruit year by year.

I wonder what kind of trees we are. God has planted us and is supplying our every need in order to promote growth and beauty and fruitfulness. Is our corner of God's garden a joy to behold ? Are we as productive as He would have us to be ? Are you a tree of the Lord ? It is a great privilege to be one.

" The just are nourished like a tree
Set by the river's side.
Their leaf is green, their fruit is sure,
And thus their works abide." ANON.

BIBLE STUDY HELPS

The minister's sevenfold office

1. As AMBASSADOR, to represent his Lord (2 Corinthians 5 : 20).
2. As PREACHER, to declare God's Word (Romans 10 : 14 ; 1 Corinthians 1 : 21 ; 2 Timothy 4 : 2).
3. As TEACHER, to instruct in the Word (Matthew 28 : 20 ; 1 Timothy 4 : 11).
4. As SERVANT, to obey his Lord (Luke 19 : 13 ; Colossians 3 : 23, 24).
5. As OVERSEER, to supervise the Church (Acts 20 : 28 ; Colossians 4 : 17).
6. As PASTOR, to shepherd the flock (Ezekiel 34 : 5-8 ; 1 Peter 5 : 2-4).
7. As WATCHMAN, to warn of coming judgment (Isaiah 62 : 6 ; Ezekiel 33 : 7 ; Mark 13 : 35-37).

Sunshine Corner

THE little brown dog came every day for his bone. I would often see him on Friday evenings as I waited for the bus just outside the butcher's shop. One Sunday afternoon I was very surprised to see him going into the house next to the shop and wondered what he was doing there.

Last week I heard the full story, for the little dog was there again. I went in to buy some meat just as the dog was going out of the shop door. "He'll soon come in again" the butcher's wife told me. "He stays with us all day and only goes home at night."

The butcher and his wife had had a very faithful dog of their own, but he had died of old age. They were very upset and missed him terribly. It was at this time that the little brown dog started to come for his daily bone. As soon as he received it he would be off very quickly. One day he came as usual in the morning and he didn't seem to be so anxious about the bone. He went behind the counter and into the room at the back, where there was a nice warm fire. He waited for permission from the butcher's wife first and then he made himself comfortable and stayed there for the day.

At night he suddenly decided to go to his own home—and, of course, he took his bone with him. Next morning he was back again and the same thing happened. He just stayed contentedly in the home of the butcher and left during the evening. He has been a great source of comfort to the butcher and his wife. They loved their own dog too much to want to replace him. The little brown dog has helped them in their loneliness.

At first the little dog came each day to receive his bone. He realised that the butcher and his wife loved him, so he wanted to do something in return. By staying with them each day he showed his love. He had nothing else to give but himself.

We can often come to Jesus in prayer and ask for His help and for all the blessings He gives. If we truly love Him we must give in return. It is so easy to receive the answers to our prayers and to go away, to accept everything without thought. The little dog wasn't selfish. He said "thank you" in a very special way. His presence meant more to the butcher than all the barks and tail-waggings.

Jesus loves us to come to Him in prayer. He loves us to stay with Him sometimes and to be in His house. We say a quick "thank you" and go off on our own affairs. The little dog learned that it is more blessed to give than receive, and we can do well to learn it too.

D. JOBLING.

EDITORIAL (*continued*)

Now we fundamentalists have a norm, a canon if you like, by which we test our emotional and intellectual reactions to everything around us—it is the Bible.

Accepting the Bible as our standard, our norm, our canon, gives us the advantage that we have a guide independent of our intellect, emotions and prejudices by which we can test what we think—a variable quantity—by what the Bible states—an unvarying standard.

The word "canon" (*kanon*) is a New Testament word translated "line" and "rule" in 2 Corinthians 10:13, 15, 16, Galatians 6:16 and Philippians 3:16.

Truth and fact must not be interpreted simply to satisfy our intellectual and emotional needs; the latter must be interpreted by and aligned with the former.

But to return to our quotation as it stands. It contains the remarkable admission that each culture does not arrive at truth, only at "those explanations that best meet its emotional and intellectual needs." If evolutionists would accept this position, that is if instead of stating that evolution is true they stated that the theory of evolution satisfied their emotional and intellectual needs, we should accept that position.

Alas, evolution does satisfy man's emotional and intellectual needs, but this is a reflection on man's emotions and intellect, not a demonstration of truth. Racialism, apartheid, the doctrine of the master race and the intensified slide in moral decline are all fruits of the doctrine of evolution.

MISSIONARY RALLY
Saturday, June 1st, at 7 p.m.
ANNUAL NORTH LONDON PRESBYTERY MISSIONARY RALLY
Convener: **R. B. Chapman** (Missionary Council)
Speaker: **H. Jeffery** (Brazil)
ELIM PENTECOSTAL CHURCH, RIPPLE ROAD, BARKING
D.1669

COMING EVENTS

BARKING. June 1. Elim Pentecostal Church, Ripple Road. North London District Presbytery business meeting at 2. Annual Presbytery missionary rally at 7. Preacher: H. Jeffery, Brazil.

BIRMINGHAM, Langley. May 25-30. Elim Pentecostal Church, Mount Pleasant. Anniversary convention. Preachers: Saturday at 7, R. J. Morrison; Sunday at 11 and 6.30, J. Nicholson; Monday at 7.30, J. Newman; Tuesday at 7.30, G. Canty; Wednesday at 7.30, A. R. Smith; Thursday at 7.30, D. E. Dean.

BIRMINGHAM, Selly Oak. May 19-30. Elim Pentecostal Church, Alton Road. Evangelistic and Divine Healing Crusade, conducted by Ernest J. Thomas (Liverpool). Sundays at 11 and 6.30. Weeknights at 7.30 (May 25 excepted).

BIRMINGHAM. June 1. Elim Pentecostal Church, Graham Street (off Newhall Hill). Presbytery youth rally at 7. Preacher: David Woodfield (Loughborough). Convener: Tony Williams (Youth Commissioner).

BOURNEMOUTH. June 15. Elim Pentecostal Church, Hawthorn Road, Winton. Youth rally. Singing by the Wessex Gospel Choir and the Four Kingsmen. Preacher: David Holmes (Newquay). Convener: Laurence Lambert.

BRIGHTON. May 25. Elim Pentecostal Church, The Lanes. Special rally, at 7, to acknowledge the retirement of H. A. Court from the pastorate of Preston Park Church. Speaker: E. Francis (Exeter).

ENGLEFIELD GREEN. June 9-21. Elim Pentecostal Church, Bond Street. Evangelistic campaign conducted by A. S. F. Horne and party. Weeknights at 7.30. Children's service at 6. Sundays at 11 and 6.30.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

WHITSUNTIDE CONVENTIONS

BISHOP AUCKLAND. Elim Pentecostal Church, Tenters Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. Lambie (Salford) and J. C. Quinn (Aberdeen).

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: A. Nicolson (Dowlais) and W. G. Blackler (Finchley).

CLACTON-ON-SEA. June 1-3. Elim Pentecostal Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. McBurney (Winton). Convener: H. Burton-Haynes.

GUERNSEY. June 1-6, 9. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Weeknights at 7.30. Sundays at 11 and 6.30. Visit of London Crusader Choir with D. B. Gray. Preacher: F. Hardman (Salisbury). Convener: S. Penney.

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: W. J. Hilliard (Halifax).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker. Convener: G. Hillman.

LIVERPOOL. May 31—June 3. Elim Pentecostal Church, Jubilee Drive. Whitsuntide convention. Friday at 7.45. Sunday at 11, 3 and 6.30. Monday at 3 and 7. Speaker: L. Reeves (Norwich). Convener: E. J. Thomas.

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday at 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Fred Newcombe (Pontyclun). Convener: R. C. Stacey.

NEWHAVEN. June 1, 2. Elim Pentecostal Church, Meeching Rise. Missionary weekend. Preachers: Pastor and Mrs. H. Jeffery (Brazil).

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Noel Brooks (Bristol). Convener: J. Craig Kennedy.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

tongues" is supposed to be saved during the reign of Antichrist, after the Church and the Holy Spirit are gone away to heaven; when there will be no Bibles, no evangelistic meetings, no missionaries, no gatherings of believers—and all this in the short space of seven years! It would take nothing less than a great world-wide revival over many generations to produce such a vast number of converts. You can number the population of the world at any time, vast though it is, but this multitude no man could number. That these are all gathered in during the seven-year reign of the Antichrist after the rapture is unbelievable to any discerning Christian.

The first resurrection

Then again, in Revelation 20:4 we read of thrones, and judgment being given to the martyrs who died under Antichrist, and "*They lived* [were resurrected] *and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*" Here we are told that the "tribulation saints" who die under Antichrist are the ones who are in the "first resurrection." Without question the "first resurrection" refers to those who are Christ's at His coming as indicated in 1 Thessalonians 4:13-17, when the rapture and resurrection of the saints takes place. Also in 1 Corinthians 15:51-54 the rapture and resurrection come together. The order of the resurrection is given in 1 Corinthians 15:20-23: (1) Christ the firstfruits, (2) they that are Christ's at His coming, and (3) the ungodly, when Christ will have finished His reign for 1,000 years. This is also confirmed in Revelation 20:5.

The first resurrection being at the coming of the Lord for His saints, this group of "tribulation saints" who have been martyred under Antichrist cannot possibly be located *after* if they are to be in the first resurrection!

Loved not their lives

This multitude who came out of the great tribulation and did not receive the mark of the beast on their foreheads (in mental submission) or in their hands (in active submission) are indeed those millions who, during that dark period which lasted for twelve and a half centuries, were put to death by every conceivable form of cruelty men and devils could devise because they would not submit to the supremacy of the papacy with all its attendant heresies and idolatries. They truly "*loved not their lives unto the death*" (Revelation 12:11).

I cannot possibly bring myself to believe that God, who gave to Daniel such precise details of the four vast Gentile empires that would hold sway over Israel and her land and holy city for twelve and a half centuries, would gloss over without any serious reference the second period of twelve and a half centuries of the papal persecution of the saints and Mohammedan domination of the Holy Land and Jerusalem.

Indicated in the Revelation

I cannot believe that sacred prophecy would skip over without mention these two despotic powers at whose hands countless myriads of evangelical martyrs were slain, and who were responsible for instituting such soul-destroying error and dreadful apostasy. Islam exterminated Christianity in northern Africa and millions fell before its advancing hordes of central Asian horsemen. It stamped out the light of the gospel in the lands where it had its birth, and devastated Palestine and Jerusalem by its rapacity. It brought war and bloodshed to the gates of Vienna and to the border of France, threatening the very existence of Christendom. If this and the relentless papal persecution that waged war against the saints is not the great tribulation so pointedly indicated in the Revelation given to John on Patmos, then I cannot find it anywhere in the sacred Book of God.

His coming kingdom

I cannot believe that in His great apocalyptic revelation of Himself and His coming kingdom Jesus Christ would give to John visions and revelations that cover sixteen chapters of that sacred apocalypse in describing events that will cover a mere seven short years after the Church has gone to glory, at the same time no mention being made of the bitter persecutions under imperial Rome, followed by papal Rome, and covering the major period of the Church dispensation of approximately 2,000 years.

No, I am fully convinced that just as the book of Daniel with its vision of the great image and the four beasts covered the first half of the great Gentile week—the times of the Gentiles—so the apocalyptic book of the Revelation backed by the apoca-

(continued on page 335)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, May 27th — Ephesians 2:1-10

" We are His workmanship " (v. 10).

This chapter makes it clear that we are not saved by works. We are saved by " grace alone " (vv. 5 and 8). We were dead in trespasses and sins. A dead man cannot help himself, neither can any other man on earth help him. We are utterly dependent upon a mightier power than we ourselves can generate. The answer is found in our reading. " But God, who is rich in mercy . . . hath quickened us." Therefore we cannot boast, for we are His workmanship. " Where is boasting then?" asks Paul. " It is excluded " (Romans 3:27). " Therefore if any man be in Christ, he is a new creature " (2 Corinthians 5:17).

Tuesday, May 28th — Ephesians 2:11-22

" No more strangers and foreigners " (v. 19).

We were aliens and strangers from the covenants of promise, having no hope and without God in the world. Ours was a hopeless situation; we were total strangers to God. But Christ has changed everything. Through His blood we who were far off have been made nigh, and not only " nigh "; we have been brought " into " complete fellowship with the Father. We are no longer aliens with no residential rights; we are fellow citizens with equal rights. We are no longer strangers but members of the household of God. God does nothing by halves; our citizenship is complete in Him.

Wednesday, May 29th — Ephesians 3:1-13

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

This word " unsearchable " is unique in the Scriptures; it means " not traced out." It suggests that no one can explore the full extent of the riches of Christ; they are too wonderful for the human mind to comprehend. The dimension of His riches cannot be measured or calculated in human terms. Our poor finite minds cannot fully appreciate the depth of wisdom employed by God in Christ Jesus to bring about our salvation. Yet this message is preached among the Gentiles (v. 8) and we are its recipients. We do not reject this message because we cannot fully understand it. We accept and enjoy it to the full.

Thursday, May 30th — Ephesians 3:14-21

" Able to do exceeding abundantly " (v. 20).

" Exceeding abundantly "—what extravagant language! Again this phrase is unique in Holy Writ; both words in the original mean " over and above." It has been interpreted as " superabundantly above the greatest abundance." Paul is almost beggared for words, but no one in earth or heaven can beggar the resources of God's grace. I understand that this is part of a doxology, but one with tremendous possibilities, for it tells us that by the power that works in us He is able to do more than we can ask or think. There is no limit to His grace!

Friday, May 31st — Ephesians 4:1-16

" Walk worthy of the vocation " (v. 1).

" I implore you," says Paul, " to walk worthy of the vocation." It is a high vocation and demands high integrity. The eyes of the world are upon you. They readily notice any inconsistency and are not slow to point it out. The standard expected of the child of God is " high " because the calling is high. People who never read their Bibles and never go to church seem to know how the professing Christian ought to walk. Paul said to the Corinthian saints " Ye are our epistle . . . known and read of all men " (2 Corinthians 3:2). What we are is so much more important than what we say. Our walk is what we are. " Walk worthy "!

Saturday, June 1st — Ephesians 4:17-32

" Neither give place to the devil " (v. 27).

The Devil is always looking for scope in our lives. The word " place " in the text signifies " scope." He is enterprising in his evil work and never misses an opportunity afforded to him. The reading suggests that lying, anger, wrath, bitterness, malice and evil-speaking are areas in which Satan can find scope in our lives. We are told in verse 24 to put away those things which, according to verse 30, can " grieve the Holy Spirit of God." The Devil will take advantage of any weakness we may display, but the Word says " Resist the devil, and he will flee from you " (James 4:7).

Sunday, June 2nd — Ephesians 5:1-20

" Ye are light in the Lord."

God is called " the Father of lights " and we, being His children, are light in the Lord. We were sometimes darkness and therefore produced the unfruitful works of darkness, but now, because light has no fellowship with darkness, we are children of light. The fruit of the Spirit (light), verse 9, is opposite to the fruit of darkness. Darkness being destitute of light breeds sinfulness, evil and error. The light produces " goodness, righteousness and truth " (v. 9). That, of course, is why Jesus said " Let your light so shine before men," for " Ye are the light of the world " (Matthew 5:16, 14).

CHRIST OUR PASSOVER *(continued)*

remission of sin, and the infinite value of the blood of Christ is available to cover the sin of all.

" Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain.
But Christ the heavenly Lamb
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

The infinite value of the blood of Christ is still available to cover the sin of all—to cover your sin. The way is clear: " Believe on the Lord Jesus Christ, and thou shalt be saved " (Acts 16:31).

WINDOWS ON JERUSALEM *(continued)*

lypse of Daniel covers the latter half of that great week.

The times of the Gentiles have run out or are just coming to their close. The resurgence of Israel as a united nation dwelling in her own land and now possessing her own holy city of Jerusalem speaks eloquently to those who have ears to hear and eyes to see that the end of the age is in sight and the Lord is at hand.

We shall next consider the coming Armageddon.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Lianfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan ; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

WANTED, young lady, 16 or 17 years, seeking a post as general house worker at a Christian evangelical guest house. Good wage and good food. Interview expenses paid. Write Warden, 4 Belgrave Crescent, Scarborough. C.1701

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

ITINERARIES

Pastor H. Jeffery (on furlough from Brazil):
May 25, Wigan; 26, Southport (a.m.), Liverpool (p.m.); 27, Ellesmere Port; 28, Holyhead; June 6, Loughborough; 7, Sandiacre; 8, Nottingham; 9, Beeston (a.m.), Derby (p.m.); 10, Long Eaton; 11, Lincoln; 12, Burton-on-Trent; 13, Leicester; 14, Ashbourne; 15, Rotherham; 16, Mansfield (a.m.), Sheffield (p.m.); 18, Mosborough.

London Crusader Choir:
May 26, Watford (afternoon: Pentonville prison); June 1-9, Guernsey, C.I.; 9, Brixton prison; 16, Tollington Park (afternoon: Wormwood Scrubs prison); 23, Leyton (morning: Holloway prison); 29, Harlow (St. Paul's Church for Elim Church).

Joseph Smith:
May 25-30, Clapham; June 2, Norwich.

BIRTHS

LENTON. On March 15th, to Dennis and Brenda (*née* Snowden), of Sheffield, God's gift of a son, Mark, a brother for Andrew.

ANSTEY. On April 17th, to David and Kathleen (*née* Hardman), of the Elim Church, Chorlton-cum-Hardy, Manchester, God's gift of a son, Robert David, a grandchild for Pastor and Mrs. A. Anstey, of Edinburgh.

DEDICATION

LAVER. The dedication of Simon Peter Laver took place at Bethesda Elim Church, Grimsby, on April 28th.

MARRIAGE

PIKE—HARDMAN. On May 4th, at the Elim Pentecostal Church, Milford Street, Salisbury, Geoffrey Graham Pike to Pamela Judith Hardman. Officiating ministers: Douglas B. Gray and W. G. Hathaway.

WITH CHRIST

DAVIES. On April 6th, Reginald Davies, aged 82, beloved founder-member of Graham Street Elim Pentecostal Church. Officiating minister at funeral: Edward F. Cole.

APPRECIATION

SMITH. Pastor and Mrs. K. Smith express, on behalf of the Smith family, of Bradford Elim Pentecostal Church, their appreciation for the kind letters of sympathy received from ministers and Elim members in their bereavement.

Visit of Rev. and Mrs. T. Johnson and family

from Kenya. Sunday, June 30th, at 6.30 p.m.

Elim Pentecostal Church, Stanley Road, Croydon.

COMING EVENTS (continued)

TONYPANDY. May 25. Bethel Baptist Church. Rhondda Pentecostal Fellowship rallies at 3.30 and 6.30. Preacher: H. W. Greenway.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 22 JUNE 1st, 1968 6d

Some of this year's conference visitors and delegates

Proclaiming the Truths of Pentecost

THE DISTINCTIVE FEATURES OF A PENTECOSTAL CHURCH

By WILLIAM J. MAYBIN
ELIM PENTECOSTAL CHURCH, CROYDON

WHEN we read the New Testament it must be taken for granted that it was written by those who had received the Pentecostal baptism. It is only from the Pentecostal approach that the New Testament makes sense. Indeed, I would make bold enough to assert that it is impossible fully to appreciate and understand much in the epistles without the experience of the early Church believers on the day of Pentecost.

In the Acts of the Apostles (chapter 4) we have a record of the first Church persecution and the appearance of Christians before an ecclesiastical court. If, as F. F. Bruce suggests, "Christianity was organised for catastrophe" it is interesting to see those early Christians emerge from this first outburst in such a robust fashion. Upon release from detention Peter and John sought the meeting place of their fellow believers, first to report what had taken place and then to join them in united intercession. Verses 23-33 form the basis of this article: a prayer meeting under apostolic conditions, with apostolic results, which should be the norm for this present day.

There was emphasis on fellowship

"They went to their own company" (v. 23) implies a place of meeting where they met at regular times and for the purposes outlined in Acts 2 : 42. On this occasion they met for prayer, no doubt to intercede for God's servants who had been apprehended.

Fellowship is a wonderful word; it comes from the Greek *kononia*, which denoted a business partnership, the marriage tie, or a man's relationship with God. In the New Testament the Christian *kononia* spells for us the tie that binds believers to each other and to Christ. Indeed, it was this "togetherness" that drew these persecuted men from that ecclesiastical court room to the prayer-laden atmosphere of that ancient meeting place; and this emphasis is much needed today, when the tendency is to let down on congregational assembly life. We need a revival of this sense of belonging; we need more than ever to make friends of God's children, realising that association results in assimilation. In emphasising fellowship we promote mutual sanctification, for we help each other, standing by the cross. In this respect the word "saints" is always in the plural in the New Testament, with but one exception, Philippians 4 : 21, where the singular is prefaced by the word "every," a strong indication that Christianity is essentially a corporate affair.

There was emphasis on unity

"They lifted up their voice with one accord" (v. 24). The Greek adverb found here is commonly used through the Acts, and means "with one mind or spirit." This unity is discovered prior to Pentecost (Acts 1 : 14), at Pentecost (Acts 2 : 1) and after Pentecost (Acts 4 : 24 and elsewhere). In the first instance it involved the twelve and in the second the 120, while in all subsequent passages the whole Church is involved. Have we got this unity today?

Of course, the Acts of the Apostles is not without its attempts to destroy this unity. Three attempts were made to disrupt that God-given unity. In the fifth chapter there was an attempt through the duplicity of Ananias and Sapphira to destroy the holiness of the Church. In chapter six there was an attempt to destroy the harmony of the young Church, the first organisational problem the primitive Church had to face. It was this problem that led to the appointment of the first deacons for the discharge of secular duties within the fellowship. The ministry must be left unhampered for the preparation and ministry of the Word. In chapter eight there came the attack of Satan to destroy the humility of the Church. Simon the sorcerer professed faith, was publicly baptised and showed ardent interest in the miraculous, but was still a sinner at heart. This incident gave rise to a sin which has

prevailed in every age in one shape or another—simony, traffic in that which is sacred, especially the crime of buying and selling ecclesiastical preferment. This abuse precipitated the Reformation. How very subtle the Devil is, and has always been, in his attempts to disrupt and separate the people of God, often on the most trivial of matters !

There was emphasis on prayer

" And when they had prayed . . ." (v. 31). The infant Church knew how to pray. Prayer was no side interest for those early Pentecostals ; it was a great imperative. Nearly every chapter in the Acts includes a reference to prayer, and such was the calibre of the prayer, and such were the results achieved, that we are tempted to wonder if we have not lost the sacred art of Holy Ghost intercession. The Church today is more concerned about paying members than she is about praying members.

In the fourth chapter of the Acts opposition was on the increase. Persecution was the order of the day, but these persecuted believers prayed for boldness in the declaration of truth, with signs and wonders—a sign-attested ministry. They knew what they wanted, asked for it, and got it. Too much of our praying today savours of mere generalisation ; we are not specific enough, we do not really know how

(*Turn to page 348*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

FAITH AND CAMPAIGNING

This week's contributor:

GEORGE CANTY

LOOKING around with a view to a campaign, I passed a church which declared boldly across the front that it was the town's " centre of continuous evangelism."

My brief visit would in that case seem a little event indeed. However, the previous annual meeting had reported that the church had not had one conversion in the whole year. My feelings were worse. How could I do in a fortnight, as one man, what this " centre " had not achieved in twelve months?

A church spends a lot of money in a year on its own effort to win people for God. A normal budget would perhaps be £1,250, with perhaps only half a dozen registered decisions and an immense amount of labour put in.

For perhaps £250 an evangelist hopes to go in and have maybe 100 decisions in a couple of weeks—equal to ten years' results by normal church outreach. That, I submit, is faith. A church certainly displays faith in the evangelist to assume that some such result would be forthcoming. But behind that is faith in God, a confidence that when we are determined He will bless our exertions.

This faith, on analysis, consists primarily of reliance on the gospel as a persuader of people to accept the gospel. I not only mean that we think the gospel can save the believer, but that it can make unbelievers into believers. It is not only power ; it is self-selling.

Against this we should have no confidence in our own words and thoughts. The method which will succeed is not to take that common gospel theory which can be expressed in three sentences and ram it home with stories, arguments, emotion and scraps of Christian evidence. The gospel must be preached by and with the Word of God, for it *is* the Word of God. The Bible is an everlasting fountain of heart-moving cogency. Here is the dialectic for the preacher. Faith comes by hearing the Word of God.

The dullness, the labour, the despair can be taken out of sermons by filling them with the Bible. Not with texts, for we are not parrots but men of God whose hearts are supposed to be full of the Word that underlies the words.

My own evangelistic career began when the glory of the Book burst up in my soul. I simply wanted to glow in public and show why I could not help it. Faith is there, but where all faith should be, not in some grim determination to believe but in absolute exuberant joy that God has spoken. Faith should not be any more evident than the foundations of the Post Office tower. It is the broadcast that matters.

It seems perfectly obvious to me that a lot more people can be won for Christ, and the Church, even in these hard days, can receive new converts frequently. The missing factor is that ebullient expectation that the gospel will do it.

Elim Pentecostal Church News

DUNDEE **Pastor: H. Palliser**

A time of rich blessing was recently experienced on the visit of Mrs. Gladys Gorton for the anniversary of the E.W.M.A. at Dundee. The enclosed photograph shows the happy band who have produced quilts, dresses, bed covers, lace work, etc., for our missionaries.

Each week the services result in warm fellowship between the sisters and an opportunity to witness among themselves to the hand of God moving in the fields of their particular interest as letters of news are read from missionary workers. Mrs. Gorton gave great encouragement to the ladies and in addition thrilled the whole assembly by her ministry.

At the main service of the anniversary the local E.W.M.A. gave a cheque to our sister for the work of God in other lands. The treasurer gave a very warm appreciation on behalf of all the members to Mrs. Gorton for her visit.

WM. ANDERSON.

Mrs. A. Palliser, with Mrs. Gladys Gorton on her right, and members of the Dundee E.W.M.A.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

Quiz number 27 WELL-KNOWN VERSES

Can you place the following quotations? One point is awarded for naming the book, one point for naming the chapter and one point for naming the verse.

CHILDREN'S QUIZ

1. **" The Lord is my shepherd."**
2. **" For all have sinned, and come short of the glory of God."**
3. **" Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in."**
4. **" In the beginning was the Word, and the Word was with God, and the Word was God."**
5. **" Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."**

ADULT QUIZ

1. **" 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."**
2. **" His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."**
3. **" Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."**
4. **" Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."**
5. **" For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."**

ANSWERS TO CHILDREN'S QUIZ

1. Psalm 23:1.
2. Romans 3:23.
3. Revelation 3:20.
4. John 1:1.
5. John 14:6.

ANSWERS TO ADULT QUIZ

1. Romans 10:9.
2. Isaiah 9:6.
3. Galatians 6:7.
4. Matthew 6:33.
5. Romans 1:16.

LEIGH-ON-SEA **Pastor: P. E. Stormont**

On Palm Sunday this year the Leigh assembly celebrated the entry into the pastorate here of Pastor and Mrs. P. Stormont five years ago. The Lord Jesus has continued His ministry here through His servants by the Holy Spirit, and it is to God we give thanks for their faithfulness in service. As a token of gratitude, a Parker pen set was presented to the pastor and a bouquet of flowers to Mrs. Stormont.

At the anniversary services Pastor Burton-Haynes ministered the Word and Mrs. Burton-Haynes joined him in song, the music and the ministry being much appreciated.

God has been very gracious to us at Leigh during these last five years—in healing the sick, baptising in the Spirit, adding to the church, restoring backsliders, and maintaining a missionary zeal.

G. H. POLSON.

SOWERBY BRIDGE **Pastor: I. R. Hall**

At our Ladies' Fellowship second anniversary last weekend Mrs. A. V. Gorton was the speaker. The meetings were well attended and Mrs. Gorton's

gracious ministry was greatly appreciated. The members of the Ladies' Fellowship took part in the services and the Saturday evening service was convened by Mrs. I. R. Hall, the president, and the Sunday evening meeting by Mrs. R. Wills, the treasurer, who paid tribute to the previous pastor's wife, Mrs. Lyndon Jones, who commenced the Ladies' Fellowship.

On Saturday evening Mrs. F. Johnson, the ladies' missionary treasurer, gave Mrs. Gorton £3/10/- which had been collected for the E.W.M.A. A further £1/10/- was given, making a total of £5 towards the E.W.M.A.

The weekend was considered by the Ladies' Fellowship to have been a real success.

SHEILA C. HALL.

BEERSBRIDGE ROAD **Pastor: G. H. Wallace**

During the past months under the leadership of our new pastor we have commenced an outreach in the district where the church is situated. Apart from door-to-door evangelism by means of Elim's publication *Tomorrow,* each Saturday night, after a time of prayer, we hold an open-air service. Then at about 10.15 a fishing session commences to bring people to our "late-night special." The gospel has proved to be the "power of God," and decisions have been registered and new Crusaders added to the weekly meeting. Other meetings, such as the Sisterhood, Sunshine Corner, Bible study, prayer meeting, girls' class and Sunday school, as well as the Crusaders, continue in the blessing of God.

S. KELLY (treasurer).

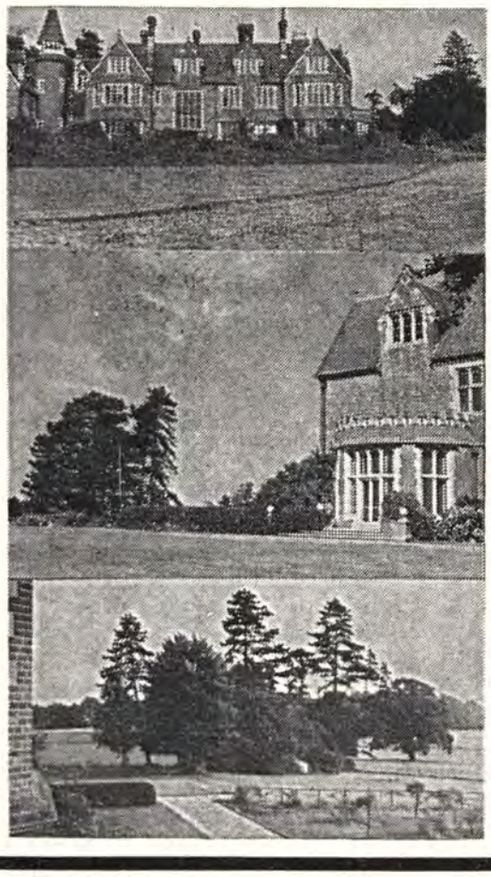
Pastor G. H. Wallace with open-air workers.

CROYDON **Pastor: W. J. Maybin**

The Easter convention this year was a time of real blessing. Beginning on Thursday evening and continuing through to Sunday, the ministry of Pastors

(*Turn to page 348*)

There's a place for you at E.B.C.



Do you wish to know more about the Bible ?

Can you take a break from industry or the office desk ?

Are you perplexed about your next step in Christian service ?

Why not apply to enter as a student on an abridged course at ELIM BIBLE COLLEGE, CAPEL ? You may have no aspirations to the pulpit or mission field or you may wish to serve part-time at home or abroad. Remember, you can only give the best in service as you know how. The training at E.B.C. is geared to provide practical guidance in all forms. You can combine studies with frequent opportunities to engage in practical ministry—children's work, house visitation, pulpit ministry, coffee-bar evangelism and evangelistic campaigns.

COURSES include : Outline and detailed Bible study ; Survey of great truths of the Bible ; How to prepare a sermon ; Spiritual gifts in the Church ; A history of the Christian Church ; How to lead a soul to Christ ; False religions (Mormonism, Jehovah's Witnesses, etc.) ; How to speak correctly ; The ministry of divine healing ; Modern missionary methods.

Also full diploma courses in preparation for the Christian ministry. Facilities for entry to external examinations.

WRITE NOW TO THE PRINCIPAL, ELIM BIBLE COLLEGE, CAPEL, SURREY

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Wm. J. Maybin	338
George Canty	339
Douglas B. Gray	343
John Lancaster	344
Walter Lownely	346
Margaret M. Ladlow ...	347
F. G. Evans	350
E. J. Jarvis	351
Church reports	340
Editorial	342

EDITORIAL

"THANK YOU" FROM THE PRESIDENT

THE President, L. W. Green, writes to thank all those in the various churches who took part in the time of continuous prayer throughout the recent conference.

Those who were privileged to be at the conference meetings realise that the answer was experienced in a great sense of the presence of God pervading the camp.

You will see, in a later issue, by the various reports, something of the nightly outpouring of the Holy Spirit at the meetings.

The President's consistent recognition during the course of his ministry of the place prayer must have in Elim if our potential in spearheading Pentecost in the British Isles is to be exploited received its reward during the 1968 conference. The verdict, very generally expressed in conversation, that this was the best conference Elim has so far convened will receive wide approval. Many are already looking forward with keen anticipation to next year's conference, to be held at the same place from May 10th to 17th. The atmosphere of blessing and expectancy, beginning with the festival of praise on Saturday, increased as the conference proceeded.

Every feature of the conference—Bible studies, morning devotions, business sessions, evening rallies, late-night specials, waiting meetings, the generosity of our members, the ministry of the Word and of the spiritual gifts—was pervaded by uplift, liberty and expectancy.

The obvious sense of divine blessing resulted from much prayer. The following churches had been invited by the President to pray continuously for the conference: Eastbourne, Yeovil, Hull (City Temple), Dowlais, Carlisle, Clacton-on-Sea, Caerphilly, Portsmouth, Kingstanding, Bournemouth (Springbourne), Pontypridd, Bangor (Co. Down), Govan, Paisley, Bristol, Whitehaven and Liverpool, so that during every minute someone was praying specifically for us. God honoured faith and answered prayer.

Record numbers attended the conference. There is no doubt that the reports of those privileged to attend will make many others determine to be present next year.

The next issues of the EVANGEL will contain conference reports and photographs. Your reporters will be A. K. Chamberlain, J. J. B. Hounsome, A. Lambie, I. Potts, C. J. Watkins and P. Watson ; your photographer B. R. J. Garrard.

Readers will have learned with deepest sorrow that our highly esteemed friend and brother Pastor J. J. Morgan was called home to be with the Lord during the conference. We extend to Mrs. Muriel Morgan and Paul and Patrick our deepest sympathy. An appreciation of Pastor Morgan's life and ministry by Pastor S. Gorman will appear in next week's EVANGEL.

ELIM'S ROYAL ALBERT HALL HISTORY

by Douglas B. Gray

THE first Elim meetings were held in the Royal Albert Hall at Easter 1926 and they have continued each year since with the exception of 1940/1, when such gatherings were not permitted because of war conditions. Early reports and pictures will show the huge congregations that packed the great auditorium three times a day. The massed Crusader choirs never fell below 1,400 and even reached beyond the 2,000 mark on at least one occasion. The conductor's rostrum was placed in the centre of the arena and the choir spilled over into the arena, stalls and boxes and even into the end sections of the balcony. Earlier days in the Royal Albert Hall also witnessed an orchestra numbering at times between eighty and 100 instrumentalists.

Recordings were first made in 1933. It was quite an engineering feat in those days. Such recordings can still be found around the country and include numbers by the massed choirs and the huge congregation. What a thrill to listen to the great hymn " Up from the grave He arose." Many of these recordings are in the archives of our music director, Douglas B. Gray, who first directed the choirs in the Albert Hall at the age of twenty-four and was supported at the grand organ by Ronald F. Cooper, perhaps a year or so younger.

According to available information the closing meeting at the Albert Hall on Easter Monday last was Elim's ninety-first meeting there. Other Elim meetings have been held in this hall besides those on Easter Mondays. On one or two occasions the hall was taken for great Whitsuntide conventions and then there were also the jubilee meetings and a seven-day crusade with Aimee Semple McPherson as speaker.

One can never forget the great meetings prior to the war, when each service took on a different form: divine healing in the morning, a water baptismal service during the afternoon (on one occasion 1,000 converts were immersed) and the great communion service at night, so meticulously directed by Pastor E. J. Phillips. These occasions were great events and doubtless served their particular day. Present-day meetings with their distinctive format equally present Elim in its true and enduring witness to the power and fulness of the Pentecostal message.

The London Crusader Choir made its debut in the Royal Albert Hall. It was Easter 1929 and it has not been absent on any occasion since. Sometimes it has meant travelling back overnight from Belfast, Glasgow, Cardiff or Plymouth in order to be " on duty " at the Albert Hall. The choir's loyalty to this great day of witness is indeed an example worthy of note.

Such a testimony has been retained because of the great interest and desire to see Elim and its evangelistic thrust made more effective by its ministers, members, those who serve as ushers, choir members, accompanists, and the long list of speakers who have fearfully and faithfully presented our message with vigour and skill, resulting over the years in a wonderful ingathering of souls for Christ. It will be a sad, sad day and a retrograde step if ever we live to see Elim's flag lowered from the pinnacle of the Royal Albert Hall. It must not be. It need not be. Perhaps much depends on you.

Devotional

DAY-BY-DAY FAITH

" Trust in him at all times " (Psalm 62:8). Faith is as much the rule of temporal as of spiritual life. We ought to have faith in God for our earthly affairs as well as for our heavenly business. It is only as we learn to trust in God for the daily supply of all our temporal needs that we shall live above the world.

We are not to be idle; that would show we did not trust in God, who works constantly, but in the Devil, who is the father of idleness. We are not to be imprudent or rash; that would be to trust chance, and not the living God, who is a God of economy and order. Acting in all prudence and uprightness, we are to rely simply and entirely upon the Lord at all times.

Let me commend to you a life of trust in God in temporal things. Trusting in God, you will not be compelled to mourn because you have used sinful means to grow rich. Thus you will be delivered from care, you will not be troubled with evil tidings, your heart will be fixed, trusting in the Lord.

SPURGEON'S *Morning and Evening.*

" Brethren, do not be children in your thinking; be babes in evil but in thinking be mature " (1 Corinthians 14:20, R.S.V.).

THE MATU

7. M

ONCE again Paul uses that word " mature," and once again he calls for mature understanding. In this case, however, it is important to notice the special context in which the word is used. As Pentecostals we quickly recognise this fourteenth chapter of 1 Corinthians as one which deals with the exercise of the gifts of the Spirit, but we need to realise that this chapter itself is part of a larger section of the epistle which deals with the whole question of public worship. Thus from chapter 11 onwards Paul is dealing with matters relating to the Lord's supper and such matters as dress and personal behaviour in public worship as well as the exercise of spiritual gifts. It is therefore against this wider background that we need to see his words about maturity here.

It seems clear that the Corinthian church was fascinated by the supernatural for its own sake, but Paul sees this as an indication of spiritual immaturity and he therefore urges the Corinthians to be more mature in their approach to public worship. He argues that true worship involves the understanding as well as the emotions and he is anxious that the church in Corinth may offer God intelligent worship, that it may worship Him in spirit and in truth and so bring the whole of its powers before the throne of God. It is therefore in this context that he says " in understanding be men "

The purpose of worship

In the first place, then, this requires an understanding of the true purpose of worship. The whole of chapter fourteen is a carefully reasoned analysis of what is involved in a truly Pentecostal meeting, and it is worthy of note that the apostle is at pains to show that this is no blind emotional response to a certain spiritual " atmosphere," or a conditioned reaction to a certain pattern of events, as though like rows of religious computers we are fed with the right programme so that we all produce the same noises and actions at a given moment, but the spontaneous yet Spirit-controlled expression of hearts and minds that understand the high significance of this corporate act of fellowship in worship. Perhaps we Pentecostals would do well to read *the whole* of this chapter in its broader setting instead of microscopically examining the more controversial aspects of Paul's words about the number and order in which the prophets are to speak. We might learn a lot more about worship if we did.

There are, it seems, two important things that we need to understand about the purpose of worship. First, we must see its Godward aspect. This, of course, is the supreme purpose of worship, as it is the supreme function of human life. Thus Paul sees this as the determining factor, whether in questions of dress or the conduct of the Lord's supper or the manifestation of the gifts. The man who speaks in tongues privately is speaking to God (v. 2); the man who prays or sings in the Spirit is talking to God and giving thanks to God (vv. 14-16), and the outcome of the manifestation of the gifts and the general behaviour of the believers gathered in public worship must be such that God will be glorified even in the eyes of those who are unaccustomed to worshipping in this fashion (v. 25). The supreme ministry of the Holy Spirit is to glorify the Lord Jesus Christ (John 16:14), and this high purpose will be realised wherever the Holy Spirit is given His rightful place in the corporate worship of the people of God. Thus worship is a Godward movement in which the redeemed of the Lord, inspired and assisted by the Holy Ghost, thank and praise Him for all that He has done and adore Him for all that He is.

A manward aspect

But worship has a manward aspect, too. While we are supremely taken up with God Himself we are not to be unmindful of one another, especially in our corporate worship. Paul thus writes in 1 Corinthians 12:7 that " to each is given the manifestation of the Spirit *for the common good* " (R.S.V.). Again, in chapter 14 he repeatedly stresses the fact that spiritual gifts are to be used for the edification both of the individual (v. 4) and of the church as a whole (vv. 3-12, 17, 26). Worship should therefore be an enriching and a rewarding experience for those who participate in it; it should not only glorify God but also edify man.

This leads us to consider the need for an understanding of the requirements of true worship. If it is to glorify God and edify man it will demand the exercise of our highest powers. Just as the violinist must tune his instrument to the right pitch, just as

CHRISTIAN

hip

by John Lancaster

the machinist must make careful adjustments to his lathe, just as the important issues of ordinary human life demand thought and careful preparation, so this supreme act of worship demands the adjustment of the whole personality. We cannot saunter nonchalantly into God's presence and lazily depress the bell on His reception desk and find Him instantly at our disposal. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart. . . . He shall receive the blessing from the Lord" (Psalm 24:3-5). It is easy to blame the pastor's choice of hymns or the seeming lethargy of the other worshippers for the "hardness" of the meeting sometimes, but how often the real fault lies in our own lack of heart-preparation. There are no short cuts to the presence of God.

The mature Christian understands this, and so he approaches this whole matter of worship seriously and thoughtfully, knowing that wherever and whenever the people of God gather together, be it in some spacious church or in a back street hall, they are treading the precincts of heaven and entering an environment made glorious by the fact that it finds its centre at the throne of God. Thus the true worshipper recognises the need for reverence. He knows he stands on holy ground and feels the need to come reverently and humbly before the Lord of all the earth. However intimate his relationship with his Saviour, however much at home he feels in the presence of God, he is growingly aware of the burning majesty of God's holiness and the incomparable greatness of the Lamb upon the throne, and these awe-inspiring realities call from his soul an attitude of humble adoration, an attitude which manifests itself not only in his singing and praying but also in his personal demeanour. We may place too much emphasis on outward appearances, but if we follow the principles laid down in 1 Corinthians 11 we shall avoid the extremes of slovenliness or fashion-plate glossiness that can detract from the reverent and becoming modesty which is a minimum requirement in our Father's house. Reverence is achieved not by slavish adherence to rules and regulations but by a sense of occasion in the heart of each worshipper, in which his sense of the greatness of God and the worthiness of the Lamb is expressed in the way he dresses, in his personal manner, in the way he participates in the corporate worship of the assembly and manifests the gifts of the Spirit.

The mature Christian also recognises the need for integrity. He knows that it is possible to sing and pray, and even manifest the gifts of the Spirit, with great enthusiasm and burning eloquence and yet have a heart that is not right in the sight of God. He remembers that the Lord Jesus Christ declared such worship to be vain (Matthew 15:3-10). Paul reminded the Corinthians that by allowing selfishness and unworthy motives to lie unchecked in their hearts they were in danger of turning the Lord's supper into a farce (1 Corinthians 11-20f.), and he solemnly reminded them that God's chastening comes upon those who are careless about their heart condition in worship. Ananias and Sapphira (Acts 5) are a solemn reminder that God hates insincerity. It is therefore not without significance that Paul's great chapter on love (1 Corinthians 13) comes right in the middle of his teaching about public worship—not, as some whould have us think, to minimise spiritual gifts but to show that behind every act of worship and service there must be a heart that is pleasing to God.

Meaningful worship

Again, the mature Christian sees the need for intelligibility in worship. The immediate context of our text (1 Corinthians 14:6-25) is an exposition of the need for worship to be meaningful. Every utterance, whether in prayer or thanksgiving, the exercise of spiritual gifts or the proclamation of the Word, must be intelligible. If worship is to edify it must be intelligible to everyone present. It is of little use exclaiming "Thus saith the Lord" if what follows has no meaning or relevance to the hearers—the trumpet has given an uncertain sound. Those of us who are responsible for conducting services and preaching the Word need also to guard against the meaningless and irrelevant. The people need a word from the Lord, not sentimental clichés. Outdated slogans, sweeping generalisations and airy pronouncements may sound splendid, but unless our services and sermons—not forgetting some of the choruses we sing—are true to Scripture and intelligible to the worshippers they will neither glorify God nor edify man.

This brings me to the final observation. Maturity in worship demands order. An orchestra without a

(*turn to page 351*)

YOUTH PAGE

No. 2. Switched on to reaching

By WALTER LOWNELY
(DERBY)

THE means used in reaching young people for Christ are very much a matter of what part of the country we live in, where our church is situated and what facilities we have. Young people vary in their outlook from one part of the country to another, and this alone means that mere methods are not necessarily transferable. Churches vary even more as far as position and amenities are concerned, so precise methods must not be over-emphasised, but behind the methods there are principles that are universal. They can be interpreted to suit the locality and facilities available, and while the resulting methods may differ widely the outcome will be the same.

In suggesting principles on which to do active youth work it is essential to appreciate one thing: a principle that cannot be seen to work is not worth anything. No one is likely to listen to a man who has principles as a theory and no proof to back them. If a principle is good and right the fruit it bears will bear witness to that fact. Jesus said clearly that men do not gather grapes from thorns, and whether our policy is negative or positive its value is not revealed in its plausibility or seeming correctness, but in the fruit (or lack of it) that it bears.

IN LINE WITH GOD'S PURPOSE

Perhaps this is a principle which on the surface could be taken for granted, but in the light of some of the activities we shall mention it is worth emphasising. We know that God is not primarily concerned with the provision of social amenities; His purpose is to save souls. This does not mean, however, that His purpose is necessarily divorced from such things. The motive is vitally important, and while recognising this does not give the go-ahead to any hare-brained scheme it should enable us to be more down-to-earth in our approach to modern youth. The scope of our activity is widened tremendously the moment we see that, within spiritual reason, it is the motive and its outworking and not the form of activity that really counts. God wants children, not churchgoers, and efforts with the emphasis clearly on the former will receive blessing.

SIMPLICITY

Because what we have just said is only one angle on a very big subject, this principle is not a contradiction to it but complementary. In an age of gimmicks, some of them excellent and useful, we are in danger of losing sight of the value of straightforward simplicity. Simplicity does not cut out organisation, nor is it another term for lack of imagination. It is the presentation of the gospel efficiently but without attendant bally-hoo.

Once a month, after our weekly youth meeting, we lay on free coffee and go out to invite young folk to a "coffee epilogue." We make no effort to disguise our purpose. The programme lasts fifteen to twenty minutes, with a short gospel message. Afterwards each group witnesses at the tables to the folk it brought in, and this forms an ideal bridge to the Sunday evening service.

COMMON GROUND

All the activities we have mentioned, and others besides, have this aspect in common: they provide common ground where Christian and non-Christian can meet. By concentrating our outreach on such things we can make the essential first contact. If people are alive to God the differences between them and non-Christians are apparent without specific effort. We must seek to provide facilities for meeting, for talking and activity, and for normal healthy expansion where non-Christians can appreciate that a young Christian is not a freak with warped values who has opted out of life in favour of "pie in the sky when you die."

ELIM FILM-STRIP LIBRARY

* Excellent for children's meetings.
* Hundreds to choose from.
* No membership fee.
* 2/6 per strip to Elim churches.
* Full colour and notes, some with tape recordings.
* **Send for free catalogue to**

Film-strip Library, Elim Church H.Q.
297/299 High Street, Cheltenham

D.1360

Women's Page

by Margaret M. Ladlow

WHITSUNTIDE MEMORIES

I HAVE nothing but the happiest of memories of Whitsuntide. Maybe this is because I am now middle-aged and memory is kind, and thus I remember only sunlit days of youth. Somehow, together with Christmas and birthdays, Whit-Monday stands out as one of the red-letter days of my childhood. The sun shone and it was warm, so warm that I was able to wear my new Sunday-best summer dress, straw hat, and white shoes and socks. To this day it is the custom in parts of Yorkshire and Lancashire for all the Sunday schools to walk in procession to the local park and there to join in a great service led by the clergy and to sing appropriate hymns, specially chosen and learned by the scholars and teachers. After an early breakfast it was exciting to hurry to the church, form up behind our own particular Sunday school banner, borne aloft by stalwart Bible class boys, and parade proudly through the streets to the park, watched and greeted by waiting crowds of relations, friends and neighbours. I was never allowed to carry anything, but there were many small boys who sported pea-shooters and small canes—why I never discovered, but they used them with disconcerting accuracy. I can still vividly recall the impressions of the service—the great volume of song, the perspiring conductor standing on a wagon, the red-faced bandsmen, the smell of trampled grass, the sermon, the fear of getting lost and the journey home. After a hurried dinner the joy of joys, a trip to the Sunday school sports field in the country, where we had games, races and tea; and finally the long shadows across the meadow, the setting sun and homeward bound down the country lane, tired but happy at the end of a perfect day.

Reliving it all now, I must admit that the spiritual significance of Whitsuntide was very vague and only dimly did I understand. I enjoyed the singing of the hymns about the Holy Spirit, but the person and presence of the Holy Spirit and His coming into the world were never satisfactorily explained to me; yet I know that if the significance of Pentecost had been shown to me I should have been deeply impressed, for my heart was very receptive. God was very wise and showed His knowledge of the child mind when he instructed the Israelites to explain the meaning of the celebration of the Passover to their children (Exodus 12:26). It was perfectly natural for their children to say "What mean ye by this service?" and God commanded that the father of the family should take time to give a detailed explanation of the significance of the Passover feast. It is similarly quite natural for our children to ask the same question when confronted with a great Christian ceremony or festival, and it is perfectly right and proper that children should be given a scriptural answer. Children can understand far more than we give them credit for, and surely we who have come into the wonderful teaching of New Testament Pentecost can gladly impart to our children something of its glory and sacredness. There is the danger of the children of Pentecostal parents growing up in our churches becoming used to the manifestations of the Spirit without ever realising their wonderful significance. What God has given to us He surely intends us to impart to our children. Let us take time and trouble to make sure not only that our children know and understand what we believe and do but that they are brought to an experimental knowledge of these things themselves.

WHERE TO WORSHIP (continued)

RYDE, I.O.W., Albert Street.
SCARBOROUGH, Murray Street, Londesborough Road.
SOUTHEND-ON-SEA, Windermere Road.
SOUTHPORT, Evangel Temple, Manchester Road (Sunday mornings at 10.45; Wednesdays at 7.45; Thursdays at 7.30).
ST. HELIER, Jersey, Stopfend Road.
ST. PETER PORT, Guernsey, Union Street.
SWANSEA, New Orchard Street (Tuesdays and Thursdays at 7.15).
TORQUAY, Princes Road (no Thursday meetings).
WEMBURY, Elim Church.
WESTCLIFF-ON-SEA, Electric Avenue.
WEYMOUTH, Belle Vue.
WHITEHAVEN, George Street (Sunday mornings at 10.45).
WICK, "Bethel" Church, Martha Terrace, Wick, Caithness.
WORTHING, Grosvenor Road.
VAZON, Guernsey, Route de la Mare (Sundays at 10.45 and 6; no Thursday service).

THE DISTINCTIVE FEATURES OF PENTECOSTAL CHURCH *(continued)*

to pray through. How much of our time in public prayer is taken up with domestic and personal needs, things that should concern the "closet" and not the "chapel." The Church was born in the prayer-room and it can only function effectively as it gives increased attention to this vital ministry.

There was emphasis on the Scriptures

Read this account again carefully and you will observe that this was truly Bible-laden prayer, and, of course, this was the Old Testament. These early Christians accepted and differentiated between this sacred literature and all other, and this is a very refreshing consideration in an age when liberal theologians are asserting that they are travelling the road of reason.

What we need is a return to this healthy acceptance of the Scriptures as the Word of God. Modernism, liberalism, neo-orthodoxy, call it what you will, has succeeded in reducing our ideas of God and His Word with great detriment to those within and without the Church. History proves that it is when the Church has accepted the Bible as God's Word that her witness and standing in the world have been most powerful and effective.

There was emphasis on the Pentecostal experience

"Their meeting place was shaken, they were all filled with the Holy Ghost and spake the word of God fearlessly" (v. 31, Phillips). Here was the verification that they were not alone; here was an awareness of the divine presence. And how we need this awareness of God's power as every new emergency arises, to be filled again and again with the power of God! This should be the end product of all praying—Holy Ghost empowering resulting in effective witness to the truth.

In subsequent ages since Pentecost, the Church, conscious of her lack of this power, has turned to every conceivable contingency except to God. The Church of the seventeenth and eighteenth centuries turned to a new defence of the faith in the form of apologetics, but God met the need through Whitefield and the Wesleys through evangelism. By the nineteenth century, with the Church still conscious of her need, through the instrumentality of Churchmen like Keble, Newman and Pusey, the Tractarian Movement was born. In order to give the preacher more dignity and power he must be dressed more elaborately and removed farther from the congregation towards the high altar, thus investing this particular part of the church building with a new importance. But this did not bring about the desired results. Others in the same century advocated an increase of scholasticism within the Church—a new advance in the realm of literary criticism. Today we are painfully aware of the aftermath of such an advance.

Once again the Church is aware of a great lack of spiritual power, and we would again fear the introduction of new methods, new carts for the ark of God. The answer, as always, lies in the power of the Holy Spirit shed abroad upon a decadent Christendom, reviving, energising, till once again the Church becomes "terrible as an army with banners."

A negro Salvationist was found one day kneeling in front of a tablet in a church commemorating the conversion there of General Booth. He was overheard to pray "Lord, do it again." And on this the anniversary of the Pentecostal outpouring we look to God and cry "Lord, do it again."

CHURCH REPORTS *(continued)*

H. W. Greenway and J. C. Kennedy was greatly enjoyed. Numbers at all services were most encouraging. We are thankful to our brethren for their ministry.

During the services Pastor and Mrs. Greenway, Mrs. Elaine James (Worcester), Pastors J. C. Kennedy and W. J. Maybin and the church choir ministered in song. We rejoice that during the convention two people made decisions to follow Christ.

L. C. HOPPER.

EALING **Pastor: A. S. F. Horne**

We praise the Lord for the ministry of Pastor L. W. Green during the Easter convention. Despite his not having fully recovered from the effects of a recent vaccination, the Vice-President excelled in opening up the Word concerning the gospel.

The Saturday meeting was combined with the newly revived West London monthly rally, and despite difficulties encountered by the rebuilding operations in progress in our church over 180 attended, supported by Pastors B. Barnett (Watford), N. G. Clark (Palmers Green), B. R. J. Garrard (High Wycombe) and W. Blackler (Finchley), together with parties from their churches.

Pastor and Mrs. H. Jeffery, on furlough from Brazil, and Mrs. Clark also contributed in song to the meetings.

H. J. SILLENCE.

COMING EVENTS

BARKING. June 1. Elim Pentecostal Church, Ripple Road. North London District Presbytery business meeting at 2. Annual Presbytery missionary rally at 7. Preacher: H. Jeffery, Brazil.

BIRMINGHAM. June 1. Elim Pentecostal Church, Graham Street (off Newhall Hill). Presbytery youth rally at 7. Preacher: David Woodfield (Loughborough). Convener: Tony Williams (Youth Commissioner).

BOURNEMOUTH. June 15. Elim Pentecostal Church, Hawthorn Road, Winton. Youth rally. Singing by the Wessex Gospel Choir and the Four Kingsmen. Preacher: David Holmes (Newquay). Convener: Laurence Lambert.

DRIFFIELD. May 27—June 1. Cass Hall, King Street. Youth campaign each night at 7.30 (not Tuesday). Monday: film, "Shadow of the boomerang." Wednesday to Saturday: music groups, including Paul Brecht singers and Sons of Jubal.

ENGLEFIELD GREEN. June 9-21. Elim Pentecostal Church, Bond Street. Evangelistic campaign conducted by A. S. F. Horne and party. Weeknights at 7.30. Children's service at 6. Sundays at 11 and 6.30.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

HUDDERSFIELD. June 8-16. Elim Pentecostal Church, South Street. Campaign by John G. Cooper (Hanley). Saturdays at 7. Weeknights at 7.30 (not Fridays).

RUGBY. June 10-23. Town Hall. Crusade conducted by George Canty and team. June 24-27. Elim Pentecostal Church, Windsor Street. Crusade continues each night at 7.30 (except Friday). Sunday at 8. Wednesday also at 3.

SOUTHPORT. June 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sisterhood weekend. Sunday at 10.45 and 6.30. Monday at 2.30. Preacher: Mrs. Gladys Gorton. (No. 9 from Ribble Coach Station and Lord's Street).

WESTCLIFF-ON-SEA. June 8, 9. Elim Pentecostal Church, Electric Avenue. Sunday school anniversary. Saturday at 7.30. Sunday at 11.15 and 6.30. Preacher: E. J. Thomas (Liverpool).

WHITSUNTIDE CONVENTIONS

BISHOP AUCKLAND. Elim Pentecostal Church, Tenters Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. Lambie (Salford) and J. C. Quinn (Aberdeen).

CAMBERWELL. Elim Pentecostal Church, Benhill Road, S.E.5. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: A. Nicolson (Dowlais) and W. G. Blackler (Finchley).

CLACTON-ON-SEA. June 1-3. Elim Pentecostal Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. McBurney (Winton). Convener: H. Burton-Haynes.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: J. H. Hunt (Oldbury). Convener: John Lancaster.

GUERNSEY. June 1-6, 9. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Weeknights at 7.30. Sundays at 11 and 6.30. Visit of London Crusader Choir with D. B. Gray. Preacher: F. Hardman (Salisbury). Convener: S. Penney.

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: W. J. Hilliard (Halifax).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. W. Walker. Convener: G. Hillman.

LIVERPOOL. May 31—June 3. Elim Pentecostal Church Jubilee Drive. Whitsuntide convention. Friday at 7.45. Sunday at 11, 3 and 6.30. Monday at 3 and 7. Speaker: L. Reeves (Norwich). Convener: E. J. Thomas.

MERTHYR TYDFIL. Elim Pentecostal Church, Court Street. Saturday at 6.30. Sunday at 11 and 6. Monday at 3 and 6.30. Tuesday at 3 and 6.30. Preacher: Fred Newcombe (Pontyclun). Convener: R. C. Stacey.

NEWHAVEN. June 1, 2. Elim Pentecostal Church, Meeching Rise. Missionary weekend. Preachers: Pastor and Mrs. H. Jeffery (Brazil).

SOUTHAMPTON. Elim Pentecostal Church, Park Road, Freemantle. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: Noel Brooks (Bristol). Convener: J. Craig Kennedy.

RUGBY CRUSADE

conducted by **REV. GEORGE CANTY and TEAM**

From JUNE 10th at 7.30 in the RUGBY TOWN HALL

Sundays at 8 **Weeknights at 7.30**

PLEASE PRAY AND PLAN TO COME

D.1680

Visit of Rev. and Mrs. T. Johnston and family from Kenya. Sunday, June 30th, at 6.30 p.m.

Elim Pentecostal Church, Stanley Road, Croydon.

MISSIONARY RALLY

Saturday, June 1st, at 7 p.m.

ANNUAL NORTH LONDON PRESBYTERY MISSIONARY RALLY

Convener: **R. B. Chapman** (Missionary Council)

Speaker: **H. Jeffery** (Brazil)

ELIM PENTECOSTAL CHURCH, RIPPLE ROAD, BARKING

D.1669

ELIM BIBLE COLLEGE, CAPEL

TWO GREAT EVENTS

WHIT-MONDAY (JUNE 3rd)

Services in marquee at 3.30 and 6.30 p.m.

Guest preacher:

REV. P. S. BREWSTER

(Minister of City Temple, Cardiff, and chairman of presidium of World Pentecostal Fellowship)

SATURDAY, JUNE 8th

OPEN DAY

Services in marquee at 3 and 6.30 p.m.

Guest preacher:

REV. CANON HARRY SUTTON

(South American Missionary Society)

Refreshments available between services

MAKE IT A DAY AT CAPEL

D.1702

Provision for preachers

SIN AND ITS DEADLINESS FULLY REVEALED

(Psalm 103)

THIS psalm is one of praise for the wonderful grace of God, but the fulness of redemption revealed in the opening verses also shows the tremendous problems to be solved in dealing with sin.

The power of sin to destroy

Sin destroys, and we need to be redeemed from its destruction. Children of modern days recognise the Daleks' cry of "Exterminate," but Satan and his minions seek in deadly earnest to destroy mankind in the battle of life. Anyone who has sincerely tried to walk the path of righteousness will know how great are the obstacles.

There is an old story of a debate in heaven to decide who was the greatest trophy of grace. At last two candidates were left; one had been a life-long sinner, and redeemed only at the end of his life, while the other had been saved as a child and had walked with God all the way. You may be surprised that the verdict favoured the second, for the exercise of the power of God in keeping the saint is even more remarkable than that shown in saving the sinner. Life-long Christians often feel that their testimony is inadequate, but there is more to salvation than forgiveness: "He redeemeth thy life from destruction."

The effect of sin in disease

Disease of body, of mind, of family life, of society and of the nations; this is the result of sin. But the power can be broken, the guilt forgiven and disease eradicated.

"Bury my influence" cried one man converted late in life. No one sins to himself; his sins involve others; hospitals, institutions and rehabilitation centres declare it. Sin changes circumstances in families and nations; children are branded when fathers go to prison, and disease persists after sinful habits cease. Lung cancer can still be present when the smoker has thrown away the cigarette, but, praise God, "He healeth all thy diseases, and crowneth thee with lovingkindness."

The guilt of sin resulting in condemnation

In spite of all this, if we view sin only as a human problem we err. Sin is guilt before God, the transgression of His law. Many see the stain and feel the power of sin who do not cringe before the judge and feel their guilt; but it is not those who feel guilt only who are condemned, but those also against whom the case is proved. A proven guilty criminal may be quite brazen and unmoved by feelings of guilt, but he is guilty and both justice and the interests of the innocent demand his punishment. So we need the forgiveness and justification that are possible only through Christ and Calvary. This psalm declares that where sin abounded grace abounds more.

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.

ABERDEEN, Marischal Street.
ABERYSTWYTH, New Street (Sundays at 11 and 6; Tuesdays and Wednesdays at 7.15).
AYR, 5 George Street.
BANGOR, Co. Down, Southwell Road.
BARNSTAPLE, Bear Street (Tuesdays at 7.30; Saturdays at 8).
BARRY, Pyke Street, Barry Dock (Wednesdays and Thursdays at 7).
BECCLES, Alexandra Road (Tuesdays and Wednesdays at 7.30).
BECONTREE, Green Lane.
BLACKPOOL, Fredora Avenue, Marton (Tuesdays at 7.30).
BLACKPOOL, Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30; Mondays, Wednesdays and Saturdays at 7.30).
BOGNOR REGIS, Waterloo Square (Sunday mornings at 10.30).
BOURNEMOUTH, Curzon Road, Holdenhurst Road, Springbourne.
BOURNEMOUTH, Hawthorn Road, Winton.
BRIGHTON (Preston Park), next to No. 140 Balfour Road.
BRIGHTON, The Lanes, North Street.
CHICHESTER, the Guides' Hall, Whyke Lane.
CHRISTCHURCH, Jumpers Road.
CLACTON-ON-SEA, Hayes Road.
DELANCEY, Guernsey, St. Sampsons.
DUBLIN, 116 Thomas Street, Dublin, 11.
DUNDEE, Dudhope Crescent Road.
EASTBOURNE, Hartfield Road.
EDINBURGH, Henderson Terrace, Ardmillan.
EXETER, Northernhay Street.
FALMOUTH, Dracaena Avenue (Wednesdays at 7.15).
GOSPORT, Prince Alfred Street, Stoke Road.
GREAT YARMOUTH, York Road.
GRIMSBY, Tunnard Street (Sunday mornings at 10.45).
GRIMSBY, Bethesda, Hainton Avenue.
HASTINGS AND ST. LEONARDS, the Central Hall, Bank Buildings.
HOLYHEAD, London Road (Sundays at 10.30 and 6; Tuesdays and Fridays at 7.30).
HOVE, Portland Road.
LEIGH-ON-SEA, Glendale Gardens.
LOWESTOFT, St. Peter's Street.
LYTHAM ST. ANNES, Eastcliffe (no Tuesday meeting).
NEWHAVEN, Meeching Rise.
NEWQUAY, Seymour Avenue (Sundays at 11 and 6; Tuesdays and Fridays at 8).
PAIGNTON, Winner Street.
PENZANCE, Liberal Hall, Taroveor Road.
PLYMOUTH, Notte Street.
PORTSMOUTH, Arundel Street.

(continued on page 347)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, June 3rd — Ephesians 5:21-33

" This is a great mystery " (v. 32).

" But I speak concerning Christ and the church." The previous verse goes back to Genesis 2:24, referring to the union of Adam and Eve. After the fall this union became exposed to the perils of sin; subsequently Adam's race became polluted, defiled and unholy. However, Christ loved the Church and gave Himself for it, that He might present it to Himself a glorious Church not having spot or wrinkle, completely free from the disfigurements caused by sin. The union between Christ and His Church is a great mystery; nevertheless it is one of the most stupendous facts of Scripture.

Tuesday, June 4th — Ephesians 6:1-9

" Doing service, as to the Lord, and not to men " (v. 7).

The Word of God is very practical. It has to do with our relationships on earth as well as our relationship to eternity. The reading contains the duty of children to parents, of parents to their children, of servants to their masters and of masters to their servants. The Word is very comprehensive, and shows to us that we all have a responsibility to each other as well as to God. Relationships are refined by the Christian way of life. Children are to obey in the Lord, parents to admonish children in the Lord, servants to work as to the Lord, masters to recognise the Lord as their Master. If this advice were heeded it would solve many domestic and social problems.

Wednesday, June 5th — Ephesians 6:11-24

" Take unto you the whole armour of God " (v. 13).

Emphasis is laid here on the panoply, or the full suit of armour; the armour which is provided for the soldier who has to enter the thick of the battle. Both defensive and offensive armour is provided, for we are at open war with sin and Satan. However, the armour is complete and we can therefore sustain the hardest attacks from the enemy without personal loss or harm. Never come to terms with him, and never sign an armistice; keep fighting. And never underestimate the wiles of the Devil and be found unprepared in the fight. Wear the " whole armour of God " and live victoriously.

Thursday, June 6th — 1 Kings 16:23-34

" Ahab . . . served Baal, and worshipped him " (vv. 30, 31).

We are told that the name " Baal " means " master and possessor." A man is the servant of the object he worships. Ahab's predecessors had served two golden calves; they were a substitute worship for Jehovah (1 Kings 12:28). Now Israel's king worships a heathen deity, a practice strictly forbidden in the first commandment. " Ahab . . . did evil . . . above all that were before him " (v. 30). He was prepared to surrender his freedom and serve a false deity. He became a slave to sin. His infamous wife, Jezebel, played a big part in the spiritual downfall of this king. She was the idolatrous daughter of a heathen king. He was careless in his choice of a wife and she influenced him toward Baal and against God.

Friday, June 7th — 1 Kings 17:1-10

" As the Lord God of Israel liveth " (v. 1).

Elijah appeared on the scene very suddenly and said this to the king who served idols. His appearance was abrupt, as was his message, but every word he spoke was divinely inspired. God does not waste words, but what He says is not to be condemned. The heavens were immediately shut and a long, grievous famine followed. This was God's answer to Ahab's idolatry. The man who stood before God prevailed over the man who stood before Baal. It matters tremendously where we stand spiritually; it can spell either defeat or glorious victory.

Saturday, June 8th — 1 Kings 17:17-24

" See, thy son liveth " (v. 23).

The widow of Zarephath had chided Elijah over the sickness and death of her son (v. 18). Her boy, with her, had been spared from death by the miracle of the meal and oil which neither wasted nor failed. Now death had snatched him away. Saved from starvation to be stricken with death! But God does not save us from one calamity for us to suffer a greater. Elijah knew this and therefore he prayed to God. The Lord heard his voice and the child revived. " See, thy son liveth " he said. Prayer changes things. The house of mourning was turned into a house of joy and the widow's faith in God was restored (v. 24).

Sunday, June 9th — 1 Kings 18:1-20

" Obadiah feared the Lord greatly " (v. 3).

This is the testimony of Scripture. Later he confessed to Elijah that he had feared the Lord from his youth (v. 12). This God-fearing man proved his piety in preserving 100 prophets of the Lord from the cruel sword of Jezebel; he also provided for their needs and fed them while they hid in two caves. Obadiah risked life in doing this, for had Jezebel known it she would have slain him without hesitation. Feeding 100 men during a severe famine when bread was scarce would involve considerable expense. I admire Obadiah for his bravery and for his love to the people of God.

THE MATURE CHRISTIAN (*continued*)

score produces pandemonium; a church without order creates confusion—and confusion, says the apostle, is foreign to God (1 Corinthians 14:33). Thus in the last section of this chapter Paul insists that public worship must be in all things " done decently and in order." This will involve the recognition of leadership within the assembly, it will mean a willingness to contribute to the well-being of the assembly through personal participation, but it will also mean a willingness to restrain one's own enthusiam so that others may have opportunity. The mature Christian understands that worship must glorify God and edify man, and so he comes to the house of God ready to participate to the full and yet ready to acknowledge that he is only part of a whole. He is not ambitiously determined to give a solo performance, but a humble and responsive member of a great choir, knowing the " score " and following every movement of the great Conductor, who is none other than the Holy Spirit of God. Mature worship is marked by integrity, by intelligence, by the inspiration of the Holy Spirit, and nothing less than this can satisfy the heart of God, for " true worshippers will worship the Father in spirit and truth: that is the kind of worshipper the Father wants " (John 4:23, Jerusalem Bible).

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. G.1650

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan ; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SURREY. Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATIONS

WANTED, young lady, 16 or 17 years, seeking a post as general house worker at a Christian evangelical guest house. Good wage and good food. Interview expenses paid. Write Warden, 4 Belgrave Crescent, Scarborough. C.1701

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

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary ; accommodation provided. Please write Administrative Secretary, P.O. Box 38, Cheltenham. C.1658

ITINERARIES

Pastor H. Jeffery (on furlough from Brazil):

June 6, Loughborough; 7, Sandiacre; 8, Nottingham; 9, Beeston (a.m.), Derby (p.m.); 10, Long Eaton; 11, Lincoln; 12, Burton-on-Trent; 13, Leicester; 14, Ashbourne; 15, Rotherham; 16, Mansfield (a.m.), Sheffield (p.m.); 18, Mosborough.

London Crusader Choir:

June 1-9, Guernsey, C.I.; 9, Brixton prison; 16, Tollington Park (afternoon: Wormwood Scrubs prison); 23 Leyton (morning; Holloway prison); 29, Harlow (St. Paul's Church for Elim Church).

Joseph Smith:

June 2, Norwich.

WITH CHRIST

FRANCIS. On May 2nd, Constance Ethel Francis, beloved wife of Thomas Elfed Francis, minister of Elim Pentecostal Church, Exeter, was called suddenly to be with Christ. Officiating ministers at funeral: W. G. Hathaway and H. W. Greenway.

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

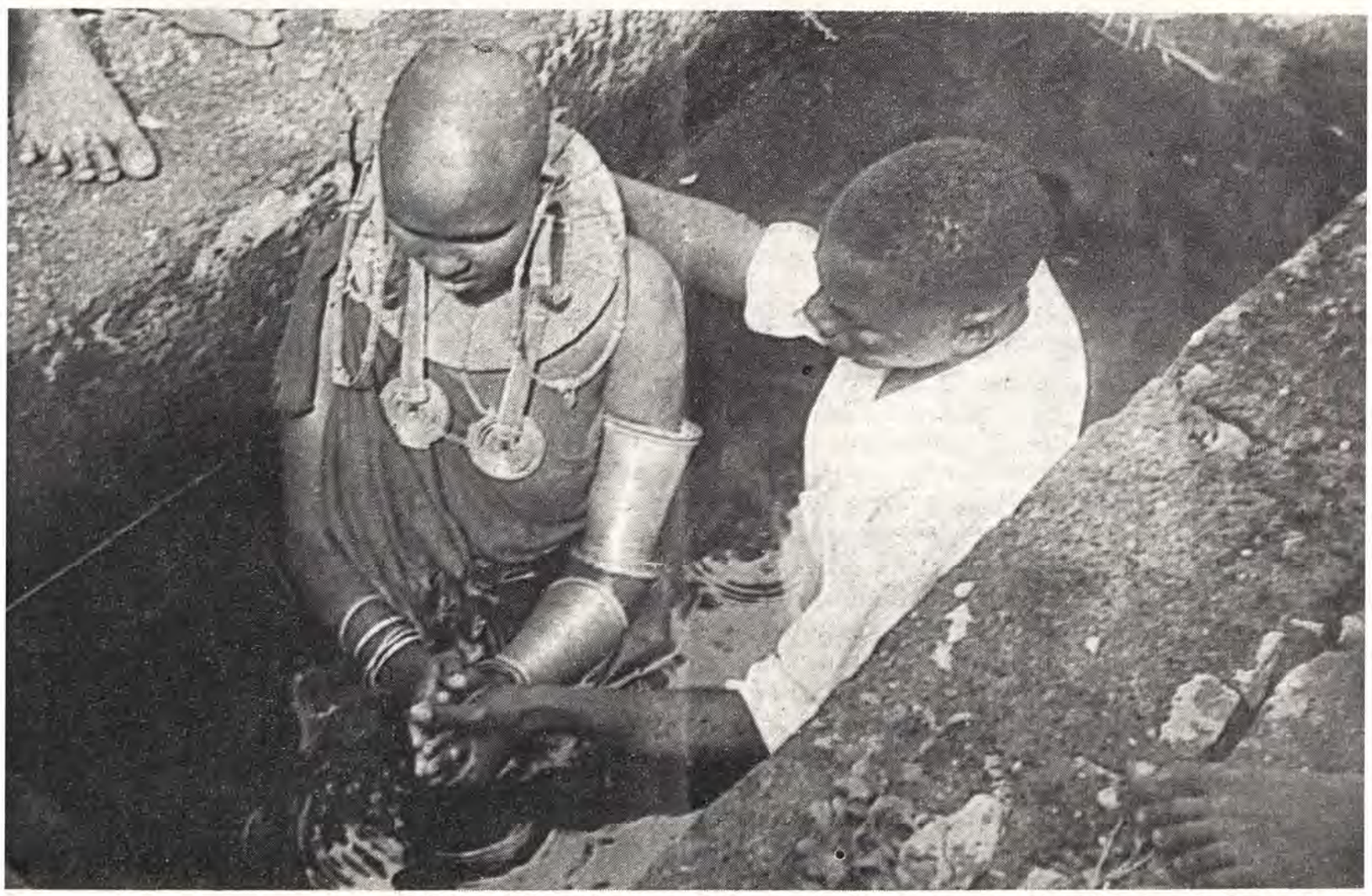
Reasonable charges, no extras. Fully illustrated brochure by return post

HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 23 JUNE 8th, 1968 6d



Wakwavi (Masai) woman being baptised by Pastor Joseph at Msolwa, in Tanzania.
See page 357

Proclaiming the Truths of Pentecost

JERICHO

By F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

JERICHO, the city of palms, was situated in the plain on the west of the Jordan and was approximately six hours' journey from Jerusalem. The traveller from Jerusalem to Jericho would pass through the hot, depressed region of the Dead Sea and as he made his way down through the Valley of Fire, as the wonderful gorge of the Kidron is called, he would see the abrupt cliffs of Moab to the east. Down, down, down, and on through a tangle of ravines and shelving gullies he would go; he would see the north side dominated by the towering heights of Mount Hermon and then, captivating his eye and interest, the shadowy, sombre surface and shores of the Dead Sea. It is downhill all the way to Jericho. The River Jordan flows through a shallow lake, the Waters of Merom, and then plunges rapidly to the sea of Galilee; here it is 696 feet below sea level. Then leaving the sea of Galilee it continues its tortuous way to the Dead Sea—it actually flows 200 miles to compass a mere sixty-five miles and it drops at the rate of about nine feet to every direct mile. Arriving at the Dead Sea it is now 1,292 feet below sea level, while the bottom of the Dead Sea is said to be 1,300 feet deeper still. This Jordan valley, in length 160 miles, varies in breadth from two miles to fifteen miles; there is nothing else like it in all the world.

In this trench, or ditch, or crack in the earth's surface there are the Jordan, two great lakes respectively twelve and fifty-three miles in length, large areas of arable country, and the site of the famous towns Tiberias and Jericho—the cities of the plain. It was in this great valley, through which the Jordan ploughed its winding way and then tossed its waters into the sea of judgment, that Jericho stood.

Jericho, "the Eden of Palestine," was the fairyland of the old world, a great walled city, flanked by four great forts, with palaces and gardens, and palm trees rising in stately beauty; with roses and a profusion of the sweet-scented balsam, from which the balm of Gilead comes, lading the air for miles around with its sweet perfume; and over all there rested a perpetual summer.

In its streets a motley crowd jostled each other—pilgrims from Galilee, and priests, hundreds of them, from Jerusalem, robbers, fanatics, soldiers, merchants, courtiers, busy publicans, and traders of every kind, for Jericho sat astride the great trade routes from Asia to Damascus. It was also the central station for the collection of taxes and customs, both on native produce and on that brought in from across Jordan; Jericho was busy, bustling and prosperous. Moses called it the city of palm trees, Josephus wrote of it as the most fruitful country in Judæa.

Jericho! What memories are conjured up by the very sound of its name. It was the first city to be taken from the Canaanites by Joshua; this was the city whose great strong walls were thrown down by God. After it was restored a school of the prophets was established there. Herod the Great plundered it, then partially rebuilt, fortified and adorned it. He built a palace at Jericho and in that same palace he died. Jesus graced the city with His presence, and the priceless story of the good Samaritan was set on the backcloth of the Jericho road, still considered to be the most dangerous road in all Palestine.

Jericho and Joshua

In the days of Joshua the city was of great importance; the garrison that held it held the key to Canaan from the east. Canaan had to be taken, and taken quickly, by the forward-marching children of Israel. The sixth chapter of Joshua gives the record of how, in obedience to the commands of God, the children of Israel saw the great walls of Jericho laid flat as they completed their march around the city, sounded the trumpets and gave a shout. It is a great record of a great victory.

For many years the very mention of this incident became the occasion of mirth and ridicule from the agnostics and their fellow travellers, the modernists, but in due time God confounded the sceptics and made their laughter very hollow indeed. He did it

through the spade of Dr. John Garstang, who in his excavations uncovered ruins corresponding amazingly to the city described in the story of Joshua. We quote from John Elder, who tells us that Garstang found the following correspondences with that city: "It was surrounded by double walls connected on the top by beams, upon which houses had been built, as described in Joshua 2:15. The walls had fallen down flat. The underlying layer of earth was undisturbed; there was no evidence that the walls had been undermined. There was a single gateway to the city as mentioned in Joshua 2:5-7. The city had certainly been destroyed by fire, as the thick layer of ashes and charred remnants of beams and pots attested, and it is so reported in Joshua 6:24. The city had not been looted before it was burned, as one would expect. Wheat, lentils, onions, dates and dough were found in clay jars. Joshua strictly forbade all looting (6:17, 18). Lastly, no other city was built on the site for centuries, which accords with Joshua 6:26 and 1 Kings 16:34."

Jericho and Jesus

Jesus passed through Jericho on His final journey to Jerusalem. It was the custom when a festive band passed through a place that the inhabitants gathered in the streets to to give them a welcome. How they gathered on the day that Jesus entered Jericho! A solid wall of curious onlookers crowded the road along which He was to pass. It was in this great crowd that Zacchæus found himself as he came desiring to see Jesus. What had brought him? Certainly not curiosity alone. It is a great and very human story. Zacchæus, trying to push his way through the crowd was repulsed and pushed back. He was little of stature and could not see over the shoulders of others, and since he could not otherwise succeed in

(*continued on page 366*)

Elim Pentecostal Church News

SILVERDALE **Pastor: W. D. Bentley**

Our Sunday school prizegiving service has come round once again, and our church was filled to capacity with parents and friends. Once more we have good reason to be doubly proud of our Sunday school boys and girls. For two years running they have gained second place in the national Sunday school challenge competition, for which each child was awarded a certificate presented by Mr. Rowley, former Sunday school superintendent, who has contributed many years of faithful service. We praise God for such a wonderful achievement. It is indeed great encouragement to the Sunday school superintendent and teachers to know that God is blessing them in such a mighty way. Praise His wonderful name!

I would also add a word of thanksgiving for the mighty blessings we are receiving from the ministry of our Pastor Bentley, a sincere man of God. May the Lord continue to bless him and our church, that through our testimony the work may prosper mightily in Silverdale.

A. MADDOX.

PONTYPRIDD **Pastor: D. J. Green**

A senior citizens' night was held here on April 28th. Twenty-five aged folk were brought to the church from two welfare homes, and two yielded to the call of Christ.

Church members testified to the faithfulness of the Lord: one who was saved in the Welsh revival, another saved in the Stephen Jeffreys campaign, and another who had been saved for eighty years.

Refreshments were served to the old people by the young people of the church.

I. THOMAS.

Report from Motherwell

By GERALD L. W. LADLOW

FOR almost four years now there has been an active group of ministers in this area who are filled with the Spirit and meet each week for prayer and fellowship. What a thrill it is to see men of various denominations lose all their barriers and unite as one in spiritual worship. Week after week the gifts of the Spirit are in operation and there have been some remarkable prophetic utterances and "words of knowledge." The numbers have been growing as more and more ministers in the historic denominations have come into the blessing of Pentecost. As a result of what was felt to be the guidance of the Spirit a day of prayer and Bible study was held on the Thursday in Easter week. Although this is a time when many ministers have a spring holiday, some twenty-five gathered in the Elim church, which had been chosen as the venue for this event. The morning Bible study led by Rev. John Jameson, the minister of Balfron parish church, Stirlingshire, was

very profitable as we considered the spiritual warfare as given to us in Ephesians 6. The time of prayer and waiting on God was very blessed. Pastor Drysdale, of Harthill Pentecostal church, and myself were the only ones from Pentecostal churches, the others coming from Church of Scotland, United Free Church, Baptist and Congregational churches. How we praised God for this true ecumenicity of the Spirit. Surely this true unity of the body of Christ, so different from the organisational variety which many are seeking today, is scriptural ecumenicity !

ANNUAL SCOTTISH PRESBYTERY CONVENTION

By ARTHUR ANSTEY

COACHLOADS of enthusiastic supporters from all parts of Scotland, and from Sassenach territory too, gathered to enjoy our annual convention. A Church of Scotland minister thrilled us with his testimony of a personal Pentecost, and told of the increasing interest among his colleagues in the outpouring of the Spirit. The Scottish Jubilee Choir, firm favourites at our rallies, excelled as they sang under the capable leadership and with the musical accompaniment of the Clarke brothers. As we thought of the choir themes, " He will abundantly pardon." " I have decided to follow Jesus," " Where He leads me I will go," it rejoiced our hearts to know that during the day many decided to follow the Lord.

After a brief but encouraging account of the missionary activity of the E.W.M.A. from Mrs. Ladlow we listened to a young people's gospel group, whose vocal and musical harmony brought spontaneous praise from the congregation. Our guest speaker and singer for the day was Pastor A. Caple. He spoke of the lordship of Christ and also of the conditions prior to the fire falling in answer to Elijah's prayer.

All agreed that this year's rally was one of the finest ever in our Scottish Presbytery.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 28 ALL ABOUT MOSES

CHILDREN'S QUIZ

1. **Who went with Moses to speak to Pharaoh ?**
2. **Name the sister of Moses.**
3. **Name the brother of Moses.**
4. **How many books of the Bible did Moses write ?**
5. **How long did Moses live ?**

ADULT QUIZ

1. **How old was Moses when he was placed in the bulrushes ?**
2. **When Moses fled from Pharaoh to what land did he go ?**
3. **Name the wife of Moses.**
4. **Who was his first son ?**
5. **In what mountain did the angel of the Lord appear in a burning bush to Moses ?**

ANSWERS TO CHILDREN'S QUIZ

1. Aaron. Exodus 4:14, 15
2. Miriam. Numbers 26:59
3. Aaron. Exodus 4:14
4. Five.
5. 120 years. Deuteronomy 34:7

ANSWERS TO ADULT QUIZ

1. Three months old. Exodus 2:2-3
2. Midian. Exodus 2:15
3. Zipporah. Exodus 2:21
4. Gershom. Exodus 2:22
5. Horeb. Exodus 3:1-2

LIVERPOOL **Pastor: E. J. Thomas**

On Sunday, April 21st, we held a baptismal service. Right from the start the blessing of God was upon our large gathering. The real anointing of the Holy Spirit was upon the singing and the preaching of the Word. We were also blessed by our instrumental group, the Reapers, and the girls' quartet. It was a wonderful joy to see a mother and son following the Lord through the waters. We rejoice and give thanks to God for a wonderful service.

RON ROBINSON (secretary).

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at the office, and we appreciate the generosity of our anonymous donors.

6920	For Scriptures in Poland	1	0	0
6961	An Elim member	1	0	0
7045	R.F.	100	0	0
7046	Pentecost	10	0	0
7062	Belfast 13		10	0
7079	E.K.		10	0
7104	For Jesu Das	1	0	0
7118	Postmark Ipswich	1	5	0
7153	For Jesu Das	2	0	0
7154	Two of His, for missionary fund and famine relief	15	0	0
7175	E.C.B.6, for the work of Pastor MacInnes	10	0	0
7183	For Jesu Das	1	0	0
Work of evangelism				
22	E.C.B.6	10	0	0
4152	An Elim church member	1	0	0
Work in general				
4135	Per A. P. Thomas	200	0	0
4141	F.L.	15	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

Elim Missionary Society feature

TANZANIA

Biblical scene at Msolwa

by Mrs. D. E. Bull

Go Ye into all the World and Preach the Gospel.

WHAT an Easter! Floods, a snake, and a demon! My husband and I trudged through the six-inch-deep water to the church. We were cut off from most of our outstations by flood water, and Christians had had a difficult time to reach the central church at Msolwa. It has been impossible to reach some of the outstations for two months, and still is, even some of the nearer ones. Nevertheless, quite a large crowd gathered to worship God.

Roads had broken up and become swiftly flowing rivers; large, expensive bridges had enormous uncrossable gaps; smaller ones, plus houses, cattle and crops, had been washed away; human lives had been lost; the nearest river rose thirty feet in one day, and is still rising—in this area where rivers are normally so scarce! Public works department gangs are exhausted, working day and night to cope with emergencies; to add to the difficulties, 100,000 people are homeless. For a time some trains could not run, and even planes were unable to use the flooded runway. Friends who were with us in Morogoro were stranded, and finally left their car behind and flew home. Rats are fleeing into our mission home and quickly become wary of traps. I was awakened by one jumping on my bed in the dark.

So with the noise of the rain coming down in torrents, the dismal wailing of hundreds of frogs and the occasional roar of a racing car competing in the annual East Africa Safari we celebrated Easter. But even our celebrations became unusual. There has been a real move towards God among the Wakwavi (Masai) and nineteen of them with their children were in our midst for all the services. Several of them were baptised by immersion in water, and I spent an interesting few moments looking through the Kiswahili Bible seeking names for them. We gathered around the car pit, which was so full of flood-water that we had to dispose of some before baptising therein. As we started to sing a Wakwavi (Masai) woman, said to be demon possessed, fell to the ground shrieking and shaking. Suddenly several people jumped back, for wriggling along the top of the pit was a poisonous snake. Quickly one of the church leaders killed it before it could attack Pastor Joseph and the Masai woman he was baptising. With umbrellas up to protect us, we stood as the candidates were exhorted and immersed.

Then there was a third diversion; the still-shrieking woman tried to throw herself into the pit. Quickly two of the men caught her and carried her away. As I handed the towel to each of the women candidates my heart rejoiced. It had taken prayer, faith and works to show these formerly hard women the sacrifice the Saviour made for them. Some had even been in like condition to the woman escorted shrieking from the church.

Yet another Easter meeting began! I thought of you all at the Albert Hall, but memories were jerked away by present happenings. The shrieking, shaking woman threw herself on to the cement floor of the church. My husband led the African pastors to the spot, reminding all present that Jesus said "These signs shall follow them that believe." He added "We will pray for her." Pastor Joseph, strong in faith, called on the Lord and then turned to the woman and commanded the evil spirit to come out of her. Immediately her distress increased, and she made barking noises. Undeterred, Joseph pressed the attack, pleading the blood of Christ and again commanding the spirit to come out. There was refusal and repeated command and then a shout of "Natoka, natoka" (I'm coming out). The woman trembled violently, and then was at peace and happy. Others present rejoiced that the power holding her

(*continued on page 363*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments, Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
F. J. Slemming	354
D. E. Bull	357
Samuel Gorman	359
W. G. Hathaway	360
John Lancaster	361
Walter Lownely	362
Margaret M. Ladlow ...	363
Aunty May	364
Edward J. Jarvis	367
Church news	355
Editorial	358

EDITORIAL

"NOW who on earth would have perpetrated this strange scientific hoax—this Piltdown from space? Who had so carefully doctored the Orgueil meteorite to equip it with this overly convincing evidence of life? This problem remains almost as obscure as the more genuine aspects of the whole controversy. The question of extra-terrestrial life, like that of the origin of man, is an emotionally charged one. Maybe the same emotional force that led to the Piltdown hoax led someone to supplement the evidence of extra-terrestrial life. . . .

"Perhaps, to some contemporary of Pasteur, the need to demonstrate that life had arisen spontaneously elsewhere than on earth may have exceeded his respect for scientific integrity. He may have felt that the evidence from the meteorites needed supplementing with some thoroughly unmistakable traces of living matter. We have no idea who this inventive biologist may have been. But, unlike the Piltdown hoax, this particular one went undiscovered until it had outlived the context that had brought it into being.

"But this is not the end of the story. The scientific interpretation of carbonaceous chondrites is still a very warm controversy. The possible evidence they offer of the existence of extra-terrestrial life is itself very much alive. The traces of life in meteorites no longer represent a clean and untrammelled story: it is blurred by the misinterpretation of air-borne contamination on earth, and the clumsy hand of a nineteenth-century hoaxer. What we really need now is a new, large and uncontaminated carbonaceous chondrite. I hope that when it falls it will pass rapidly into the hands of a scientist who is prepared to examine it without prejudging the evidence which it contains, or, even worse, supplementing it."

The above-quoted instances of intellectual dishonesty were not given by an anti-evolutionist at the end of the last century or the beginning of this, but by W. Chaloner in a talk entitled "The mystery of seeds from space" in the B.B.C.'s Third Programme. He describes what happened in the case of the famous and well-studied meteorite that fell near the French town of Orgueil in May 1864.

Little serious study of meteorites as possible residues of extra-terrestrial life was done until the dawn of the sputnik era. The sputnik era gave a new boost to the study of anything coming to earth from outer space. So Professors Claus and Nagy of New York, with other researchers, got to work on further examination of meteorites, among them the Orgueil meteorite. A microscopic body, a regular six-sided object with three plume-like bulges from alternate faces from the meteorite, was declared by Claus and Nagy to be "entirely dissimilar to any known terrestrial organism." Says W. G. Chaloner: "In any circumstances this was a rather rash claim to make." He goes on: "A number of workers were excited by these discoveries, and several papers were published illustrating further microscopic bodies dissolved from carbonaceous chondrites. One enthusiastic group even

(*turn to page 365*)

A tribute to James the beloved

AN APPRECIATION OF PASTOR J. J. MORGAN

by SAMUEL GORMAN

JOHN JAMES MORGAN was a brother beloved, therefore the announcement made to the conference of his passing on May 17th was received by all with deep emotion and a sincere sense of tremendous loss. Many people, including ministers and lay delegates, wept silently. This was in itself a moving expression of how keenly and deeply they felt the severing of a link of human friendship and fellowship from one whom they had come to love over many years of close and intimate contact.

Our dear brother was born on June 23rd, 1903, and twenty-three years later, having been converted a few years previously under the ministry of E. J. Phillips (then pastor of the Elim church in Armagh, and later Secretary-General), he entered Elim Bible College, London. He was ordained at Brighton in February 1929, and pastored Elim churches at Rochester, Bournemouth (Springbourne), Ilford, Clapham, Brighton, Kensington Temple (London), Ulster Temple (Belfast), Dundee, Cardiff, Glasgow, Portsmouth, Bradford and Sparkbrook (Birmingham), and was the minister of the Clapham church for a second time when he was called home, after a severe illness, to be with the Saviour he loved so dearly and served so faithfully. The members of all these churches would readily and unreservedly bear testimony to him as a beloved pastor and brother to whom they owed a great debt of gratitude for the unstinting, inspiring and gracious service he rendered to them during his ministry among them.

He not only had at heart the care of the churches he pastored ; he also manifested a great love and concern for our Elim missionaries and actively engaged himself in various ways in promoting their cause. If asked they would without doubt pay a fitting tribute to his great kindness to them personally, and to his many endeavours on behalf of their work.

The love, respect and esteem that the ministers and lay representatives of the Elim churches had for James Morgan are vividly demonstrated by the following facts, which in themselves are striking evidence of his splendid Christian character and sterling qualities. They elected him as a member of the Executive Council and a director of the Elim Trust Corporation, and maintained him in these high offices for twenty-three years. He was a member of the Elim Ministers' Provident Association committee from 1940-4, and during that period was also

J. J. Morgan in characteristic mood.

the district superintendent of the Scottish Presbytery. He also served in this capacity in the Portsmouth District (1946-7) and in the North-west District (1948-54). Elim's highest honour was conferred upon him when he was elected President, and he served with distinction in this office during 1953-4. He also acquitted himself in a most creditable manner as Field Superintendent from 1960-6.

J. J. Morgan's close association with the work of the Elim Missionary Society was recalled by L. Wigglesworth, the Missionary Secretary. A very keen regard for the band of labourers overseas was always evident, and his pastorates were marked by the rise in local interest for the "uttermost parts of the world." He never lost his concern for our ministers in distant lands. On a more personal note the Missionary Secretary remembers that Pastor Morgan received his family back from the Congo in Bradford and helped him through a very difficult period of reorientation. This included the burying of both Mr. Wigglesworth's father and mother-in-law. Later in Headquarters offices the partnership in administration revealed even more the intense concern he had for the Lord's servants and their work on the mission fields.

(*continued on page 365*)

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XIV. THE GREAT COSMIC UPHEAVAL

"And the seventh angel poured out his vial into the air; and . . . there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Revelation 16:17, 18).

THE coming battle of Armageddon will involve all nations, but more particularly those that have ranged themselves against Israel with the avowed intention of destroying her. Israel cannot and will not be destroyed because God's final purpose will bring Christ back to earth to rule over the restored and redeemed house of Israel with Jerusalem as His capital city. Isaiah says *"Unto us a child is born, unto us a son is given. . . . Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it . . . even for ever."* To the Virgin Mary the angel Gabriel said *"The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."*

Scriptures make it clear

The Scriptures make it clear that the major attack on Israel will come from the north through Syria. Ezekiel chapters 37 to 39 give elaborate details of this invasion by Gog and Magog, the Prince of Rosh (R.V.), Meshech and Tubal. Three of these were grandsons of Noah and populated the lands to the north of Palestine (Ezekiel 38:2; Genesis 10:2). These names are understood by many expositors and etymologists to have persisted throughout the centuries and are, with slight variations, still seen in the names of major Russian cities today, among them being Moscow (Meshech) and Tobolsk (Tubal).

Egypt and Syria and their confederated Arab states, backed up by Russia, will again range themselves in conflict against Israel, who will be left by those nations which once befriended her to fight her own battles. Make no mistake about it; the conflict between the Arabs and the Israelis will break out again in a full-scale battle fiercer than ever and in which the invaders will reach the point of no return, for God Himself will intervene on behalf of His own people Israel.

History will repeat itself

The attacking forces will advance down the field of Armageddon, known also as the plain of Megiddo or the plain of Esdraelon, where the river Kishon flows through the valley of Jezreel into the Mediterranean near the foot of Mount Carmel. Here Israel under Deborah and Barak with their 10,000 foot soldiers defeated Sisera with his 900 chariots of iron *"The stars in their courses fought against Sisera"* (Judges 5:20). History will repeat itself, for the forces of heaven will all be marshalled against the invaders. There will be a great slaughter which will be followed by pestilence. Great rain will descend from heaven accompanied by giant hailstones, as happened when Joshua fought against the Ammonites (Joshua 10:11).

Scientists and seismologists tell us that great pressures are building up in the crust of the earth as never before. This is confirmed by the increasing frequency and intensity of recent earthquakes. They say that it is possible that there could be a great and unprecedented earthquake that will shake the whole world and could change the pattern of the continents and oceans. The Word of God in many places indicates that the coming of Christ and the end of the age and the great battle of Armageddon will be accompanied by the greatest earthquake of all time. Space forbids me to give any full citation of the many scriptures that describe this cosmic upheaval. I will quote only three, and then give the other references so that you may look them up and read them for yourself.

Revelation 16:16-21. *"And he gathered them together into a place called Armageddon. . . . And*

every island fled away, and the mountains were not found. And there fell . . . a great hail out of heaven." Ezekiel 38:1-23 (here I quote only from verses 19 and 20): "*There shall be a great shaking in the land of Israel; . . . and all the men that are upon the face of the earth shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.*" Matthew 24:29: "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*" Compare also the following scriptures: Joel 3:1, 2, 12-16; Zechariah 14:1-5; Revelation 6:12, 13; Hebrews 12:25-27; Isaiah 2:10-21; Mark 13:25; Luke 21:26; Isaiah 24:17-23; and Revelation 11:13. There are also many others.

The prophetic picture

The timing of this great universal upheaval which will affect the heavens and the earth is shown by these scriptures to coincide with the battle for Jerusalem, and will come when the battle is at its height. Israel will be hard pressed. Zechariah tells us that Jerusalem will be besieged and half of the city will fall into the hands of the invaders. The build-up of tension throughout the world at this time will be terrific, and believers everywhere will be watching with bated breath the unfolding of the prophetic

(*continued on page 366*)

DANGEROUS HALF-TRUTHS

"It's the life you live, not what you say, that matters"

By JOHN LANCASTER

IT is surprising how many Christians have a grandfather clock mentality—they swing with the pendulum from one extreme to another. The quotation that forms the title of this short article is a case in point. Like many such statements, it is a half-truth because it states only one side of the whole truth.

Basically, the people who make the kind of observation I have quoted are recognising a very important fact; but unfortunately, in their attempt to avoid a very common spiritual blunder they commit another, like a man trying to get out of the way of a charging elephant only to find he has stepped on the tail of an indignant tiger. It is, of course, only too true that a great deal of harm has been done by people who have had a great deal to say about Christian faith but have failed to practise what they preached; but taking a vow of silence is not the real answer to the problem.

Illustration

Let me try to illustrate what I mean in a very simple way. Tom, Dick and Harry work together in the same department of a local factory. Tom is a healthy pagan, not averse to a smutty yarn, some artful dodging, and the usual collection of generally accepted pet vices that modern society is so complacent about. Dick, on the other hand, is a sincere humanist. He shows his dislike of Tom's penchant for smut, and his standards of honesty and conscientiousness are in stark contrast to Tom's. The third member of the group, Harry, is a sincere Christian. He also manifests a dislike for Tom's jokes, and his integrity is beyond question. Now as Tom observes his workmates he will be impressed by the fact that they manifest certain virtues—clean living, punctuality, honesty and good workmanship—and based on this observation of their outward behaviour he might well assume that they believe the same things. It will only be as they talk to him of their convictions that he will be able to understand the differences between them. In other words, while there may be very deep and definite differences between a Christian and a good-living non-Christian these differences may not necessarily be obvious to the casual observer, and it is essential, therefore, that the Christian tells of Christ as well as lives a virtuous life. To live a consistent Christian life is important as a means of corroborating the gospel,

(*continued on next page*)

YOUTH PAGE

No. 3. Switched on to keeping

By WALTER LOWNELY
(DERBY)

1. A CHALLENGE

WE live in an exciting and adventurous era in which youth especially is seeking and experimenting, often without regard to the cost. At conversion young people do not lose this outlook; their lives do not suddenly become a series of satisfying events with no need for excitement. A full life is one that is lived at full stretch, with opportunities to have our courage and resources taxed to their limits and to prove ourselves. This is a principle of growth, and our youth activities should contain this element if we want to keep young folk and see them develop to spiritual maturity. A round of meetings where the only challenge is to give a testimony to a crowd completely in sympathy with it, and who probably know it backwards anyway, is not enough.

2. EVANGELISM

This leads us to the question of evangelism in general, and its function in the normal Christian life. Evangelism brings balance in that it is based on a concern for others and does much to kill selfishness and introspection. It brings to light a purpose for going on with God over and above the purpose of our own good. The more purpose there is the more likely we are to keep our young folk, and a purpose based on personal responsibility for the good of others is a necessary and effective anchor. We need a programme with a strong emphasis on this responsibility; if they have it there will be a continuing growth personally and in the group as a whole.

3. INHIBITION AND PROHIBITION

These two subjects have more bearing on the matter of keeping young folk than perhaps many of us imagine. There is less inhibition today than for many generations past, and consequently we cannot take the attitude and outlook of twenty years ago and stick them on to modern Christian young people like labels on a suitcase. Our young folk are more independent than the last generation. They are not likely to remain silent while someone tries to compress them into a preconceived mould. They must have scope to develop with God as individuals, both in talent and in responsibility. They are, after all, products of a modern society who have found Christ personally and who have a personal need to discover His relevance to their own way of life and to the present world around them.

4. TEACHING

Leaving this work to the Holy Spirit does not remove our responsibility to teach. Along with a challenge, evangelism and personal freedom to be oneself there must be adequate instruction, applying the principles of the Word of God to the matters of everyday living. If we teach these principles the Spirit of God will do the rest in establishing in each life the limits of conduct and behaviour. All young persons should be adequately taught so that they can give reason for the hope that is in them. Without such teaching defeat and frustration are almost certain, except perhaps where young persons have the will to search the Scriptures entirely for themselves.

Teaching provides the food, and evangelism the exercise for growth.

DANGEROUS HALF-TRUTHS (*continued*)

but it is no substitute for the gospel. Unless we give men a "reason for the hope that is in us" they may admire our principles but remain disastrously ignorant of our Saviour.

This does not mean that we must leap for the pendulum as it swings the other way and turn ourselves into non-stop religious chatterers. The man who is obsessed with the feeling that he ought to turn every conversation into an opportunity for what he calls "witnessing" may not only make himself a nervous wreck but earn himself a reputation for Bible-thumping which will drive men from him as soon as he turns the corner. What we need to recognise is that each new encounter with another human being *may* be an opportunity to speak naturally and effectively of Christ, and we ought therefore to prepare for such a possibility by prayerfully seeking the guidance of the Holy Spirit for each new day and each new situation as it arises. Perhaps one of the greatest needs in this respect is for the Christian to be a good listener, seeking to under-

(*continued on page 364*)

Women's Page

by Margaret M. Ladlow

THE SECRET SIGN

MY husband and my son are both keen philatelists, and now that parcels of stamps arrive by almost every post to help our Elim Missionary Society funds the conversation is often about stamps, and the other members of the family are becoming quite knowledgeable too. It is a fascinating hobby and very educational, and can be remunerative as well. The members of our local E.W.M.A. are kept very busy preparing all the stamps we receive for marketing, and one sister, unaided, prepared over 900 in one day! This entailed soaking them off the envelopes, drying them flat so that they are uncreased ready for counting, and putting them into sets. Quite an achievement! We find that stamps from the Channel Islands are much sought after and command a good price. I was interested to read in the *Radio Times* some time ago about one stamp which was issued during the German occupation of Jersey. Edward Blampied, a Jersey artist, was commissioned to design a series of stamps for the island. On the threepenny value he depicted carts gathering vraic (seaweed) for the manuring of the fields, a common sight in the islands. Very cleverly Blampied enclosed the figure of value in an ornamental frame which included the letters G.R., the royal cipher of George VI. The Germans never spotted this sign of loyalty to Great Britain, but the islanders knew and were heartened by the gesture.

I cannot but feel that the Christians in the world are very like these stamps I have mentioned. To the world we may look very much like everyone else in the hurly-burly of life. We work and eat and sleep, we run our homes and bring up our children, we have our hopes and fears, laughter and tears have their part in our days, yet there is a difference. Not only have we been created by the great Artist but we have been secretly marked by Him. When we surrendered our hearts and lives to Christ we received His mark, we were sealed with the Holy Spirit of promise, indelible evidence of His lordship and of our allegiance to Him.

There are many examples in the Scriptures of men whom God did not hesitate to claim and mark as His own, men who surrendered to His lordship. We think of Noah, Abraham, Moses, Gideon, Samuel and David, and of the fishermen of Galilee who left all to enter the Master's service. Paul, the Pharisee and tent maker, was taken by the Lord and marked deeply for royal service when on the Damascus road. Have you surrendered your life to the same Lord? Do you, without a shadow of doubt, know whose you are and whom you serve? Has God put His secret mark on you? The Sunday school hymn explains it all so sweetly,

> *"Jesus is our Shepherd,*
> *For the sheep He bled;*
> *Every lamb is sprinkled*
> *With the blood He shed.*
> *Then on each He setteth*
> *His own secret sign,*
> *'They that have my Spirit,*
> *These,' saith He, 'are mine.'"*

BIBLICAL SCENE AT MSOLWA (*continued*)

in its grip for years had been broken. However you may feel about such matters, if you could see the lasting wonderful change in these formerly tormented women you would feel amazement, and you would praise God.

We were touched in heart to notice that Sarai (Sarah), one of the Masai women longest converted, went forward and joined the pastors in praying with loving concern for her tribeswoman. God is using this Masai woman, as He is two others who accepted Him as Saviour three years ago in the dispensary.

While food was prepared between services I watched the happy Masai, and thought of the harshness and despair I saw on their faces before they had become Christians, and my heart praised the Saviour who had faced such a cruel death for us all without, I am certain, a trace of despair on His countenance. Now, in answer to prayer, the Masai rejoiced with the Wakweli and ourselves in the life found in the risen Saviour. Among these lives that had been cleansed and refreshed there was nothing languid or lukewarm in the way they praised Jesus, the Saviour of their souls.

Sunshine Corner

WHAT, ME?

ONE day mummy said "We've got a special visitor coming to stay with us. He is a dear old retired missionary. Daddy and I have known him for a long time, so I want you all to be extra good while he is here."

Well, everything went well for the first few days and all the family were on their best behaviour; but things soon lapsed into the usual behaviour, and the old missionary noticed the difference. One day he told them the story from the Bible about our seeing each other's faults but not seeing our own. The three children listened carefully, and then Harry said "But I haven't got any faults." "Nor me" said Irene. "Nor me" said Mary. "Ah, but you should see yourselves as others see you" he said. "Now Harry, you are selfish; Irene, you are unkind; Mary, you are lazy. Just think about what I've said and ask God what He wants you to do."

The children were amazed. Selfish! Unkind! Lazy! They were staggered. Off they went to bed, and after saying their prayers they lay quietly thinking for a long time before they fell asleep. The next morning they each asked God to make them better Christians.

At breakfast mummy said "I'm sorry, children, there are only two eggs; will one of you have sausages instead?" Harry was just going to say "I want an egg" when he stopped short and said instead "I'll have the sausage, mum; let the girls have the eggs." The missionary smiled. Then Mary knocked her glass of milk all over Irene's dress, and Irene was just going to shout "You are a clumsy idiot" when she, too, stopped short and said instead "Don't worry Mary; I'll get a cloth and mop it up." The missionary smiled again.

Breakfast was over and the children were allowed to leave the table. "Let's play ball" said Harry, and he and Irene went rushing out. Mary was about to follow, but she suddenly turned round and cleared off the dishes and then started to wash up, without being asked. Again the old missionary smiled.

What a difference the old missionary's visit made to that home—three better children. Let us just have a quiet think and find out where we are failing to be good Christians. Are you lazy, or unkind, or selfish? It is so easy to see each other's faults, but so hard to see our own. Jesus will help us to correct the faults in our lives if we ask Him to. Will you ask Him?

God bless. Love from

AUNTY MAY.

DANGEROUS HALF-TRUTHS (*continued*)

stand and to offer the genuine personal concern for which many people yearn in our harsh twentieth-century rat race. The silent witness of a good life may be a splendid example of the reality of our faith, but it needs to be interpreted in the easily understood terms of personal conversation in which two human beings share their thoughts and feelings, listening to and talking and communing with each other.

"Faith cometh by hearing"

If you merely talk about Christianity and do not sincerely live the Christian life your friends and neighbours may arrive at the conclusion an old Chinese is said to have reached about an inconsistent Christian: "What he *is* shouts so loudly I can't hear what he says!" On the other hand, if you excuse your natural shyness by arguing that as long as you live the life it does not matter whether you actually speak of Christ it may well be that the unconverted around you may one day say "He was such a nice chap, but he never mentioned a word about Jesus," and that omission might cost them their lives. Let us never forget that it is faith in Christ, not admiration of Christians, that saves men—"faith cometh by *hearing*, and hearing by the word of God" (Romans 10:17).

Our twofold responsibility

Our responsibility is twofold. We must live a consistent life, but we must also tell men of Christ. To this end we must therefore ever seek to be filled more and more with the Spirit of God so that the fruit of the Spirit will be manifest in our daily living; but we must also study the Word and seek for the direction and the enabling of the Spirit so that we can "speak a word in season to him that is weary" (see Isaiah 50:4). "Live the life and tell the news" must be the two aspects of our personal witness.

APPRECIATION OF J. J. MORGAN (*continued*)

At a time like this it is permissible for one to give expression to personal feelings. As one of his many intimate friends I have known him for over forty years, and have loved and esteemed him as a loyal, lovable friend and trusted helper. I can say without the slightest hesitation that during those years our friendship was strengthened and deepened. To know him intimately was to be enriched and benefited personally. He was most thoughtful, generous, gracious and kind, always willing and ready to help in time of need. One of numerous kindnesses shown to my dear wife and me was during our stay in London when I was incapacitated through illness. During that period he was a frequent visitor to our home. Snow had fallen very heavily one night and I was worrying how my wife would cope with it. I need not have been concened, for before breakfast we heard the sound of snow being shovelled away from the front of the house, and on looking out of the window saw our dear friend clearing it with a vigour and cheerfulness characteristic of him. Such acts of gracious kindness were typical of him, and many people benefited from his loving care and thought for them. Just since his passing a husband and wife, terribly distressed by the news of his death, told me of the tremendous help he had been to them some years ago throughout a protracted period of spiritual upheaval and crisis in their lives. They said they would not have survived it without his understanding sympathy and unceasing help. Such acts of kindness by him could be multiplied. My last memory of our beloved brother was when I was privileged to visit him recently. He was then "sick unto death," and already there was an outshining of the Lord's glory from his countenance as we talked together of the goodness of God.

At this time of sorrow and loss to the Elim movement we do not forget his dear wife and dedicated partner in Christian service for thirty-two years, and his two sons, Paul and Patrick. The loss they have suffered is incalculable, but we know they are deriving great solace, comfort and strength from the knowledge that their loved one is with the Lord, and that one day they will be reunited in that land where there is no suffering and no parting. We extend to them the heartfelt sympathy of the whole Elim family, and pray that they will experience a deep sense of God's presence at this time of sorrow and loss.

James Morgan has gone from us, but the benefits derived from his faithful and sacrificial service, and the memory of him as James the beloved, abide with us. We thank God upon every remembrance of him.

EDITORIAL (*continued*)

tried to have the international rules that govern the naming of plants altered to allow Latin names to be applied to extra-terrestrial organisms; but this was rejected as being, at best, premature. For the most part these microscopic bodies in meteorites were nondescript items; no two looked alike; few accepted them as direct evidence for the existence of life outside the earth.

"The first serious jolt to this line of thought came when another American worker, Anders in Chicago, showed that *the remarkable six-sided structure* from the Orgueil meteorite of Claus and Nagy *was in fact a pollen grain of ragwort—a weed which, in the United States as in Britain, is a prolific producer of wind-borne pollen. Evidently this pollen had got into their preparations, either when the meteorite was lying in a museum or in the course of working on it in New York. For the same reason it seemed likely that some of the rounded bodies with a nucleus recorded from meteorite preparations might be fungal spores that had got in in the same way.*" (Our italics.)

But a more dramatic development was to follow. Three years ago Anders and his colleagues, working on another fragment of the Orgueil meteorite, saw what was without doubt part of the fruit of a plant. At last they had hit upon the fruits of some meteoric plant from outer space! Further investigation showed the seed capsule to be that of a common species of European rush! It was well set in the meteorite fragment but with an unmistakably earthly cement—coal dust and glue! Who could have perpetrated this hoax—this Piltdown from space? No one knows. As Professor Chaloner states, "Maybe the same emotional force that led to the Piltdown hoax led someone to supplement the evidence of extra-terrestrial life." Maybe, but those who claim to be scientists should not be emotionally involved, nor should they be deceivers—the faith of too many is involved in their pronouncements.

RUGBY CRUSADE

conducted by **REV. GEORGE CANTY and TEAM**

From JUNE 10th at 7.30 in the RUGBY TOWN HALL

Sundays at 8 **Weeknights at 7.30**

PLEASE PRAY AND PLAN TO COME

D.1680

JERICHO (*continued*)

seeing Jesus he climbed one of the wide-spreading trees close to the road along which Jesus would pass. At the foot of this tree Jesus stopped and looked up to see this man seeking to see Him. His eyes reflected His recognition; His voice carried the charm of heaven; His invitation was most gracious: "Zacchæus, come down, for today I must abide at thy house." And Zacchæus went down and received Him joyfully. Salvation came to Zacchæus and his house. Surely the angels sang and the sons of God shouted for joy! "For the Son of man is come to seek and to save that which was lost."

The next morning saw the healing of a blind man. At Jericho we see Jesus performing miracles of salvation and healing; restoring spiritual and physical sight.

Jericho and you

Do you recall the story of the Jericho road, a story, told by Jesus, with this grim, descending, dangerous road as a backcloth? You can read it in Luke 10. He was answering a lawyer's question: "Who is my neighbour?" A man going down the rocky gorge which earned the name of road had fallen among robbers, and had been left bleeding, naked and half dead upon the road. A priest passed by him, a Levite took a quick glance and did the same, but a Samaritan came to the man in his hour of need, stanched the bleeding wounds, pitied him, tended him, mounted him on his own beast and ungrudgingly trudged beside him on the hot, dusty and dangerous road, and would not leave him till he had generously provided for his future. "Go," said Jesus, "and do thou likewise." Down in Jericho Jesus met the spiritual and physical needs of men. May I repeat the words of Jesus, that we "Go, and do likewise"?

WINDOWS ON JERUSALEM (*continued*)

picture so clearly portrayed in the Word of God, and knowing that the time for the Lord's return has surely come at last.

These events will develop very quickly and come to their climax. Jesus gave the disciples two clear descriptions of world conditions when this climax is reached: "*As it was the day of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed*" (Luke 17:26-30).

God will intervene

Up to this point in the battle for Jerusalem events will take their normal natural course, as they would in any other war between nations; but before Jerusalem is completely overrun and Israel vanquished God Himself will intervene miraculously to save Israel from annihilation. When the attack is at its height this great cosmic upheaval will take place, followed by an earthquake that will shake the whole globe. The terrestrial upheaval will be centred on Palestine, as described by Ezekiel. The invading forces will fight against one another in the confusion. The rain and great hail will be followed by fire and brimstone from heaven. This will be concentrated chiefly on the field of Armageddon and in the valley of Jehoshaphat, which is near to Jerusalem. It seems that God will also use some form of atomic radiation, either by rays coming from outer space or by the release of hidden sources of uranium in that area, probably released by the earthquake. So it seems from the reading of Zechariah 14:12, 13.

This will come as a divine act of retribution upon those who have dared to fight against God, but it will be an act of mercy and deliverance for beleaguered Israel.

A great earthquake

While these things are happening in Israel's land the great earthquake will shake the whole world. Jerusalem will be split into three parts, the great cities of the nations with their tall modern buildings will be destroyed. Mountains and islands will disappear and "*the earth shall reel to and fro like a drunkard.*" There will also be a violent shaking of the heavenly bodies. It seems to me that the earth will pass through a shower of stars, which could be the tail of a giant comet. He who created the sun and the moon "for signs and seasons, and for days and for years" will cause their normal movements to be disturbed so that the sun will not be seen and the moon will not give her light; when she appears it will be only as blood. The great quake will also split the Mount of Olives as foretold by Zechariah, opening up streams of fresh water from Jerusalem

(*continued page 367*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Edward J. Jarvis**

Monday, June 10th — 1 Kings 18:21-46

" The fire of the Lord fell " (v. 38).

Fire has a tendency to rise, consuming as it rises. This fire consumed as it fell, and in this order: first the sacrifice, then the wood, followed by the stones, the dust and the water in the trench. It was fire from heaven, consuming everything in its downward path and leaving only a blank space where the altar had once stood. What an amazing miracle ! God himself is vindicated, Elijah's faith is honoured, and Baal's prophets are confused and beaten. Very soon Elijah is heard to say " There is a sound of abundance of rain " (v. 41). The grievous famine is coming to an end. The order of events is significant: the fire fell; the false prophets were slain; the rain descended. Revival is promoted in that order.

Tuesday, June 11th — 1 Kings 19:1-8

" Sat down under a juniper tree " (v. 4).

Elijah was " a man subject to like passions as we are " (James 5:17). Here is evidence of that. The previous day he had displayed outstanding courage in defying and slaying Baal's prophets. Jezebel now swears by her gods that she will do the same to Elijah or die in the attempt (v. 2). This threat drove Elijah into the wilderness, where he requested that he might die. Despondent, he sat under a " juniper tree." God did not forsake His discouraged prophet, but sent an angel to feed him. With what calming influence the words " the journey is too great for thee " must have fallen upon Elijah's ears. God does not chide us when we are disheartened, for He is very understanding (Job 23:10).

Wednesday, June 12th — 1 Kings 19:17-21

" I will follow thee " (v. 20).

These were not idle words. Elisha had felt the touch of the master's mantle; an irresistible power had gripped him and he must, in spite of the possible risk and danger, follow Elijah. His sincerity was displayed when he slew the yoke of oxen and used his plough as fuel to boil the flesh. He made it evident that he intended to abandon his old way of life and follow his call: he burnt everything behind him. To him there was no turning back. He had passed the point of no return. He broke completely with the past, and went after Elijah and ministered to him (v. 21). What an example to those who hesitate to follow Jesus all the way !

Thursday, June 13th — 1 Kings 20:1-14

" Thy silver and thy gold is mine " (v. 3).

Ben-hadad, the arrogant king of Syria, sent this message to the king of Israel. At first Ahab compromised and said " I am thine, and all that I have." This reply only emboldened the enemy, who thereupon made further and greater demands (v. 6).

The enemy would seek to deprive us of our inheritance in Christ, but we cannot afford to compromise in any way; we must show no signs of weakness, otherwise he will take advantage of us; he delights in depriving God's children of their spiritual blessings and to humiliate them before others. Do not let him intimidate you !

Friday, June 14th — 1 Kings 20:15-30

" The Lord is God of the hills . . . not God of the valleys " (v. 28).

This has been called " the Syrian sneer." Ben-hadad's army had suffered a serious defeat in battle and this was his excuse. People in defeat usually blame anything or any one but themselves. In actual fact he and his generals were drunk and incapable of fighting (v. 16).

My text is a half-truth, and a half-truth can be just as dangerous as on outright lie. We agree that the Lord is God of the hills. The mountains of God are well worth climbing. But He is also the God of the valleys. David said " Though I walk through the valley of the shadow of death . . . Thou art with me." He is with us in every situation of life, whether we are on the mountain top or down in the valley. He has said " I will never leave thee."

Saturday, June 15th — 1 Kings 20:31-42

" He is my brother " (v. 32).

The cringing, defeated king of Syria pleaded with Ahab that he might live. Ahab's foolish reply was " He is my brother." The man who had sought his ruin, the man who had threatened to ransack his palace and pillage the royal city, the man who made war against him, is now considered to be his " brother." He even made a covenant with him (v. 42) and in so doing signed away his own life (v. 42). We cannot afford to fraternise with the world. The Word says " Come ye out from among them, and be ye separate." " A friend of the world is the enemy of God " (James 4:4).

Sunday, June 16th — 1 Kings 21:1-16

" Give me thy vineyard " (v. 2).

" The Lord forbid it me, that I should give the inheritance of my fathers unto thee " was Naboth's gallant reply to Ahab's demand. The king had no legal right or power to seize this man's property; it was safeguarded by God's word (read Leviticus 25:14-17). Man's word cannot annul God's word. Naboth realised that there are some things in life which are priceless. He felt it would be sacrilege to sell what he had inherited. Why should his vineyard be degraded into becoming a kitchen garden even for a king ? He would rather die than betray his inheritance, and he did.

WINDOWS ON JERUSALEM *(continued)*

which will flow into the Jordan valley, causing the waters of the Dead Sea to be raised to sea level. It is now 1,292 feet below sea level. The outflow from this river will join the Red Sea by way of the gulf of Aqaba. Many other geographical changes will take place at that time.

Simultaneously with this great cosmic upheaval and worldwide convulsion the heavens will part asunder, revealing in the heavens the great sign of the coming of the Son of man.

Next we shall consider this great sign and the sounding of the seventh trumpet, which will bring the resurrection and the rapture of the saints.

Very special missionary rally

REV. and MRS. TOM JOHNSTON and FAMILY

Hear what God has wrought in Kenya

Rare opportunity to listen to our missionaries on a very short visit to the United Kingdom.

KENSINGTON TEMPLE

SATURDAY, JUNE 29, 7.30 p.m.

Supported by Elim Missionary Council and ministers

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel 30005. C.1620

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1599

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EASTBOURNE. Holiday accommodation in Christian home. Near Elim church. Ten miinutes to town centre and sea-front. Good bus service. Write Mrs. Brittain, 10 Hurst Road. Tel. 33716.

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Lianfairfechan. North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 38, Cheltenham. C.1658

ITINERARIES

The President (L. W. Green):
June 8, Salford; 9, Bolton (a.m.), Wigan (p.m.); 10, Warrington; 11, Macclesfield; 12, Blackpool; 13, St. Helens; 14, Holyhead.

Pastor H. Jeffery (on furlough from Brazil):
June 8, Nottingham; 9, Beeston (a.m.), Derby (p.m.); 10, Long Eaton; 11, Lincoln; 12, Burton-on-Trent; 13, Leicester; 14, Ashbourne; 15, Rotherham; 16, Mansfield (a.m.), Sheffield (p.m.); 18, Mosborough.

London Crusader Choir:
June 9, Brixton prison; 16, Tollington Park (afternoon: Wormwood Scrubs prison); 23, Leyton (morning: Holloway prison); 29, Harlow (St. Paul's Church for Elim Church).

BIRTHS

JACOBS. On May 16th, to Pastor and Mrs. Jacobs, of Elim Pentecostal Church, Dudley, a son, Ian Michael, brother to Andrew.

NATION. On May 3rd, to Bert and Alice (*née* Frost), of Clacton-on-Sea Elim Church, the gift of a daughter, Eunice Elisabeth, a sister for Lois.

REVILL. On April 23rd, to George and Sylvia Revill, God's precious gift of a son, David, a brother for June.

DEDICATIONS

CUTMORE. On May 5th, at Elim Pentecostal Church, Braintree, Graham Robert, son of Isabelle and John, was dedicated to the Lord. Officiating minister: J. Eaton.

EVANS. On May 19th, at Elim Pentecostal Church, Mildmay Road, Chelmsford, Andrea Jean, infant daughter of Beryl and Malcolm, was dedicated to the Lord. Officiating minister: D. Anthony.

WITH CHRIST

MORGAN. On May 17th, Pastor J. J. Morgan, aged 64 years. Minister of Elim Central Church, Clapham, and minister of the Elim Pentecostal Church for forty-two years; a highly esteemed and much-loved brother in the Lord. Called home after much suffering, courageously borne. "His servants shall serve Him . . . and they shall see His face." Officiating ministers at funeral: H. W. Greenway and R. B. Chapman.

COMING EVENTS

BOURNEMOUTH. June 15. Elim Pentecostal Church, Hawthorn Road, Winton. Youth rally. Singing by the Wessex Gospel Choir and the Four Kingsmen. Preacher: David Holmes (Newquay). Convener: Laurence Lambert.

ENGLEFIELD GREEN. June 9-21. Elim Pentecostal Church, Bond Street. Evangelistic campaign conducted by A. S. F. Horne and party. Weeknights at 7.30. Children's service at 6. Sundays at 11 and 6.30.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls) Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

HUDDERSFIELD. June 8-16. Elim Pentecostal Church, South Street. Campaign by John G. Cooper (Hanley). Saturdays at 7. Weeknights at 7.30 (not Fridays).

LEYTON. June 23. Elim Pentecostal Church, Vicarage Road, E.10. Visit of London Crusader Choir and D. B. Gray at 6.30.

RUGBY. June 10-23. Town Hall. Crusade conducted by George Canty and team. June 24-27. Elim Pentecostal Church, Windsor Street. Crusade continues each night at 7.30 (except Friday). Sunday at 8. Wednesday also at 3.

SOUTHEND-ON-SEA. June 12. Elim Pentecostal Church, Windermere Road. Visit of Ston Strömberg, of Sweden, and forty young people. Brass band of thirty instruments. At 7.30.

SOUTHPORT. June 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sisterhood weekend. Sunday at 10.45 and 6.30. Monday at 2.30. Preacher: Mrs. Gladys Gorton. (No. 9 from Ribble Coach Station and Lord's Street).

WESTCLIFF-ON-SEA. June 8, 9. Elim Pentecostal Church, Electric Avenue. Sunday school anniversary. Saturday at 7.30. Sunday at 11.15 and 6.30. Preacher: E. J. Thomas (Liverpool).

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 24 JUNE 15th, 1968 6d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL

BATTERSEA PARK, LONDON

Photograph by Jane J. Miller

ELIM CONFERENCE 1968

Sunday services

reported by
IVAN POTTS
MINISTER OF GOVAN ELIM PENTECOSTAL CHURCH

AT 11.30 p.m. on Saturday the preparation of the Lord's table for the following Sunday morning was completed. The day began with Pastor R. B. Chapman leading devotions in the Embassy ballroom, when almost all the people attending the conference gathered. His message, entitled "Certain things relative to prayer," was taken from 1 Samuel 1. From this passage he showed us the brevity of Hannah's prayer (only fifty-five words), the intensity of it and her certainty of the answer,

Mr. Chapman also led the breaking-of-bread service, during which a message of greeting in the words "May you have the best conference yet!" was received from the Africa field. All our missionaries in this field signed this greeting.

Pastor W. W. Kelly, minister of our Glasgow

A section of the congregation.

church, ministered God's Word, taking his texts from Matthew 17, "Lord, it is good for us to be here," and "Lord, increase our faith." Mr. Kelly went on to show that our gathering together was divinely authorised and divinely encouraged, as Jesus had said "Where two or three are gathered together in My name, there am I in the midst." The disciples taking part in the transfiguration scene had good company and good conversation as they talked with Moses and Elijah of Jesus' decease. Mr. Kelly pointed out that during the time spent on the mountain the disciples saw the glory of Christ, His majesty and His supremacy. But for all this they lacked the faith needed to release the demon-possessed boy. "Why could not we cast him out?" was their cry. Jesus explained that if they had "faith as a grain of mustard seed" mountains would move at their command. Mr. Kelly showed that Jesus did not mean the amount of our faith but the quality of it. We felt the Lord's anointing on the message and left with the assurance that this was a wonderful start to the conference week.

During the above service Pastor D. J. Ayling led a Sunday school which eighty children attended. In the afternoon our brother also preached in the open-air service conducted by Pastor T. W. Walker and held near the South Pier in Blackpool. Some 400 gathered to hear also Pastor B. Barnett and singing by the Blackheath trio.

In the evening Pastor J. C. Smyth conducted the community singing prior to the evening rally, which was led by Pastor Chapman. Mr. and Mrs. Snowden brought blessing to the congregation with their duets so prayerfully sung. Mrs. Myra Anderson, from Scotland, also sang of her joy in the gospel song "Oh, I have found it."

At this rally Ray Hughes (U.S.A.) preached on the conference theme, "For such a time as this," using as his text Ephesians 5:17, 18, "Wherefore be ye not unwise, but understanding what the will of the Lord is . . . be filled with the Spirit." Mr. Hughes showed us that it was imperative for us to be filled. It was not just an honour, a privilege and a joy; *it was wrong for us not to be filled.* "For such a time as this," declared God's servant, "we need a fresh anointing and we must not grieve God by refusing Him." Changing his metaphor, Mr. Hughes then said "Whatever fire touches it makes like itself," therefore being touched by the Holy Spirit

CAMPERS—now is the time to book for a
HOLIDAY BY THE SEA
Fun, games, good food, spiritual development
at
FRAISETHORPE
(Near BRIDLINGTON)
July 26th to August 9th
STILL A FEW VACANCIES
Send for application form to
I. R. Moore, 123 Belgrave Drive, Hull, Yorks
D.1662

we shall begin so to burn for God that the lethargy and apathy in our churches will be destroyed.

The whole message was applied in a unique way as Mr. Hughes tried to give away a half-crown and could not! At last someone did take it and found there were no reservations as everyone had feared. "Typical Pentecostals," he declared. "For such a time as this" God wanted us to thirst after Him. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." *Receive, accept* and *take* the infilling of the Holy Spirit to God's glory.

Later we saw the film "Without Onions." This depicts a teenager's struggle to win his unsaved friends to Christ. The long battle is finally won, as through each trial he learns more of the Christian ideal. It was exciting and humorous, and held one's attention throughout.

Pastor and Mrs. L. W. Green with their son and daughter-in-law and their children.

LAYING UP TREASURE

By D. M. PANTON, B.A.

"As the fabric of the world totters, let us quickly transfer our treasure to a world which will know no shock." Augustine (whom I have paraphrased rather than translated) had a special reason to say this, for he was Bishop of Hippo, in Africa, and the barbarian invasions which had devastated Italy were already fast advancing upon Africa, and threatening Christians with the loss of all earthly goods long ere death would compel them to relax their grasp. What vast sums Russian, German, Japanese and French Christians must have lost which, in 1938, might have been banked in heaven; and now—far worse—we stand on the brink of the atomic bomb, with a possible wiping out of all banks and whole cities. But our Lord, when He gives the counsel "Lay up for yourselves treasure *in heaven*" (Matthew 6:20), gives reasons which apply in all lands and in all ages; for, He says, "heaven and earth *shall pass away*" in shock and storm; and our wisdom lies in removing, as rapidly and effectually as possible, our wealth, whether great or small, from a tottering world to the city which shall never be shaken. A Scottish preacher used to say "True conversion consists of four stages: first the *head*, secondly the *heart*, thirdly the *mouth*, and fourthly the *pocket*; but from the third to the fourth there is a long passage, with cataracts to impede progress worse than those on the Nile."

Desire for wealth

Therefore the Holy Spirit's warning sinks at once to the very heart of the sin. "They that *desire* to be rich [it is remarkable that the apostle does not say "they that inherit riches"; the word wish or desire means a purpose formed after mature deliberation] fall into temptation" (1 Timothy 6:9). The Holy Spirit unveils to us the consequences of this secret lust. "They that desire to be rich fall into *temptation*"—temptation to unjust gain, to doubtful business, to dangerous speculation, to absorbing self-centredness; in a word to profiteering. Not that the temptation is always yielded to. Paralysed from head to foot, a millionaire to whom health was the one unpurchasable boon, Sir Jesse Boot, when he gave £250,000 to a philanthropic scheme offered it to commemorate "seventy years of a happy life." Money and misery are by no means inseparable. Nevertheless the Spirit defines the peril still more closely: "and a *snare*," a Satanic trap; that is, a temptation with an entangling power, out of which it is not easy for the trapped soul to escape (Ellicott). A rich man once said "I owned

£10,000, and was a happy man. Now £100,000 owns me. It says 'Lie awake at nights and worry.' It says 'Run here,' and I run. It says 'Trust in me,' and I trust in riches. I am rich, unhappy, and hankering after more." "But," someone asked him, "why don't you give away the £90,000 and be happy again?" "Ah," he answered, "did you ever hold the handle of a galvanic battery? The stronger the current the tighter you hold." Two gentlemen were riding past a fine mansion, surrounded by fair and fertile fields. "What is the value of this estate?" asked one. The other replied "I don't know what it is valued at, but I know what it cost the late possessor: it cost him his *soul*. Early in life he professed faith in God. He started out in a small way as a clerk in a mercantile business. Then he rose until he became a partner in the firm. As he rose higher in business he paid *less* and *less* attention to his soul. The care of this world choked out the Word. He became exceedingly rich in money, but he was so poor and miserly in his soul that no one would ever have suspected he had ever been interested in God or the Church. At length he purchased this large estate. Then he fell sick and died. Just before his death he said 'My prosperity has been my ruin.'"

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 29. BIBLE TRIOS

Complete the following trios

CHILDREN'S QUIZ

1. **The Father, the Son and the ....**
2. **Gold, frankincense and .....**
3. **Mary, Martha and their brother .....**
4. **Jesus said "I am the way, the truth and the ...."**
5. **Jesus Christ the same yesterday, and to day, and ... .**

ADULT QUIZ

1. **Shem, Ham and .....**
2. **Shadrach, Meshach and .....**
3. **Faith, hope and .....**
4. **Peter, James and ....**
5. **Wood, hay and .....**

ANSWERS TO CHILDREN'S QUIZ

1. Holy Ghost — Matthew 28:19
2. Myrrh — Matthew 2:11
3. Lazarus — John 11:1
4. Life — John 14:6
5. For ever — Hebrews 13:8

ANSWERS TO ADULT QUIZ

1. Japheth — Genesis 6:10
2. Abednego — Daniel 3:20
3. Charity — 1 Corinthians 13:13
4. John — Mark 9:2
5. Stubble — 1 Corinthians 3:12

Love of money

Once more the Spirit emphasises His warnings. "Which [money] some reaching after [literally reaching out hands eagerly to take (Ellicott)] have been *led astray from the faith.*" Nothing so hardens a man against all truth—and especially God's truth on laying up treasure—as the love of money. So the sorrowful conclusion ends in sobs: "and have pierced themselves through with *many sorrows*"—pierced themselves about (as a hand plunged into a hornets' nest) with many pangs. "Millionaires who laugh," said Andrew Carnegie, "are rare." Sir Ernest Cassel, who spent vast fortunes for the benefit of mankind, a multi-millionaire, the friend of kings and emperors, said to one of his visitors: "You may have all the money in the world, and yet be a lonely, sorrowing man. The light has gone out of my life. I live in this beautiful house, which I have funished with all the luxury and wonder of art; but, believe me, I no longer value my millions. *I sit here for hours every night longing for my beloved daughter.*" "Be ye free from the love of money; content with such things as ye have; for Himself hath said, I will in no wise fail thee" (Hebrews 13:5). "With such words before him, one would think that any Christian man who is laying up money, or is planning to do so, would at once abandon his project. But how many such cases have been heard of? *I cannot remember one*" (J. P. Gledstone).

Heavenly treasure

But the marvellous truth, so little realised, is that earthly treasure can be transmuted here and now into heavenly treasure. "Beware," as Augustine puts it, "lest you be like the men of earth, who, when they awaken in another world, awake with empty hands because they placed nothing in Christ's hands, which were stretched out to them in the hands of His poor and needy." The queen of Sweden sold her jewels to provide her people with hospitals and orphanages; and when on a visit to a convalescent home of her own providing tears of gratitude from a bedridden woman fell on the royal hand the queen exclaimed "*God is sending me back my jewels!*" Does such giving impoverish here and now? "Hearken, my beloved brethren, hath not God chosen *the poor* of this world, *rich in faith,* and heirs of the kingdom which He hath promised to

them that love Him?" (James 2:5). Lord Erskine when told of a man who had just died leaving £200,000 replied "That's a poor capital to begin the next world with."

Ready to distribute

John Wesley, when he was eighty-seven years of age, with all the wealth of a vast Christian experience behind him, and standing on the threshold of another world, said "One great reason of the comparative failure of Christianity has been the neglect of the solemn words 'Lay not up for yourselves treasures upon the earth'" (Matthew 6:20). "In the *last* days men shall be *lovers of money*" (2 Timothy 3:2). The Holy Spirit has expressed the command thus: "Charge them that are rich in this present age, that they may be *ready to distribute,* willing to *communicate* [their wealth]; laying up in store [for that is how treasure is sent ahead] a good foundation [a substantial sum in the heavenly funds] against the

(*continued on page 382*)

Tuesday

by A. Lambie

MINISTER OF SALFORD ELIM PENTECOSTAL CHURCH

TUESDAY'S early-morning devotions were led by a Scot, Pastor A. Nicolson, who, from Philippians 2:6-8, brought three precious thoughts concerning our great Redeemer: the *essence,* the *emptying* and the *equality* of His being, which led to His *exaltation.*

The representative session began with praise, the reading of Psalm 136 and prayer led by W. R. Jones, and then the business of the day commenced.

The President presents the award to A. K. Chamberlain for his thesis.

During this part of the session Rev. Ray Hughes (U.S.A.), one of our conference speakers, received a very warm welcome.

Following various introductory items on the agenda, under item 5, election of members of the Executive Council, the following brethren were declared elected: J. T. Bradley, P. S. Brewster, R. B. Chapman, G. W. Gilpin and T. W. Walker. Under item 7 the following churches were received into fellowship: Goldthorpe, Llantrisant, Port Talbot, Northampton and Rowlands Gill.

The evangelistic campaigns report, introduced by the Field Superintendent, T. W. Walker, and the Elim Missionary Society report, introduced by the Missionary Secretary, L. Wigglesworth, surveyed home and overseas evangelism. Gratitude was expressed to our Elim youth and to the E.W.M.A. for their practical support of missionary activity.

Pastor and Mrs. Jeffery (Brazil) were warmly welcomed to the conference during the short debate on the missionary report. Following these reports the President announced that A. B. Tee, the National Youth Director, had been elected Vice-President.

The following appointments to Headquarters offices were declared by the scrutineers as follows: Secretary-General, H. W. Greenway; Field Superintendent, R. B. Chapman; Editor of ELIM EVANGEL,

Part of the representative session, with B. G. Edwards at the microphone.

J. T. Bradley; Principal of Elim Bible College, G. W. Gilpin; National Youth Director, A. B. Tee; Missionary Secretary, L. Wigglesworth; Music Director, D. B. Gray; Administrative Secretary, J. C. Smyth. Here a standing ovation was given to T. W. Walker for valued and faithful service as Field Superintendent.

(*continued on page 380*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Ivan Potts	370
D. M. Panton	371
A. Lambie	373
O. M. Jarvis	375
C. J. Watkins	376
J. J. B. Hounsome	377
Margaret M. Ladlow	379
E. J. Jarvis	383

EDITORIAL

SOLOMON wrote "Of making many books there is no end" (Ecclesiastes 12:12). One may add today that of making translations (of the Bible) there is no end. The more new versions we read the more we are convinced that they should be read in close conjunction with the Authorised Version. We are at present reading *Living Letters,* the paraphrased epistles, by Kenneth J. Taylor. The translator provides no introduction or preface. A word of warning about the paraphrastic nature of this volume would not have been out of place in an introductory note, as the manner of presentation tends to cause the reader to lose sight of the fact that it is a paraphrase, as the covers state, and not a translation.

We ourselves have always been wary of Bible paraphrasing. Even the most innocent-looking paraphrase may contain a departure from the meaning of the passage paraphrased. One calls to mind the hymn based on Psalm 23, "The King of Love my Shepherd is," with its last two lines thus: "Good Shepherd, may I sing Thy praise within Thy house for ever." The wish expressed in these lines does not reflect the psalmist's assurance, though it doubtless reflects the attitude of hope of many people. The expression of hope represents the human attitude; the psalmist's expression reflects the assurance of divine revelation: "And *I will dwell* in the house of the Lord for ever" (Psalm 23:6).

And this toning down of the Scriptures from divine revelation to human comprehension is also seen in the version of Psalm 23 set to Brother James's air. This has for "He leadeth me in paths of righteousness" the line "He leadeth me in paths of blessedness." The former reflects divine inspiration, the latter reflects the thinking of the person untutored in the mind of the Holy Spirit as touching the righteousness of God imputed to and imparted to those who are saved.

In *Living Letters* Romans 7:9 is paraphrased thus: "That is why I felt fine so long as I did not understand what the law really demanded. But when I found out then I realised that I had broken the law and was a sinner, doomed to die." The Authorised Version has "I was alive without the law once, but when the law came sin revived, and I died." J. B. Phillips has "As long, then, as I was without the Law I was, spiritually speaking, alive. But when the commandment arrived, sin sprang to life and I 'died.'" The New English Bible has "There was a time when, in the absence of law, I was fully alive; but when the commandment came, sin sprang to life and I died." Weymouth, Ferrar Fenton, XXth Century New Testament, Good News for Modern Man, the Vulgate, the Revised Standard Version and Arthur S. Way all follow the Greek consistently, as do the versions from which the above quotations have been made: "I was alive without the law once."

If one has certain preconceived ideas Romans 7:9, as it stands in these versions, is hard to accept; nevertheless, it is not difficult to

(*continued on page 381*)

Elim Missionary Society feature

Money well spent

by Miss O. Jarvis

ELIM MISSIONARY TO INDIA

Go Ye into all the World and Preach the Gospel.

I AM sure that nearly everyone heard, read or saw on television something about the famine that caused so much suffering last year in India, where already so many live at a much lower standard than those in Britain. The famine came to Dudhi and hit many people. To whom could our Christians turn for help? The government provided some relief, but a number of our folk were unemployed and the famine meant real hardship to them and their families. This was where the famine fund money so kindly provided by the sacrificial giving of our friends in the homeland helped so much.

At present no missionary is stationed at Dudhi, but the people there have not been neglected. Mr. Prentice arranged for those who were unemployed to dig the garden of the bungalow and some other land which had not been cultivated for a while and sow them with vegetables and grain. This provided not only work for them but food as well, but it would have been difficult to do had there been no money with which to start the project. The people were happy to work and grateful for the help as well.

During a recent visit there, Naomi, one of our workers, called me and asked if I would see her son, Markus, as he was not at all well. Indeed he was not. His feet were grossly swollen, he was breathing quickly and was obviously feeling very weak. The doctor was called and severe anæmia with enlarged liver was diagnosed. He required liver injections, and iron and vitamin tablets. He had been unable to work for quite a while and so could not afford to pay for his medicines. Just as the doctor was leaving a mother with three small children called to see me. She was feeling weak and had no energy, she tearfully told me. We were able to recall the doctor and were told that she had severe anæmia also, but this time because of hookworm. Many people suffer from this disease in this land. The hookworm is too small for the naked eye to see, but it feeds upon the blood of its hosts and gradually they become weak and anæmic. Special medicine, more injections and vitamins were prescribed. All this was paid for by the famine fund money. News has since been received that both Sosan and Markus are well again, but had they not had proper treatment they would have become weaker and most probably died. These are only two examples of how people have been treated and restored to health; there have been many other instances. Children, too, suffering from dysentery, malnutrition and vitamin deficiency due to poor diet have received help; and not only our Christians but all who came were helped. At present a stock of simple medicines and vitamins is kept at Dudhi, and Jesu Das, our national worker, is able and qualified to dispense to those in need.

Another elderly couple who can no longer work are given wheat at intervals, and another sister suffering from diabetes has help towards the cost of her medicine. She has to take tablets daily and it is very costly for her. Yes, the money has been and is being put to good use and is meeting the needs of our friends here, and they are grateful.

Some of the money is spent on literature to feed the hearts and souls of those who are spiritually hungry. The greatest longing of those of us working here is to see the multitudes around us coming to the Saviour. By means of the famine fund not only is the physical need being met but we are seeking above all to extend His kingdom. We are so glad that you have a share in this too.

THURSDAY

by C. J. Watkins

MINISTER OF THE ELIM PENTECOSTAL CHURCH, ROTHERHAM

THE day began with the ministry of an Irishman, Pastor A. Wilson, who reminded us, from 2 Timothy 2, what a real Christian ought to be: a soldier, an athlete, a husbandman, a workman, and a vessel fit for the Master's use.

At 11 a.m. delegates and visitors gathered for a great communion service. The opening hymn set the

Wm. F. P. Burton at the communion service, giving his testimony of how he was healed.

tone of the meeting, "Praise to the Holiest in the height." It was a thrill to hear the vast congregation singing, as we gathered around the Lord's table, "It was for me, yes, all for me." The ministry of the Word by Ray Hughes (U.S.A.) touched all our hearts. Evangelism was the keynote, and we were reminded that looking at the cross makes us look into our own hearts with a view to holiness and at the same time causes us to look outward, inspiring us to evangelism. The table of the Lord directs our gaze upward also to the coming of the Lord. We are inspired to live, to hope, to love.

Our highly esteemed brother Pastor Wm. F. P. Burton, of the C.E.M., brought to us his testimony. He told of the long years of good health and then the oncoming of sudden pain and the eventual diagnosis which gave no hope. God spoke to him and undertook for him, so much so that he can still labour for the Lord though his healing took place well above twenty years ago.

A further joy was in the presentations made to our retiring ministers: H. A. Court, D. B. Gray, A. Greaves, L. W. Green and J. J. Way. Miss G. M Garton's retirement was also announced. These have served among us in many churches and in various other offices through the years. We wish them well and many years of further usefulness in the Lord's service.

During the afternoon the conference delegates listened with interest to P. S. Brewster's and W. R. Jones's papers on evangelism: "Local church outreach" and "The purpose of Elim today." These papers greatly challenged our thinking. We were reminded that "the most important thing in the world is to lead someone to Christ and to teach that one to love God." Interesting discussion followed, and the whole theme was given added effect by the pungent contribution brought by Pastor G. Canty. Our mission today is to define, declare and defend truth.

The evening evangelistic rally was in the capable hands of Pastor G. Canty. Musical items were

Ray Hughes in characteristic pose.

rendered by the male voice choir and ladies' choir, both ably conducted by Pastor D. B. Gray. It was very moving to hear a recorded message from Pastor J. J. Morgan.

Mrs. Chapman sang "By and by, when I look on His face, I'll wish I had given Him more." This solo led us into the right frame of mind to listen again to Pastor R. Hughes (U.S.A.). His theme was "The New Testament pattern of evangelism" (Acts 5:42). We were instructed on *perennial evangelism*—our daily diet; *church evangelism*—our town should know we are there; and *house-to-house evangelism*—going where the people are. Everybody had to be involved in the business of evangelism. It was a good

(*continued on page 380*)

FRIDAY and SATURDAY

by J. J. B. Hounsome

MINISTER OF THE ELIM PENTECOSTAL CHURCH, KNOTTINGLEY

FRIDAY, the last day of the conference ! The theme chosen by Philip Stormont for the morning devotions was taken from John 7 : 37, " In the last day, that great day of the feast." " The last day of conference maybe, but it could and should be the greatest and best." " Fundamentalist and evangelical we may be, but the resource of Pentecostal fulness is in God alone." " Rivers, and all they portend—abundance, continuity, depth and power—are God, not merely blessings from, or of, God." " If," he asserted, " this does not apply to our experience we are not truly Pentecostal." " A new thirst for God is the requirement."

Friday brought to an end the Bible studies of Wm. F. P. Burton. " Will he be taking the Bible studies next year ? " was the plea ; this was proof of appreciation. " My silver and gold " was his subject. Here are some titbits : " God gives the power to obtain wealth, don't forget this "; " He gives us riches, but not to set our hearts upon "; " Are we living to gain, rather than living to give "; " To serve Christ is the best investment, with a guaranteed 100 per cent."

The President and the Secretary-General in happy mood.

Fears had been voiced as to the unsuitability of Friday evening for the missionary rally, but these fears were soon dispelled, praise God ! Through representatives in national costumes it was good to be visually reminded of the peoples and countries Elim serves. The presence of Mrs. Jeffery was an occasion for much praise, she having been healed of acute anæmia. The reality of her healing was evident in the forceful manner in which she presented the need of Brazil. But what strange language was this in these days of extensive evangelism ? An appeal not for more evangelists but for Bible teachers ; these to counteract the distressing fanaticism in certain Pentecostal circles in Brazil.

Two new missionaries for Guyana, Valerie and Ian MacInnes, being introduced to the conference.

Mr. Jeffery emphasised his wife's challenge, and made a plea for churches and Christians to support the weekly prayer meeting. Before outreach was possible abroad the " stakes must be strengthened ; only then can the cords be lengthened " (Isaiah 54 : 2). To the reader accounts of black magic and demon possession sound like fiction, but the listener could not fail to be persuaded of their reality.

The hymn " Take my life," sung by Myra Anderson, proved appropriate at this stage.

From Judges 5 Mr. Burton brought the word from the Lord, featuring contrasting attitudes : those who " willingly offered themselves " (v. 2) and those who " came not to the help of the Lord " (v. 23). Praise and blame to be apportioned. How small we felt as he told of over 1,000 Congo Christians who gladly laid down their lives for Christ, some being impaled to death, and of the hunger for the Lord now in the Congo, which compels a man to run twenty-seven miles to obtain a tract for another man. To possess a Bible was more desired than their bare necessities for living. " Up, get on with the work ! On with the job ! " challenged our good brother in closing.

We were introduced to a family, Mr. and Mrs. G. Gammell, going out as vocational missionaries ; how our hearts warmed to them, and to Ian MacInnes and his wife, who will hasten to relieve the burden in Guyana. Tribute was paid to Mrs. D. Lewis and Gwyneth for their sacrifice also, in that Mr. D. Lewis has had to return alone to India for

a short period. Mrs. Gorton's announcement that £2,750 had been contributed by the E.W.M.A. received enthusiastic applause. The missionary offering amounted to £591.

SATURDAY

The conference concluded fittingly with a challenge concerning our personal relationship to the Lord Jesus, by Stanley Beresford. " Is our impression of Christ greater than when we arrived at the conference ? " " What is our appreciation of the Lord Jesus ? " " Could we give a description of what Jesus can be ? " " What is your beloved more than another beloved ? " " He is," echoed from our hearts, " the fairest of ten thousand."

Elim Pentecostal church news

YORK **Pastor A. Brooks**

One of the first things that Pastor Arnold Brooks did when he became pastor of the York church was to arrange a baptismal service. This was a blessed occasion, when thirteen candidates were baptised, twelve of them under the age of twenty. Two

brothers and a sister of the same family were among the number. Thank God for the splendid witness of these young people, one of them being the son of the writer.

ALEX LAWRENCE.

RUGBY **Pastor: A. P. Thomas**

For the second anniversary of Pastor and Mrs. A. P. Thomas our guest speaker was Pastor R. R. Taylor, from Leicester. On Saturday evening his young people ministered in song and testimony, and Pastor Taylor reminded us that " a little that a righteous man hath is better than the riches of many wicked."

During the past two years we have seen God's blessing in every department of the church. Outstanding is our " friendly hour " on Wednesday afternoon. It has been the desire of Pastor Thomas to reach all age groups, and this has been done by commencing Sunshine Corner, junior Crusaders and now this afternoon outreach to the older age group. Both men and women of all ages are welcomed and it has been a joy to see as many as forty come to this bright, informal meeting. Some of these are attending our Sunday services.

Pray for us—we are seeking God's Spirit to bring real conviction in our town.

V. WHITE.

WOMEN'S PRESBYTERY RALLY

TREHARRIS

WE praise God for the opportunities of the day when the ladies of the Welsh Presbytery share fellowship on the occasion of their annual rally. The small band of willing workers had put their all into preparing for this day. Their efforts were soon to be rewarded, as the sisters from the various churches began to arrive by bus, coach and car and on foot. Mrs. D. Taylor, wife of the resident minister, convened the afternoon service, and extended a welcome to all the visitors.

The meetings were an inspiration, and one was conscious of the presence of God. The singing of Mrs. Jean Snowden was fully appreciated by all. Mrs. E. Cole (Graham Street) was our guest speaker for the day. That her ministry was both challenging and enjoyable was apparent from the murmurs of appreciation at the close of both messages. There were supporting testimonies and group singing by sisters from different churches. Mrs. Jean Hunston, wife of the district superintendent, convened the evening service and expressed appreciation to the ladies of the Treharris church for an enjoyable tea, and to all who had helped to make this day of fellowship a success.

A.J.T.

ELIM ON MANX RADIO

every Wednesday at 10 a.m. and 7 p.m. on 188 metres

All day—89 mc/s (V.H.F.)

To all counties bordering the Irish Sea

Women's Page

by Margaret M. Ladlow

FOOD FOR THOUGHT

I ONCE heard granny Walshaw, of Halifax, confide to her audience of womenfolk that in all her long years as a housewife she had never learned to enjoy washing dishes. She complained rather humorously of the monotony of the chore: washing the same cups, plates and saucers bearing the same pattern three times every day. We all joined in the laughter when she exclaimed ruefully that it was always "a cherry and a leaf, a cherry and a leaf."

Well, times have changed to some extent, and we find that going round a modern china store is a veritable feast for the eyes—such beauty of design, such glazing, such colours and patterns; we can certainly have variety and colour in our kitchens and on our tables, but there is still the washing up at the end of every meal.

I came across these lines among my papers recently:

"Thank God for dirty dishes;
They have a tale to tell,
And by the stack that we have
It seems we're living well,
While folk elsewhere are starving.
I haven't the heart to fuss,
For by this stack of evidence
God's awfully good to us."

I felt that they cut across all our complaining and could surely encourage us to ignore the monotony of doing the dishes and sing a psalm of thanksgiving for well-stocked larders and a bountiful table.

Christian Aid has been in our thoughts during recent days, and here in Motherwell we have been very active and the ladies of all the churches have worked very happily together stocking and running a shop to further this cause. It makes us all very sad to be reminded by Christian Aid that half the world is chronically undernourished, and that where prolonged drought takes place whole families and peoples find themselves on the edge of famine, having reserves neither of food nor of stamina to sustain them. And we dare to fuss about the washing up! Here in the western world we are so well cared for, so well fed and so fastidious about our meals that we can afford to indulge our preferences, and we seem so easily to forget the appalling want and hunger throughout the rest of the world. Quoting from the C.A. leaflet, I leave these words with you: "The Christian religion requires that we love and serve our neighbour regardless of national boundaries or religious barriers. Love and service are not simply recurring themes in the Bible but central to the whole Christian gospel."

I feel justly proud when I read of the help that has been given by C.A. overseas, over £1,500,000 on agricultural schemes alone, thereby fulfilling its pledge to the Freedom from Hunger Campaign. I read with pleasure the story of twelve Christian V.S.O. workers in the book *We all Volunteered* and reminded myself that 200 such dedicated young people go abroad every year. The unbeliever, the agnostic, the communist and the atheist may sneer at the Christian Church and her beliefs as vague, airy-fairy and unpractical, but here is proof of real involvement in the needs of others.

Paul advised us repeatedly to "do good unto all men," to "do good, and to communicate, forget not, for with such sacrifices God is well pleased." This then is the teaching of Scripture, and our very thankfulness for our daily food should be coupled with a deep concern for others less fortunate than ourselves.

BIBLE STUDY HELPS

A COURAGEOUS COMMANDER

Joshua 1:1, 6-10

Four victories won with weapons as follows:

Over
1. **Water** (Jordan)—Joshua 3:7, 8; 4:14
2. **Walls** (Jericho)—Joshua 2:1-24
3. **Wickedness** (Ai)—Joshua 8:1, 2.
4. **Wrath** (five kings)— Joshua 10:1-5

By
1. **Direct obedience**—Joshua 3:9-17; 4:15-18
2. **Determined order**—Joshua 6:1-27
3. **Deliberate action**—Joshua 8:3-29
4. **Divine artillery**—Joshua 10:6-11, 15-27

TUESDAY'S REPORT *(continued)*

The Elim Bible College report, introduced by the Principal, G. W. Gilpin, the Elim Youth Movement report, introduced by the National Youth Director, A. B. Tee, the music and radio evangelism report, introduced by D. B. Gray, the Music Director, and the ELIM EVANGEL report, presented by the Editor, J. T. Bradley, gave cause for encouragement and were adopted.

The Elim holiday and eventide homes report, presented by the Secretary-General, H. W. Greenway, was adopted, as was the Progress Committee's report, introduced by Mr. C. J. Pendrill. The accounts of central funds were submitted by the Administrative Secretary, J. C. Smyth, and were adopted, and the district presbytery accounts were laid on the table for inspection.

The session closed with prayer.

The first Bible study, conducted by Wm. F. P. Burton, may be outlined as follows: My Son—the most important thing. It was God manifest in the flesh who gave Himself to put away our sin. Christ came down to earth to minister, to teach, to redeem us; but in 1 Peter 2:21 we read of another work: "leaving us an example." He was tempted and tried

Having fun in the children's playground at Pontin's.

as we are, to show us how to live the overcoming life (Hebrews 4:15).

God demonstrated the new life in Jesus Christ. In Christ we have new life now—not something we hope to get (1 John 5:13).

God has planned that all things will end with Jesus (Colossians 2:9, 10). He is Head of the Church, and in Him we are complete.

A "youth workshop" was conducted by Ray Hughes on the subject "Building the Sunday school." He pressed home the need for visitation, follow-up, proper facilities, and teacher training.

The evening meeting was a Bible College rally, at which our President elect, A. B. Tee, was presented to the Elim family. Then G. W. Gilpin brought a full programme, in which the ladies' and men's choirs rendered blessed song ministry. The students, with their string group, choral group and individual items, brought faithful and inspiring witness.

A challenging message from Philippians 3:8-10 was given by Ray Hughes.

As a dedicated worker you have to study not to show "thyself" but to show "thyself approved unto God." To make an impact in public you must prepare in private. People are changed by the power of God's Word, under the anointing of the Holy Spirit. The Holy Spirit will teach you and bring all things to your remembrance if you have first learned them in your heart. So mind your head, but do not forget your heart.

As a sacrificial worker (see Romans 12:1) you are crucified with Christ from the tyranny of self. The cross is not imposed on you; you take it up yourself.

As a committed worker abandon yourself to Him, bearing His reproach, for you are not your own, you are bought with a price.

Joseph was wholly yielded to God's plan. For him the pit led to Potiphar's prison, but the prison led to the presidency. God's plan for Christ was the cross, but the cross led to the crown. God wants all of you. He has a plan for *your* life.

After prayer God spoke through the gifts of the Spirit, and many stood to dedicate their lives afresh to God.

The "late-night special," led by Pastor A. Wilson (Irish Superintendent), had a distinct Irish accent. The testimony and musical talent, so greatly blessed, came from such churches as Ballymena, Melbourne Street, Newtownards and Ulster Temple.

At the same time, in the chapel, six believers received the Pentecostal experience.

THURSDAY'S REPORT *(continued)*

reminder that one could preach like Peter if one also had 119 people like he had to back him up.

While visiting parties and friends went their several ways the Regency ballroom soon filled with folk who desired to share in the "late-night special." Our friends from Wales rendered items of song and testimony as introduced by Pastor R. Hunston. Two girls in traditional Welsh costume from our newest church in Wales (Llantrisant) tried to teach us the techniques of tambourine playing. We left the playing to them and sang our best. The day was brought to a fitting conclusion with the singing by the Welsh

(continued on page 382)

COMING EVENTS

BALLYMENA. June 16. Elim Pentecostal Church, Castle Street. At 6.30. Preacher: W. J. Maybin (Croydon). Convener: A. J. K. Magee.

BIRMINGHAM, Old Hill. June 15-30. Elim Pentecostal Church, Bearmore Road, Old Hill. Evangelistic crusade conducted by evangelist Eddie Smith. Sundays at 6.30. Saturdays at 7.30. Weeknights (Friday excepted) at 7.45. After-church rallies on Sundays at 8.15.

BRAINTREE. June 20, 23. Elim Pentecostal Church, Manor Street. Eighth Annual Sisterhood Rally. Thursday at 3 and 7. Preacher: Mrs. Boyce (Birmingham). Soloists: Mrs. Broom (Colchester), Mrs. Chastain (U.S.A.). Sunday at 6.30. Preacher: Miss M. James (Colchester).

BOURNEMOUTH. June 15. Elim Pentecostal Church, Hawthorn Road, Winton. Youth rally. Singing by the Wessex Gospel Choir and the Four Kingsmen. Preacher: David Holmes (Newquay). Convener: Laurence Lambert.

ENGLEFIELD GREEN. June 9-21. Elim Pentecostal Church, Bond Street. Evangelistic campaign conducted by A. S. F. Horne and party. Weeknights at 7.30. Children's service at 6. Sundays at 11 and 6.30.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls) Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

HUDDERSFIELD. June 8-16. Elim Pentecostal Church, South Street. Campaign by John G. Cooper (Hanley). Saturdays at 7. Weeknights at 7.30 (not Fridays).

LEYTON. June 23. Elim Pentecostal Church, Vicarage Road, E.10. Visit of London Crusader Choir and D. B. Gray at 6.30.

LONDON, Palmers Green. June 22, 23. Elim Pentecostal Church, Russell Road, off Bowes Road, N.13. Saturday at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith.

RUGBY CRUSADE

conducted by **REV. GEORGE CANTY and TEAM**

From JUNE 10th at 7.30 in the RUGBY TOWN HALL

Sundays at 8 **Weeknights at 7.30**

PLEASE PRAY AND PLAN TO COME

D.1680

D.613

EDITORIAL *(continued)*

understand. But to alter the meaning as *Living Letters* does is unwarrantable. Note that the Authorised Version states "I was alive"; *Living Letters* states "I felt fine"!

Here also is the second part of the verse in *Living Letters*: ". . . But when I found out then I realised that I had broken the law and was a sinner, doomed to die." The Authorised Version has "But when the commandment came, sin revived, and I died." The New English Bible has "But when the commandment came, sin sprang to life and I died." J. B. Phillips has "But when the commandment arrived, sin sprang to life and I 'died.'" All the before-mentioned versions follow the Greek, which speaks of death as having taken place, "I died"; not as a contingency, "doomed to die," as in *Living Letters*. A person "doomed to die" is still living; Paul states that he died. We were not only doomed to die in our trespasses and sins; we were "dead in trespasses and sins" (Ephesians 2:1).

Let us now look at that important doctrinal passage 1 Timothy 3:16. The Authorised Version has "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." *Living Letters* has "It is quite true that the way to live a godly life is not an easy matter. But the answer lies in Christ, who came to earth as man . . ."

It would seem to us that this paraphrase misses the point of the passage, which is not the living of a godly life but the whole concept of God's redemptive plan as centred in Himself in Christ in His varied offices and operating from Him to every redeemed soul.

The fact that the doctrine of this mystery will be the subject of Satanic attack is obscured in the Authorised Version by the chapter break, but 4:1 goes on, in the context of this mystery of godliness, to warn of the attacks to be made by demon powers. Unfortunately *Living Letters* weakens the warning of 4:1 in the context of 3:16 by paraphrasing thus: "But the Holy Spirit tells us clearly that in the last times some in the church will turn away from Christ and become eager followers of teachers with devilish ideas."

Now "devilish" can mean, and usually is taken to mean, intensely evil, but the Authorised Version leaves the reader in no doubt that demons will impart revelations of error, directed against the central pillar of divine truth, to apostates from the faith. The teachings of demons are not only evil ideas, and not only devilish ideas; they are the products of the minds of demons given by supernatural control and revelation. Cults whose founders claim this kind of revelation and inspiration answer the description of 4:1 perfectly.

THURSDAY'S REPORT (*continued*)

contingent of the well-known song "Calon Lan," followed by the whole company singing the same tune but using the words "What a friend we have in Jesus." Thursday truly had been a great day.

LAYNG UP TREASURE (*continued*)

time to come [the coming season or age], that they may lay hold on the life which is *life indeed*" (1 Timothy 6:17)—the glory of millennial life. "I make no purse," said Whitfield, when stopping a public subscription for himself in Edinburgh. "What I have, I give away. 'Poor, yet making many rich' shall be my motto still."

Laying up treasure

So we learn the method of laying up treasure in heaven. "Sell that ye have, and *give alms*: make for yourselves [by that very act of giving] purses [our modern word for bags which hold money] which wax not old, a *treasure in the heavens* that faileth not" (Luke 12:33). A gift to a pauper is an investment in heaven. Solomon had already revealed this method of investment 1,000 years earlier: "He that hath pity on the poor *lendeth* unto the Lord [that is, God takes charge of the amount], and his good deed will He *pay him again*" (Proverbs 19:17). As we see from the widow's two mites, *every farthing is credited*; "And there came a poor widow, and she cast in two mites, which make a farthing; and Jesus said, She hath cast in more than they all" (Mark 12:42). What we give is measured by what we keep, a method by which the poor can invest vaster wealth than the rich. "To have our treasure in heaven is to send our riches to be stored up there by the hands of the poor and needy" (Bossuet). How masterly the method! It relieves the hungry and the naked; it enriches the character of the giver, as only giving can; it proves to the world what grace can do at the very point—money—where the world is most cynical; and it pleases and glorifies God. And it also reveals a truth which we need thoroughly to understand. God does not wish us to lose even His lesser gifts, and therefore offers to take them into His own keeping in that world to which we are all rapidly going in order that when we arrive we may find them already there.

Friends in heaven

But there is a still richer treasure in heaven to be obtained by the use of earthly wealth. "Make to yourselves friends *by means of the mammon* [a Syriac or Aramaic word meaning money] *of unrighteousness* [earthly wealth], that when ye shall fail [in death] they [the friends you have so made] may receive you into the eternal tabernacles" (Luke 16:9). When Alexander, the conqueror of the world, lay dying he gave orders that at his funeral his hands should be left exposed to public view, so that all might see that the mightiest of men could carry nothing into the world beyond. Let us never forget the Italian proverb "Our last robe is made without pockets"; so Christ would have us so to use our possessions as to yield this priceless fruit on the other side of the grave—love in heaven. "Every one that hath *left* houses, or brethren, or sisters, or father, or mother, or lands [house property begins the list and landed property closes it] *for My name's sake* [because Christian principles compelled, or for investment in church or evangelistic or missionary work] shall receive [in the regeneration just named] *a hundredfold*" (Matthew 19:29)—that is a hundred times the capital invested, or 10,000 per cent; "and [as Mark 10:30 put it] *in the age to come* eternal life." So that the world, if it robs us, or keeps us poor because we refuse the tricks of trade and the dishonesties of wealth, or spoils us of our goods by persecution and confiscation, is all the time enriching us beyond computation.

RUSTPROOF CHRISTIANS

Corrosion is said to cost the oil, gas and chemical industries the huge sum of five and a half billions of dollars annually! The lifeline of these industries is their conductive equipment, but the corrosive nature of the commodities handled poses a real threat to the pipelines.

Rust-encrusted pipe, to be reclaimed and put back into use, must be chemically treated by immersion in solutions of degreasing and cleaning acids and caustics. The next step is sandblasting. Then the pipe is ready for an application of tough plastic coating. It is an expensive process.

God wants us to be lifelines carrying the gospel, winning souls, and being channels of blessing to others. But careless living, unbelief, worldliness and lack of prayer will become troublesome and costly corrosives.

Did you say your religion was a little *rusty*? An immersion in God's Spirit and power will remove the rust. The joy of the Lord will protect against corrosion. Then let God fill your life with His Spirit, His power and the joy of His salvation.

NORMAND J. THOMPSON.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, June 17th — 1 Kings 21:17-29

" Thou hast sold thyself " (v. 20).

After one of the most terrible murders in the Old Testament Ahab arose to take possession of the victim's vineyard. Naboth had refused to barter or sell his property, so he was martyred. Ahab condoned this awful cold-blooded murder and decided he had done well out of it. Elijah knew the truth of the matter and told Ahab that he had made a fearful bargain—he had sold himself. It could be said of Judas that not only did he sell the Master but he sold himself, and the price he put on his own soul was thirty pieces of silver. Jesus asked the question " What shall a man give in exchange for his soul?" Naboth lost his life but maintained his integrity; Ahab secured a vineyard but lost his character.

Tuesday, June 18th — 1 Kings 22:1-14

" Speak that which is good " (v. 13).

It is natural that we like to hear what is good. However, to do this and to deny the truth is disastrous. The false prophets had told the kings of Israel and Judah that certain victory was theirs and backed home their prophecy with horns of iron. This was good news! But Micaiah, God's prophet, was told to speak only that which was good. " What the Lord saith . . . that will I speak " was his reply. Acts 4:20 records that Peter and John found themselves in a similar situation, but when they were commanded by the council to keep silence they replied " We cannot but speak the things which we have seen and heard." The truth is always good, even if sometimes it may seem unpalatable.

Wednesday, June 19th — 1 Kings 22:15-28

" Hearken . . . every one of you " (v. 28).

This was the good prophet's plea before he was thrust into prison: " Hearken . . . everyone." Ahab, listen; this venture will cost you your life and Israel will be scattered because they have no shepherd. Jehoshaphat, take notice; it is unwise to make an alliance with an evil king; danger is ahead. Zedekiah, you may ridicule my word and abuse me (v. 24), but you will despair of your own life. Prophets, people, hearken; you are deceived and being deceived. Thus the good preacher warned everyone. He was faithful to God and to those he warned. We have a message for everyone. Let us not hold our peace.

Thursday, June 20th — 1 Kings 22:29-40

" I will disguise myself " (v. 30).

Did Ahab think that he could alter God's word by this charade? The man of God had said that Israel would be without a master. " Let king Jehoshaphat wear the royal robes and appear to be the master; I'll wear the uniform of a common soldier." But God is not so easily deceived. A certain man drew a bow at venture and the arrow found a flaw in the joints of Ahab's armour. Thus his chequered life ended. This story fully amplifies the text " Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap " (Galatians 6:7).

Friday, June 21st — 2 Kings 1:1-18

" Let my life . . . be precious in thy sight " (v. 13).

The third captain who, at the king's command, came to apprehend the man of God pleaded thus with Elijah. He prayed for himself and his company. His prayer was answered. The other two captains seemed quite arrogant. " Come down; come down quickly " they demanded. This man fell on his knees and besought Elijah in humility. He and his company were spared. The psalmist said " Though the Lord be high, yet hath He respect unto the lowly, but the proud He knoweth afar off." Again the Bible says " God resisteth the proud, but giveth grace unto the humble " (James 4:6).

Saturday, June 22nd — 2 Kings 2:1-15

" Let a double portion . . . be upon me " (v. 9).

In making this request, which even Elijah said was a hard thing, Elisha claimed to be the spiritual heir to Elijah's power. Special provision was made in the law of Moses for a father to give a double portion of all that he had to his firstborn, for he was the beginning of his strength (Deuteronomy 21:17). Elisha considered himself to be Elijah's spiritual son, and therefore coveted earnestly a double portion of his spirit. The whole chapter reveals his tenacity of purpose in this thing, for he followed his master from Gilgal to the scene of his translation. " I will not leave thee " (v. 2). He was fully rewarded for his determination and picked up the mantle and ministry of Elijah where Elijah left off.

Sunday, June 23rd — 2 Kings 2:16-25

" I have healed these waters " (v. 21).

The men of Jericho were realists. They said the situation was pleasant but the conditions were bad: " the water is naught, and the ground is barren." They explained the circumstances to the man of God, who dealt with them in the name of the Lord, and sweetened the bitter waters with salt. The remedy was lasting, for we read " the waters were healed unto this day " (v. 22). Bitterness of spirit produces barrenness and spiritual death. Every prospect may please, but this can mar everything. The grace of God in the heart will produce life, health and blessing.

A home for ME?

COMPASSION for the unmarried mother

SECURITY for her child

ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.

If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)

HOMLESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME

54 Grove Avenue, London, N.10

D.1706

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains, services, or bed and breakfast. S.a.e. for terms. Leavesley, "Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

EASTBOURNE. Holiday accommodation in Christian home. Near Elim church. Ten minutes to town centre and sea-front. Good bus service. Write Mrs. Brittain, 10 Hurst Road. Tel. 33716. C.1705

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown 20 Braid Crescent. Tel. MOR 6671. G.1650

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate, Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, "Brackenthwaite," Blencathra Street. Tel. 77. C.1708

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan; also 22ft. four-berth. Near sea and shops. Apply Richards. 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SURREY, Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary; accommodation provided. Please write Administrative Secretary, P.O. Box 38, Cheltenham. C.1658

APPRECIATION

AS MRS. J. J. MORGAN is not able to send cards to all the members of our churches who prayed so earnestly for her husband in his illness, she would like to thank them, through the EVANGEL, for their loving concern and faithfulness in prayer. Although our prayers were not answered in the way we hoped already we have seen fruit from our brother's death, in the dedication of some young people to the Lord's service and their application to enter Bible college.

BIRTH

WATSON. On May 17th, at the Maternity Hospital, Fulford, to Dorothy (*née* Woodhead) and David, God's precious gift of a daughter, Elizabeth Anne.

ENGAGEMENT

LYTTLE—WINDSOR. The engagement is announced between Ruth Windsor, of Dumfries, and Aubrey Lyttle, of Rugby, the eldest son of Mr. and Mrs. Lyttle. C.1709

WITH CHRIST

HARDING. Suddenly on May 6th, Tom, aged 49 years, at 9 Eastland Road, Yeovil. A very devoted husband and father. "Absent from the body, present with the Lord." Officiating minister at funeral: L. Lambert.

TEAGUE. On May 1st, Henry Alfred Teague, aged 62, member of Westcliff Elim Church. "Till He come." Officiating minister at funeral: George Backhouse.

TICEHURST. On May 7th, Amy Ticehurst, aged 80, faithful member of Elim Central Church, Clapham.

YATES. On May 28th, Ethel Salter, aged 79, member of Elim Pentecostal Church, Ilford. "Severed only till He come."

ITINERARIES

Pastor H. Jeffery (on furlough from Brazil):
June 15, Rotherham; 16, Mansfield (a.m.), Sheffield (p.m.); 18, Mosborough; 20, Goldthorpe; 21, Barnsley; 22, Halifax; 23, Sowerby Bridge; 24, Bradford; 25, Wrenthorpe; 26, Dewsbury; 27, Huddersfield; 29, Knottingley; 30, Leeds.

London Crusader Choir:
June 16, Tollington Park (afternoon: Wormwood Scrubs prison); 23, Leyton (morning: Holloway prison); 29, Harlow (St. Paul's Church for Elim Church).

HALDON COURT

EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post

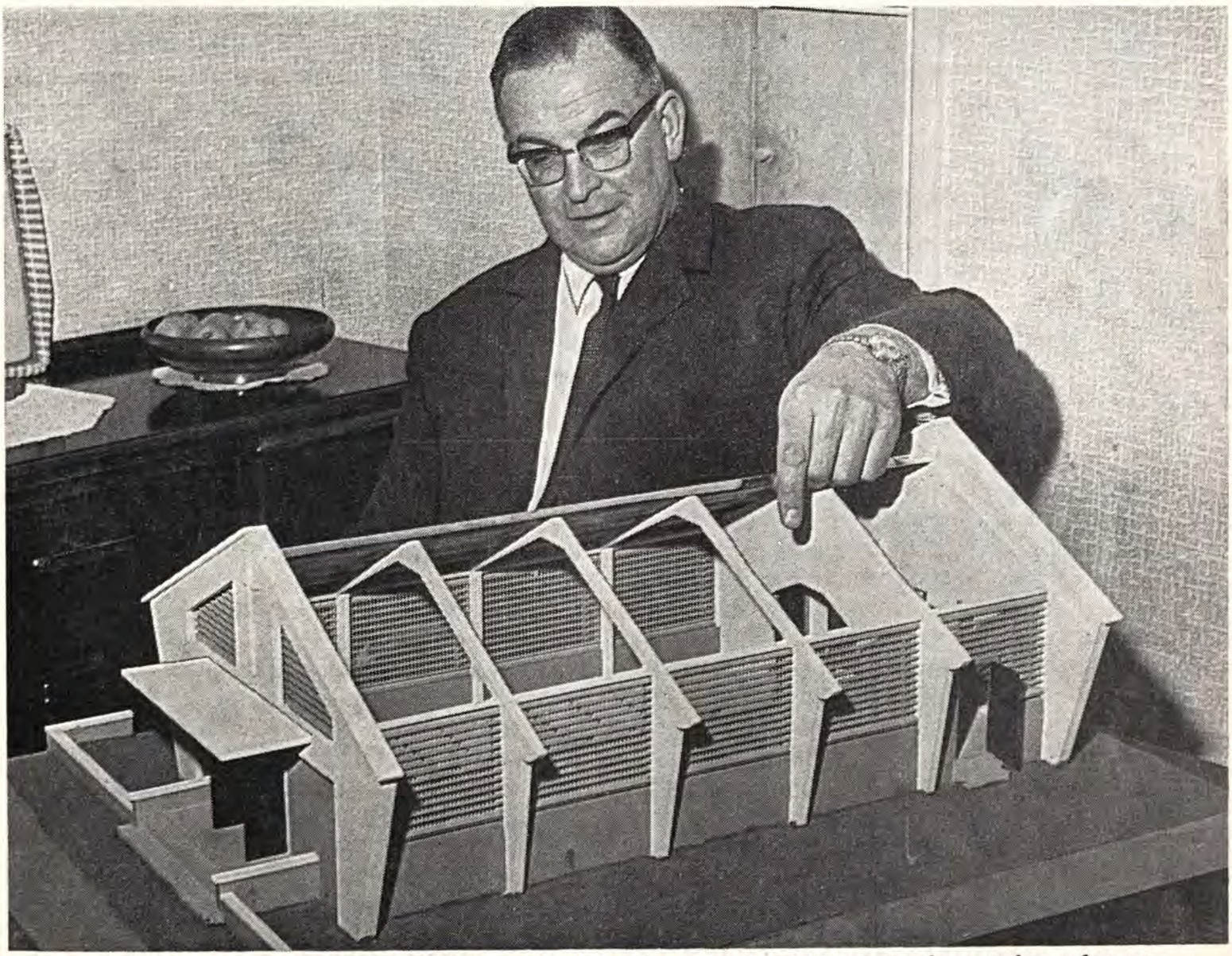
HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR.

THE ELIM EVANGEL

Vol. XLIX No. 25 JUNE 22nd, 1968 6d



Pastor Philip Stormont with his brilliant model of the Tanga church, which was on show at the conference.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XIII. THE COMING ARMAGEDDON

" For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon " (Revelation 16:14, 16).

THOSE who read the Bible and believe what is written need no prophet now to tell them we are in the last days of this age. The pattern of modern behaviour all over the world which is something strangely new to our generation; the spying, betraying, selling out one's country's interests to foreign nations; the pleasure-loving, godless attitude of people in general; the possession by many of formal religion which, while professing Christianity, denies the deity of Christ; the attitude of many who cling to the Christian faith but only skim the edge lest their consciences become disturbed—all are plainly foretold in the apostle Paul's word picture of these latter-day perilous times.

Signs of our times

The unsettled world conditions; the perils of brinkmanship that take us to the edge of catastrophic calamity; the tragic increasing death-roll on the roads and the frequent disasters in world transport; the abandonment to drug-taking as an escape from the paralysing perplexities and formidable frustration of our youth; the cultivation of a militant anti-God mentality that recognises no moral or spiritual authority—all these are obvious signs of our times with their moral corruption and denial of all spiritual values.

What will the end of it be? The Bible alone speaks out quite clearly for all to hear if they will but listen. Our world is drifting swiftly downstream to the Niagara of God's judgment. Billy Graham said recently in London that the last thing in human behaviour before the judgment of God falls is abandonment to immorality and to every kind of sexual perversion. Jesus said: *" The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed "* (Luke 17:29, 30).

The sleep of death

How can my words, or the words of any other writer, describe events that will climax 6,000 years of human history and bring the whole structure of human civilisation crashing in ruins? How can my pen, or any other pen, stir the imagination of the people of this very generation to grasp the truth now before it is too late? How can I stir them from the sleep of death before they are swept into the maelstrom of a Christless eternity? May God in His mercy arouse them by the mighty voice of the Spirit.

Think for a moment of Jesus as He drew near to Jerusalem, where He knew He would be crucified: *" He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation "* (Luke 19:41-44). Think again of Him as He cried out: *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord "* (Matthew 23:37-39).

If we could but see Him now we would see His

sorrow over this sin-cursed, Devil-deceived, God-forsaking world of ours which is heading down the shortest route to the doom of Armageddon.

All the prophetic scriptures point to the doom of the impenitent, and the voices of the prophets go unheeded. God speaks plainly that He will gather all nations to battle in that great day of the Lord when He comes to " take over " the world He made and bring it finally under the dominion of His Son Jesus Christ.

The stage set for Armageddon

The props are in position. The stage is set for Armageddon, that terrible climax of human rebellion against God, when the nations will be arrayed in that last battle in man's desperate fight to break off the restraint of the Almighty. That final battle, which will bring the return of Christ, will be in the land of Israel and against Jerusalem. This is the battle of Armageddon foretold in the Scriptures which will take place immediately prior to the great advent of Christ and not, as some think, when Satan is released at the end of the 1,000 years of Christ's reign.

In this last great battle of the age all nations will be involved, but undoubtedly it will commence with an attack upon Israel to destroy her and to capture the city of Jerusalem. Russia will take part in this conflict. Her armed military, naval and air forces are already working in co-operation with the Arab nations. We know that Russia has already equipped

(*continued on page 396*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE EXPANDING WITNESS

This week's contributor:

H. W. GREENWAY

THE growth of the early Church, spreading as it did in a hostile environment and teaching a concept of victory in direct contradistinction to the Roman imperialistic regime, was nothing short of phenomenal. Beginning among a despised little community, in a country that had no world authority and with no military legions to promote its interests by the secular arm, the truths taught by Jesus Christ began to enrich the world, spreading their influence wherever the Roman highways penetrated new regions of the earth.

It will be interesting to note therefore the factors which contributed to this amazing growth: (1) the source of their energy; (2) their passionate dedication; (3) their irrepressible determination.

The vital expansion of the Christian testimony began on the day of Pentecost with the fulfilment of the promise made by Christ that His followers would receive power after the Holy Spirit had come to them. This is important, so important that we wonder why the denominations have been so long in declaring the fact. But let us not lose sight of the conditions in which the Holy Spirit came. The outpouring on that remarkable day took place in a prayer meeting. For ten days the 120 disciples had been praying, when suddenly the fountain of power was opened from the throne of God. So many carnally minded Christians today can spend hours before the " telly " or in reading sensuous novels but can hardly give ten minutes to prayer without wilting or falling asleep. Many of us are led to believe that the fragmentation of the Church into numerous sects is the cause of our ineffectiveness and that a tightening of our ranks is the answer to our problems of powerlessness, but recent experience should have taught us that unction does not come from mere ecumenical union. The soul that becomes incandescent is the soul in contact with the divine flame; tongues of pentecostal fire fall in the upper room.

The effect of the baptism in the Holy Spirit among the early disciples was electrifying. From a dispirited and defeated group of frustrated followers they were suddenly transformed into a world-shaking force: their worm complex gave place to a lion-like boldness; no longer fearing their persecutors, they burst through the security of closed doors to bear open witness to the truth, to challenge the depravity of redundant religion and appalling immorality, to set

up an entirely new standard of life. The Holy Spirit was the Person now working with them, and His was the dynamic energy that motivated all their endeavour to build the kingdom of God.

Coupled with this power was the personal dedication of the apostolic band; they gave themselves wholeheartedly to the task of evangelism, their bodies had become vessels to honour, their one ambition was to " go into all the world and preach the gospel."

Can it be that this is where the modern Church has failed her Lord? Softened by the affluence of the welfare state, we have rejected the stigmata of the cross, we love material things more than the Master who called us to follow Him. Much of what enthusiasm we can muster has become introverted. We no longer work up degrees of spiritual heat; we are too busy collecting degrees from the academy. The plaudits of men are of more concern to us than the approval of the Almighty. The mere acquisition of knowledge, desirable though that may be in certain circumstances, does not of itself save men and women from their sins. Indeed, without true dedication to the service of Christ it can lead to agnosticism. Paul tells us that " the world by wisdom knew not God." He also adds in writing to the Corinthians that " the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God " (1 Corinthians 1 : 18). The men who have accomplished great things for God are those who have given themselves unreservedly to the task and who have continued with their work to the very end. We think of David Livingstone found beside his bed in the little village of Ilala in Central Africa, loyal to the end; of George Whitfield preaching on the stairs with the candle in his hand, his life guttering to its close as the candle died in his hand; of Wesley, General Booth, and a host of others who having heard the call of Christ and perceiving the vision of a lost world stuck to their work.

We note finally the ebullient character of the work carried on by men who earned the testimony of their contemporaries that they turned the world upside-down. Nothing could dampen their joy and enthusiasm. If they were cast into prison they sang, if they were beaten they thanked God that they were counted worthy to suffer shame for His name, if they were threatened by the councils of men they came out rejoicing. They were the uncrushables.

Dan Crawford tells us of the African proverb that reminds us that our coloured neighbours are like the indiarubber ball: the harder it is thrown down the higher it bounces up again. The person who laughs in the face of his tormentors can never be overcome; this has been demonstrated over and over again in the history of the Church. The song of Paul and Barnabas flung wide the prison doors; the prayers of Peter's friends did likewise; the imprisonment of John on Patmos opened to his wondering gaze visions of eternal things hitherto unseen by mortal eyes.

We must catch that spirit of determination if we are to witness revival in our day and generation. A story is told of a lad answering an advertisement for a job. When he arrived he found twenty boys already in line waiting for an interview, a situation which could have baffled any other boy. He stepped out of the line, however, wrote a few words on a slip of paper, went over to the secretary sitting at her desk and said " Please miss, will you kindly hand this note to your boss? It is important. Thank you very much." The secretary was impressed by the lad's courtesy and took the note to her employer. He read it, grinned, and handed it back. She read it and laughed. This is what it said: " Please sir, I'm the twenty-first kid in the line. Please don't do anything until you see me." He got the job! We need something of that same spirit of determined optimism.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 30

GENESIS, JUDGES OR GOSPELS?

In which part of the Bible do we first read of the following people—in Genesis, Judges or the gospels?

CHILDREN'S QUIZ

1. **Peter.**
2. **Samson.**
3. **Noah.**
4. **John the Baptist.**
5. **Andrew.**

ADULT QUIZ

1. **Delilah.**
2. **Balak.**
3. **Ishmael.**
4. **Enoch.**
5. **Ehud.**

ANSWERS TO CHILDREN'S QUIZ

1. The gospels.
2. Judges.
3. Genesis.
4. The gospels.
5. The gospels.

ANSWERS TO ADULT QUIZ

1. Judges.
2. Judges.
3. Genesis.
4. Genesis.
5. Judges.

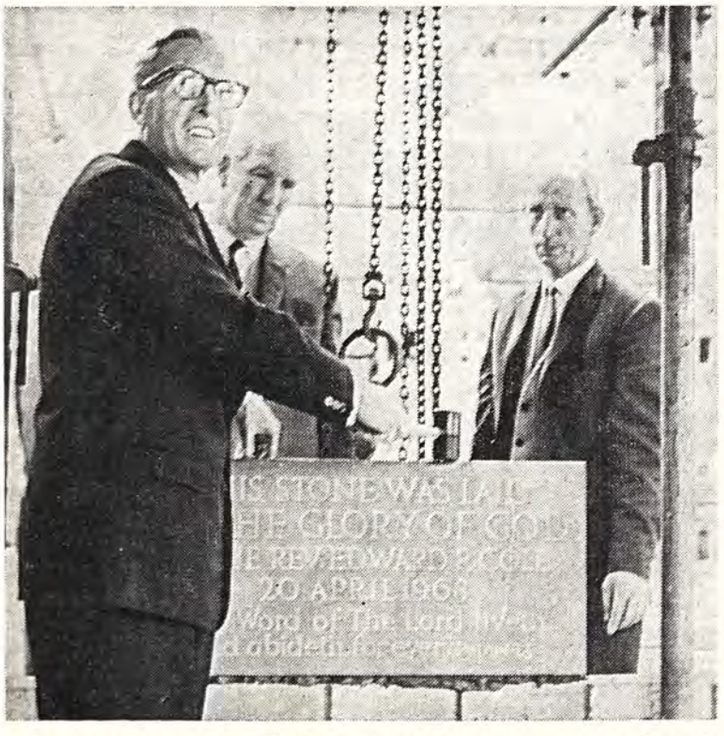
Elim Pentecostal Church News

Foundation-stone laying at Graham Street, Birmingham

Report by T. H. STEVENSON

TO begin a foundation-stone-laying ceremony by singing "To God be the glory, great things He hath done" could be described as rather premature—though the new Elim Pentecostal church at Graham Street, Birmingham, was already quite advanced when the stone was "well and truly laid" on Saturday, April 20th. Yet no hymn could have been more appropriate, for many among the large congregation gathered on the car park of the new building must have reflected on Elim's wonderful beginnings in Birmingham when Principal George Jeffreys conducted an outstanding campaign in the vast Bingley Hall in 1930.

Now the former home of the Graham Street congregation is being replaced by a building that promises to be a worthy and adequate central church for our Birmingham and Midlands area.



Among the large congregation were many Elim ministers from the presbytery and Elim Headquarters. After prayer, led by Mr. Leslie Mantle, and the reading of God's Word by the district superintendent, W. R. Morrison, the ceremony of the laying of the stone was performed by E. F. Cole, the resident minister. His special role, which was admirably conducted, was by special request of the church diaconate in recognition of their pastor's devoted interest in their great project—an effort requiring approximately £60,000 to be raised by a congregation whose reputation for generous giving is well known in Elim.

It seemed equally fitting that the Secretary-General, Pastor H. W. Greenway, and J. C. Smyth should follow with apt comments arising from their intimate knowledge of all the practical difficulties involved in the erection of a new building.

Mr. E. Williams, the church secretary, seemed a very happy man as he made some closing remarks on the importance and blessing of this great day for the Graham Street congregation and its new building now being built only 200 yards away.

Before the treasurer, Mr. H. Wells, concluded in prayer we sang of a glorious future and an even more wonderful dwelling place for God's people: "And in God's house for evermore my dwelling place shall be."

By kind invitation we entered Graham Street church, where more than 200 people sat down to delightful refreshments provided by the church.

An evening service was held in the church, and the Principal of Elim Bible College, G. W. Gilpin, ministered acceptably and with blessing both then and at the Sunday services.

Many will follow with prayerful interest the great contribution the members of Graham Street are making in the erection of a church adequate not only for their particular needs but with generous thoughts for central presbytery gatherings.

GOVAN, GLASGOW **Pastor: G. I. Potts**

Our minister has begun a Sisters' Fellowship every Tuesday afternoon, which is being greatly blessed and is growing steadily in numbers. Our pastor has also begun a wonderful Sunshine Corner on Tuesday evenings and a youth rally every Wednesday in which local youth are invited to take part. Pastor K. J. and Mrs. Cave, from Whitehaven, visited us recently. Pastor Cave was our first minister in Govan, and we enjoyed the blessing of once again meeting him and his wife.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments, Odd copies charged full price,

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	386
H. W. Greenway	387
P. Watson	392
A. K. Chamberlain	393
Mansel Chuter	394
Gladys Gorton	395
Aunty May	396
E. J. Jarvis	399
Church news	389
Editorial	390

EDITORIAL

THOUGH we flatter ourselves that sweet reasonableness governs most of our conduct, personality investigation reveals that in making our choices reason rarely governs us ; all kinds of irrational factors affect our thinking and bias our judgments.

In the context of the segregation of social and racial groups the biasing of our judgment by prejudice receives ample illustration. Believe it or not, we all, almost without exception, believe in and practise segregation. Whites segregate from whites in Britain, as elsewhere, as effectively, though maybe to a large extent spontaneously, as if the segregation were planned.

"Social divisions in Manchester were coming to be indicated and intensified by topographical division. In the early days of the industrial revolution merchants and manufacturers had lived close to their warehouses and factories, and consequently near also to the homes of the workpeople, but from about 1830 the Manchester middle classes began to withdraw in large numbers to exclusive suburbs on the outskirts of the town, leaving the operatives behind in the crowded central districts. Cobden told his brother in 1832 how several of his neighbours in Mosley Street were selling their homes for conversion into warehouses at twice the price they had paid for them as dwelling houses. His architect had assured him that he could get 6,000 guineas for his house as a prospective warehouse. 'So as I gave but 3,000, and all the world is talking of the bargain here, and there being but one opinion of criterion of a man's ability—the making of money—I am already thought a clever fellow.'

"Cobden himself moved out to such a suburb, Broughton, after his marriage in 1840. It was described in Chadwick's famous report in 1842 as inhabited 'almost exclusively by the upper classes.' The houses were new, spacious and well built, and the death rate there was less than half that in central Manchester. In 1844 Cobden was wanting to move again. 'I can't be in the town,' he told his brother, 'or in the suburb in a row. I must be in a detached place, and whether at two or five miles from the Exchange is of little consequence.'

"This physical separation intensified the separation in spirit between masters and men. By the 1840s Engels was noting how Manchester employers travelling to their homes in the suburbs were protected from a sight of the miserable living conditions of their workpeople by screens of shops set along the main exit roads. 'Out of sight' began perhaps to mean 'out of mind' for many Manchester businessmen, but it never did so for Richard Cobden."*

An observant traveller from the centre of London to its suburbs and beyond, say to the borders of Surrey and Sussex, will recognise what appears to be spontaneous segregation—the type of property reveals it. What is true of London applies to industrial towns almost without exception. Almost in concentric rings, from the industrial and commercial heart, with its housing values reckoned in scores of pounds,

to the suburbs and beyond, with their housing values reckoned in scores of thousands of pounds, the traveller sees effective segregation. This segregation, though it is partly spontaneous, is maintained by us of set purpose. Occasionally, but only occasionally, persons with a mission will forsake the "well-to-do" areas and share in "slum" conditions in the hearts of our great cities, but most of us hold fast to the status quo. Tens of thousands, if not hundreds of thousands, of us cheerfully (!) spend from three to eight uncomfortable hours in trains, buses or cars *every day* to enjoy the privilege of segregation.

Seeing that we practise this segregation without batting an eyelid—we do not object *at all* to our country being divided into habitats, usually according to wealth—why is it that when race, nationality and colour enter the situation we permit our emotions to push reason off its throne?

Two considerations must be borne in mind. The first is that all Britishers wherever they live, in slum or mansion, have *in theory* equal say in government and equal opportunity for advancement. Granted these two privileges, we have taken, and continue to take, social segregation in our stride; why now let colour, race, religion or language create emotional overtones to affect our reasoning?

The second consideration: the social experimenters have attempted social integration of the different strata of society in the new urban areas. They believed that by planned intermingling of the different groups the "higher" would have an "improving" effect upon the "lower." The experiments proved the ideas of the experimenters to be all haywire.

We need, we all need, education in tolerance and understanding, not in how to operate computers and man space-ships. How much we need education in tolerance, understanding and common sense was shown by two notorious speeches, one by Enoch Powell and the other by Anthony Wedgwood Benn, the Minister of Technology. How can persons who are so irresponsible as to use such highly inflammatory, explosive and tendentious language in public speaking expect to be accepted as leaders of reasonable people? If the top-flight products of our system can be so publicly irresponsible why should we go off the handle if the unprivileged—black, white, yellow or red—speak and behave, on occasion, irresponsibly also?

Commenting on various Negro riots in Los Angeles in August 1965 *The Times* pointed out that they were not strictly race riots at all; they were urban riots. "In the big cities of the north and west the barriers are inextricably bound up with unemployment, poverty, educational deprivation, and the breakdown of social and family structures. As every American who can afford it moves out into the suburbs the city centres tend to become æsthetic and cultural deserts inhabited largely by the poor, who are mostly Negro. The result is a ghetto mentality and a bitter resentment of authority, or just of 'Them,' that can explode over quite trivial incidents" (*The Times,* August 14th, 1965). Los Angeles's urban problem of today parallels that of Manchester in Cobden's day.

* **Cobden and Bright,** by Donald Read.

LETTER

Dear Sir,—Do our missionaries "go begging for the barest necessities"? The Elim family ought to know if this is so. I did not know. But that is what Leslie B. Clark alleges, and frankly I do not believe it.

I can assure Mr. Clark that if we Elim ministers were searching for "professional status and security" we would not be ministers at all. Some of us have left professions and security. We offer to our movement abilities which in the secular world would have reaped us wealth, and still we depend on family help to enable us to live in a manner creditable to our Master.

No Elim member ought to take the irresponsible advice to divert his gifts from church to missionary cause. The movement relies upon the continued faithfulness of those who tithe, and its commitments would be seriously menaced if they who give took Mr. Clark's suggestion.

I question also that people "should insist that ministers and deacons spend wisely." This impugns the trustworthiness of those elected to do this very thing, who should not have been voted into office if they cannot be relied upon to "spend wisely." Every Elim deacon would rally if workers were in a "plight."

On a more humorous note, I think I am the world's greatest ice-cream lover, but I did not buy any at the conference, and am willing to buy a missionary one every time I have one if that will meet Mr. Clark's begrudging me my rare pleasure.

GEORGE CANTY.

Hall Green,
Birmingham 11.

ELIM CONFERENCE

Monday

by P. WATSON

MINISTER OF THE ELIM PENTECOSTAL CHURCH, IPSWICH

AT 8 a.m. devotions in the Embassy ballroom Pastor John Cave started us off in grand style with "Rich are the moments of blessing Jesus my Saviour bestows." How true these words proved to be over Saturday and Sunday! Again today here we are, crowds of us, eager to hear the blessed Word, this morning chosen from Matthew 12:42, "A greater than Solomon is here." "What we need," cries the preacher, "is a new vision of Jesus," and after a few moments of listening to the unfolding of the riches and the glory of Christ as seen in type in Solomon's wealth and dominion and his unique throne and temple we are ready to respond "Amen, Lord, show us Thyself again."

Breakfast, like the other mealtimes, was an event in itself: meeting old friends and making new ones, and sharing in remembering the birthdays and anniversaries of those gathered. And here a word of appreciation to the probationary staff serving at the tables, who did a good job.

The open-air service on the beach, with Brian Barnett speaking to the people.

At eleven o'clock, while ministers were going through the formalities of official registration in the reception hall, great crowds were making their way to an exciting hour with William F. P. Burton. Today was the first of a series of Bible studies being given by this experienced Bible teacher. He took for his theme "My word," and opened up for us, as only brother Burton can, the precious truths concerning the unity, accuracy and eternal quality of God's Word.

At 2 p.m. the ministers gathered in the Regency ballroom for the first session of the conference, the principal business of which was the acceptance of the following brethren into the Elim ministry from the dates set out on the agenda: D. Haywood, S. D. Huntly, A. P. Atkinson, A. K. Chamberlain, J. H. Dick, A. I. MacInnes, W. G. Mullan, D. D. Phillips, M. J. Priddle and I. R. Hall.

The induction of the President was preceded by a song service conducted by Rev. D. J. Green, the President's son. After a bright welcome to new delegates and visitors he got us off to some bright singing. Soon the main meeting got under way under the control of the retiring President, Pastor R. B. Chapman.

After briefly expressing his thanks to God for His goodness and grace during his term of office, Pastor Chapman inducted Pastor L. W. Green as President, and presented him with a Bible. It was good to see his whole family on the platform singing their testimony, "Surely goodness and mercy shall follow me all the days of my life."

As always at the President's induction, there was the presentation of prizes to the students who had achieved outstanding success in writing their probationary theses. The huge congregation congratulated Eddie Lewis and Tony Chamberlain on their theses on the Deity of Christ and Salvation.

Our new President's address was a powerful word on the conference theme, "For such a time as this." He clearly showed us that, in spite of the many problems that face our nation today, as in the days of Esther when evil threatened the destruction of the people of God He was working in the shadows, so God had planned and prepared for such a time as this.

The day ended with two more meetings: one an informal get-together in the Regency ballroom and the other a seeking meeting in the chapel. Thank God that eight lives were filled with the Holy Spirit —a foretaste of greater things to come. Truly from beginning to end this was a glorious day.

Wednesday

by A. K. CHAMBERLAIN

MINISTER OF THE ELIM PENTECOSTAL CHURCH, ROMFORD

I THOUGHT I was dreaming when echoing in the distance I heard the lilting singing of

" He knows all you do,
And He hears all you say;
He's got His eyes on you!"

It then dawned on me that Pontin's amplifiers were giving us another early-morning greeting. Brushing the mist from my eyes, I saw the truth of the song—the good Lord was looking down upon us, and He had earmarked Wednesday as another day of rich blessing.

The eight o'clock prayer meeting showed that I was right as Pastor John Matts, of Swansea, spoke in glowing terms of the need of the fire of God in our lives. Already we had caught the flame as we moved into our business session. So much did the Lord bless us that we began with the glorious sound of singing in the spirit, lifting heart and mind far above the dawdling of deliberations. Later came discussions on sustentation, which were kept hearty and well-meaning through the use of quotations from *Living Letters* and by the sparkle of lively comments from Pastor L. Green in the chair.

Meanwhile the Lord was looking down on those not included as delegates as they listened attentively to pioneer Congo missionary W. F. P. Burton speaking in his morning Bible study about the Church of Christ and the part that each member should play in bringing the message of Christ to the world.

Typical of the 1968 conference was the way in which the business sessions were interspersed with times of praise and worship. On the Wednesday a note of earnestness was soundly struck when news came of the extremely critical nature of Pastor J. J. Morgan's illness. Business was suspended for half an hour as every heart sought the Lord in prayer.

At 3 p.m. the ladies assembled for their Sisterhood rally, which was conducted by Mrs. L. W. Green. Inspiring congregational singing was followed by soloist Myra Anderson as she movingly sang "He giveth more grace." A report by Mrs. A. Gorton of the work of the E.W.M.A. (two years old this conference) revealed the earnest generosity of our Elim ladies. Over £2,600 had been collected over the last year. This was to be allocated to specific missionary causes in Elim. Then, with new challenge, Mrs. T. W. Walker spoke of the Christians' reasonable service of presenting themselves unreservedly to the Lord, while Myra Anderson brought the meeting to a fitting close as she sang " Lord, give me a willing heart."

My earlier dream was all the while coming true—the Lord was looking down upon us. He saw the hunger in His people's hearts for the bread of life, their thirst for the living water, and their earnest desire to see empty lives filled with His love. God was present to bless, and He did as over 1,000 voices sang under the direction of Pastor Brian Edwards before he handed over to Pastor A. Tee, who was to conduct the evening youth rally. Included in the programme was the impromptu singing of the children, who captured our attention as they sang, under Pastor A. Biddle's leadership, " Give me oil in my lamp, keep me burning." In different style, Mr. Hunter (who before his conversion was a professional opera singer) rendered anew the majestic song " How great Thou art." Later he also sang " The Lord's Prayer." Two of Elim's younger ministers, Pastor John Matts from Swansea and Pastor Alan Caple from Barnsley, brought clear-cut and powerful messages which were most fitting " for such a time as this."

But the day was still not through. Rev. and Mrs. A. Gorton made their way to the camp chapel, where they gave instruction and prayer for those seeking the baptism in the Holy Spirit. Evidence was seen each night that God was watching and blessing, as many received their personal " Pentecost."

For those already filled, the " late-night special " conducted by Rev. R. Lighton proved a fitting close to a great day. It was Scotland's night, and through testimony and song they showed that

" He knows all you do,
And He hears all you say;
He's got His eyes on you!"

YOUTH PAGE

Are you a giant ?

(1 Samuel 17:45)

By MANSEL CHUTER
MINISTER OF WINSON GREEN, BIRMINGHAM,
ELIM PENTECOSTAL CHURCH

GOLIATH was challenging Israel for a man to fight him. The result of the contest was to be the subjection and servitude of the army whose champion was defeated. The Spirit of God had departed from Israel and they now stood in terror of the giant. But the man for the time was at hand, for if God casts off an unfaithful servant He raises up another to accomplish His purposes. A "Saul" can do nothing when he is without God, but a youth is stronger than a giant when the Spirit of the Lord is upon him. Saul was sceptical of David's ability, but David was very conscious of his own experience in trusting in God: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine." We too, as young people, can be strong when we "know whom we have believed." God's great soldiers are enlisted when they are young so that they build up the victorious life upon the earliest and freshest experiences.

Remember, too, that David refused Saul's armour. This shows us that in the conflict of life we cannot fight in other men's strength or with their appliances. True originality is the free use of individual power. Our own work must be done in our own way. Endowments differ; the Spirit acts upon them and through them in different ways. David acted in the simplicity and determination of his own soul.

There is therefore a conflict before all Christians, and young people especially ought to remember these following points.

1. National deliverance and life may depend upon the consecrated patriotism and ability of one young man. Remember that history roots itself in individuals. The faithfulness of one could be the salvation of many.

2. Many of the greatest men in the Church, and the world, have been raised from the lowest ranks. This is true of apostles, prophets, martyrs and confessors of all ages.

3. Remember that everybody has his own conflict to wage, and the divine trial may involve temptation, but we are more than conquerors through Jesus Christ.

4. Remember that the divine trial may involve endeavour which may be disliked, or which may be associated with hardships and difficulty, which may entail danger or death, but God's Word promises us that as He has delivered us, and is delivering us, He will yet deliver us.

5. Remember that the divine trial may involve suffering, in the form of bodily pain, disappointment or perplexity, but the Bible tells us that the sufferings of this moment are as nothing compared with the blessing that we shall receive.

The conflict calls for high moral qualities, resistance, perseverance and endurance.

Please remember too that David fought with the best weapons, those that he knew how to use rightly. We have the divine truth, the sword of the Spirit, to use against our foes, and a *living* Spirit with whom we can co-operate.

Also remember that David fought in the right spirit: in the power of God and the strength of prayer. The victory that overcomes the world is faith. And again remember that David fought in the right name. In the name of Jesus all great works were done by the apostles.

The conflict was to end in victory. David sent a crushing stone into the brain of the giant, and then cut off his head with the giant's own sword. David was a man of deep convictions; he believed in God with all his heart, and acted up to his faith. Therefore, young people, we see that religious conflicts and moral battles require earnest fidelity. There can be no compromise with moral foes. The crown is for him who overcomes. And remember that through the power of the Holy Spirit we can overcome, and become *giants*.

Women's Page

GET THE GLORY *(E.W.M.A.)*

By GLADYS GORTON

" O you gotta get a glory in the work you do,
A Hallelujah chorus in the heart of you.
Paint, or tell a story, sing, or shovel coal,
O you've gotta get a glory, or the job lacks soul.
O Lord, give me a glory—is it much to give?
For you've gotta get a glory, or you just don't live.

For those who get a glory it is like the sun,
And you can see it glowing through the work they've done.
O fame is transitory—riches fade away—
But when you've got a glory it is there to stay.
O Lord, give me a glory, and a workman's pride,
For you've gotta get a glory, or you're dead inside."

ANON.

THE glory of achievement ! Have you ever experienced this inward glory ? We who were at the conference and had laboured, saved and sacrificed to reach our financial objective for South America and the generator for the new secondary school in Inyanga, Rhodesia, " got the glory " when it was announced that the full total was £2,712. Hallelujah ! I am sure that you who were unable to be present but " have done what you could " will also share this glory. There is joy in serving Jesus ! There are so many varied avenues of service that every Christian should be busy " getting the glow."

The other evening I read the parable of the talents and was mightily impressed with the thought that if each member of the Church, the body of Christ, exercised his or her talents there would be continuous revival and the whole world would long since have been reached with the glorious gospel.

Many sisters in Elim are using their talents in the Elim Women's Missionary Auxiliary because they have a genuine passion for souls and the extension of His kingdom. One old-age pensioner said that she had no talent, and I told her that she had one in that she was able to save and give to the Lord from her meagre means. Our esteemed brother William Burton, co-founder with James Salter of the Congo Evangelistic Mission, told us during the " missionary workshop " at the conference of a sister, now elderly, who raised thousands of pounds by growing beautiful flowers in her garden, taking them round in a pram and selling them to the local shops. " If God tells you to do something like this, do it, and don't worry about what others may say," he said.

In a very signal way God has again confirmed the work of the E.W.M.A. During the conference

Mrs. Gorton presents the E.W.M.A. cheque to the missionary secretary, L. Wigglesworth.

Pastor and Mrs. H. Jeffery earnestly stressed that their essential need was a Bible school, and they were overjoyed when they were told that the E.W.M.A. had prayed, saved and laboured to give £2,000 for Brazil and Guyana. There will be joy in Inyanga when they receive the news that we have the money for the generator. We were sad to learn that Pastor and Mrs. MacInnes were ill ; our brother had collapsed and his wife suffered partial blindness through the shock. Ian and Valerie, our newest missionaries, were to leave in September, but now this sad happening will precipitate their going. How thrilled we were to realise that our £362 surplus will be given towards their need at this anxious time. You will agree with me that this was a clear indication that God is blessing and using the E.W.M.A. In these past two years since we started

(continued on page 397)

THE LADY PEACEMAKER

THE Bible tells how king Saul became a wicked man, so that God said that David should reign instead of him. Saul became jealous of David and drove him out into the wilderness at Paran. Soon many men went out to join David, and he formed his own army. He tried to do good and made his men protect the flocks instead of robbing them, then the owners would give them food.

There was a rich man named Nabal who had thousands of sheep and goats, and one day he held a feast for his shepherds. So David sent some of his young men to Nabal to ask for food. Nabal's shepherds told how David had protected them from the robbers, but Nabal was a selfish man, and he said no. When David heard this he became very angry and told his men to start off for Nabal's house; they would kill Nabal, and take all the food they needed.

But Nabal had a very beautiful and good wife. When she heard her husband refuse to send food to David she felt afraid; she thought "Now David will come and raid our house and kill my husband, and God wouldn't like David to do that." So she told her servants to load donkeys with 200 loaves, and meat, corn, raisins and cakes, and she rode out to meet David. When she met him she threw herself down on the ground and said "Please, my lord David, don't go down to kill Nabal, because one day you will be king, and it would not be good for you to have blood on your hands; take all this food and go away peacefully." David saw what a beautiful, wise woman she was, so he did as she asked.

Then God smote Nabal because of his wickedness and ten days later he died. When David heard this he sent messengers to Abigail to ask if she would marry him, and she said "Yes." So through being a peacemaker she became the wife of a king. Isn't that a lovely story? It's a true one, too.

God does not let us go unrewarded for any good thing we do. Abigail was beautiful in the eyes of king David, but if we are kind one to another we will be beautiful in the eyes of the King of kings.

Lots of love from

AUNTY MAY.

WINDOWS ON JERUSALEM (*continued*)

Egypt and Syria with war materials to make up for their losses in the June 1967 conflict. When this battle opens the other major nations of the world will be forced to take sides and the conflict will spread rapidly. Satanic forces will take advantage of the situation to try to frustrate the purpose of God regarding Israel. At the height of the battle God will intervene on behalf of Israel and His judgments will be poured out upon all who withstand His will.

The sixth seal

In the book of the Revelation the opening of the *sixth seal* (6:12-17) introduces the events which precede the advent of Christ: the great physical disturbances in the earth, the darkening of the sun and moon, the unprecedented earthquake, and the opening of the heavens to reveal the Son of God sitting on His throne, all of which are the prelude to Armageddon and the great day of God's judgments. In this period also the 144,000 of Israel are sealed for their preservation during the time of the judgments. At this time too the multitude which could not be numbered and which came out of the great tribulation under the Antichrist are seen in heaven as the martyrs and faithful-unto-death saints of the persecuted Church.

The sixth trumpet

The sounding of the *sixth trumpet* (Revelation 9:13-21; 11:12-25) introduces judgments upon the Mohammedan political powers, symbolised by the River Euphrates, and upon all who will not repent. It brings us to the resurrection of the two witnesses which is followed by the great earthquake. In John's vision, when the sixth trumpet had sounded he was given to see three parenthetic panoramas. Each one covers the period of the great apostasy under Antichrist: (a) the 1,260 years' testimony of the two witnesses, followed by their death and resurrection; (b) the sun-clothed woman who represents Israel under the new covenant and with the moon—the old covenant of the law—under her feet, and outlining the 1,260 years of her persecution by the Antichrist;

(*continued on facing page*)

COMING EVENTS

BECCLES. July 6. Public Hall. Rally at 7.30. Visit of the Messengers of the Cross (Ipswich).

BIRMINGHAM, Old Hill. June 15-30. Elim Pentecostal Church, Bearmore Road, Old Hill. Evangelistic crusade conducted by evangelist Eddie Smith. Sundays at 6.30. Saturdays at 7.30. Weeknights (Friday excepted) at 7.45. After-church rallies on Sundays at 8.15.

BRAINTREE. June 20, 23. Elim Pentecostal Church, Manor Street. Eighth Annual Sisterhood Rally. Thursday at 3 and 7. Preacher: Mrs. Boyce (Birmingham). Soloists: Mrs. Broom (Colchester), Mrs. Chastain (U.S.A.). Sunday at 6.30. Preacher: Miss M. James (Colchester).

CHELTENHAM. July 6. Elim Pentecostal Church, St. George's Road. Stone-laying service at 3.30, followed by a thanksgiving service at 7 in Bennington Hall, St. Margaret's Road. Preacher: Alex Tee. Supporting items. Cups of tea between services. All welcome.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

HARLOW. June 29. St. Paul's Church (by kind permission), Town Centre. Second anniversary. Service at 7. Visit of London Crusader Choir. Preacher: D. W. Anthony (Chelmsford). Convener: R. B. Chapman (Field Superintendent).

LEYTON. June 23. Elim Pentecostal Church, Vicarage Road, E.10. Visit of London Crusader Choir and D. B. Gray at 6.30.

LONDON, Palmers Green. June 22, 23. Elim Pentecostal Church, Russell Road, off Bowes Road, N.13. Saturday at 7. Sunday at 11 and 6.30. Preacher: Joseph Smith.

NORTHAMPTON. July 6, 7. Elim Pentecostal Church, Abington Square. First anniversary and international convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preachers: W. Lewis (Derby), J. J. Zbinden and students (I.B.T.I.). Refreshments provided on Saturday.

NUNEATON. July 6. Elim Pentecostal Church, Queens Road. Birmingham Presbytery rally at 7.30. Preacher: C. J. Watkins (Rotherham). Singing by Blackheath group. July 7 at 10.45 and 6. Preacher: C. J. Watkins. Convener: D. E. Dean.

RUGBY. June 10-23. Town Hall. Crusade conducted by George Canty and team. June 24-27. Elim Pentecostal Church, Windsor Street. Crusade continues each night at 7.30 (except Friday). Sunday at 8. Wednesday also at 3.

WINDOWS ON JERUSALEM (*continued*)

(c) the rise of Antichrist and his domination of the Church for the same period of 1,260 years, symbolised by the forty-two months of verse 5 in Revelation 13. There is a fourth parenthetic panorama which is the mystery of Babylon the great, the false church, but that is given to John in detail later.

The pouring out of the *sixth vial* (Revelation 16:12-16) also brings us to the final judgment on the Islamic dominions, and to the release of the spirits of devils which are to gather together the nations to Armageddon and the final judgments of God. I believe these three spirits, which are described as "frogs," are (1) Communism, (2) the spirit of lawlessness, and (3) the atheistic teaching of evolution.

(*continued on page 399*)

Greenock Elim Pentecostal Church

Belville Street

JUNE 27th at 7.30 p.m.

Ordination of Ian MacInnes

(Sailing shortly for Guyana)

Expected: H. W. Greenway, L. Wigglesworth, F. F. L. Frost and ministers of the Scottish Presbytery

D.1710

NEWS FLASH

Tanga church pre-opening campaign. Many souls saved. Bodies healed. Hundreds queueing hours before meeting time.—M. O. Thomas.

E.W.M.A. REPORT (*continued*)

we have given almost £5,000. Compared with the number of churches we have, this means that only a percentage have co-operated in the projects. However, if more churches had E.W.M.A. branches our financial projects could be tremendous. There is work for you, there is room for you in the E.W.M.A. *Your missionaries need you.* Ask your pastor about E.W.M.A. or write direct to me.

I am convinced that it was not mere coincidence that I read the following from *Day by Day Bible Readings and Meditations* the night before we left for the conference:

"'She hath done what she could' (Mark 14:8). This is the highest possible commendation that could be given to anyone. That is all God expects from each of us. Each must give in his or her own way, and what he or she has. Martha gave service, and it was accepted and recorded. Mary gave the alabaster box of perfume. Lazarus on the other hand gave a silent but powerful living testimony to the resurrection power of Christ. Have we done, are we doing, what we can?

"I am only one,
But I am one;
I cannot do everything,
But I can do something;
That I can I ought to do,
And by the grace of God I will do."

Our financial project for 1968-9 is called S.O.S. (Serve our Stations) and we expect to raise £2,500 by the next conference—if the Lord tarries.

You deserve better insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1681

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, June 24th — 2 Kings 3:1-12

" The word of the Lord is with him " (v. 12).

It was in his favour that Jehoshaphat would not venture upon this enterprise without seeking the mind of God. He said of Elisha, who was recommended as a prophet, " the word of the Lord is with him." An excellent recommendation! A man whose word they could trust; a man with the gift of prophecy; a man who was in touch with God.

Actually the cause would have been lost but for the counsel they received from the man of God. It is always the highest wisdom to seek divine guidance in any enterprise. Elisha was God's man. Jesus is our Prophet, Priest and King, our Counsellor and Guide.

Tuesday, June 25th — 2 Kings 3:13-27

" Make this valley full of ditches " (v. 16).

An unusual command, but it was immediately obeyed. The soldiers dug trenches in the valley. It must have taken all night, because at the time of the morning sacrifice water appeared and filled all the ditches. They were desperate for water for the host and the cattle. However, God had a double purpose in this, for the water looked " as red as blood " in the morning sun. This reflection deceived the Moabites, and they, thinking it was the blood of men who had turned against each other, came to collect the spoil, and were spoiled themselves. God's ways are past finding out. Only divine wisdom could devise a plan which provided the needed water and brought about a complete victory that day.

Wednesday, June 26th — 2 Kings 4:1-17

" What shall I do for thee?" (v. 2).

Elisha was a benevolent man. God magnified His goodness through this man's ministry. The widow was deeply in debt and the creditors were pressing hard. Her last and only possession, a pot of oil, was multiplied to such an extent that her debts were cleared, with money left over to live on. Later we read that he asked the Shunammite woman " What is to be done with thee?" (v. 13). The woman was barren, which was a social humiliation for a married woman in those days. A son was born. Her need was also met. This man delighted in bringing blessing and joy to others. A fine disposition.

Thursday, June 27th — 2 Kings 4:18-30

" It shall be well " (v. 23).

This woman, who is previously called " a great woman " (v. 8), was indeed great in faith. The sudden death of her son did not destroy her faith. She laid him on the prophet's bed and made haste to visit him. In reply to her husband's inquiries she cried " It shall be well." Although broken-hearted, she believed that God would intervene. The sequel to the story is wonderful. She became one of those women referred to in Hebrews 11, " who through faith . . . received their dead raised to life." It is sometimes hard to say " It shall be well." It demands tremendous faith, but faith is very rewarding.

Friday, June 28th — 2 Kings 4:31-44

" Give . . . that they may eat " (v. 42).

A certain man brought his firstfruits to the school of the prophets. He lived a good distance from the temple and so used his gift to help support the prophets instead of the priests. Although a small gift it was most acceptable because there was a dearth in the land (v. 38). " Give . . . that they may eat " commands Elisha. " What, to one hundred men?" says the servant. " It will only tantalise them ! " In the name of the Lord the loaves were multiplied and the men all satisfied. That which God blesses goes a long way. " Little is much if God is in it." Jesus can feed a multitude as easily as one, and still have food to spare (Matthew 14:20).

Saturday, June 29th — 2 Kings 5:1-14

" A little maid " (v. 2).

She was a stranger in a strange land, separated from her loved ones because of war. Her master, Naaman, was an enemy captain, who had been involved in that war. She could easily have rejoiced over her master's calamity, for he was a leper. However, she did not gloat over his misfortune, but rather paved the way for his deliverance. This little maid testified to the fame of Elisha even though he had never cured a single leper in Israel (Luke 4:27). This was faith, for she believed he could and would heal. Her testimony was so convincing and became so effective that Naaman was made clean (v. 14). Only " a little maid," but what an example !

Sunday, June 30th — 2 Kings 5:15-27

" Went not mine heart with thee?" (v. 26).

The impious Gehazi denied that he had been anywhere at all. Little did he know that the heart of the prophet had pursued him along that journey of deceit. A heart of pity no doubt, for Elisha knew that although the sinner flattered himself that he was smarter than his master he was actually bringing judgment upon himself. He received not only Naaman's goods but Naaman's leprosy as well. Elisha's heart must have been full of concern for him. On Gehazi's part it was self-inflicted punishment, for the Bible says that through the love of money some pierce themselves through with many sorrows. Read 1 Timothy 6:10.

WINDOWS ON JERUSALEM *(continued)*

These spirits hop like frogs from one place to another and often appear in unexpected places. We can see them at work today, preparing the world for the great day of God Almighty.

All these three—the opening of the sixth seal, the sounding of the sixth trumpet and the pouring out of the sixth vial—occur at the close of the Christian dispensation while the Church is still on the earth. Look at Revelation 16:15: *" Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."*

So while the nations are gathering to Armageddon the Church still awaits on earth the sounding of the seventh trumpet—the last trump—which will bring about the resurrection and rapture of the saints (1 Corinthians 15:51, 52).

When God intervenes in this great battle there will be unprecedented miraculous happenings which will make the whole world stand still in great astonishment and fear.

Armageddon will commence with an invasion of Israel from the north in which Russia will take a prominent part; but more about this in our next study.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt. 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains, services, or bed and breakfast. S.a.e. for terms. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

EASTBOURNE. Holiday accommodation in Christian home. Near Elim church. Ten minutes to town centre and sea-front. Good bus service. Write Mrs. Brittain, 10 Hurst Road. Tel. 33716. C.1705

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road. Peverell, Plymouth. C.1685

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, " Brackenthwaite," Blencathra Street. Tel. 77. C.1708

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan ; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary ; accommodation provided. Please write Administrative Secretary, P.O. Box 38, Cheltenham. C.1658

DEDICATION

OVERTON. Mark Shaun, May 12th, 1968. Lovingly adopted by Mr. and Mrs. J. W. Overton and dedicated by A. P. Johnston (Rochester). C.1712

WITH CHRIST

KINGSTON. On May 25th, Mrs. Alice Emily Kingston, aged 96, foundation member of Elim Church, Clacton-on-Sea, passed into the presence of the Lord. Officiating ministers at funeral: H. Burton-Haynes and F. F. L. Frost.

ITINERARIES

The President:
June 22, Tanga and continuing in Morogoro, then Penhalonga and Inyanga.

Pastor H. Jeffery (on furlough from Brazil):
June 22, Halifax; 23, Sowerby Bridge; 24, Bradford; 25 Wrenthorpe; 26, Dewsbury; 27, Huddersfield; 29 Knottingley ; 30, Leeds.

London Crusader Choir:
June 23, Leyton (morning: Holloway prison); 29, Harlow (St. Paul's Church for Elim Church).

Visit of Rev. and Mrs. T. Johnston and family from Kenya, Sunday, June 30th, at 6.30 p.m. Elim Pentecostal Church, Stanley Road, Croydon.

ELIM PENTECOSTAL CHURCH, CHELTENHAM
(St. George's Road)
SATURDAY, JULY 6th
STONE-LAYING SERVICE at 3.30
followed by a thanksgiving service at 7 p.m. in
Bennington Hall, St. Margaret's Road
Preacher : ALEX TEE
Supporting items, including Kingstanding choir
Cups of tea between services ALL WELCOME

HALDON COURT
EVANGELICAL HOLIDAY CENTRE

- Close to sands. Safe bathing. Extensive views of sea and country
- Happy informal atmosphere. Menus to please and satisfy holiday appetites
- Sheltered sunny grounds. Comfortable lounge. Coffee bar
- Table tennis. Children's corner. Tours. Cruises. Rambles

Reasonable charges, no extras. Fully illustrated brochure by return post
HALDON COURT (E), DOUGLAS AVENUE, EXMOUTH, DEVON. Tel. 3836 D.1637

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 26 JUNE 29th, 1968 6d

BRISTOL CITY TEMPLE SUNDAY SCHOOL ANNIVERSARY. RON JONES BRINGS THE TOTS TO THE MICROPHONE (see page 404).

"For such a time as this"

THE LOCAL CHURCH AS A CENTRE OF EVANGELISM

By RON JONES

I WANT to commence with a borrowed proposition. It has been well said that the growth of any group is in proportion to its ability to mobilise its entire membership in continuous evangelistic outreach. Let me underline the important phrase "continuous evangelistic outreach." Our Elim churches should, and must, be such places. This is not just theory. This is our mission. Our commission is "Go and disciple all nations"; our assurance is "I am with you always."

As long as Elim has a passion for the salvation of sinners everywhere, and through all available means, there is little danger of our drifting into materialism. Woe betide us, however, if we give up our position as an evangelistic storm centre and merely court wealth and popularity and the friendship of self-elected scholars with powerless gospels. God forbid that Elim should ever become a neatly arranged group of Pentecostal clubs where self-satisfied members meet to discuss pleasant little topics and where occasionally one or two operate a vocal gift.

Jesus came to seek and to save that which was lost. This is our mission too.

Our objects in local church evangelism

We evangelise in order to reach people for God. We must reach children, and the younger the better. We must reach the next generation, and by this I mean the children and teenage sons and daughters of our own members. These young people have been brought up in our churches, but in some cases have had no real experience of God themselves. Often they have heard the faults of others in the church openly discussed at home, and this alone puts them at a disadvantage. We must challenge them to a personal experience, and we must encourage them to seek their personal Pentecost, lest the next generation becomes Pentecostal in theory only.

We must reach our neighbours. By this I mean the people who live nearest to our church, and the people who live nearest to our church members, scattered throughout our towns and cities, and the people who work with our church members in their various places of employment. You see immediately that this involves all classes and all ages. These objects are wide, but not so wide as to make them impossible.

Then we must evangelise so that we may also build up a strong local Elim Pentecostal witness and that we may strengthen the witness of our movement throughout the land. Some folk might not think this aspect of evangelism very important. While agreeing that it is far from the most important object of evangelism I still believe that it has a place of great importance for us in Elim today.

These objects demand full church involvement

Our borrowed proposition declared that growth depended on the ability of the group to mobilise its membership for the task. All our members must be involved in some way; all our young people must be involved; all our children must be involved. In connection with this question of involvement let me say that it is vital for all leaders in church life to be deeply involved in every aspect of outreach. We must also make sure that full and adequate provision is made so that all these groups can be involved.

Our major need is manpower

God said "I sought for a man." We need all our church members to catch the vision. We must get them all involved, but we cannot run a compulsory recruitment bureau to do it. We must inspire them. It has been said that one soul on fire can set another soul alight. Are you setting any other souls alight in the cause of evangelism, or are you dashing around with a fire extinguisher in each hand?

We talk a great deal about money and methods, but I have a firm conviction that these are not our main problems. Manpower is. Brethren, the fire must burn in our bones. This is not just a scheme of evangelism; this is a vision, a mission, a burden. Some of us may harbour doubts about our evangelistic

programme and approach, about our evangelistic methods and priorities, but let us not sow these doubts in our people's hearts and minds or we shall reap a bad harvest.

God wants them all, men, money and methods, but the greatest of these is men. We must challenge and inspire men, then methods and money will follow.

Practical suggestions for our church outreach programme

Here Ron Jones gave an important and comprehensive list of ideas for local church evangelism. These included making contacts through the dedication of infants, through reaching boys and girls for Christ, and through the reaching of the parents via the youngsters.

Other ideas put forward in connection with children's work were the organising of a group of spiritual foster-parents and the arranging of parent/teacher associations. Stress was laid upon the vital importance of Christian education in these days, and the fact that we must all be well prepared to take every opportunity presented to us in this direction.

Mr. Jones talked about coffee-bar evangelism involving young folk to reach young folk and coffee mornings to reach the older neighbours around the church. The importance of children's campaigns was stressed.

Other well-known ideas were underlined, such as door-to-door work, an outreach dinner, a fellowship for the lonely and open-air evangelism. One further point worth a mention is the idea of a guest month, when special invitation cards would be used and when every member would do everything possible to bring guests during that very special month.

(*continued on page 414*)

Elim Pentecostal church news

NEWHAVEN **Pastor: J. M. Reeve-Baker**

Farewell of Pastor and Mrs. H. W. Holdstock

April 14th was an occasion for mixed feelings at Newhaven, as this date marked not only the eighth anniversary of Pastor H. W. Holdstock but also his farewell service.

When Pastor and Mrs. Holdstock first came to Newhaven in 1960 there was no organised Pentecostal witness in the town. They began in a hired hut on the council estate with just four children, and within three months were able to take two coachloads on a Sunday school outing.

Soon adult meetings in the local Co-operative hall began to thrive under the blessing of the Lord. Souls were saved, bodies healed, young people baptised in the Holy Spirit, and before long God's move in Newhaven was the talk of the area.

On November 7th, 1964, a beautiful new church building was opened to house the rapidly growing congregation, and we shall long remember the wave of blessing that succeeded this event. We believe that Pastor and Mrs. Holdstock were led of the Holy Spirit to this town and laid the foundations of a work that will be used of God for many years to come, should the Lord tarry.

Pastor Holdstock is succeeded by Mr. J. M Reeve-Baker, who moved into Newhaven from Birmingham in July 1964 and became a deacon of the church shortly afterwards.

The Elim Pentecostal church in Newhaven stands as a witness to the faithfulness of its first pastor and as a reminder that the Lord honours the efforts of those who are willing to be so used.

A. P. CLARKE.

BRIDGWATER **Pastor: R. Williams**

Our minister, who last year was appointed to the Wells and Bridgwater Elim churches, felt led to embark on a crusade. Though small in number, all members banded together in this work of God and thousands of handbills, with a personal letter from the minister and an attractive gospel magazine, were distributed from house to house.

The actual services, which were held in the charter hall of the Town Hall, commenced with an after-church rally at 8 p.m. on Sunday, March 31st, and continued until Easter Sunday, April 14th, concluding with an 8 o'clock rally. Services were held on weeknights, except Fridays, at 7.30 and on Sundays at 8 p.m., with a gathering for prayer at 6.30 p.m.

The minister boldly proclaimed the gospel, which was further given forth by effective solos and duets. Mrs. E. Jones, a gifted pianist and organist, accompanied the singing, performing towards the end of the crusade on an electric organ brought for the use of the church by her mother and family.

Thursday evenings were devoted to the young people, when there were visits from the Four Kingsmen. These visits were much enjoyed by the young people, as evidenced by their attendance on the last

Thursday of the crusade, when the charter hall, the venue of the crusade, was packed.

PEARL BLACKMORE.

HARLOW **Pastor: R. H. Mussared**

The visit of Pastor L. Wigglesworth to Harlow on May 5th was the means of much blessing to members and visitors alike.

A cheque for twenty guineas was presented to the Missionary Society by Mr. E. Causley on behalf of the assembly. The church has recently acquired a mini-bus and is trusting that God will use this to bring more to hear the Word of God and ultimately to surrender to the Saviour.

R. H. MUSSARED.

PONTYPRIDD **Pastor: D. J. Green**

Rev. Perry Ellis (U.S.A.) was the guest speaker and singer for the twenty-seventh church anniversary weekend, which commenced on May 11th.

The Lord richly blessed his ministry. Great conviction rested upon the Word, souls were saved and Christians indicated their desire for a closer walk with God. Many of God's children at Pontypridd are entering new realms of the Spirit-filled life. Praise God for this new move.

A beautiful Hammond organ was dedicated to the glory of God during the weekend. I. THOMAS.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NO. 31 WHICH COMES FIRST ?

If you read your Bible right through from Genesis to Revelation which book would you read first ?

CHILDREN'S QUIZ

1. **RUTH OR JOSHUA.**
2. **3 JOHN OR JUDE.**
3. **MALACHI OR EPHESIANS.**
4. **NUMBERS OR JOSHUA.**
5. **DEUTERONOMY OR DANIEL.**

ADULT QUIZ

1. **JOB OR PROVERBS.**
2. **EZRA OR LAMENTATIONS.**
3. **JOEL OR HAGGAI.**
4. **PROVERBS OR ESTHER.**
5. **ECCLESIASTES OR SONG OF SOLOMON.**

ANSWERS TO CHILDREN'S QUIZ

1. Joshua.
2. 3 John.
3. Malachi.
4. Numbers.
5. Deuteronomy.

ANSWERS TO ADULT QUIZ

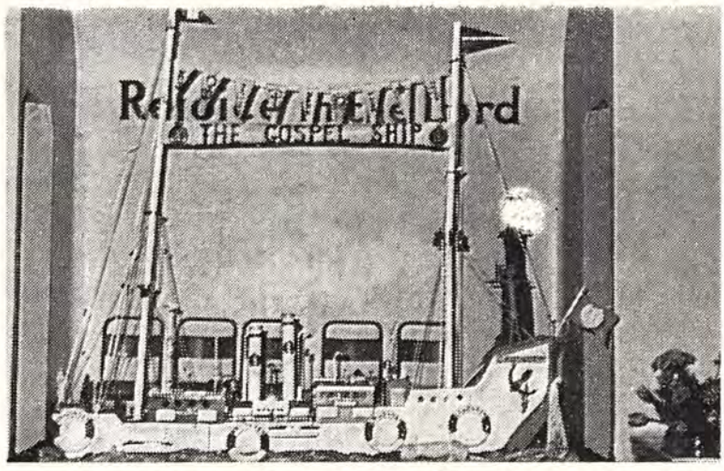
1. Job.
2. Ezra.
3. Joel.
4. Esther.
5. Ecclesiastes.

LEYTON **Pastor: Glyn Taylor**

Reading the youth page of the May 11th EVANGEL concerning the increase in numbers in all departments, I would like to report the following.

The average attendance at our Sunday school has been about thirty-five for the last year or so. Due to recent door-to-door visitation the attendance has been increased to an average of seventy.

On Sunday, May 12th, we held our fortieth anniversary services, when many parents and friends



joined us to listen to excellent talks given by Mr. L. J. Todd, of Thornton Heath. The attendance at the afternoon service was about 120, and in the evening the same number enjoyed the presentation by the Sunday school of "The gospel ship." We are pleased to report one decision for Christ. We were also thrilled by the comment passed by a parent that she had never known her child as happy as she had been since coming to Sunday school.

Recently we commenced a boys' club for ten-to-fourteen-year-olds and we now have twelve. A contact was made with the father of one of the lads which resulted in a decision. As a thanksgiving offering he used his skill to make our "gospel ship" as shown in the picture.

Praise God, from whom all blessings flow.

J. R. BRITTON.

BRISTOL **Pastor: W. Ron Jones**

The Bristol City Temple Sunday school anniversary provided the usual anticipatory misgivings among teachers and superintendent at the afternoon rehearsal. However, the service itself in the evening was aglow with enthusiasm as the school demonstrated "The bridge," a programme initiated and carried through entirely by the City Temple Sunday school. To an absolutely packed church the children sang and recited, and from 6 to 8.45 there was not a dull moment.

At the close of the service fifteen adults acknowledged their desire for conversion. J.T.B.

Retirement presentations at this year's Conference

by the E.C.I. chairman, G. Wesley Gilpin

TO H. A. COURT

H. A. COURT entered Elim as a probationary minister in 1924 and was ordained at Clapham in 1929. In addition to several London churches he has held appointments at Grimsby, Guernsey, Leigh-on-Sea, Carlisle, Hull, Scunthorpe, Rochester, Newquay and Preston Park. Mr. Court married Miss Annie Hull, of Clapham, in 1927 and they were blessed with four children : Joan, Philip, Hugh and Olive. Among his activities in Elim were his appointment to the Hymn Book Committee, his election as district superintendent of the North London Presbytery from 1943 to 1948, his election as a Sussex Presbytery committee member in 1959, and twenty-three years as editor of *Young Folk's Evangel.*

TO D. B. GRAY

DOUGLAS B. GRAY became associated with Elim during the great East London revivals under the ministry of Stephen Jeffreys in 1925. Married in 1927, he and Mrs. Gray are particularly widely known through the unique prison ministry of the London Crusader Choir. Mr. Gray was ordained in Kensington Temple in 1934, was National Youth Secretary from 1932 to 1953, and in 1953 was appointed National Music Director. He was appointed President in 1962 and elected a member of the Executive Council in 1963. Though he has reached retiring age, Mr. Gray continues his leadership of the London Crusader Choir and as National Music Director and his service on other evangelical committees.

MISS G. M. GARTON. The announcement of Miss Garton's retirement was made in her absence. A minister of the Elim Pentecostal Churches in Essex, she held appointments at Braintree, Laindon, Ingatestone, Stowmarket, Sudbury and Great Yarmouth and was foreign missionary secretary of the Essex group of churches from 1943 to 1962.

TO A. GREAVES

A. GREAVES joined the Elim Pentecostal Churches in 1939 and was ordained in September 1942. During his ministry he pastored churches at Colchester, Rayleigh, Braintree, Westcliff-on-Sea, Becontree, Colchester, Maldon, Great Yarmouth and Lowestoft. We wish Mr. Greaves and his wife every blessing in their well-earned retirement.

TO L. W. GREEN

L. W. GREEN was ordained to the Elim ministry in 1938. He was married to Ethel May Bramley in 1926 and they have one son, Derek John, an Elim minister now in charge of our Pontypridd church. Mr. Green held pastorates at Wimbledon, Wimborne, Dowlais, Guildford, Worthing, Pontypridd, Swansea, Brixton, Hull, Bradford, Caerphilly and Paisley in addition to his being district superintendent of the Portsmouth Presbytery and the North-east Presbytery for some years. He was also for twelve years a lecturer at Elim Bible College. This year's President of the Elim Pentecostal Churches, he is now visiting our missionaries in Africa.

(*continued on page 414*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, Box 38, Cheltenham, Gloucestershire.

Headquarters Office : Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Ron Jones	402
A. Tee	407, 410
John Lancaster	408
Margaret M. Ladlow ...	411
Aunty May	412
E. J. Jarvis	415

OTHER FEATURES

Church reports	403
Conference presentations ...	405
Editorial	406

EDITORIAL

IN the context of cultural phenomena Graham Hough in a talk in the B.B.C. Third Programme stated that he could not pretend to answer the question why the situation in England in the nineteenth century was so different from that, say, in France. Let us have a go.

One cause of the difference was that England had experienced for three centuries the freedom that resulted from her having broken free from the shackles of Roman Catholic domination. This did not happen to France until the end of the eighteenth century, and then, instead of substituting Protestantism for Catholicism, as England did, France substituted Rationalism. Hence her decline.

Another cause of the difference was that France did not have a social reformer of the calibre of William Wilberforce. Wilberforce's successful crusade against slavery tends to cause us to overlook his massive contribution to Britain's moral uplift. This has been partly rectified by Ford K. Brown in *The Fathers of the Victorians*, a book to be read by all interested in social reform and religious revival. It can cogently be argued that the evangelical awakening of the eighteenth and nineteenth centuries, and its social consequences, owes much to Wilberforce, as it does to Whitfield and John and Charles Wesley.

A third cause of the difference was that France had no religious awakening corresponding to the religious revival just referred to. France's motto was in effect "Reason, not revelation; revolution, not religion." To this day, and currently, France reaps the rewards of striving for liberty, equality and fraternity without God. Liberty without God leads inevitably to personal licence and social anarchy.

But led, or rather misled, by her literary intellectuals, Britain is casting away her heritage of morality; already she begins to reap, in the present chaotic condition of her morality and social discontent, the harvest of her departure from those principles of morality that brought her to the forefront of the nations.

Since writing the above paragraphs the widespread student unrest has intensified. Let us repeat: "Liberty without God leads to personal licence and social anarchy." Two factors need emphasis in the current anarchic situation: the culpable irresponsibility of our news disseminators in press and on radio, who give the impression that they seek to add fuel to already highly inflammable situations and to spread the flames instead of allaying them, and the over-publicizing of the voice of screaming fanatic minorities as if they were representative of the whole, to the complete exclusion of the majority, in some cases as high as ninety-nine per cent, which pursues its aims by peaceful means.

(*continued on page 414*)

"THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE" (Colossians 1:18)

A. Tee's sermon preached in London's Royal Albert Hall

WE simply love to exalt, praise and adore our blessed Saviour. Whenever we hear a choir, a soloist or a preacher exalting the Lord Jesus a rich chord echoes in our soul. Jesus is the theme of heaven's anthem. Jesus is the object of angelic praise. Jesus is the central personality of eternity. Jesus is the outstanding name in the Word of God. The name Jesus has comforted a million widows and healed ten million broken hearts. His name is as ointment poured forth. Hymnology and theology gather their perfumes from the most fragrant of all names. Our choruses abound with this glorious theme—for example "Lovely name Jesus" and "Jesus is the sweetest name I know."

Jesus is the rock and strong tower.
Jesus is the bright and morning star.
Jesus is the rose of Sharon.
Jesus is the lily of the valley.
Jesus is the altogether lovely.
Jesus is the good Shepherd.
Jesus is the alpha and the omega.
Jesus is the Lamb of God.
Jesus is the Lion of Judah.

On Good Friday He died as meekly as a lamb; on Easter Day He rose as mighty as a lion; on Good Friday He died as the Victim; on Easter Day He rose as the Victor "o'er the dark domain, and He lives for ever with His saints to reign."

"And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow" (Philippians 2:8-10). He is the Priest and the Prince; He is the King of kings and Lord of lords. Well do we sing "All hail the power of Jesu's name" and "Oh for a thousand tongues to sing my great Redeemer's praise."

No other name

There is only one name through which man can get saved. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Every time we pray we do so in the name of Jesus. When we pray for the sick we pray in the name of Jesus. In James 5:14 we read: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." In Acts 3:6 we read: "Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk."

Every time we pray for the sick we pray in one name only: the name of Jesus. "These signs shall follow them that believe: in My name . . . they shall lay hands on the sick, and they shall recover."

Well may we contend for a revival of preaching about Jesus; the New Testament evangelists were always exalting Him. Philip preached Christ to the Samaritans (Acts 8:5). Paul preached Christ, and Him crucified, to the Corinthians. The exalted Saviour will draw all men to Himself.

Many great names appear on the pages of God's Word; many great names appear in the annals of history and philosophy; many great names appear in the military, medical and political fields; but Wesley was correct when he wrote:

"Jesus, the name high over all
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly."

We are to worship neither angels nor archangels, neither apostles nor prophets. Gladly we endorse St. Paul's words to the Colossians, "That in all things He might have the pre-eminence." Right at the heart and foundation of the faith of our fathers there is

no other name, and today we " contend for the faith once delivered to the saints."

No other gospel

Secondly, there is no other gospel. Paul wrote very strongly to the Galatians. It mattered not whether he or anyone else, or even an angel from heaven, preached another gospel; Paul declared that it was not another. What, then, if someone claims to have been led by an angel to find some gold plates under a tree in Pennsylvania, U.S.A.? There is only one gospel—there is not another. The Foursquare Gospel has only one name at its centre: the name of Jesus.

Already we have seen that the gospel presents Jesus as the One who gives salvation and as the One who gives divine healing. Let it also be known that it is Jesus, and no other, who gives to His children the mighty baptism in the Holy Spirit. This is a vital part of the gospel. John the Baptist was inspired when he declared " I indeed baptise you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptise you with the Holy Ghost, and with fire." Weak Christians can receive power from on high. The risen Saviour Himself declared " But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." This vital fact of the gospel must never be minimised, misunderstood or mutilated, nor must it be extinguished or exchanged for any other power.

(*continued on page 412*)

THE MATURE CHRISTIAN

8. The fulness of Christ

" Real maturity—that measure of development which is meant by ' the fulness of Christ ' " (Ephesians 4: 13, J. B. Phillips).

IN our first study in this series we considered the importance of spiritual growth as it is outlined in Peter's final words in his third epistle. We noted that against the background of a disintegrating universe he quietly urged his readers to " grow in the grace and knowledge of our Lord and Saviour Jesus Christ." In this final study we move into Paul's great chapter on the nature of the Church (Ephesians 4) and see how he describes the end product of that growth. Here is the picture on the seed packet which shows the glorious potentialities of the spiritual life we have received. This is what real maturity means.

It is interesting to notice the structure of the sentence " unto a perfect man, unto the measure of the stature of the fulness of Christ." Take your pen and underline the following four words: perfect, man, stature, fulness. Then notice the meanings of these words: perfect means " mature "; man means " adult "; stature means " age "; fulness means " completeness." Here are four words punctuating the sentence with an insistent emphasis on maturity. The nuances may vary slightly but the dominant idea is there, namely that the Church, and therefore the individual Christian, is to grow towards a maturity, a spiritual adulthood, which can only be described as the " fulness of Christ." The passage brims with the idea of maturity, but a maturity of a special kind—the superb perfection of Christ Himself.

The fulness of God Himself

What is " the fulness of Christ "? Writing to the Colossians, Paul declares that it is the fulness of God Himself (1 : 19), a fulness which is realised even within the physical life of Christ (2:9), for " in him the whole fulness of deity dwells bodily " (R.S.V.). John (1 : 14) describes that fulness in terms of " grace and truth," and goes on to say " and from his fulness have we all received grace upon grace " (v. 16, R.S.V.).

The fulness of Christ is in fact the limitless perfection of God expressed in terms of peerless manhood. Even though planted in the arid soil of our sin-scorched world, the pure life of God within Him grew and flourished with an incomparable beauty. Luke describes the all-round growth of the personality of Christ when he writes " And the child grew, and became strong, filled with wisdom, and the favour of God was upon Him " (Luke 2 : 40, R.S.V.). In verse 52 he again stresses this growth:

"And Jesus increased in wisdom and in stature, and in favour with God and man." Thus physically, intellectually, spiritually and in every respect of His personality there was a growth toward the full splendour of mature manhood. His bitterest critics probed His life relentlessly to find a single flaw and could find no fault in Him, but we must not think of His perfection in terms of holiness only. Alongside the flawless purity of His character there was the matchless quality of His mind. The first stirrings of His intellectual acuteness were observed in the temple when as a boy of twelve He caused the Jewish theologians to nod at one another significantly as He answered their questions (Luke 2:47). With the growing years that breadth of mind and depth of spiritual insight flowered into a brilliance that commanded the respect of Nicodemus, opened new worlds of understanding to the common people and effectively silenced the proud intellectuals of His day. Again, we need to remind ourselves that the fulness of Christ is all-embracive. He is no remote intellectual living in holy isolation, but a warm, living Man in whom all the virtues—love, courage, self-control, patience, kindness and every other thing that is good—have been developed to perfection, and it is of this glorious perfection that God speaks when He declares "This is my beloved Son, in whom I am well pleased." And it is to this that we have been called as Christians !

The family likeness

Could anything be more wonderful than this ? Yet God has chosen us in Christ that we might be "conformed to the image of His Son" (Romans 8:29), bearing the "family likeness" of Him who is the "firstborn of many brethren." Again, in Ephesians 1:23 Paul describes the Church as "His body, the fulness of Him that filleth all in all." Thus in the life of the individual Christian and in the corporate life of the Church it is God's purpose that the full splendour of all that Christ is should be expressed. Therefore the mature Christian is a man who is like Jesus not only in terms of His loving disposition or holiness of life but in terms of moral courage and spiritual and mental understanding—a fully developed personality integrated by a complete obedience to the will of God in all things. This, of course, is the ideal, and it is sadly true that all of us come short of this glory, but this is the goal for which we must continually strive, this is the "high calling" to which Paul sought to attain.

How, then, can we realise this maturity in our own lives ? Perhaps the greatest single factor is our own personal relationship with Christ. After Paul has referred to the fulness of Christ in Colossians 2:9 he adds the words "and ye are complete in him." Only in Him can we come to realise completeness, and to be "in Him" involves us in an intimate personal relationship with Him. Again, John declares "of his fulness have all we received" (John 1:16), which indicates that the fulness of Christ is communicated to those who through faith and obedience are properly related to Him. Turning to the Ephesian letter, we see how this thought is developed in chapter 3, verses 17-19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend . . . what is the breadth, and length, and depth, and height; and to know the love of Christ . . . *that ye might be filled with all the fulness of God.*" The fulness of God is made possible through the indwelling of Christ, it is sustained when a man's spiritual roots grow down into the love of Christ, and it results in widening dimensions of spiritual understanding and experience. In Ephesians 4:15, using a different analogy, Paul again stresses this thought of relationship with Christ when he says we are to "grow up into Him in all things." Or, as he puts it in Colossians 1:27, the "riches of the glory" of the Christian life is "Christ in you, the hope of glory." In other words, the more intimate our relationship with Christ, the more fully we yield to His indwelling fulness, the more deeply the roots of our spiritual life go down into His word and His Spirit and the more He is able to live out His life in us, spiritually, morally, emotionally and intellectually, the more like Him shall we become and the greater our experience of the fulness of

(*continued on page 413*)

ELIM PENTECOSTAL CHURCH, CHELTENHAM
(St. George's Road)
SATURDAY, JULY 6th
Stone-laying service
at 3.30
followed by a
THANKSGIVING SERVICE
at 7 p.m. in
BENNINGTON HALL, ST. MARGARET'S ROAD
Preacher : ALEX TEE

Supporting items, including Kingstanding choir
Cups of tea between services. ALL WELCOME

YOUTH PAGE

SOLVING THE PROBLEM OF INADEQUATE SCHOOL PREMISES

By ALEX TEE

THERE are no easy ways to solving some of the pressing problems in our Sunday school work when we have inadequate premises. The importance of Sunday school work in this godless generation goes without any need of comment. The coming decade will be tough as far as crusades and soul-winning are concerned. The church that is willing to invest in its Sunday school must be commended for its vision and its wisdom.

PRACTICAL IDEAS

1. A team of Crusaders can easily become a " do-it-yourself " group and make simple yet colourful screens which can be folded away and brought out each Sunday. A wooden framework can be covered with either colourful linen or painted hardboard. If hardboard is used the inside can be painted black and used as a blackboard. It is important to get attention from scholars, and these screens help to retain this.

2. Where younger children are being taught, a work table often helps, as the children love to enjoy participation in the lesson. Space for large tables is hard to find, but a folding table such as is used by a paperhanger is large enough for a class, is light in weight and folds into a very small space. These tables could also be used by the Junior Crusaders or for midweek youth activities.

3. Blackboards of any size can easily be made. A sheet of hardboard with a wooden frame can make a two-sided board. It can be hooked on to the wall of the building. Where each class is screened off, and the teacher uses this type of blackboard, the class will automatically face the wall and have its back to the area where distraction is most likely to be found.

4. While it is ideal for each department to meet entirely on its own, this is seldom possible in our country. It is therefore wise for the school to have all the singing done together and then to break into classes. The teaching equipment currently available is so attractive that the sooner the children go to their classes the better. Teachers, however, must be willing to spend more time than ever before in preparing the lesson and in presenting the interesting objects or drawings. Child participation is a phrase that is much used today and should be encouraged; it has proved to be one of the best attendance boosters ever used.

5. Some Elim churches have been able to hire a nearby day school for the Sunday school. This is excellent, as the facilities are all there. We recommend this, but mention the importance of tying the work of the Sunday school to the activities of the church. It is most important, in whatever circumstances we find ourselves, to make sure that our work among the children does not hive off into an indigenous unit. An anniversary celebration and an outing are nowhere near adequate to integrate the children into the normal life of the church.

6. So cramped has the situation become in some churches that it is virtually impossible to supply an answer to the problem of premises. The older classes might need to meet at a different hour, preferably just before either the morning or evening service. Instead of this being called Sunday school a more attractive name could be used. The problem of the older member of a family bringing the younger member of the family presents yet another problem. Each situation needs to be faced realistically, and we must do all in our power to feed the older scholars into the local church. Your comments and suggestions will be welcomed.

BOOK YOUR COACH NOW FOR THE 1968

NATIONAL YOUTH RALLY — SATURDAY, SEPTEMBER 21st

Speaker: REV. YONNGI CHO, pastor of a 5,000-strong Pentecostal church in Korea

Women's Page

by Margaret M. Ladlow

"The Lord God made them all"

I HAVE a weakness for books and articles on gardening, in fact for anything to do with horticulture. My maternal grandparents both hailed from the country and my grandfather's first employment was as a gardener's boy living in a bothy on a large estate in Oxfordshire. From him, I believe, I inherit my love of flowers. Just to read about their cultivation, to learn of new varieties and to delight in the descriptions of their shape and colour gives me such pleasure. I even derive joy from the seed packets we see so temptingly displayed in the shops. The queen of flowers is, of course, the rose, and as long ago as 600 B.C. Sappho the Greek poetess gave it this name; in fact its cultivation goes back through the ages to remotest history. It is found and beloved in most countries of the world in one form or another, but surely when it is shown at Chelsea flower show it is seen in all its perfection. I have never been to this wonderful feast of colour, but even to read of the names of the roses conjures up such beauty, and such glowing colours: Peace, Super Star, Fragrant Cloud, Crimson Glory, Golden Crown, Sea Pearl, Masquerade, Elizabeth of Glamis and Orange Triumph. Hybrid tea roses, damask roses, floribundas, climbing roses or polyanthus roses, they all bring splendid colour and long-flowering beauty to our gardens. I have visited the two famous rose nurseries in Northern Ireland, Dicksons of Newtownards and McCredys of Dunmurry, and both of these names represent dedicated men who have grown and cultivated new varieties, have felt the magic of the roses and have tended them with loving care. But what of the God who made and placed the first roses in this world of ours?

June is reputed to be the month of roses, and when I go down the garden on a fine sunny morning and contemplate the glory and perfection of a newly opened rose my soul is overwhelmed with wonder and praise. Only the mind of God could create such beauty for His children to enjoy. Let us never allow such sights to become commonplace, but rather let us keep our hearts tender and responsive to all the richness of growing things and of nature around us. Everything in creation should continually remind us of our great and wonderful God and of our Saviour who with Him made the heavens and the earth and talked so freely of flowers, trees, birds, animals and vineyards, and who loved the mountains and the sea-shore.

One of my favourite short poems is by E. M. Plunkett, and I would like to share it with you, for it expresses in words far better than my own just what I feel:

"I see His blood upon the rose,
And in the stars the glory of His eyes;
His body gleams amid eternal snows,
His tears drop from the skies.
All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is every thorn,
His cross is every tree."

BIBLE STUDY HELPS

The divinely imperative "must" of John's gospel

For the **sinner:** "Ye **must** be born again" (3:7).

For the **Saviour:** "So **must** the Son of man be lifted up" (3:14).

For the **saint:** "He **must** increase, but I **must** decrease" (3:20).

For the **soul-seeker:** "He **must** needs go through Samaria" (4:4).

For **spiritual worship:** "God is a Spirit, and they that worship Him **must** worship Him in spirit and in truth" (4:24).

For **true service:** "I **must** work the works of Him that sent me, while it is day" (9:4).

For the **Shepherd:** "Other sheep I have . . . them also I **must** bring . . ." (10:16).

For the **supreme triumph:** "As yet they knew not the scripture, that He **must** rise again from the dead" (20:9).

Sunshine Corner

AFTER king Saul had become a wicked man God said that David, the shepherd boy, should become king, and finally the day came when David, who had fought and killed Goliath, became the great king David. He loved God, but he did not always find that it was easy work to be a king.

One day David found out that his own son Absalom was planning to kill him, so he had to run away from his lovely palace with some of his faithful men and hide in the country. As David and his men were travelling along the road someone came out on the hillside above them. It was Shimei, a relation of king Saul, and he started shouting very rude things at David. He shouted something like this: "Ha, you stupid old David, you killed king Saul's relations and God saw you. Now God is going to let your own son kill you," and he started throwing stones and dirt down on David. Then Abishai, king David's servant, said "Let me go up there and chop his head off for talking to you like that." But David said "Let him alone. God knows all about it, and He will be kind to me however bad I've been." So they went on their way with the curses of Shimei ringing in their ears.

Then there was an awful war, because some people wanted David as king and some wanted Absalom During the war Absalom was killed and David was very, very sad about it; but he was now free to return to his palace and rule as king again. It was a great day of rejoicing when David returned, and when he came to the River Jordan there was a great crowd waiting to welcome him. They cheered, and roared, and shouted. One of the first people king David saw was Shimei, who had been so rude to him. Shimei flung himself down in the dust at David's feet and said "Please, king David, forgive me for all my rudeness, and all the bad things I said that day." "No," said Abishai, "he should be put to death because he cursed the king." But king David said "There must be peace in all Israel today, and Shimei shall not die, because I forgive him." So David showed love and forgiveness and proved that he was a man whom God could love.

We don't find it easy to forgive someone who has been spiteful to us, or called us bad names, do we? But the Bible teaches us that we have to learn to be forgiving. No matter how other boys or girls treat you, you can always say a quiet little prayer, "Please, Lord Jesus, help me to be kind," and He'll do it every time. God proved that forgiveness is a great thing in His eyes, because He sent His only Son to die on Calvary, that our sins might be forgiven. Jesus wants you to forgive one another.

God bless. Love from

AUNTY MAY.

THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE *(continued)*

Much misunderstanding has arisen about the Holy Spirit. Let me say one thing: I want all that God has for me, and I am not willing to exchange God's best for any substitute. No gimmick is a worthwhile substitute for the power of the Holy Spirit. Once again let me say that it is Jesus who baptises His children with the Holy Ghost. Anything He gives is not just good, it is the best.

The coming King

It has been said that one verse in about every twenty-five in the New Testament relates to the second coming of Jesus Christ. We believe that Jesus is coming again—and soon. He is the core and culmination of Bible prophecy.

Jesus is in the midst of the candlesticks in Revelation 1; Jesus is the object of worship in Revelation 5; Jesus opens the seals, revealing the four horsemen, in Revelation 6; Jesus is the universal King of Revelation 11; Jesus is Israel's man child of Revelation 12; Jesus will subjugate both the beast and the antichrist of Revelation 13; Jesus is the centre of the worship of the 144,000 on Mount Zion in Revelation 14; Jesus is the theme of the song in Revelation 15; Jesus is the bridegroom at the greatest of weddings; He is the conquering King on the white horse, riding to Armageddon's triumph in Revelation 19; Jesus is the light of the new Jerusalem.

But listen, my friends, it is none other than Jesus who will sit with silence and dignity on the great white throne of Revelation 20. He, and He alone, is the Author, Owner and Editor of the all-important book. And whosoever's name is not written in the Lamb's book of life will never enter God's heaven.

No other way

After Jesus had told how He would bring His people from this world into the place of many mansions Thomas asked "How can we know the way?"

(continued on page 415)

COMING EVENTS

BECCLES. July 6. Public Hall. Rally at 7.30. Visit of the Messengers of the Cross (Ipswich).

BIRMINGHAM, Old Hill. June 15-30. Elim Pentecostal Church, Bearmore Road, Old Hill. Evangelistic crusade conducted by evangelist Eddie Smith. Sundays at 6.30. Saturdays at 7.30. Weeknights (Friday excepted) at 7.45. After-church rallies on Sundays at 8.15.

CHELTENHAM. July 6. Elim Pentecostal Church, St. George's Road. Stone-laying service at 3.30, followed by a thanksgiving service at 7 in Bennington Hall, St. Margaret's Road. Preacher: Alex Tee. Supporting items. Cups of tea between services. All welcome.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

HARLOW. June 29. St. Paul's Church (by kind permission), Town Centre. Second anniversary. Service at 7. Visit of London Crusader Choir. Preacher: D. W. Anthony (Chelmsford). Convener: R. B. Chapman (Field Superintendent).

NORTHAMPTON. July 6, 7. Elim Pentecostal Church, Abington Square. First anniversary and international convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preachers: W. Lewis (Derby), J. J. Zbinden and students (I.B.T.I.). Refreshments provided on Saturday.

NUNEATON. July 6. Elim Pentecostal Church, Queens Road. Birmingham Presbytery rally at 7.30. Preacher: C. J. Watkins (Rotherham). Singing by Blackheath group. July 7 at 10.45 and 6. Preacher: C. J. Watkins. Convener: D. E. Dean.

SOUTHPORT. July 7-14. Elim Pentecostal Church, Evangel Temple, Manchester Road. Evangelistic crusade by J. Zbinden and students. Sundays at 10.45 and 6.30. Weeknights at 7.30.

D.613

THE MATURE CHRISTIAN (*continued*)

God will be. This is what Paul means when he writes to the Corinthians in his second epistle (3:18) "And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all grow brighter and brighter as we are turned into the image that we reflect; this is the work of the Lord who is Spirit" (Jerusalem Bible). The glory of Christ can only be reproduced in the soul that has been focused continually upon Him.

It seems quite clear that Paul's reference to maturity in Ephesians 4:13 has special reference to the life of the Church as a whole. Paul is talking about the growth of the body of Christ and is pointing out that the various ministries God has set in the Church are there so that the body will grow "until *we all* attain to the unity of faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (R.S.V.). Paul sees the body growing in a unity of faith and knowledge until it becomes fully developed, a mature instrument through which the Head, the living Christ, may express His infinite perfection. Maturity, therefore, in its widest sense, can only be experienced within the corporate life of the Church. The Church, as we have already seen, is the "fulness of Him that filleth all," and it is only as we are part of that fulness that we can know what maturity really is. The hermit, or his modern equivalent, the spiritual tramp who refuses to identify himself with the people of God and wanders from assembly to assembly without ever committing himself, can never hope for full spiritual maturity because he cuts himself off from the only environment in which it can be realised. To be mature a Christian must be involved in worship, witness, fellowship and service of the body of Christ as it is expressed in a properly constituted assembly of Christians.

To be like Jesus

As we watch the life of the Lord Jesus, whether as an obedient son in the home at Nazareth, as a sincere worshipper in the synagogues of His native land, as a sympathetic friend of publicans and sinners or as a brilliant exponent of truth, and as we watch Him move courageously down that dark road that leads to inevitable shame and death, we are captivated by the sheer majesty of His inner character and outward bearing. He is "fairer than the sons of men"! Yet in this glorious perfection is the final expression of our own destiny. It is to this that we are called. Let us gaze well and long at our Lord and Master; let us open our hearts afresh to His refining Word; let us commune deeply with Him and yield to the power of His Spirit within; for whatever else may be our lot, whatever other achievements are open to us, the supreme value of our life will lie in how closely it resembles Jesus Christ. Men may applaud us or ignore us, wealth may be heaped upon us or denied us, a thousand glittering prizes may beckon us, but the supreme attainment of the Christian life is to be like Jesus. This, in a word, is what it means to be a mature Christian.

LOCAL CHURCH AS A CENTRE OF EVANGELISM *(continued)*

Mr. Jones then continued: "Now, if we want to encourage our members to bring their neighbours, or workmates, or school chums, we must make sure that our Sunday evening service is a really good evangelistic rally. We must make sure that our building is clean and well lit. It must look like a centre of life and not like a morgue. Start on time and make a careful choice of hymns and choruses. Some of our choruses have dubious sentiments, and we must not use these if we want people to take us seriously. It is a firm conviction of mine that preachers should confine their preaching to the message and not give sermonettes between hymn verses, lest the congregation get tired of our exhortation before we even announce the text. It is important to let people have a good sing; they like it. Congregational involvement is vital. It is important to have the best musical instruments possible and to see that they are tuned regularly. We might not have a very good ear for music, but other people have!

"We hear a great deal today about evangelism in depth. It must be made clear that this is not an alternative to the continuous church campaign but is rather a very clear declaration that all evangelistic efforts at all levels must go hand in hand. Evangelism in depth is useless if it means no more than a clever slogan. It is evangelism among every age group; it is reaching out for all types; it means using every means at our disposal; it includes the large crusade, with its heavy advertising, and the almost unheralded informal coffee-morning groups, where the main object is to reach someone with the gospel. It has been rightly said by someone else that evangelism in depth is a movement of people who know God in depth.

Continuous evangelistic outreach

"This is the fire which must burn in our bones. The history of great evangelistic upsurges can often be written under four heading: 1, Message; 2, Men; 3, A movement; 4, A monument.

"Elim has always proclaimed the glorious evangel. God has graciously raised up men in our midst throughout the years in whose hearts the message has burned: evangelists and pastors with a burden for the lost. Elim has been known for its pioneering spirit, for its churches alive with evangelistic vision and fervour.

"Brethren, we must prevent at all costs our Elim movement becoming a monument to evangelism. This can only be done by every church, your church and my church, being a centre of continuous evangelistic outreach. We do not all have the same resources, but let us not moan about what we have not; rather let us make full use of any and every resource we do have, however meagre.

"Let us go back to our churches challenged ourselves to challenge our folk and to inspire them. Let us seek to prepare our members by prayer, by training and by planning. Paul wrote 'Do the work of an evangelist.' We are inclined to think of evangelism as just the preaching of a fairly good gospel message. Do the work of an evangelist, and for such a time as this it certainly is work. The same apostle wrote to some new converts 'We were willing not only to impart to you the gospel of God, but also our own souls'—a giving of himself in the cause of evangelism. If this was needed for such a time as that IT IS CERTAINLY NEEDED 'FOR SUCH A TIME AS THIS.'"

RETIREMENT PRESENTATIONS *(continued)*

TO J. J. WAY

J. J. WAY entered Elim Bible College in 1936 and was ordained in 1939. He has held pastorates at Forest Hill, Yeovil, Kingston, Salisbury, Newquay, Hull, Leyton, Hove, Bath, and Old Hill, Birmingham. He has also held the position of district superintendent of the Bournemouth Presbytery, the North London Presbytery and the Sussex Presbytery, and was until November 1965 a member of the Salary Committee. We wish him and his wife every blessing in their retirement.

EDITORIAL *(continued)*

We Pentecostals, in the present critical hour of mounting anarchy, must bring home to ourselves the message of the closing decades of the eighteenth century and the first half of the nineteenth century, that only a spiritual revival can save Britain from upheaval. We should direct our energies to the throne of grace for a divine intervention now as then.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, July 1st — 2 Kings 6:1-14

" The iron did swim " (v. 6).

The recovery of the lost axe-head was a wonderful miracle, for the iron did not just rise from the depths and float, it actually swam, and to the place where it could be retrieved by its former user. This energetic builder was embarrassed by the fact that he had borrowed the axe; now he was most anxious to reclaim it. Elisha " cut down a stick," cast it in the water, and the miracle happened. Our losses may be serious—loss of power, loss of usefulness, loss of effectiveness—but the Master Himself was " cut off, out of the land of the living " (Isaiah 53:8), that He might, by a miracle of grace, intervene and cause us to recover all. Read 1 Samuel 30:19.

Tuesday, July 2nd — 2 Kings 6:15-33

" Lord . . . open his eyes, that he may see " (v. 17).

The enemy had stealthily crept up overnight and compassed the city, in order that they might arrest the man of God. In the morning the young man, Elisha's servant, was alarmed when he beheld the formidable sight. He questioned Elisha, " How shall we do?" The situation seemed desperate. " Lord, open his eyes," prayed Elisha, and the young man saw that " the mountain was full of horses and chariots of fire round about Elisha." A mighty, invincible army, invisible to natural eyes, was ready to defend them. It could be that we are often fearful because we concentrate on the enemy and are unaware of the mighty presence of God. " If God be for us, who can be against us?" (Romans 8:31).

Wednesday, July 3rd — 2 Kings 7:1-20

" This day is a day of good tidings " (v. 9).

The four leprous men had made an astounding discovery, and for a while they kept it to themselves. They feasted themselves, and hid away a few precious treasures before they realised that on their doorstep there was a famished city; thousands of people in desperate need of bread. When they recognised this need they took immediate steps to break the good news to Samaria. The lepers had a job to convince the inhabitants that the enemy had fled.

Every day to the Christian is a day of good tidings. Multitudes all around are perishing in sin and we have the remedy in Christ Jesus. We do not well if we hold our peace.

Thursday, July 4th — 2 Kings 8:1-15

" The man of God wept " (v. 11).

It was a strange interview that Hazael had with Elisha. The man of God could look the man of war in the face until he was ashamed, and his eyes fell. Elisha was a man of spiritual perception and knew beforehand the misery that Hazael would bring to Israel with his sword. The vision of coming sorrow made the man of God weep. Does the thought of coming judgment affect us? Are we concerned like the man of God was? We read that when Jesus came near to Jerusalem " He wept over it." Why? He knew the fate that awaited it (Luke 19:41, 44). Can we consider the coming judgment and not be moved? Let us be men of God and show concern.

Friday, July 5th — 2 Kings 9:1-16

" I have an errand to thee " (v. 5).

This anonymous young man was called by his master to perform an urgent duty. " Gird up thy loins, and take this box of oil in thine hand " he was told. He obeyed without hesitation, delivered his message in the name of the Lord, and hastened to leave (v. 10). He did not question the nature of his message; he simply invested this commoner, Jehu, with royalty, and charged him to smite the infamous house of Ahab: blessing and judgment were ministered without compromise. Have you a divine errand? Be faithful and acquit yourself like this young man did.

Saturday, July 6th — 2 Kings 9:17-37

" Who is on my side?" (v. 32).

Jezebel was brazen to the very end. Her son, Joram, had suffered death at the hand of the new king, yet she who by her seductions had wrought havoc to the spiritual life of Israel shamelessly adorned herself to meet Jehu. But Jehu feared her not, even though she dared him to slay her, assuming herself to be his master (v. 31). Eunuchs in the palace heard his challenge and threw her down; help had come from the most unexpected quarter. If we do what is right help will often come from unexpected sources.

Sunday, July 7th — 2 Kings 10:18-31

" Because thou hast done well " (v. 30).

This commendation came from the Lord Himself. God was pleased with the thorough way Jehu had carried out His commands in destroying the house of Ahab, " according to all that was in Mine heart " said the Lord. He also destroyed Baal-worship out of Israel, and made the temple of Baal a permanent draught house (v. 27).

This king was far from perfect, but God recognised the measure of his faithfulness and added blessing to his family. God is faithful and honours those who obey Him. It is, of course, far better to serve Him fully and not have that fateful " Howbeit " (v. 29) said about us.

THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE *(continued)*

Jesus instantly replied " I am the way . . . no man cometh unto the Father, but by Me."

There is no other name given among men whereby we can be saved. There is no other gospel, and now notice, there is no other way. Have you come the Jesus way, and has your name been entered in the book which Jesus owns? Have you committed your life, your future and your destiny to Jesus? Are you a disciple of Jesus? Does He have the pre-eminence in your life?

ELIM FILM-STRIP LIBRARY

- ✱ Excellent for children's meetings.
- ✱ Hundreds to choose from.
- ✱ No membership fee.
- ✱ 2/6 per strip to Elim churches.
- ✱ Full colour and notes, some with tape recordings.
- ✱ **Send for free catalogue to**

Film-strip Library, Elim Church H.Q.
Box 38, Cheltenham, Glos.

D.1360

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH. Clarendon Private Hotel. Splendid position on sea front, near assembly and town centre, but sheltered from w.e. winds. Coach parties/conferences welcomed. Warm Christian fellowship assured by Mr. and Mrs. G. James.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

COLWYN BAY. Homely accommodation in a Christian home. Lyndhurst is situated on the level, near the sea, shops, station and Eirias Park. S.a.e. Mrs. Garratt, 17 Erskine Road. Tel. 30005. C.1620

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains, services, or bed and breakfast. S.a.e. for terms. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

EASTBOURNE. Holiday accommodation in Christian home. Near Elim church. Ten minutes to town centre and sea-front. Good bus service. Write Mrs. Brittain, 10 Hurst Road. Tel. 33716. C.1705

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. G.1650

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

FOUR-BERTH caravans Weymouth. Peak weeks booked. Miles, 4 Bristol View, Odd-Down, Bath. Tel. Combe-Down 2328. C.1715

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, " Brackenthwaite," Blencathra Street. Tel. 77. C.1708

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

PORTHCAWL, South Wales. Sandy bay. To let, six-berth luxury caravan ; also 22ft. four-berth. Near sea and shops. Apply Richards, 6 Brynmorlais Street, Penydarren, Merthyr Tydfil. C.1643

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. " Orleans " Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

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. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

SITUATIONS

SECRETARY required at Headquarters in Cheltenham for the Field Superintendent. Shorthand/typing essential ; interesting and varied work. Applicant must be able to work on own initiative. Flat or accommodation provided at reasonable rates if required. Apply in first instance to Administrative Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham.

STAFF required at Elim Church headquarters in records, accounts and secretarial departments. Reasonable salary ; accommodation provided. Please write Administrative Secretary, P.O. Box 38, Cheltenham. C.1658

MARRIAGE

BURNS—STEPHEN. On June 1st, at Summerfield Hall, Whiteinch, Glasgow, Thomas Burns (pastor of Basildon Elim Church) to Moira Wilson Stephen. Officiating ministers: A. M. Connell and W. W. Kelly.

WITH CHRIST

MARSHALL. On April 24th, Mrs. Willam Marshall, aged 80. Original and faithful member of Elim in Hull. Officiating minister at funeral: Ian R. Moore.

ITINERARIES

The President:
June 22, Tanga and continuing in Morogoro, then Penhalonga and Inyanga.

Pastor H. Jeffery (on furlough from Brazil):
June 29, Knottingley; 30, Leeds.

London Crusader Choir:
June 29, Harlow (St. Paul's Church for Elim Church); July 7, Maidstone (H.M. prison and Cheshire Home); 21, Clacton-on-Sea.

PRAYER REQUEST

Commencing July 6th in Stepney Green Public Library lecture hall at 7.45.

Elim Pentecostal Church services pioneered by Pastor A. T. Harries and the East Ham Elim Pentecostal Church in co-operation with neighbouring churches.

CHILD EVANGELISM FELLOWSHIP

offers visualised teaching materials, training programmes, monthly ideas magazine.

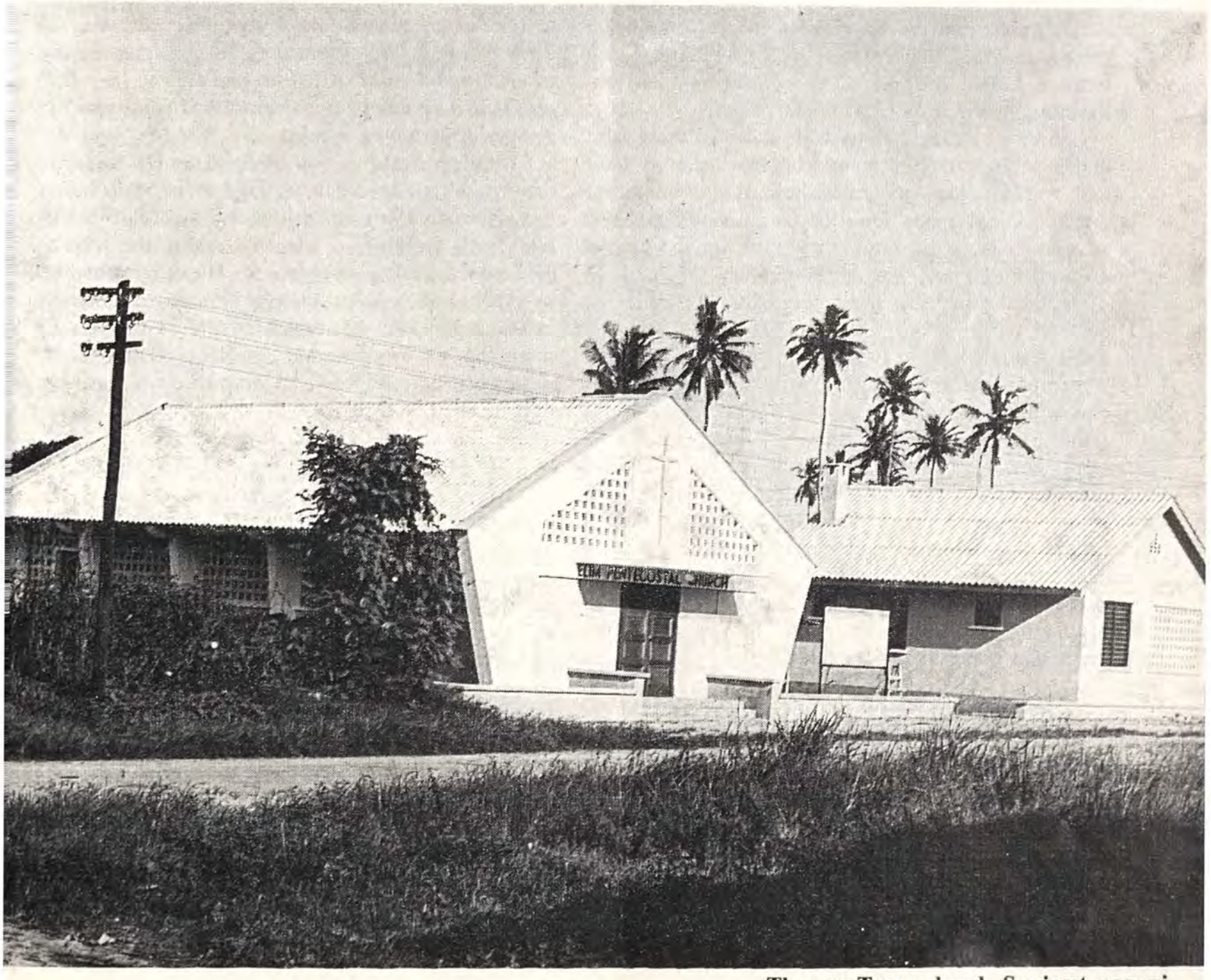
Catalogue B.I.C.E.F., 24 St. Georges Road, London, S.W.19

D.1714

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 27 JULY 6th, 1968 6d



The new Tanga church. See inset, page xi

AN EXPERIENCE OF PERFECTION

By C. J. WATKINS
MINISTER OF THE ELIM PENTECOSTAL CHURCH, ROTHERHAM

"And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment: and as many as touched were made perfectly whole" (Matthew 14:35, 36).

THE Scriptures abound in examples of active faith: the faith of men and women who exercised it under difficult situations, which resulted in problems being solved, in great deliverances, mighty triumphs, restoration to life and, on occasion, even national deliverance in times of great crises.

Hebrews 11 furnishes us with a list of those who under varying circumstances of life believed God and overcame through faith. These did not acquiesce after an initial opposition; they did not resign themselves to chance or fate; they took up the cudgel of faith and smote the opposition with such blows of faith that they saw the power of God manifested on their behalf.

All these examples were written for our benefit who often, today, find ourselves in similar situations and with like needs. But we are not to lose heart; rather are we to exercise a lively faith. We ask ourselves how we react in any given condition. Do we throw up our arms in despair? Do we rage in a temper at those near and dear to us? Or do we believe that we may reach out the hand of faith and touch the Lord in time of need? You can encourage your faith by thinking of the way the people of Gennesaret responded to the news that Jesus had come to their locality.

An awareness of His presence

"When the men of that place had knowledge of Him." When Jesus drew near to people His presence did something to them. According to their needs so they responded. One small man ran ahead; he was afraid that Jesus would pass along and he would not see Him, so he climbed a tree to get a better view. A blind man sitting at the roadside with his beggar's bowl before him, on learning that Jesus was passing near, began to cry out loudly for help and mercy; he cried out the louder the more he was told to be quiet. Four men, on learning that Jesus was at a house in their vicinity, carried their bed-ridden friend, still lying on his couch, to Jesus. Unable to get near enough, they tore away part of the roof to let their friend down to the feet of Jesus. You may think of much more to add to the list of things done by people when they became aware of the presence of Jesus. When the men of Gennesaret knew that Jesus had arrived *they knew also that their day of opportunity had come and they grasped it with both hands.*

Nowadays Jesus is not confined as He was then, through accepting the limitations common to human life. Through His resurrection and ascension He has sent forth the Holy Spirit, who makes the presence of Jesus a reality everywhere. He is present with us at all times, and especially when we meet together in fellowship, but the important feature for you and me is that we become aware of His presence, for His power can be released to us only through an awareness of His presence.

A recognition of His power

What did the folk of Gennesaret do when they knew that Jesus was there? They came to Him bringing their diseased and sick friends and relatives because they recognised His power to meet human need. About once a week there comes into our street a large van, a mobile shop. When the owner arrives he sounds the horn of the vehicle so that folk become aware of his presence. Some folk hear the sound of the horn, but because they have no need they continue their work. Others are so busy that they fail to become aware of the owner's presence and may come out into the street in a great hurry to discover that the van has moved higher up the road. There are the folk who, having heard the sound of the horn and been made aware of the presence of the mobile shop, go out to the van with their shopping baskets, knowing that here is a man

with power to meet their needs. His van is loaded to capacity with more than they will require. Needy folk in Gennesaret responded in the same way. They said to themselves "Jesus of Nazareth is here, and He can meet our needs." Do you not also recognise the power of Jesus in respect of your need or situation?

An appreciation of His power

"*And besought Him that they might only touch the hem of His garment.*" Jesus had arrived on their shores, so there was One present who could bring life and hope to the sick and diseased. The power to heal was not a vague, ethereal thing floating in the air but was resident in a Person. That Person was Jesus, and He was right there in their midst. They had but to take hold of this Person to know healing virtue for everyone with need. We are told how on one occasion a sick woman thought within herself, in words similar to the chorus we sometimes sing, "If I but touch His seamless dress I shall be blessed." The folk of Gennesaret said the same.

You may recall that both Mary and Martha said exactly the same thing to Jesus, quite independently of each other. Martha went out to Jesus first, and later Mary went out also. Each said "Lord, if *Thou* hadst been here, my brother had not died" (John 11:21, 32). Clearly they had talked together over their great sorrow, and they realised that such was the person of Jesus that had He been there the outcome would have been so different.

The thief on the cross was truly penitent, unlike his fellow, who died still cursing and reviling. This penitent man appreciated the presence of Jesus too. He knew that Jesus was no common thief. Light was

(*continued on page 428*)

Elim Pentecostal Church News

LIVERPOOL **Pastor: E. J. Thomas**

A time of rich blessing was experienced on the special visit of Pastor L. Reeves (Norwich) for our Whitsuntide convention services. The real anointing of the Holy Spirit was upon the singing and playing of the "Reapers" and the girls' quartet, and the hymn-singing by the large gatherings. We give thanks to God for a glorious weekend.

RON ROBINSON, *church secretary.*

BRIDGEND **Pastor: J. Harrison**

Our Sunday school anniversary was held on June 2nd and the theme of the service was "The sword of the Spirit." We were delighted to see the church full of lively youngsters, older Elim members and many parents.

Each age group presented one facet of truth concerning the Word of God, and gradually a ten-foot sword was assembled on which were written the qualities necessary in the life of a true soldier of Jesus Christ—courage, knowledge, truth, love, faith, prayer and hope.

The programme thrilled us and revealed the thoroughness of weeks of training by Mr. Robert Price, our superintendent, and the Sunday school staff.

To conclude the service our pastor spoke on the "sword of the Spirit."

At the commencement of the service Siân Morgan, the two-year-old daughter of Mr. and Mrs. Melville Morgan (Mr. Morgan is our church treasurer), was dedicated to the Lord. We praise God for all His blessings.

CYNTHIA JENKINS.

CAERPHILLY **Pastor: J. B. Coleman**

Our picture shows the children and staff of the Elim Sunday school on the occasion of the Whitsun united Sunday schools march. Over 160 children marched in the ranks of Elim.

This march is organised by the local Sunday School Union. Of recent years Mr. Arthur Bowring, Elim's superintendent, has held a position of responsibility on the committee, with the result that there have been several noteworthy changes due to his initiative. As we mention these may it encourage other lay brethren to "follow in his train."

Instead of the Sunday schools dispersing at the end of the march, Mr. Bowring has obtained permission to use the thirteenth-century castle for a short open-air meeting. An added improvement this year was the services of the local colliery band,

which headed the procession and accompanied the hymn-singing at the castle.

JOHN B. COLEMAN.

It was a great joy to have with us at Caerphilly our missionary secretary, Leslie Wigglesworth, to minister at our missionary weekend. On the Saturday night we were delighted to see how God was working in the churches at Nelspruit, and how the churches were progressing. On Sunday morning we had a blessed time under the ministry of Mr. Wigglesworth at the communion service. In the afternoon the Sunday school missionary secretary presented Mr. Wigglesworth with a cheque for £32, money collected by the Sunday school children last year. At the evening service we felt the blessing of God under the anointed ministry of Mr. Wigglesworth. After the service the church made a missionary recording in which Mr. Wigglesworth gave a short address.

At the Elim Conference the E.W.M.A. presented a cheque for £22.

PAMELA OLLERENSHAW.

Retirement of Pastor H. A. Court

THE family spirit which is so characteristic of the Elim movement was aptly demonstrated at the service held on May 25th to commemorate the retirement of Pastor H. A. Court from pastoral duties. This service was held at the Elim church, Brighton, as it was anticipated that the Preston Park church would be too small to accommodate the numbers who would be attending. This indeed proved to be the case, for the Brighton church was crowded with representatives from many churches and Christian organisations with which Mr. Court had been associated during his twenty years' service in the area.

All were pleased that Mrs. Court, despite her physical disability, was able to attend. The Court family was, of course, fully represented, including the grandchildren. In addition to ministers from the presbytery, Pastors E. J. Phillips, F. B. Phillips and S. Gorman were present.

During the service extracts were read from letters of good wishes and congratulations sent by many of the churches that Mr. Court had pastored during his forty-four years' service as a minister, and all paid tribute to his devotion and loyalty. Many memories must have returned to him and much satisfaction must have been his as he heard the brief digests from many parts.

The chairman from the Brighton and Hove Youth for Christ referred to the impetus given to the work by Mr. Court during his fourteen years as chairman, which had resulted in many being converted and also in quite a number being led out into service. He is now their first president.

Presentations were made to Mr. and Mrs. Court by Youth for Christ, Brighton, by the Preston Park church and by the Sussex Presbytery.

Pastor T. E. Francis gave an inspiring message based on the scriptural principle that God has always sent out men for His work and that to be successful all Christian workers must be " sent of God."

The service closed with an appeal by the district superintendent, Pastor A. S. Brewster, for reconsecration by all present.

L.N.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 32

MISSING VOWELS (WOMEN)

The vowels have been removed from the names of the following Bible women. Can you replace them?

CHILDREN'S QUIZ

1. STHR
2. MRTH
3. SRH
4. MRY
5. RTH

ADULT QUIZ

1. LS
2. NC
3. NM
4. LH
5. HGR

ANSWERS TO CHILDREN'S QUIZ

1. Esther
2. Martha
3. Sarah
4. Mary
5. Ruth

ANSWERS TO ADULT QUIZ

1. Lois
2. Eunice
3. Naomi
4. Leah
5. Hagar

BISHOP AUCKLAND — **Pastor: David Williams**

" He touched me, He touched me, and oh, the joy that filled my soul " echoed at our Whitsuntide convention. It was indeed a glorious weekend. Like the sunshine outside, we felt the sunshine of God's love filling our hearts. We were thrilled to have Pastors A. Lambie and J. Quinn (former ministers of our church), and how we were blessed as they ministered to us. On Monday we were visited by Pastor F Lavender and members of the Newcastle-upon-Tyne Elim church and the " Chords," who took part in the service. We do thank them for their support.

MRS. J. WILSON.

(*More church reports on page 430*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE FOLLOW-UP OF A PIONEER CAMPAIGN

This week's contributor: Alex Tee

TONIGHT an Elim pioneer crusade will be in progress. The Masonic Hall in Leamington will resound with Elim choruses and with the glorious Foursquare Gospel. Before you read farther, stop and pray for a mighty anointing to come upon the team and that many precious souls will this night be saved.

Within twenty-four hours of having made a decision each convert who gives us his name and address receives a copy of a leaflet entitled "After your decision—what?" With this there is enclosed a simple Bible study on John chapter ten which asks four easy questions. This encourages the convert to read the scriptures and to look out for the thief who comes "to steal, and to kill, and to destroy." An all-out effort is made by the team to visit each convert within a few days of his decision. This is a herculean task, but it is a vital one. Another job is to put into districts the addresses received so that the follow-up pastor can get to work with a subsequent visit as soon as he arrives.

Already in Leamington, as in all our Elim pioneer crusades, a follow-up building has been secured and a draft agreement of tenancy has been signed committing us to a somewhat high weekly rental. This simply means that the crusade *must* be a success and that we are really relying on every Elim member to pray for many souls to be saved. A minister will need to be appointed, and if he is a married man a house will need to be found for him. You can easily see how big a step of faith we have to take when we launch a pioneer crusade. If you add up the price of the rent, the minister's salary, the repayments on a house, church advertising and running costs you can understand why we rely upon your laying hold of God for many, many souls to be brought into the kingdom in order to form a strong Elim church. You prayed for Northampton last year and today it is a thriving church. This year it is Leamington.

ELIM BIBLE COLLEGE

ENJOY YOUR HOLIDAYS

IN BEAUTIFUL SUNNY SURREY

at

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES: The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Phone Capel 3238

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments, Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
C. J. Watkins	418
A. Tee	421
W. G. Hathaway	423
F. G. Evans	425
G. L. Taylor	426
Margaret M. Ladlow	427
Aunty May	428
E. J. Jarvis	431
Church reports	419
Editorial	422

INSET

Hubert and Jean Phillips	ix
F. H. Coleman	x, xv
M. O. Thomas	xi
Sheila Thomas	xii
Shakuntala Benjamin ...	xiii

EDITORIAL

CONSIDERATION of H. G. Wells's aphorism "There is no such thing as an instantaneous cube" leads to interesting conclusions as touching personality. His point is that a cube has extension in space: length, breadth and height; and extension in time: it may not only be 12in. x 12in. x 12in. or what have you, it may be twenty years long, five minutes long, 1,000 years long or, again, what have you. By the same token there is no such thing as an instantaneous person; a person has extension in time as well as extension in space.

We think that because yesterday has gone beyond recall it has not only gone beyond recall as far as we are concerned but has also gone absolutely: it is obliterated and our existence of yesterday is also obliterated. The Bible presents a different picture: not only that the yesterdays are not obliterated, but that the "I" of yesterdays is not obliterated either.

To a being who lives one light year away from earth and is watching events thereon my existence of a year ago is as present and as real as my existence at this moment is to me. Death is a mysterious transference of personality, but it does not obliterate the seventy years of my temporal existence; *my past is as existent as my present to a being far enough away.*

Of course it is a terrifying thought; but the Bible has many references to this very theme—the permanence in some form of our life down here. I must think of myself therefore as having extension in time as well as in space. Quite clearly this disproves the idea that death ends all—it just does not.

In this context the Bible references to death—not physical death, but death in the context of the Christian's experience in Christ, death to his old life, death to the world, death to the "old man"—take on a tremendous new relevance. For example, the obliteration of his sins, the destruction of the "old man," the destruction of the legal enactments that condemned him and his death to all that he was before his conversion all take on a fascinating new meaning for the Christian. "His sins are gone" is mightily and literally and eternally true. In other words death, in the meaning of annihilation, takes place at the cross—sin, our pre-conversion experience, the enactments of the law: "*Ye are dead,* and your life is hid with Christ in God" (Colossians 3:3), "that *being dead* in which ye were held" (Romans 7:6), "Our old man *is crucified* with Him, that the body of sin might be *destroyed* . . ." (Romans 6:6); all are obliterated.

This marvellous obliteration at the cross in the context of the permanence of personality—what a deliverance we enjoy!

Let us branch off this subject for a moment to touch on memory. Memories are not stored in cells, like facts are stored in crystals or on tapes in a computer; it is not the linking of the appropriate synapses to spark off a matter we want to recall; memory is recalling a past that still exists. But when we leave this body at death all the crosswork of our Lord relative to all our past will be implemented.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XV. "THE TRUMPET SHALL SOUND"

"And the seventh angel sounded; and there were great voices in heaven, saying, 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).

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52).

WHILE the battle of Armageddon is still in progress the great convulsion of earth and heaven will take place. The light of the sun will disappear from the daylight half of the world and the light of the moon from the other half which is in the night. As the sun was darkened for three hours and the rocks were earthquake rent at the time of His crucifixion, so now, preparatory to His advent, the sun and the moon withdraw their shining, leaving the whole world in total darkness.

Heavens as a scroll

Then suddenly, while the earth is enshrouded in the gloom of night, and all its inhabitants who know not God are terror-stricken, the great sign of His coming bursts on a bewildered world. The heavens roll back as a scroll, disclosing the dazzling spectacle of the Son of God seated upon the throne of His glory in heaven. This great sign *precedes His descent into the clouds.*

Let me give it to you in the actual words of Jesus from Matthew 24:30: "Then [that is in the midst of this great convulsion of earth and heaven] shall appear the great sign of the Son of man *in heaven*; and then shall all the tribes of the earth mourn." In Revelation 6:14-17 John tells us "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men . . . hid themselves in the . . . rocks of the mountains; and said . . . Fall on us, and hide us from the face of Him that *sitteth on the throne,* and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Every eye shall see Him

As the sun and the moon hide their faces so that He, the great Son of God who died and rose again, might shine with undimmed glory as He sits on the throne of the universe, far above all principalities and powers and might and dominion, so I believe this revelation of His glory will continue to appear in the sky over Jerusalem for at least one whole day as the earth rotates on its daily run, so that "every eye shall see Him" as John says in Revelation 1:7.

Think for a moment of what will happen in that brief period of time. All the tribes of earth will mourn because of their attitude toward Him and the message of His gospel and the words of those who have faithfully witnessed of Him. As the earth revolves, this time it will revolve not to the sunrise of another day but to the far more brilliant glory and brightness of the Sun of righteousness as He comes into view in the heavens.

The news of this great sight

During this time when Christ is seen in the heavens the radio stations of the world will be broadcasting the news of this great sight and all the world will know before He comes into their view. The news broadcasters will not only make announcements of these happenings but will probably be saying in excited tones: "Something strange and wonderful is happening. In the sky over Jerusalem Jesus Christ can be seen sitting on the throne of His glory in the

blaze of heavenly light. The Bible is true! The crucified Jesus Christ is the holy Son of God! The end of the world has come! This must be the coming of Jesus Christ and His great kingdom! This is the day of wrath for those who have despised Him! Blessed be all those who have believed and trusted in Him!" Yes, the radio stations of the world in Christian hands will also be announcing in joyous tones: "Whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said" (Joel 2:32).

The day of redemption

The Christians in every part of the world will, I believe, be miraculously preserved from all the terrors of the convulsion of earth and heaven, for they will have been sealed to this day of redemption by the Spirit of God, just as the 144,000 of Israel are sealed for their preservation (Revelation 7:3). What jubilation there will be then! What shouts of praise there will be as they see the Lord Jesus preparing to descend in the clouds to receive them to Himself! What shouts of glory will rend the air! What singing there will be then! What triumph will be in every heart as those who are alive then will see that the day of His glory has at last come! What a gathering of the ransomed that will be!

Together with Jesus

Then will come the moment of triumph for the saints. The trumpet will sound, a sound which I believe will be heard throughout all the world, and as the seventh angel sounds the great reveille all the saints who have fallen asleep in Christ will rise to meet Him as He descends. Then the living saints will be raptured without dying and meet all together with Jesus in the clouds of heaven.

I find nothing in the Scriptures which tells me that this will be a secret gathering, unknown to any but the chosen ones. Everything I read in the Word of God about it confirms me absolutely that this coming for His saints will be visible throughout the whole world. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be," for "all kindreds of the earth shall wail because of Him."

When the saints are safely gathered to Him in the air He will descend with them. He will also descend "with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus" (2 Thessalonians 1:7, 8). Cosmic disturbances will cause showers of meteorites to fall from heaven. All this will happen in the midst of the battle of Armageddon, and as Christ descends this unprecedented earthquake that will change the geological pattern of continents will take place, and the great hail with fire and brimstone will fall upon the ungodly throughout the world. It will be a time of outpoured judgment as He takes account with those who have despised and scorned His offer of love and mercy and forgiveness. All those who have fought against Him and rejected His salvation will die in the judgments at His coming.

Israel, still defending her holy city, will have seen Him on the throne in heaven and witnessed His descent in the clouds and will now recognise Him as their Messiah by Daniel's description of Him: "Behold, one like unto the Son of man came with the clouds of heaven. . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him" (Daniel 7:13, 14). As He descends to the Mount of Olives they will welcome Him and He will fight for them against those nations who have fought against His chosen nation and His city of Jerusalem.

Discriminating judgment

In the great convulsion of earth and heaven by the great earthquake and the cosmic disturbances, if they actually precede the rapture of the saints I am of the opinion that the saints will be preserved as were the Israelites in Egypt. They were discriminating judgments, evidenced by the preservation of God's people. There was darkness over all Egypt, but light in Goshen where Israel was. God made a difference. The plague of the firstborn passed over the houses where the mark of the blood of the passover lamb was seen. Jesus said that in the day of His coming "one shall be taken and the other left." This is discriminating judgment. It can mean that one would be taken by the judgments and the other "left," i.e. "preserved." In Noah's day the people were "taken away" by the flood. On the other hand, it can mean that the saints are "taken away" by the rapture, leaving the others to be destroyed as Christ descends.

(continued on page 429)

WORLD
Pentecostal NEWS

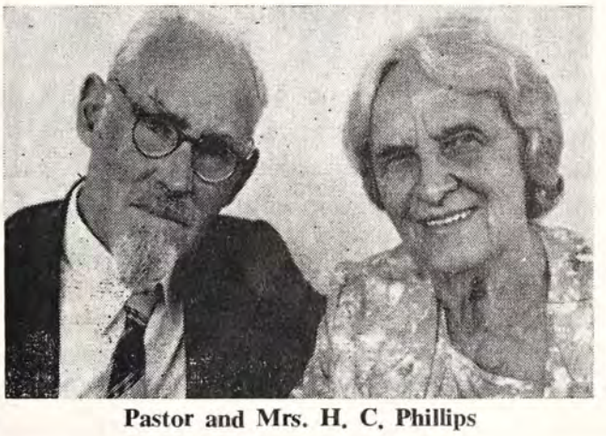
2 No. 2 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH JULY 1968

SOUTH AFRICA

ONE HUNDRED BAPTISED AT NELSPRUIT

NELSPRUIT has become a very popular place for big meetings, and the Easter meetings were no exception. In the week previous many old and young, men, women and children, were all preparing for Easter. The whole place really had a "spring-clean." By Thursday evening the Africans were ready to begin, and by this time many had arrived from the district around. The visiting minister from Bloemfontein had arrived and all were looking forward to great times of blessing. The meetings were practically non-stop from Thursday evening until Monday evening. Long before daylight we could hear them praying in the church (many slept there, so they were ready) and the meetings continued till about 10 p.m. every day.

Sunday was a red-letter day. There were hundreds here, so many that it was impossible for them all to get into the church, which, I suppose, holds 500, but on Sunday about 800 got inside! There was that spirit "The more we are together the happier we shall be." Those who could not get in at the doors sat on the window-sills. Many sat outside and children sat on the floor. As the people had come from distant outstations there was a big baptismal service in the Crocodile River on Sunday morning, when about 100 were immersed. They were all received into fellowship. Then came the dedication of babies. I began to think they would never finish! Babies to the right, babies to the left, babies everywhere—an "exploding" population! The visiting minister (African) gave excellent messages right through the weekend, and our people were really blessed. I think



Pastor and Mrs. H. C. Phillips

I should add that hundreds of meals were served over the weekend, but all this was arranged by the elders and their helpers. Everything was done in a very orderly way, and everyone seemed happy and satisfied. They rejoiced that their souls as well as their bodies were catered for.

JEAN PHILLIPS.

I was "on the rocks" (Edwaleni) last Saturday to unite two people in Christian wedlock. The minister, Wilson Skonde, was the one who had been burned so terribly about four years ago. Now he appears to be completely healed and is very active spiritually and physically.

There had not been a Christian wedding in that area before, so all the people in the church were intensely interested. To decorate the building for the occasion a few marigolds had been tied to the roof poles and

some hung in bunches on the walls. Before I arrived at the church I found the young people had been marching up and down the aisle in single file, singing. During the service they sang some pieces very nicely in Zulu, English and Suto.

The pastor advertised the advantages of Christian marriage by testifying that he had been married (by me) as a young man, and his wife was still the best woman in the district. "Stand up please! There she is!" Their eldest daughter of twenty had to do the same.

The bride and groom had been married some years before by "native custom" and three of their children clustered around their mother while she was being married. Now they had shown a good example to the new Christians, and they had not wasted a lot of money like many, but supplied the guests with lemonade.

I had asked Luke Mjaje to give the talk. He emphasised the duty of the man to love his wife, for love covered a multitude of sins and he would be blind to her faults. The woman in turn was to honour the man—of course it would not be practical for the two of them to be bowing and scraping to each other! Happiness would come by each fulfilling his or her proper part. It took half an hour to say this!

Now I expect I will be having some other calls from that area. They already want a series of Bible studies at nights. I have agreed to go, but the roads are simply abominable.

HUBERT C. PHILLIPS.

1,400 PENTECOSTAL CHURCHES IN CONGO

A unique occasion

by F. H. Coleman

FRIDAY night is not one of the best nights of the week on which to arrange a rally, but it was a pleasing sight to see some 200 people gathered together at our East Ham church on a recent Friday evening.

It was a unique occasion, for two Congolese church leaders, Othniel Beseka and Jonathan Ilunga, had come to thank the Pentecostal people for bringing the gospel to their land. Quoting an old Congo proverb which means that those who receive a gift should return to give thanks, they had come for this very purpose. Thanks were given to Elim for the missionaries who have laboured in the Congo, and minds went back to Dr. and Mrs. Cyril Taylor, Miss A. Henderson, Pastor and Mrs. Leslie Wigglesworth and many others who had spent the best years of their lives for God as His missionaries.

We were told that the first white men came to Congo in 1910 and dug into the mountains for precious stones. Two years later came more white men, who told them that they must worship the queen of heaven. The Congolese who had yearned to know God flocked in thousands to these services in order to find God, but how disappointed they were! Religion they had, but not life. They were thirsty but had no water to spring up into everlasting life. Man was still in bondage to sin and demon power; religion had failed to set them free.

In 1915 came more white men, who told them of Jesus. Those who received Him were saved, set free and perfectly satisfied with the well of water ever springing up within. Changed lives were the best testimony that could be given, and now there were thousands rejoicing in a living Saviour. Today there are 1,400 churches in the fellowship of the Congo Evangelistic Mission.

These brethren, Mr. O. Beseka the chairman and Mr. J. Ilunga the secretary-general of the mission, quickly endeared themselves to all, while they themselves were so at home that they had forgotten they were not in the Congo.

Thanks must be given to Pastor Leslie Wigglesworth, who so ably convened, and to Pastor Horace Butler, who interpreted.

ELIM ON MANX RADIO

every Wednesday at 10 a.m. and 7 p.m. on 188 metres
All day—89 mc/s (V.H.F.)
To all counties bordering the Irish Sea

TANZANIA

PRE-OPENING TANGA CRUSADE —GREAT VICTORIES by M. O. THOMAS

GREETINGS in Jesus' name! How can we begin to tell you of the wonderful things the Lord has been doing here in Tanga during this past week? You will know that although we had to postpone the official opening of the church we received special permission from the authorities to use the unfinished church in which to hold an evangelist crusade. We invited an African evangelist, Moses Kulola, to conduct the meetings for us.

Sunday, May 19th, was the opening day. The building was packed to capacity. The gospel was preached and it seemed as if the heavens opened upon us when the appeal was given. The whole congregation stood when asked how many wanted to accept Christ. The sick were prayed for and many were touched. Many accepted Christ. People came from twenty-five miles away. On Tuesday evening the sight that met us as we entered the church was one we will never forget. There were the blind, the lame, the crippled, the maimed, the halt, the withered, the deaf and the dumb. The building was so filled that there was not a place for even a little child to be squeezed in. Outside on the street as many people as were inside gathered to listen to the message over the loudspeaker we had erected there. Almost forty people accepted Christ, and we had to pray for the sick *en masse* as there were so many. What a thrill it was to see Europeans, Asians, Arabs and Africans, all with their awful needs, sitting listening to the message of hope and deliverance.

Wednesday, Thursday and Friday saw the church packed at 4 p.m., two hours before the service was due to start. We prayed for the sick one by one, sometimes until 10.30 at night. The dumb spoke, stammerers were delivered, demons were cast out, great joy was upon everyone. On Saturday the street was blocked with so many people standing outside who could not get into the already packed church. Then came last night. At 4 p.m. there was not one seat vacant. By 6 p.m. the crowd had swelled to almost 1,000. They were everywhere, on the windows, front, back, sides and out in the street on the church plot, until the situation became dangerous and I had to go out and call for the police to help handle the crowds. Policemen came and helped us to keep the crowds from climbing even on the roof of the church, so great was their desire to be touched by the Lord. How our hearts were burdened as we saw the sick who could not get inside laid in the street outside the church. The chief of police, unknown to us, was already in the service with his

crippled wife. The service finished at 10.30 p.m. Almost 800 people had been prayed for in this one week. Over 150 made decisions for Christ. The whole city was talking about the meetings. We have sticks in the house here thrown away by cripples. We have a bag full of charms discarded by those delivered by the Lord. The meetings officially finished last night, as our special permit expired then. But although the evangelist left us this morning the meetings are to continue until Wednesday and we have been granted an extension of permit till then. We have just come from the church. We passed there at noon and already people were there waiting for the evening meeting. This is the Lord's doing and marvellous in our eyes. Tonight will be testimony night, before we pray for the sick again. The healing cards will be collected and I will then be able to send you a more detailed and complete report on those whom God has healed miraculously.

The police officer who came with me when I called the police said "If all this you are telling me is true, and if I see even one Moslem in your meeting tonight, I will know this is God." When we reached

(*continued on page xvi*)

The campaigners (left to right): Pastor Ayubu, Evangelist Moses Kulola, Pastor Wilson, Pastor Josef, of Msolwa, and M. O. Thomas.

Farewell to Kikilo

by MRS. SHEILA THOMAS

AS we slowly came over the brow of the last little hill and looked down on the Kikilo mission station we again thanked God for taking care of us on the long safari. Was it only yesterday we had left Tanga, 500 miles away, before sunrise, with two pyjama-clad sleeping children sprawled out on the back seat of the Volkswagen van? The trip to Kikilo had been arranged at such short notice in answer to an urgent letter from Pastor Paulo asking for help to settle a land dispute. The road we had travelled had been long, and varied in the scenery through which we had passed. There had been open plains and high mountains; there had been towns and villages and the beautiful sight of magnificent Mount Kilimanjaro. We had bumped and banged, slipped and slid over the endless corrugations and pot-holes on the murram road, and had also enjoyed the luxury of riding over short sections of tarmac. Only Adrian's voice could penetrate the noise made by the clattering of the wheels over the murram section as he woke up and asked for something to eat and drink. Sharon, still sleepy, woke up too. It is always a relief when one reaches one's destination out here, so as we drove down to the mission station and passed through the school compound, past the small teacher's house in which we used to live after Sharon had been born, we thanked God again that we had arrived safely. As we stopped outside the church we could hear the singing, and we were thrilled to see that the church was filled. Amazingly, the service must have started right on time! No one knew we were coming. No one had expected us.

Pastor Paulo immediately left the pulpit and came running out to greet us. His face was one big broad smile as he came to welcome us so warmly. It was good to see the joy on his face. We sat on the only vacant seats way at the back of the church. As we listened to the singing and the praying I was reminded of the day I had first arrived at Kikilo. That sea of black faces all looking so strange and so alike —I had thought that I would never get to know them individually. Now most of them, except perhaps the most recent converts, I knew so well. How wonderful it was to see these men, women, boys and girls still going on so faithfully in the Lord's work. So many of them had been through great difficulties, but they had proved that the Lord could keep them. With no resident missionary at Kikilo they were wholly dependent upon God. Here were no rice Christians. Here were men and women serving the Lord for what *He* is to them. It was a thrill to see

(*continued on page xvi*)

INDIA

Testimony by Shakuntala Benjamin *(Dudhi)*

I WANT to tell you of the great things that the Lord has done for me. I am of poor parents, and in my childhood lived with my mother, who is a true Christian. I saw her pray and read the Bible daily, and from this I learnt that there is Someone who protects us and it was Him to whom my mother prayed. When I was eight years old my father and mother sent me to Daltonganj mission school. I lived in a mission hostel, read the Word, and prayed from a sense of duty but without understanding. When I had finished school there I went for further training to Patna, where there were several godly people, but I only knew God as my creator; I did not experience real fellowship with the Lord as they did.

Having finished my training I went to Betiya to work. It was there that the light shone into my dark life. During my youth I was happy and loved the world; I did as I pleased and loved the Lord very little. At this time Miss Day, who had loved the Lord for many years, came to the school as headmistress. One day she called me and said "You are a lovely young girl, but you can soon become ensnared by Satan. I want you, while you are young, to give your life to God." I was displeased and went away saying "Now I will not do anything for the Lord; when I am old as she is, then I will remember the Lord." But God did not leave me.

At this time convention meetings were being held and Mr. Lubar preached in the power of the Holy Spirit. Miss Day prayed for me, and about eighteen months later I was saved. I sought the Holy Spirit and on that happy day September 12th, 1948, I received Him and from then have walked with the Lord and trusted Him.

Some time afterwards I married and we were happy and the Lord was with us. After a while my husband fell very ill and he could no longer work. I was very worried, as my children were small, and I prayed that the Lord would have mercy on me, so that I could bring up my children and provide for my husband. By God's mercy I found work and I was able to do this. I remembered that God who loves us also chastens us. I returned to Dudhi not knowing that it was the will of the Lord that my husband was going to leave me and my five children and be with Him. Now I am sad without him, but I am happy in the Lord and pray that His desire may be fulfilled in my life, and as He found and saved me I may live with Him always.

Elim Sunday school scholar in India testifies

Testimony sent by Miss C. Paint

We come to Sunday school with great respect, and sing different kinds of hymns about the Lord Jesus Christ.

A lot of people say that our Lord Jesus Christ is false, but our Lord Jesus Christ is true. He is coming back again, but no one knows when He will come.

In our Sunday school there are children like the Lord Jesus Christ's twelve disciples. There is one boy with the same idea as Judas Iscariot.

When our Lord Jesus Christ came into the world

He came as a little baby. When He was twelve years old He went to the temple and began to ask the pundits questions. The pundits thought that He was God's Son. His mother's name was Mary and His father's name was Joseph. Joseph was a carpenter.

When Jesus was grown up He started to preach. The Jews thought " We will kill Him," and one day they caught Him and made Him wear a crown of thorns. They removed His clothes and made Him wear other clothes. They beat Him, and made Him carry a cross, and they nailed Him to that cross and killed Him. Jesus had said " After three days I will rise again, and after forty days I will go to My father and there I will prepare a beautiful house where you will be able to live with Me." Amen.

Written by Sevsankar Bilas, aged 11 years.

The hateful microscope

A rich Chinaman who visited England took great delight in a beautiful microscope which was shown to him. Having purchased one for himself he took it back to China and enjoyed its use there.

But one day he chanced to examine a tiny bit of his dinner rice. To his horror he discovered that there were actually tiny living creatures in it. Now it was part of his creed not to eat anything that had had animal life.

What was to be done now? He was not only particularly fond of his rice, but it was the staple item of his daily food. He thought he saw only one way out of it. He would destroy the instrument that pointed out the distasteful fact, and accordingly he dashed in pieces the offending microscope.

" Foolish " do you say?

Are there not many who hate the Word of God because it reveals their true condition? It does not magnify as the microscope, but it shows the sinner what his sins and state are in the sight of God.

This is the secret of much of the hatred of men for the Holy Scriptures. They cannot bear to learn their guilt. Thus they cast the Word of God from them or even try to disprove its statements. " For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart " (Hebrews 4:12).

" Behold, now is the accepted time; behold, now is the day of salvation " (2 Corinthians 6:2).

WHY NOT JOIN US?

GRENEHURST PARK

SEPTEMBER 13th-20th

*

An autumn holiday would suit you

*

ANNUAL MISSIONARY CONFERENCE

*

Provides the wonderful opportunity of meeting missionaries from BRAZIL, TANZANIA, INDIA and other countries

*

ORGANISED TOURS TO COUNTRY AND COAST

*

Applications to

REV. and MRS. GILPIN
Elim Bible College
Grenehurst Park, Capel, Surrey

Tel. 0-306-74/3238

D.1641

Letter to the Editor

Sir,—I beg to draw your readers' attention to some of the correspondence sparked off by an article from one of our missionaries entitled "Paralysed by poverty." These articles were forthright, but perhaps a little ill-timed. While agreeing in principle, I must add that, at a time when our young people are in an all-out drive to provide for the new church building at Tanga, perhaps certain remarks were somewhat unfortunate. Though 100 per cent behind our excellent band of missionaries and the work they do, I get just a little irritated when I hear again and again the "old, old story" of expensive organs or equipment and beautiful buildings raised as a matter of condemnation either by missionaries on the field or by misguided souls at home. Surely this is all a matter of balance, and as the minister of a church where one such organ has been installed to the glory of God I can say that the missionary cause has not been allowed to suffer. Instead our missionary giving has increased, so I come forward in defence of my people. To me it is arguing from a false premise to pretend that if all appeals for better equipment at home are set aside the missionary cause will of necessity benefit.

To answer your correspondent in the EVANGEL (25/5/68) who suggested that "far too much money is at present being spent on expensive equipment and buildings in this country while our missionaries go begging for the barest necessities" let me say that this exaggerates the position both at home and abroad; moreover, no one is qualified to make such a statement unless he is in possession of all the facts. One finds it hard to decide whether this correspondent is championing the cause of the missionaries or castigating ministers and diaconates at home. His advice to Elim members as to giving is both unbiblical and contrary to our constitution. To suggest that (and here I again quote from this correspondent) "God has already given us more than enough money to meet our needs . . ." reveals ignorance of the overall picture at home. The more secure one can make the work at home the more secure will be the giving for work overseas. This is a matter that never fails to come before us year after year at our conference.

So to all our loyal givers in Elim I say press on despite rather biased views. Many of you deserve to be applauded rather than maligned for keeping the home work going while at the same time giving so sacrificially to work abroad.

WILLIAM J. MAYBIN.

Croydon.

PRAYER AND PRAISE

by F. H. Coleman

I HAD a letter recently from Mrs. Bull, of Tanzania, and would like to share it with you.

"While reading your column in the EVANGEL I thought you might be interested to hear of our recent experiences with the Masai tribe, and help us to pray for them.

"Working among them in the dispensary, I perhaps had more reason to know their hardness of heart than most people. There was a time when, exhausted physically, I almost despaired of seeing this group turn to Christ, but I did something about the matter, by asking some sisterhood to pray especially for the Masai women."

Mrs. Bull goes on to tell how these women scorned education and civilisation. They were rough in their speech and were hardened as far as the gospel was concerned. People in England began to pray, and God wonderfully answered. These women began to turn to Christ, a most unusual thing, for it is usually the men who come first. Many of these women, who are not energetic, have walked miles to ask to know Christ as their Saviour. Soon evidence of a changed life was seen in these women as the standard of social conduct was raised and improvements were seen in homes and their love toward their children. Mrs. Bull goes on: "The Holy Spirit is obviously working among them, touching their hearts, and we see the change in their lives. Recently, too, a warrior of this tribe (husband of a woman who accepted Christ about three years ago in the dispensary) has also become a Christian. Surely there is real encouragement to pray for these people, especially the women, but not forgetting the men also."

Thank you, Mrs. Bull, for your letter. We are thrilled to learn of these wonderful things and we will go on to pray for the Masai people.

FAREWELL TO KIKILO *(continued)*

the group of fine young people as they came to sing a special song. How we longed to see these young lives being used in the Lord's service. Pray with us that our great desire to see a Bible school established in Tanzania will soon become a reality, so that these young people can be trained.

Pastor Paulo preached, and it was a real blessing to our own souls as he spoke about having a closer walk with God. How vivid were his illustrations as he tried to show how easily the Devil snares us when we move away from God. At times his facial expressions brought smiles to our faces, but his absolute sincerity and earnestness shone through and touched everyone's heart. We thanked God for men like Paulo who labour on alone at these distant mission stations, without the aid of any missionary.

What a lot of chatter and laughter when we gathered outside to greet one another after the service was over. We told all of our news of the past days and listened to each one's *habari* as well. We saw the new babies who had been born since our last visit. Then, while Mervyn went off with Pastor Paulo to settle the land matter, the children and I were welcomed to Pastor Paulo's home by his wife, Esta, for tea and bananas. After visiting Esta the children and I walked over to the now deserted mission compound. It was good to have this time to reflect on the way God has led us and His blessings upon us. I passed the first home we had in Africa, when I arrived as a new bride, completely overwhelmed by all the strangeness and difficulties of language and customs. I thought of the first night, when I had sat nervously watching the jumping spiders and darting lizards as they moved over the walls and ceiling of the room there. It looked different now. The room was deserted; tomorrow it would be full of sick people waiting to see the government dispenser. We walked on farther. Here was the house of the other missionaries who used to live here. There was the room used as a workshop and generator house. It was all so quiet now. The children were picking the flowers and exclaiming over the beauty of each one. Adrian clutched his little bunch so tightly. Sharon was making hers into a neat arrangement to take to Tanga. I thought, as I looked at those flowers, of all the missionaries who had laboured so faithfully here, all having a share not only in the planting of these flowers, shrubs and trees but in the planting of the Word which had given the harvest of these precious souls whom we had just met again over in the church there. How encouraged they all would have been to have been with us in the service this morning, to have talked with the Christians and to have seen the way the seed had grown.

Our last visit was to one of the faithful widows, Rebeka. Our "*Hodi*" was quickly answered by her welcoming words, and we went into her home. The house seemed so dark after being out in the brilliant sunshine, but after a while our eyes became accustomed to the dim light. We sat on three-legged stools and talked about Kikilo. Rebeka told us about her life and about how happy she was that Mariamu, her youngest daughter, had been chosen out of so many children in the whole area to go on to secondary education. Mariamu was just a little child when I first came to Kikilo. She used to follow me around everywhere I went, and would come and sit on our doorstep just to talk. Now she is going to train to be a nurse. May she be kept by God as she leaves her home in the bush to go away to school.

The sun was sinking behind the hill as we slowly climbed back up to the mission. We made our way back to Esta's home. Mervyn was now back, the land matter settled. It was time to say our farewells, as this would be our last visit to Kikilo before we left to come home on furlough. We passed the church again and all the Christians were there waiting to say goodbye. They gave us so many greetings to you folk at home; "sackfuls" they say. We prayed together, then got into the van and drove slowly up the hill away from Kikilo. As we reached the brow of the hill we stopped and looked back at Kikilo, the scene of so many changes yet the church still pressing on in the name of the Lord Jesus. With praise to God for the faithfulness of the ones we had just left we took to the road again. A long journey lay ahead of us, over endless miles of dirt and dust, but our hearts were glad and encouraged by what we had experienced on this short, quick visit to Kikilo, a safari to say farewell.

TANGA CRUSADE *(continued)*

the building, I took him in by the side door and sat him on the platform. When he saw that the building was almost half full of Moslems he bowed his head in reverent prayer before the Lord and said to me "I have never seen such things before. God has come down to us." An old blind man was prayed for, and the Lord restored his sight right in front of the officer.

Pray for us. Pray for Tanga. Pray for these new babes in Christ. Pray that great honour and glory will be given to Jesus, who revealed Himself in power to this needy town.

BENT AND BOWED BY SATAN

Luke 13:11-17

By F. G. EVANS, MINISTER OF THE ELIM PENTECOSTAL CHURCH, ERDINGTON

ONE would have expected some sympathy for this crippled woman in the synagogue, but she received none; and one would have expected some rejoicing when she was miraculously made whole, but there was none. Jesus healed many needy people, but here healing provoked a row instead of a revival, and that right in the middle of the synagogue service.

Her long-endured suffering

In the house of God that day was a woman who for eighteen long years had suffered with an infirmity from which she could not escape. Long and painful experience of suffering lay behind her, for she had not submitted easily; but Satan's grip seemed secure.

What was true of the woman's physical condition is even more true of us spiritually; unless Jesus lifts us there is no help. Romans 7 speaks of the helplessness of subjection to sin. How many years have you been bound? "Ah!" you say. "Bitter have been my struggles to do right. I have sought for God but never found Him; I have been to church and received no help and little sympathy." Never mind your hopeless case and the helplessness of friends and churches; I have good news for you: Jesus is here in this very place and able to meet your need, for He is willing to help you in spite of unbelieving glances and doubting Thomases. There may be envious ones who dislike Jesus blessing you without their help and even without their permission, but this will not prevent His meeting your need if you will let Him touch you now.

Her long-awaited salvation

No longer living in pain or infirmity but free at last, she had come to the one place where she felt she could obtain a blessing. In spite of the jeers and unfriendly glances, coupled with the long and arduous journey to God's house, she had been there many times before. Have you? The Bible does not tell us she expected to be healed that day, but it infers strongly that she expected to meet with God. The seeking soul will surely find Him. To love God and seek Him in worship is the great commandment. This woman had struggled to worship God, and His Word declares that when we seek Him with all our hearts we shall find Him. The only place to get permanent relief and full salvation is Calvary, and the only One able to save to the uttermost is Jesus. Therefore you should make your way speedily to the place where you are able to get the best and longest look at the cross and the Christ.

Her long-lasting witness

This woman is now in the company of the redeemed, rejoicing with those who have gone on before. Through this account recorded by the Holy Spirit for your benefit she certainly joins the vast number of witnesses who would plead with you to receive Christ now. If you are unsaved or suffering Jesus still calls you.

"Calling, calling, Jesus is calling,
Calling me by my own name,
Through the avenues of wandering,
Child of mine, come home again."

DEVOTIONAL

STRAIGHT FURROWS

When I was a boy ploughing on the farm my father would go to the field with me and try to teach me how to make a straight row. He would say "Get an object in view on the other end of the field and don't take your eyes from that object."

I would start down through the field looking straight ahead. I would turn from my goal and look back once in a while to see how I was doing, but each time I did so there was a crooked place in the row.

So God reminds us to walk straight before Him, to keep the Lord ever before us and our hearts fixed upon Him. Too many times we have chanced to glance to the right or the left, or maybe to look back, only to find we have deviated from the way that God laid out for us to follow. Jesus said "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9:62).

L. W. DICKINSON, in *The Nebraska Fellowship.*

Destroy evil thoughts before they destroy you.

YOUTH PAGE

Wanted . . . a man after God's own heart

By GLYN TAYLOR
MINISTER OF THE ELIM PENTECOSTAL CHURCH, LEYTON

KING SAUL, through his failing to keep the commandments of the Lord, forfeited the throne of Israel. Then God commanded Samuel to fill his horn with oil and journey to the house of Jesse the Bethlehemite, for He had chosen Himself a king from among Jesse's sons. David: athlete, shepherd, musician, poet, armourbearer, soldier, general, sovereign; what vast potential lay dormant in this young man! But was it for these latent potentialities that God chose him? No! God chose him on the grounds of his most supreme quality, that he was "a man after God's own heart."

DAVID THE SHEPHERD, FAITHFUL IN SMALL THINGS

"He keepeth the sheep." This was the most menial task, entrusted to the youngest son. His brothers would declare, almost with ridicule, "He keepeth the sheep." David was prepared to perform the lowliest task with all his might as to the Lord. Leading, nourishing, protecting, seeking, finding, he was faithful in small things because he was a man after God's own heart.

DAVID THE SERVANT, WISE UNDER PROVOCATION

When the Holy Spirit departed from Saul an evil spirit troubled him, so much so that he sought a man who could soothe him with music. David became the servant of the king and "took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." All was fine until later when David, having slain Goliath, received the tumultuous praises of the people as they cried "Saul hath slain his thousands, and David his ten thousands." Jealousy welled up in Saul's heart, and reached its climax as he took hold of his javelin and thrust it at David in an attempt to slay him. Did David retaliate? Did he seek revenge? No, he "behaved himself wisely," so that Saul became afraid of him.

Wise, gracious under provocation, he was indeed a man after God's own heart. God is concerned not only with our actions but with our reactions under pressure, for these reveal the true state of our hearts.

DAVID THE SOLDIER, COURAGEOUS AGAINST THE ENEMY

Saul and the army of Israel had pitched by the valley, while on the other side was Goliath with the Philistine forces. Morning and evening for forty days Goliath cried to the panic-stricken armies of Israel "Choose you a man, and let him come to me." The name of Israel's God was being brought into disrepute, and for this David was prepared to dare and die if need be. He was confident that, going forth in the name of the Lord of hosts and seeking only God's glory, God would deliver Goliath into his hands. My young friend, there are Goliaths stalking through our land: Goliaths of modernism and humanism are legalising sin and causing moral corruption and decay on every hand; material Goliaths are luring us away from the real, the satisfying and the eternal to that which is but temporal. There may even be personal giants in your own life—compromise, worldliness and indifference—that are marring your spirit and robbing God of the glory that He desires from your life.

Is there not a cause? Does the glory of our God mean nothing to us? Let us dare for God, being courageous against the enemy of human souls; let us be young people after God's own heart.

DAVID THE SINNER, PENITENT

That David was a man after God's own heart does not mean that he never failed. This godly man lapsed through love of ease, through the look of a wandering eye and through lust and licence. Tragically, through sin, David lost the peace of God, he lost the anointing of the Spirit and the joy of His salvation.

But David was big enough to acknowledge his fault. "I have sinned," he cried, and thus he prayed: "Wash me . . . cleanse me . . . create in me a

(*continued on page 429*)

Women's Page

by Margaret M. Ladlow

LANIMER DAY

MY calendar tells me that it is Lanimer Day, and I know that, even as I put pen to paper, away in the ancient town of Lanark the ceremonies and celebrations will be in full swing. I am so glad that the sun is shining, because it is such a great day in the life of this quaint yet dignified town, which received its charter in the twelfth century and since 1140 has held what is proudly called "Scotland's oldest and grandest procession." I am more glad than usual because of the pleasure today will bring to a dear old Christian couple, foundation members of our Motherwell church, whose granddaughter, Senga, aged twelve, is to be crowned Lanimer queen. She will sit enthroned on a dais, surrounded by her attendants, under the stern old statue of William Wallace at the foot of the main street, outside the parish church. The bells of the church will ring, the flags will flutter in the wind, the band will play, the great crowd thronging the street will cheer and gaze with pleasure on the colourful tableaux and the gay procession and all the pageantry all around.

How did it all begin? With just a simple inspection of the burgh march stones (boundary markings) starting at 5 a.m. on this day each year. Gradually a procession evolved because of townspeople who decided to join in. In 1670 the first Lord Cornet was appointed, and later a Lanimer queen was introduced and is now chosen by popular vote of her classmates. The riding of the marches is led by the Lord Cornet on horseback, together with his supporters, who inspect the boundaries and even descend to the River Clyde, where the march stones lie actually in the water. Then, returning to the town, the Lord Cornet receives the burgh flag, which he must keep for one year and return "unsullied and unstained." In those bygone days it was important to see that none had moved the boundaries and encroached on the fertile lands belonging to the town.

We read that when the children of Israel came into the promised land the inheritance of each man was to be marked by corner stones. The law forbade the removal of a neighbour's landmark (Deuteronomy 19 : 14) and pronounced a curse on those who did so (Deuteronomy 27 : 17). Solomon, the wise man of the Old Testament, counsels "Remove not the ancient landmark, which thy fathers have set" (Proverbs 22 : 28), and his words are applicable today. We have a rich spiritual inheritance, the boundaries of which are clearly defined in the Word of God and have been jealously preserved by our forebears. We must regularly inspect our borders and re-establish the landmarks and clearly define our belief in God as Lord and Saviour, just and holy, everlasting and all-powerful and in the Christian way of life, in love and tolerance, gentleness and respect for all mankind. We must hold fast to God's standards of personal holiness and oppose by all means the sweeping inroads being made in so many so-called Christian circles by doubt, unbelief, materialism, worldliness and carnal pleasure. Truly this is a generation in which the ancient landmarks are being removed. Job speaks sadly of some who "remove the landmarks" and "violently take away flocks" (Job 24 : 2). Let us instead keep the landmarks of our faith and thus protect the flock of God.

BIBLE STUDY HELPS

What is man?

Frail (Psalm 39 : 4).
Faulty (Psalm 19 : 12).
Foolish (Jeremiah 5 : 4, 21).
Fearful (Matthew 8 : 26).
Fretful (Psalm 37 : 1, 7, 8).
Forgetful (Psalm 103 : 2).
Fussy (Jude 16).

Exodus 6

Revelation (v. 3 ; see John 1 : 18 ; 20 : 17).
Redemption (v. 6 ; see 1 Peter 1 : 18 ; Ephesians 1 : 7).
Relationship (v. 7 ; see John 1 : 12).
Riches (v. 8 ; see 2 Corinthians 8 : 9 ; Ephesians 1 : 3 ; 2 : 7).

THE BLACKBIRDS

DO you ever suffer from spring-cleaning fever? I can remember when I was a little girl coming home to find the home all upside down: curtains down from the windows, covers off the chairs and furniture stacked in all sorts of odd places. Mother, you see, was spring-cleaning; every little corner had to be scrubbed and polished, and no one could find a comfortable spot until spring-cleaning was over. It's not quite the same these days, with vacuum cleaners and all sorts of useful tools to help to get the job done; but it's just as bad when there is decorating to do. This spring uncle Jack and I have been doing some decorating and painting, and we've been kept very busy.

We have a hedge of laurel trees in our garden, and last year uncle Jack got up on a step-ladder and cut the branches right back, but this year we've been so busy decorating that there's been no time for hedge-cutting, so it has grown very tall. Then one day I said "There seems to be a lot of noise and chirpings, and birds flying in and out of our hedge," so uncle Jack went out to investigate, and —guess what. Two blackbirds had built a large nest in our laurel hedge and had hatched out their young chicks. I've been putting out bread and cake crumbs and bacon rind, and it's been quite exciting having a little family living safely in our garden. The young ones are all gone now and the nest is left empty. I wonder if they will come back next year! Now if we had cut the hedge they couldn't have built their nest there, so I am glad we were kept busy doing other work.

This makes me think of how Jesus said that not a sparrow falls to the ground but our heavenly Father knows and cares about it. So if God cares and provides for the little birds He will love and care for you too. The Bible also tells that the birds of the air have nests but Jesus had nowhere to sleep. Jesus wandered round the country for three years preaching and doing miracles. He did not own a house, or a donkey, or anything. Jesus gave up all the glories of heaven to come down to earth and live the life of a poor man so that one day we shall have all the treasures of heaven. Jesus not only showed us that it is possible to live a good life, but He died on Calvary because He loves you so much. Won't you give Him all your love too? If you give your life to Jesus He will make you as bright and cheerful as my little blackbirds, and you'll leave a real trail of happiness behind you.

God bless.

Love from

AUNTY MAY.

AN EXPERIENCE OF PERFECTION *(continued)*

dawning on his soul as to the true nature and character of the One on the cross at his side. He turned to Jesus and said "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). Have you a true appreciation of the person of Jesus? I have recently been handed a book by Carl Burke carrying the title *God is for real, man.* The title set me wondering just what folk think God is like. Jesus has shown us the truth about the character of God. He is no benevolent old gentleman, almost a Santa Claus. Jesus shows that God is for real. If we appreciate the person of Jesus we may better understand and know the nearness of God to us day by day. Every life is blessed which appreciates the person of Jesus.

An experience of perfection

"As many as touched were made perfectly whole." What else could those men of Gennesaret do but, knowing Jesus was there, take to Him all their sick friends? If they could be brought near to Jesus so that they might touch His garment as He passed along they would be perfectly restored, and it was so. Everything Jesus did was done well. His touch brought perfection in every case. He never left one half cured, not even the blind man who at the first touch saw men as trees walking. Have you known the touch of Jesus upon your life? This touch of Christ will transform your whole life. Reach out the hand of faith and trust Him today for salvation and blessing. Just as the touch of a button can release power into your home, filling it with light and warmth while at the same time it meets the demands of millions of other homes and a whole range of industries, so the power of Jesus brought by His presence with you can mean so much to you. At the same time He is available to every other demand. He who said "All power is given unto Me in heaven and in earth" (Matthew 28:18) can meet your need too. Get acquainted, through faith, with Christ.

COMING EVENTS

BECCLES. July 6. Public Hall. Rally at 7.30. Visit of the Messengers of the Cross (Ipswich).

CHELTENHAM. July 6. Elim Pentecostal Church, St. George's Road. Stone-laying service at 3.30, followed by a thanksgiving service at 7 in Bennington Hall, St. Margaret's Road. Preacher: Alex Tee. Supporting items. Cups of tea between services. All welcome.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

MACCLESFIELD. July 13, 14. Elim Pentecostal Church, Mill Lane. Sisterhood weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Mrs. Cartwright. July 20 at 7.30, Fellowship rally. Preacher: E. J. Thomas (Liverpool).

NORTHAMPTON. July 6, 7. Elim Pentecostal Church, Abington Square. First anniversary and international convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Preachers: W. Lewis (Derby), J. J. Zbinden and students (I.B.T.I.). Refreshments provided on Saturday.

NUNEATON. July 6. Elim Pentecostal Church, Queens Road. Birmingham Presbytery rally at 7.30. Preacher: C. J. Watkins (Rotherham). Singing by Blackheath group. July 7 at 10.45 and 6. Preacher: C. J. Watkins. Convener: D. E. Dean.

SOUTHPORT. July 7-14. Elim Pentecostal Church, Evangel Temple, Manchester Road. Evangelistic crusade by J. Zbinden and students. Sundays at 10.45 and 6.30. Weeknights at 7.30.

On sale since 1954 and selling at the rate of over 5,000 per year

FASTING

by DAVID R. SMITH

Sixty-four pages for 2/6 (or 3/- by post)

" Fascinating."—*The Christian.*

" First-rate."—*The Sunday Companion.*

" Stimulating."—*The Gospel Magazine.*

" Most interesting."—*The British Weekly.*

" Very useful."—*The Harvester.*

" Comprehensive."—*O.M.F. Magazine.*

The only book on this subject in publication in Great Britain.

Available from bookshops throughout the world.

Standard book number: 900329 12 2

THE RUSHWORTH LITERATURE ENTERPRISE LTD.

14 Green End, Braughing, near Ware, Herts

D.1719

PRAYER REQUEST

Commencing July 6th in Stepney Green Public Library lecture hall at 7.45.

Elim Pentecostal Church services pioneered by Pastor A. T. Harries and the East Ham Elim Pentecostal Church in co-operation with neighbouring churches.

YOUTH PAGE (*continued*)

clean heart, O God, and renew a right spirit within me." He fell, but because he was a man after God's own heart he acknowledged his sin, pleaded for restoration and was restored. God wants young men and women for His service. Will you answer the call? Will you make it your ambition to be a Crusader " after God's own heart "?

WINDOWS ON JERUSALEM (*continued*)

The coming of the Lord Jesus in His glory will destroy all the pretensions of the papacy and the pernicious doctrines and idolatry of the Roman system. The false prophet of Islam will perish and with him all Islam's diabolical deceptions. The great earthquake will not only split in two the Mount of Olives (Zechariah 14:4, 5) but, if it has not been removed before, it will destroy that Islamic abomination of desolation the Dome of the Rock mosque which now, as I write, stands on the ancient site of Solomon's temple, the mount where Abraham was told to offer up his son Isaac. This site will have to be cleared to make way for the new sanctuary—the millennial temple, the third one—which will have to be erected on that very site. Mount Moriah will be the mountain of the house of the Lord which shall be established in the top of the mountains, and to which many nations shall come (Micah 4:1, 2). This will be the centre of worship for the whole earth.

I do not believe that any Jewish temple will be erected on that site or sacrifices again be offered before the return of the Lord Jesus in His glory. By His death He put away sin for all time for those who believe on Him. " By one sacrifice He has perfected for ever them that are sanctified " and His offering of Himself was " once for all." He " finished the transgression, made an end of sins, made reconciliation for iniquity, brought in everlasting righteousness, sealed up the vision and prophecy, and was anointed as the Messiah with the Holy Spirit of God during His incarnation in fulfilment of the seventy weeks prophecy given to Daniel. His death in the middle of the seventieth week put away for ever all sacrifice for sin.

CHURCH REPORTS *(continued)*

KNOTTINGLEY **Pastor: J. J. B. Hounsome**

Parents and friends filled the Knottingley Elim church on May 26th for the anniversary service, when children of the school gave a programme of

Mrs. Taylor (Leicester) receiving a bouquet from the resident minister's wife, Mrs. M. Hounsome.

recitation and song entitled " Message of the flowers." A former pastor, R. R. Taylor, preached at the afternoon and evening services. The afternoon was highlighted when scholars distributed bunches of flowers to all the elderly ladies in the congregation.

God's blessing was richly upon all, and the appreciation of the parents and friends was greatly encouraging.

T. W. BELCHER *(superintendent)*.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas :

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to " Elim Calling " every Wednesday

D.1636

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.

ABERDEEN, Marischal Street.
ABERYSTWYTH, New Street (Sundays at 11 and 6 ; Tuesdays and Wednesdays at 7.15).
AYR, 5 George Street.
BANGOR, Co. Down, Southwell Road.
BARNSTAPLE, Bear Street (Tuesdays at 7.30 ; Saturdays at 8).
BARRY, Pyke Street, Barry Dock (Wednesdays and Thursdays at 7).
BECCLES, Alexandra Road (Tuesdays and Wednesdays at 7.30).
BECONTREE, Green Lane.
BLACKPOOL, Fredora Avenue, Marton (Tuesdays at 7.30).
BLACKPOOL, Jubilee Temple, corner of Central Drive and Waterloo Road (Sundays at 10.45 and 6.30 ; Mondays, Wednesdays and Saturdays at 7.30).
BOGNOR REGIS, Waterloo Square (Sunday mornings at 10.30).
BOURNEMOUTH, Curzon Road, Holdenhurst Road, Springbourne.
BOURNEMOUTH, Hawthorn Road, Winton.
BRIGHTON (Preston Park), next to No. 140 Balfour Road.
BRIGHTON, The Lanes, North Street.
CHICHESTER, the Guides' Hall, Whyke Lane.
CHRISTCHURCH, Jumpers Road.
CLACTON-ON-SEA, Hayes Road.
DELANCEY, Guernsey, St. Sampsons.
DUBLIN, 116 Thomas Street, Dublin, 11.
DUNDEE, Dudhope Crescent Road.
EASTBOURNE, Hartfield Road.
EDINBURGH, Henderson Terrace, Ardmillan.
EXETER, Northernhay Street.
FALMOUTH, Dracaena Avenue (Wednesdays at 7.15).
GOSPORT, Prince Alfred Street, Stoke Road.
GREAT YARMOUTH, York Road.
GRIMSBY, Tunnard Street (Sunday mornings at 10.45).
GRIMSBY, Bethesda, Hainton Avenue.
HASTINGS AND ST. LEONARDS, the Central Hall, Bank Buildings.
HOLYHEAD, London Road (Sundays at 10.30 and 6 ; Tuesdays and Fridays at 7.30).
HOVE, Portland Road.
LEIGH-ON-SEA, Glendale Gardens.
LOWESTOFT, St. Peter's Street.
LYTHAM ST. ANNES, Eastcliffe (no Tuesday meeting).
NEWHAVEN, Meeching Rise.
NEWQUAY, Seymour Avenue (Sundays at 11 and 6 ; Tuesdays and Fridays at 8).
PAIGNTON, Winner Street (no Thursday meeting).
PENZANCE, Liberal Hall, Taroveor Road.
PLYMOUTH, Notte Street.
PORTSMOUTH, Arundel Street.
RYDE, I.O.W., Albert Street.
SCARBOROUGH, Murray Street, Londesborough Road (Sundays at 10.30 ; Tuesdays at 7.15, beach service on foreshore, near life-boat station ; Thursdays at 7.15 ; Saturdays at 7.15, prayer and testimony meetings).
SOUTHEND-ON-SEA, Windermere Road.
SOUTHPORT, Evangel Temple, Manchester Road (Sunday mornings at 10.45 ; Wednesdays at 7.45 ; Thursdays at 7.30).
ST. HELIER, Jersey, Stopfend Road.

(continued on page 431)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, July 8th — 1 Corinthians 1:1-9

" God is faithful " (v. 9).

When Isaiah prophesied that the Lord would be a Light to the Gentiles he stated that the reason the Lord would choose the despised, the abhorred and the slaves was " because of the Lord that is faithful " (Isaiah 49:7). Our text confirms this promise, for it states " God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord." God is faithful to His Word. We were anything but faithful; sin had twisted and distorted our characters, but God, having made this promise, has chosen us and brought us into this divine fellowship. " Faithful is He that calleth you, who also will do it " (1 Thessalonians 5:24).

Tuesday, July 9th — 1 Corinthians 1:10-25

" All speak the same thing " (v. 10).

Paul had heard that there were contentions in the Church (v. 11). Apparently various opinions were being voiced, opposing ideas being advanced, and different judgments being made, to the detriment of the work of God. Paul pleaded in the name of the Lord Jesus Christ that they might be perfectly joined together. Christ is not divided; His judgments never vary; His word changes not. Division can only weaken the testimony, but unity promotes both spiritual strength and the blessing of the Lord (Psalm 133:1-3).

Wednesday, July 10th — 1 Corinthians 1:26—2:5

" Jesus Christ, and Him crucified " (v. 2).

Paul did not dwell upon the many outstanding miracles Christ had performed, for this might have humoured the Jews who sought for a sign. Neither did he indulge in intricate theological arguments in order to please the Greeks who longed after wisdom. He preached Christ crucified (1:23). A crucifixion, a revolting and degrading affair, both to Jews and Gentiles; a Saviour who " was crucified through weakness, yet He liveth by the power of God " (2 Corinthians 13:4)—this uncompromising message alone can save the needy souls of men.

Thursday, July 11th — 1 Corinthians 2:6-16

" God hath revealed them unto us " (v. 10).

The princes of this world, in their ignorance, involved themselves in the world's blackest crime: they " crucified the Lord of glory " (v. 8); their minds were darkened by sin and they became the willing tools of Satan. But in God's wisdom they fulfilled the plan which God had ordained before the world. How do we know this hidden mystery? God through the Spirit has revealed it to us. What a tremendous privilege we enjoy in having this revelation! Through the Spirit we are enabled to understand God's eternal plan of salvation.

Friday, July 12th — 1 Corinthians 3:1-17

" We are labourers together with God " (v. 9).

The factions which had arisen in the Corinthian Church revolved around personalities; members showed their preferences and prejudices about certain ministers. Paul was compelled to explain that each ministry was complementary: one planted, another watered, but God alone could give the increase. No labourer could succeed without divine co-operation. Let us recognise each other's ministries, and remember that we are labourers together with God. Divisions can only result in damaging the work of God, but when unity prevails " God will give the increase " (v. 7).

Saturday, July 13th — 1 Corinthians 3:18—4:5

" Judge nothing . . . until the Lord come " (v. 5).

As Paul sums up that matter of the ministry he emphasises that he and his co-workers are stewards of God and therefore, in the final issue, are answerable to Him whom they serve. He stresses that above all things faithfulness is required, and in the light of this makes clear that he is not over-concerned about the opinions of men. " With me it is a very small thing that I should be judged of you " (v. 3) he wrote to the Corinthians. Faithful servants of God need not be in bondage to man's opinions; they can confidently say " He that judgeth me is the Lord " (v. 4).

Sunday, July 14th — 1 Corinthians 4:6-21

" Being reviled, we bless " (v. 12).

This spirit is contrary to the spirit of the world, but it is the spirit that renders direct obedience to the teaching of Christ (Matthew 5:39-44). Not only is it in keeping with His teaching; it is also in keeping with His disposition in life. 1 Peter 2:21-23 states that " Christ also suffered for us, leaving us an example, that ye should follow His steps . . . who, when He was reviled, reviled not again; when He suffered, he threatened not." It is obvious that the spirit of the Master was in the servant Paul. As we adopt this spirit, though in the eyes of the world we may be despised as weak, in His sight we shall be well pleasing.

WHERE TO WORSHIP (continued)

ST. PETER PORT, Guernsey, Union Street.
SWANSEA, New Orchard Street (Tuesdays and Thursdays at 7.15).
TORQUAY, Princes Road.
WEMBURY, Elim Church.
WESTCLIFF-ON-SEA, Electric Avenue.
WEYMOUTH, Belle Vue.
WHITEHAVEN, George Street (Sunday mornings at 10.45).
WICK, " Bethel " Church, Martha Terrace, Wick, Caithness.
WORTHING, Grosvenor Road.
VAZON, Guernsey, Route de la Mare (Sundays at 10.45 and 6; no Thursday service).

LEAVE IT TO US

Elim Evangelistic Film Unit

WE BRING

SCREEN, FILM, PROJECTOR, etc.

FOR FULL DETAILS WRITE:

Elim Evangelistic Film Unit,
15 Rodenhurst Road,
Clapham, London, S.W.4
Phone: 01-674 4084

D.1342

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH. Clarendon Private Hotel. Splendid position on sea front, near assembly and town centre, but sheltered from w.e. winds. Coach parties/conferences welcomed. Warm Christian fellowship assured by Mr. and Mrs. G. James.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains, services, or bed and breakfast. S.a.e. for terms. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road. Peverell, Plymouth. C.1685

FOUR-BERTH CARAVAN near sea and shops at Mumbles, Swansea. Inquiries with s.a.e. to Mr. G. Jones, 5 Knoyle Drive, Treboeth, Swansea. C.1716

FOUR-BERTH CARAVANS, Weymouth. Peak weeks booked. Miles, 4 Bristol View, Odd-Down, Bath. Tel. Combe-Down 2328. C.1715

HOVE, Sussex. Comfortable accommodation for Christians. Recommended. Good food. Near Elim church and other places of worship. Few minutes sea front. Hodson (formerly Gubbins), 50 Rutland Gardens. Tel. 738910. C.1661

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, " Brackenthwaite," Blencathra Street. Tel. 77. C.1708

PENTEWAN, CORNWALL. Four-berth caravan, from 5gns. to 10 gns., according to season. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1721

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. " Orleans " Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATION WANTED

NURSERY NURSE finishing training at end of August wishes post as nanny with Christian family. Apply to Miss Jennifer Curtis, Manor Guildhouse, Coventry, CV2 IJY. C.1718

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

COLLECTING old and rare coins, good condition, to sell for missionary work. Want pennies before 1890, 1950, 1951, 1953 ; halfpennies before 1900 ; brass threepenny pieces 1946, 1949, 1950, 1951 ; half-crowns before 1920, 1925, 1930 ; florins before 1920, 1925, 1927, 1932, 1936 ; shillings before 1920, 1930 ; sixpences before 1920, 1923, 1952 ; crowns, silver threepenny pieces, farthings, all dates. Friends who can help send coins to Whittall, Cymithel, Whitney-on-Wye. C.1720

BIRTH

FRANCE. On May 26th, to Arnold and Joan France, of Rotherham, the gift of a son, Timothy Robert, a brother for Rachel.

DEDICATION

WEEKS. On June 9th, at Elim Pentecostal Church, Mildmay Road, Chelmsford, Robyn Melinda, infant daughter of Marcia and Brian, sister for Suzanne and Stewart, was dedicated to the Lord. Officiating minister: D. Anthony. C.1717

WITH CHRIST

ANDREWS. On June 11th, Henry William Andrews, aged 78 years. " Till He come." Officiating minister at funeral: George Backhouse.

ANSTEE. On June 2nd, Rosina Agnes Anstee, aged 95 years, member of Westcliff Elim Pentecostal Church. Officiating minister at funeral: George Backhouse.

GLASER. On May 29th, Anna Maria Glaser, aged 75 years, beloved mother of Miss Ruth Glaser, of Elim Pentecostal Church, Newcastle-upon-Tyne. Officiating minister at funeral: F. Lavender.

NEAL. On June 13th, Margaret Neal, aged 81 years, beloved mother of Mrs. Baker and Mrs. Knight, of Elim Pentecostal Church, Newcastle-upon-Tyne. Officiating minister at funeral: F. Lavender.

WORTHINGTON. On June 17th, Alice Worthington, aged 87 years, founder member of St. Helens Elim Pentecostal Church. " Faithful until the end." Officiating ministers at funeral: F. J. Day and J. Tetchner.

ITINERARIES

The President:
June 22, Tanga and continuing in Morogoro, then Penhalonga and Inyanga.

London Crusader Choir:
July 7, Maidstone (H.M. prison and Cheshire Home); 21, Clacton-on-Sea.

FLASH FROM RUGBY

Campaign at Rugby going well. Moved into larger hall in Town Hall buildings. Proposal to move into local church for rest of campaign now off owing to crowds. Reported girl healed.

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1578

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 28 JULY 13th, 1968 6d

Ponies graze in the village of Lockeridge, near Marlborough, Wiltshire.

Photograph by Mrs. Jane J. Miller.

DOWNTOWN RELIGION

" He that doeth good is of God " (3 John 11)

By H. W. GREENWAY

AMONG the strange concepts of the Christian Church is the idea imbibed and fostered by many of its members that true service for God can be accomplished only from a pulpit or among the savage heathen on the mission field. An aura of glamorous sanctity surrounds certain forms of ministry, while other forms are relegated to the shadows of insignificance. Spiritual myopia prevents us from seeing clearly the messages so plainly set forth in the message of the gospel.

The common task

Paul was no purblind pedant in these matters; he saw life in its stark reality, and includes in his writings that measure of truth which brings God's Word into correct perspective. Thus the Master Himself, who brought the nature of God and His message of mercy into direct contact with men in the field and the home and at their daily drudgery, is interpreted by the great apostle in his theology of the common task. We cannot escape the demand to serve our Lord in the social affairs of the community, however drab the surroundings. Writing to the Colossians, Paul adopts a very practical mood: " And whatsoever ye do in word or *deed*, do all in the name of the Lord Jesus " (3 : 17), adding with emphasis in verse 23 " And whatsoever ye do, do it heartily, as unto the Lord, and not unto men." Here is the criterion of saintly behaviour, not the exclusive cloister variety but a down-to-earth help-my-neighbour scheme of involvement. Let us never excuse our work-shy tendency with the excuse that we are on our way to the prayer meeting.

Our own choice

Now this brings me to a rather sad feature of what some people believe to be the will of God. When appeals are made for someone to lead a big public meeting or speak at a well-advertised convention or sing before a large audience there seems to be no lack of avid volunteers; but ask many of those eager enthusiasts to share in a village prayer meeting where the twos and threes (literally) gather together, where the harmonium wheezes and the good folk croak out the praises of Zion between a major and a minor key, and excuses come readily to their lips. Or, as we have on occasions, put out a plea for helpers to assist at an old people's home, where the hours are long and the financial remuneration is scanty and the work of a most trying nature, and the complaint of the authorities that few seem to share a sense of vocation in the geriatric wards of our public institutions (perish the phrase !) is confirmed by the stunning silence of the starry-eyed followers of the lowly Nazarene. The hymn " I'll go where you want me to go, dear Lord " becomes the tattered remnant on a faded hymn sheet. " Give us the tools and we'll finish the job " we cry to the congregations with their fingers on the purse strings, but it is always the job of our own choice.

The needs of others

Does this seem a bitter tirade? It is not meant to be. It is a reminder of needs other than those so readily recognised as God's work in this enlightened twentieth century. We must begin to see our dedication for what it is, and not obey merely the commands of our own egos. Our Lord Himself beckons from among the company of the hungry, the sad, the lonely: " I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungred, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?

Or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We Pentecostals have often fallen for the notion that social activity, which involves lonely vigils with the sick and helping the destitute and lonely, is a backsliding proclivity. Thus we excuse ourselves and pacify an uneasy conscience. Or perhaps we drift into the realm of forgetfulness to avoid the challenge of an unwanted task.

All of which brings me to our final consideration. Our Eventide Home at Eastbourne is in need of helpers. The old people committed to our care must have comfort and attention. The staff are overworked. Surely there must be someone to hear the call for assistance—is it you?

Elim Pentecostal Church News

BROOKEBOROUGH **Pastor: R. S. Hall**

THIRTY-EIGHT CONVERTS IN EIGHTEEN-DAY CAMPAIGN

Brookeborough in the western county of Fermanagh is Elim's most westerly outpost in Northern Ireland. We are a small assembly of faithful Pentecostal people, very rarely visited by evangelists, so it was with great expectancy that we welcomed Charles Brookes for a campaign. We expected much and God did not disappoint us; He swept through the district, and saved and healed men and women each night. "The greatest move I've seen"; "Never seen so many people in the church"; "Like old times of revival"—these were some of the comments that were heard as people thronged the church night after night. Often the church was packed at 7.15 ready for the 8 p.m. service, and crowds stood to hear the gospel preached in the power of the Holy Ghost. In the eighteen-day campaign thirty-eight people made the great decision to follow Christ. Tears mingled with hallelujahs as people were healed. Sticks were abandoned, deafness was healed. A Mr. Whittaker was assisted into the church with a severe leg injury. As prayer was made people in the congregation heard the bones crack back into position and the man leapt with joy. Perfect! One would pay tribute to the evangelist, who in one week travelled 750 miles visiting people in their homes, praying for the sick and leading many to the Saviour. Mrs. Tubman, of Lisnaskea, seventy-five years of age and crippled with arthritis, was seen dancing in the centre of her living room after the evangelist had led her to Christ and prayed for her, tears of joy streaming down her cheeks. Brookeborough has been enriched, the whole district moved, the kingdom extended. We thank God for our brother and pray for his return to us in the near future.

R. S. HALL.

THE LONDON CRUSADER CHOIR AT GUERNSEY

After a break of eight years the London Crusader Choir paid its fourth visit to Guernsey during Whitsuntide and spent nine days there. The opening festival was held in Eldad Elim church, St. Peter Port, when Pastor S. Penney warmly welcomed Pastor Douglas B. Gray and the choir. The preacher for the convention was Pastor James F. Hardman, and his ministry throughout the week will long be remembered. Visits were also made to the Delancey and Vazon Elim churches. The fellowship was greatly appreciated and the Crusader Choir wishes to express its gratitude for the friendship evidenced by members and ministers.

During the closing services at St. Peter Port we enjoyed the music of the "Melodica" band, a group of boys and girls ably directed by Mrs. A. Bourgaize. The Eldad choir also united with the Crusader Choir under the baton of Mr. Ronald Le Tissier, the Eldad organist and choir leader. During the week a number of members of the Crusader Choir were guests at the local Crusader Union meeting.

BATH **Pastor: D. O. Ward**

At our recent annual convention we were pleased to welcome Pastor F. J. Slemming as our guest speaker. Mr. Slemming expressed his delight at having the opportunity to visit the scene of former labours and renewed fellowship. Thank you, Mr.

Slemming, for the delight and challenge of your preaching

On Saturday evening we welcomed friends from Bristol, Wells, Gloucester and Swindon, with Pastors W. R. McKibbin and A. C. Jarvis.

Great blessing was brought by a party of Swedish gospel singers, by the Swindon Elim Pentecostal church choir under the direction of Mr. D. Butler, and by the singing of our own pastor and his wife. At the after-church rally our young people presented a service of testimony and song, and Mr. Slemming closed a very full day with a short message.

F. C. SMITH (*secretary*).

GLOUCESTER **Pastor: A. C. Jarvis**

Our church was packed to capacity for the Sunday school anniversary service. This took the form of the demonstration "Noah's ark," and about 100 scholars from the three schools—Grange estate, Coney Hill estate and the church—took part. Willing helpers had built an ark, which completely covered the platform. After the opening hymn and prayer the children took over. Twenty-six, each carrying a picture of an animal or a bird, recited a short poem and then entered the ark with the picture. Finally two further children came only to find the door shut. Sound effects of wind, thunder and lightning made the demonstration most effective. A quartet sang "I'd rather be on the inside looking"! The epilogue by the minister stressed the need of decision and acceptance of salvation before it is too late.

MRS. JORDEN.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 33 FOOD AND DRINK

With the help of your Bible, see how quickly you can find the food or drink mentioned in the following verses.

1. **2 Kings 25:29.**
2. **Job 6:6.**
3. **2 Samuel 23:11.**
4. **Judges 5:25.**
5. **1 Peter 2:2.**
6. **Nehemiah 2:1.**
7. **Matthew 4:4.**
8. **Judges 4:19.**
9. **Luke 24:42.**
10. **Job 29:6.**

ANSWERS

1. Bread.
2. Egg.
3. Lentiles.
4. Butter, milk and water.
5. Milk.
6. Wine.
7. Bread.
8. Milk and water.
9. Fish and honeycomb.
10. Butter.

PRAYER AND PRAISE
by F. H. Coleman

THESE are days when we need more and more prayer for God to visit our land with revival. God is able to meet us if we pray. The days when we had great evangelists who were household names and who could command massive audiences seem to be over. We have none such as Moody and Sankey, Torrey and Alexander, Gipsy Smith or General Booth, but we still have the Holy Spirit in the Church today.

A great evangelist said that it might take years to assess the true results of a great crusade, but when revival swept through the British Isles in 1859 it was said that 1,000,000 people joined the Church and great missionary movements sprang into being, with hundreds volunteering to go overseas with the gospel. Philanthropic societies and changed laws did much to alleviate the physical suffering of the people. All this was the result of revival.

The days in which we live are different, but man is still a sinner, and the only way of salvation is still by the finished work of Christ. God's laws and His promises are the same. The soul that sins shall surely die. Sin is the transgression of the law, and salvation is from God alone. We need revival, a revival which will bring conviction of sin and awareness on the part of man that only God can save the sinner. Men are more willing today to believe a lie and the false theories that abound than to believe God's Word, which has been tested and tried down the ages and found true by millions. Those who have trusted have proved it has not failed them in time of need.

So we need prayer and more prayer in these days for God to send us revival.

The Bible. "Without the Bible the civilisation we possess could not have come into existence, nor could it have been sustained without it. It has been the handbook of life to countless millions of men and women. It has explained the world to the mass of our people, and has given them moral standards and a force into which their convictions could work. It is the Book that has held together the fabric of western civilisation." H. G. WELLS.

God's purpose for Elim today

Extracts from P. S. Brewster's address to this year's conference.

GOD raised up our movement for a special purpose. He drew men and women together in a supernatural manner so that they would begin something for His glory. What has been accomplished in His name is nothing short of a miracle. What is going to be done in the future? Who knows but God?

However, what we think today will come out in action tomorrow. This is illustrated in the ministry and life of Christ; all His battles were fought in His mind first of all; He had a goal and He set His face to accomplish it. Every great decision of His was preceded by prayer, and this mainly in the early morning or during the night hours. He prayed with strong crying and with tears.

God raised up the Elim movement, with all its enthusiasm, faith and pioneer enterprise, to combat a dreadful deadness in religion. God raised up this movement to preach salvation by faith in the finished work of Christ, the healing of the sick, the baptism of the Holy Spirit with the glorious evidence of speaking with tongues, and the rediscovery of the burning hope of our Lord's second coming.

Now our sons and daughters in Elim want to build on the foundation that we have laid. It is quite possible that the future revival that we are all longing for will come through the young people of Elim who have kept true and not sold themselves to materialism or become slaves to academics; who have retained their humility of mind and heart, and who have kept the passion for souls and the recognition of the supernatural.

When our Elim movement was raised up by God the supernatural was in evidence continually, and ministers and people sought to live as near to God as they could. The will of God was the highest prize; separation from the world was the constant keynote; the salvation of souls was a priority and almost life and death to us. Prayer was our daily breath.

But something very devastating has sprung up with this generation, making church work and evangelistic outreach harder than it has ever been before. Make no mistake, church work is a battle, very rewarding but at times terribly frustrating and depressing. A cold wind of materialism blows through our land and men are saying they do not need God. Many Christians also are caught up in affluence, and are reducing their attendance at the house of God to a minimum.

But something else has happened: people of all denominations are receiving the Holy Spirit and His gifts.

Now, because I believe that God has raised Elim up, and that up to the present time it has not fully completed its task and in fact will not do so until Jesus comes, also I believe that God is going to manifest His power among us.

We want what the early Church had: dignity with power, freedom in worship, a liberal display of supernatural manifestations, preaching such as is recorded in the Acts of the Apostles.

Our loyalty and energy must be to Elim and not to efforts that could sap our time, money and strength. I think a lot of our effort can be dissipated when spread over many movements and could be lost to Elim. What I am saying today is obvious, but I think it had to be said.

Liberalism is still here, dead organized religion is still here, but there is a hunger in the hearts of the people. Hold out your hand of friendship, but do not lessen the emphasis and enthusiasm in your own movement.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)
Evening—188 metres (medium wave)
All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. W. Greenway	434
F. H. Coleman	436
P. S. Brewster	437
John Woodhead	440
R. B. Chapman	441
T. F. Zimmerman	442
Margaret M. Ladlow ...	443
E. J. Jarvis	447
Church news	435
Editorial	438

EDITORIAL

THE Bible is the most wonderful, glorious, fantastic and superb book, or rather series of books, that has been given to the human race. Like its living counterpart, the living Word of God, the Lord Jesus Christ, the most glowing language one can use "is far too mean to speak its worth." As far as we are aware the Bible is the only ancient literature, and in fact the only literature at all, that speaks of the burial of the dead in the way that it does, and this not only of the Christian dead but also of the non-Christian dead, in the remarkable words "It is sown." These words are applied by the Bible to the disposal of the human body after death, and no other literature uses this kind of language about the burial of the dead. But let us hold our horses.

As we have stated previously, had the story of the going into the ark of Noah and his family been but a human invention it would surely have read "And God said to Noah and his family, Go into the ark"; but, of course, the Bible states "And God said to Noah and his family, Come . . . into the ark." There is all the difference in the world between the statements, for the latter contains the tremendous implication that God was in the ark with all its typical inferences: to the evangelical, of course, a type of the fact that "God was in Christ reconciling the world unto Himself." Or, to refer again to the record of our Lord's resurrection from the dead, had the story been of merely human origin we should surely have had described a ghost, or a body exactly like that which had been laid in the grave. But in a uniquely marvellous way, because they are describing a unique phenomenon, the uneducated (!) fishermen who describe what took place describe a body which had all the qualities of spirit apparently, yet was solid to the touch; in other words, it could be handled and felt, and yet was independent of doors and walls, yet is never described as passing through them. A uniquely accurate record of an event unique in the whole of the universe!

Now to the sentence of three words "It is sown"! Every youngest child knows that we do not sow ball-bearings, or aspirin tablets. No, we sow seeds; we sow only that which has within it the principle of life. The acorn contains the incipient oak tree, the chestnut the incipient chestnut tree. Of course, familiarity breeds contempt, and we know that familiarity with creation tends to detract in our minds from the miraculous nature of so much that is happening around us. But we must never forget that no man yet has ever created an acorn or a chestnut, or any seed whatsoever; this, hitherto, has been the divine prerogative. Man cannot create one acorn, but God creates them by the thousand million every year without, excuse me, so much as batting an eyelid. Now that is anthropomorphism if you like! But were it not commonplace, who would imagine that the acorn contains an incipient oak tree or that a chestnut contains an incipient chestnut tree, or that any seed whatsoever contains the

incipient source from which it sprang and had the ability to reproduce it? A miracle? Yes, fantastically so.

But " it is sown." I do not believe that Paul was speaking poetically here, nor was he guilty of hyperbole, nor was he merely being careless in the use of language. He was inspired by the Holy Spirit, and was absolutely accurate in his statement, *with all the implications that his statement carries*. In other words, Paul recognised that in the body that is laid in the grave there is, in some mysterious way, a principle of life that nothing can destroy. Now no other literature has so bold a conception. None of us could possibly have imagined it, for the burial of the dead seems to be absolute in its finality ; but here is a revelation that could have come only from God, denying the finality of death Now every tiny youngster knows that seeds are sown with a view to harvest ; so we have the second implication of this simple statement " It is sown ": that there will be a reaping. " It is sown in corruption ; it is raised in incorruption: It is sown in dishonour ; it is raised in glory: it is sown in weakness ; it is raised in power: it is sown a natural [soulish] body ; it is raised a spiritual body."

The last sentence contains another revelation, one again that would never occur to the mind uninstructed by the Spirit. The Bible teaches that the animating principle of our present body is the soul, " The life [the soul] is in the blood thereof," but that the animating principle of the resurrection body will be the spirit. Now Jesus had said, concerning His resurrection body, " A spirit hath not flesh and bones, as ye see Me have." We note here in the quotation the omission of reference to the blood. Remarkably enough, only the Bible reveals to us the threefold nature of man—spirit, soul and body. In keeping with this threefold nature we have this contrast that, as we have said, the animating principle of the resurrection body will be the spirit, with all that that implies of a body which possesses qualities like those of the body of the Son of God, qualities completely different from the qualities which our body has today.

What a hope for the bereaved ! As the body of the loved one is lowered into the grave, or even if it disintegrates in flames of fire, or even if it is torn to pieces in some terrible way in modern war, we can still say " It is sown." We say " we bury the dead," or " we inter the dead," or in the case of cremation " we sprinkle the ashes " ; but the Bible states " It is sown," quite clearly with a view to harvest, with a view to resurrection. What a glorious hope for us all! What a glorious hope for the bereaved! What a triumph over death, and over the grave! " The trumpet will sound, and the dead will be raised incorruptible, and we shall be changed." Hallelujah! This is the hope of the Church, this is the hope of the Christian.

But let us note that this truth applies to all the human race. " As in Adam all die, even so in Christ shall all be made alive." That is in resurrection, but some, at the appointed time, to the resurrection of life, others, at the appointed time, to the resurrection of damnation.

Letter to the Editor

Dear sir,—Replying to the letter of Leslie B. Clark on May 25th, our beloved Elim work is going and will go forward because it is operated from on high. Our ministers, many of whom are highly talented, and capable of earning large salaries, obeyed their high calling and have laid their all upon the altar for God. They are not satisfied with their own efforts, but constantly seek the guidance and filling of the Holy Ghost. Dare any of us criticise God's work, His servants or His children ? When one knows a little of what is given up by our ministers and the great efforts made, hand in hand with the One alongside, to help to evangelise, create new churches, send and support missionaries and feed the sheep in sound doctrine how it hurts when one hears or reads letters of this nature, and how much more must the Holy Spirit be grieved.

JAMES CRAWLEY. Lingfield, Surrey.

BIBLE STUDY HELPS

What is the Bible like ?

1. Like a mirror (James 1 : 23-25 ; 2 Corinthians 3 : 18 ; 1 Corinthians 13 : 12).
2. Like a laver of water (Ephesians 5 : 25, 26 ; Titus 3 : 5 ; John 3 : 5 ; 15 : 3 ; 17 : 17 ; Psalm 119 : 9).
3. Like a lamp (Psalm 119 : 105, 130 ; 2 Peter 1 : 19).
4. Like food (Job 23 : 12 ; Jeremiah 15 : 16).
5. Like milk (1 Peter 2 : 2).
6. Like meat (Hebrews 5 : 12, 14 ; 1 Corinthians 3 : 1, 2).
7. Like honey (Psalm 119 : 103 ; Ezekiel 3 : 1-3 ; Psalm 19 : 10).
8. Like gold (Psalm 19 : 10 ; 119 : 72 ; 18 : 30).
9. Like fire (Jeremiah 20 : 9 ; 5 : 14).
10. Like a hammer (Jeremiah 13 : 29).
11. Like a sword (Ephesians 6 : 17 ; Hebrews 4 : 12).
12. Like seed (Luke 8 : 11 ; Mark 4 : 14 ; James 1 : 18 ; 1 Peter 1 : 23).

THE THINGS WE LEAVE BEHIND

By JOHN WOODHEAD

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (2 Timothy 4:13).

IT is not to be wondered at that Paul sometimes left things behind; he was a busy man, and had many things to attend to while constantly travelling. Among the many places he visited was Troas, and when he departed he left behind his cloak and some other belongings.

I have often wondered why he left them behind. Did he forget them amid the multiplicity of business? Was it because of the urgency of the call that came to him at this place? We do not know. All we know is that his belongings were left, and when he heard that Timothy was likely to come to Rome he wrote from the Roman prison asking him to call on his way at the house of Carpus, and bring the cloak, the books and the parchments.

Other things Paul left

I have often thought that those were not the only things he left at Troas, or the most important. He might have taken them and they would never have been missed. I do not suppose the cloak was of much use to anybody else. It would probably be old and worn. It would hardly fit any other person. His books and his parchments, whatever they may have been, may have had no interest for Carpus and his friends. But there were other things which Paul left behind that Timothy could not bring with him. Let us forget the cloak and the books and the parchments for a moment and think of some of the other things that the apostle left behind.

An impression

First of all he left an impression behind. Perhaps a little more care, a little less hurry, a little more forethought, and Paul would never have left so many of his belongings. But there was one thing he could not help leaving behind, and that was an impression. I do not know how long the apostle stayed at Troas, but whether it was long or short the people of that place had been forming their opinions of him. I am not concerned for the moment as to the kind of impression it was, but an impression he certainly made and he could never take it away with him; he had, perforce to leave it behind.

I turn to one of his earlier writings and I read "No man liveth unto himself." Those words were true then, they were true at Troas, and they are true today.

We are always leaving them

A minister tells us that when he was a little boy his nurse used to put a certain conundrum to him. Perhaps she wanted to teach him the lesson which I am now suggesting to you. "What is it that everyone leaves in his bed when he comes from his room in the morning?" she would ask. At first the boy was puzzled, but by and by he got to know the answer. She was expecting him to say "An impression." Speaking of that experience, the minister says "At that time I did not know what an impression was, but since then I have found out this great lesson: the bed is not the only place on which we leave our impressions." We are always leaving them, and we leave them everywhere we go.

Samuel Horton in his book *The Invisible Shield* tells of a man who had a remarkable face. Every act he did was written on his face as on a parchment covered with writing. Once he was tempted to do a wicked deed. In a moment of weakness he yielded. Immediately a record of it appeared on his cheek. That, of course, is only a story, but it has a lesson, and one true to life. Is it not a fact that everything we do, although not seen by the naked eye, has made an impression upon our character? What is character but the sum of the impres-

sions that we have allowed to be made upon us?

But it is not only upon ourselves that we make these impressions; we are making them upon others. It is a solemn thought that wherever we are, in the home, in the workshop, in the office or on the street, we are leaving impressions that cannot be erased.

We know very little about Carpus. He may have been kind to Paul or he may not, but I cannot help thinking that he was a better man simply because he had met this man of God. I believe the impress of the apostle would linger with him for his eternal good.

Dickens, in one of his books, tells of the leave-taking of Steerforth from David Copperfield. As they bade each other farewell he appealed to his friend always to think of him at his best. It was a tacit admission that there were impressions that he did not care to be remembered by. What kind

(*continued on page 445*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

WANTED—PATIENT HUSBANDMEN AND DEDICATED NURSING MOTHERS

to ensure spiritual growth in the new convert

This week's contributor:

R. B. CHAPMAN

ONE of my most pathetic memories is that of our local butcher's daughter, who though in her early teens was still the size of a baby, and was wheeled around in an infant's perambulator. This pitiful abnormality, with all its associated heartache, was the tragedy of lack of growth. Many a spiritual parallel may be found within the company of the family of God: Christians who are underdeveloped. Absence of growth is testified to by immaturity of thought and outlook, uncontrolled outbursts of passion, lack of development of true character, pettiness in our reactions to the circumstances of life and carnalities designed to satisfy the natural man.

It is one thing for the evangelist to bring souls to Christ. It is another thing to lead the converts into spiritual growth, character development and Christian maturity. Yet the latter is of equal importance with the former and must be given the closest attention if heart-rending abnormalities are to be avoided. These is a sense in which we hold responsibility for the new babes which we help to bring into the family, and I would suggest two essential realms wherein we hold responsibility.

PREPARATION OF THE HEART

In the parable of the sower it is evident that the condition of the soil had a great bearing upon the fruitful growth of the seed. This teaches us the importance of preparing the heart so that growth will not fail. Where there is no "understanding" Satan snatches away the seed of the Word, therefore comprehension must be developed. Where there is no moisture, due to the stoniness of the ground, the shoots of life wither away beneath the heat of temptation and affliction. The soil of the heart, therefore, must be irrigated by the waters of the Holy Spirit. It is the good ground, well tilled, that will yield the harvest. We need the patient devotion and the persistent toiling of the dedicated husbandman if we would reap a ripe, rich harvest.

LOVE AND CARE FOR BABES IN CHRIST

Paul explains the manner in which the early Church converts were cared for in the sentence "We were like a woman nursing her own children" (1 Thessalonians 2:7, Twentieth Century Translation). Those babes in Christ were treated with tender care. If there is going to be growth in those newly led to Christ, much nursing is needful, and the development of spiritual mothercraft is all-important.

If there is going to be spiritual growth in the new convert more preparatory work must first be done by the patient husbandmen and later more loving, even if inconvenient, nursing must be carried out by devoted mothers in Israel.

YOUTH PAGE

YOUTH holds the answer

By THOMAS F. ZIMMERMAN
GENERAL SUPERINTENDENT,
ASSEMBLIES OF GOD, U.S.A.

PENTECOST cannot be inherited. It is not for sale. Nor can the power of the Holy Spirit be obtained at the bargain counter. The vitality of this experience can be transmitted only as individual believers are brought into personal contact with Christ.

But of all Christian experiences there is none as necessary, as satisfying or as stabilising as the baptism in the Holy Spirit. For a young Christian person to go through high school, college and all of life without the guidance of the Holy Spirit is as ill-advised as for a ship's captain to attempt to navigate without radar or a compass.

The baptism in the Holy Spirit is a gift with a command. Just before Christ was taken up from the world He gathered His disciples and friends around Him and " commanded them that they should not depart from Jerusalem, but wait for the promise of the Father " (Acts 1 : 4).

The power of the Holy Spirit transcends all ages and levels of the Church. Your position today should be as personal as on the day of Pentecost. Church doctrine, tradition and academic knowledge of the experience are not enough.

The guidance, the experience and the glory of the Pentecostal baptism did not die with the first church, as some would have you believe. On the day of Pentecost Peter (speaking to the 120 who had received the experience and to those who had come to see) said " 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 2:39). *You* need not be satisfied with the glowing reports of years gone by, for the fullness of the experience is as much for this generation as for the first-century Church.

The power of Pentecost becomes real in your life only when you make the necessary commitment in prayer. You must come close enough to God in consecration to be stirred with the supernatural visitation and enduement of the Holy Spirit.

During the recent Illinois district ministers' institute I witnessed such an outpouring in a most thrilling manner. In the service, Cloyd McCleery, a layman of the Edwards Street Assembly of God in Alton, Illinois, gave a beautiful message in tongues. It was my happy privilege to be used of the Lord in giving the interpretation. Following the message, Mrs. Anna Richards Scoble, a missionary to Transvaal, South Africa, since 1913, stood and told the congregation that the message was in Shangaan, a native language of South Africa. She pointed out that the message was perfectly given and interpreted. She further mentioned that the language was one which could be mastered by outsiders only with great difficulty and that Mr. McCleery had spoken, under the inspiration of the Holy Spirit, as an educated person of that tribe would speak. Of course, neither Mr. McCleery nor I knew any of that language, but God used us as we yielded to His Spirit. This incident spoke to all present of the great power of God and the reality of our Pentecostal experience.

Just as the first Pentecostal Church in Jerusalem was commissioned to take the gospel to the world, youth needs to be empowered for service today. All are not called to the ministry, but the Holy Spirit is vital to maintaining your Christian experience. There is no doubt that many youth fail because they lack the power which comes with the Pentecostal baptism. We have been told that " when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him " (Isaiah 59 : 19).

Do you understand the real reason for the baptism in the Holy Spirit ? God's Word says the Comforter will " teach you all things, and bring all things to your remembrance " (John 14 : 26) ; testify of the Father (John 15 : 26) ; make you a witness (Acts 1 : 8) ; glorify God (John 16 : 14) ; " guide you into all truth " (John 16 : 13), and endue you with power to live a Christian life (Acts 1 : 8).

With the outpouring of the Spirit's power on the first-century Church there came a mighty tide of every-member evangelism. Each Spirit-filled be-

(*continued on page 444*)

Women's Page

by Margaret M. Ladlow

HOW DO YOU SPEAK THE TRUTH?

WHEN reading recently from the fourth chapter of Ephesians I was greatly impressed by the contrast that is evident in verses 14 and 15 between those who were deceivers and the true children of the Lord. On the one hand are those who propagate their teaching from ulterior motives and on the other those who are motivated only by love. The New English Bible translates the passage "We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes. No, let us speak the truth in love; so shall we fully grow up into Christ." In J. B. Phillips's translation we read of "men who are experts in the crafty presentation of lies," and you will agree with me that there are men in our country today and even in the so-called Christian ministry who fall into that category. Some of these teachers are here in Scotland, and I have been appalled recently at some of their pronouncements of what they claim is Christian truth. I was very glad to read of Malcolm Muggeridge's recent denunciation of them. I just cannot believe that such men speak in love; their minds are darkened by doubt and their words strike home fiercely and breed dismay and uncertainty in many hearts.

We are to speak with love. We are to hold firmly to the truth of God's word in love. We must speak the truth in Christ lovingly and graciously whenever we witness to our faith. Surely with love burning in our hearts we can speak tenderly to the ones we long to win for Christ. I am no theologian, so maybe I can be permitted to take the phrase "speaking the truth in love" out of its context. There is to my mind a great need for Christians not only to speak the truth as opposed to lying but to speak it with kindness and consideration. Some folk pride themselves on their outspokenness; how we shrink from those who proudly assert "I call a spade a spade." There are others who take apparent delight in reiterating in detail some unsavoury tale of failure and sin, all very true but not the least helpful or edifying. How many fellow believers have we wounded by our bluntness or by the harsh way in which a fact has been recounted? I am afraid that even in Christian circles "a tale loses nothing by the telling," and we can by our spiteful emphasis or the scornful inflection of the voice alter the truth or exaggerate the position. Sometimes the truth is twisted by vindictiveness on our part and we do not really speak the truth at all! How subtle is the enemy of our souls; he is the father of lies, and we are not immune from his attacks.

It has not been easy to write this article, but I feel I must be faithful and write what is on my heart. Human relationships are so complex and can be so easily upset by an unguarded tongue, and almost unconsciously when we feel deeply about something our speech is coloured by our emotions. Womenfolk are maligned for their talkativeness, and I suppose it is a fault we must admit, so the solution will have to be that of loving, eager talk about the truths of our faith and rigid self-control and extreme caution when speaking of others.

"Open my mouth and let me bear
Gladly the warm truth everywhere;
Open my heart and let me prepare
Love with Thy children thus to share."

A HOUSEWIFE'S MEDITATION

"Where shall I start now, the top or the bottom,
The front or the back, or the rooms in between?
Oh stop for a moment, lest your thoughts should wander
And stray far away from that great unseen.

The day-to-day cleaning is such a big item
To housewives and mothers and all those who bring
Their offering of service to all who surround them,
But stop for a moment, and worship the King.

His presence unfailing will uplift and cheer you,
His name will bring gladness through each daily chore.
Jesus, dear Saviour, we will stop and worship
And kneel at the feet of the One we adore."

KATHLEEN E. M. PARK.

ELIM SUNDAY SCHOOL SCHOLARS IN INDIA TESTIFY

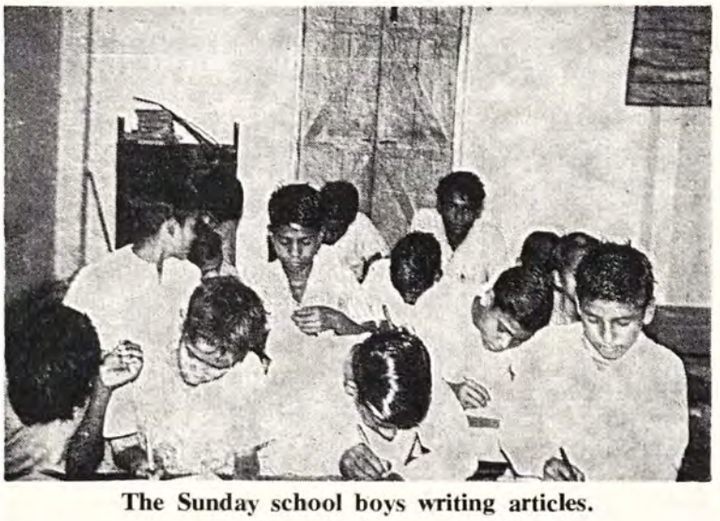
Testimonies sent by Miss C. Paint

Every Sunday I come to Sunday school to learn about Jesus Christ. I come to learn about what Jesus had done for me, and what He wants to do; because we learn all this in Sunday school.

There was a time when we were in great darkness. At that time a great man was born in Palestine. He was born in a stable in Bethlehem and laid in a manger. After a time He began to preach about the light, and that we all might receive a new thing, and get deliverance from the bondage of Satan. This was the desire of Jesus, and to bring us blessing. So we all ought to put our trust in Jesus. He has shown us the way to God, and destroyed the works of Satan, by giving His life upon the cross.

Finally, we all ought to build up our country on the teaching of Jesus Christ.

Written by Ragunath Prasad, aged 13 years.



The Sunday school boys writing articles.

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.

Baijnath Prasad

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 PAGE *(continued)*

liever became an active witness for Christ, thus fulfilling the command of Jesus given before He ascended to heaven. This basic ministry of witnessing is accomplishing the purpose for Christ's coming to earth—to reach mankind with the salvation message. In fact, without this God-given drive mankind would be lost.

With the passing of the first generation of the latter outpouring which came in the late 1800s and the early 1900s a new generation has taken the torch and moved ahead. Now we face the passing of the second generation. Unless the torch of the Spirit of God is passed on in prayer and supplication God will raise up another church.

We need a rebirth of Pentecostal power and fervour for this generation of youth if we are to continue as a channel of full-gospel blessing to the world. Certainly we have no monopoly on Pentecost. Should this generation fail God would raise up another movement to carry on until Christ comes. But this generation and our church need not be rejected. Rather let us rally to the need of this day and give the world a positive witness that will give direction to a perplexed and sinful generation. Youth holds the answer to tomorrow, should the Lord tarry.

COMING EVENTS

GLOSSOP. July 14. Elim Pentecostal Church, Ellison Street. Baptismal service at 6.30.

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

LEYTON. July 20-25. Elim Pentecostal Church, Vicarage Road, E.10. East London Revival Rallies. Services for the deepening of spiritual life. Preacher: Joseph Smith.

MACCLESFIELD. July 13, 14. Elim Pentecostal Church, Mill Lane. Sisterhood weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Mrs. Cartwright. July 20 at 7.30, Fellowship rally. Preacher: E. J. Thomas (Liverpool).

SOUTHPORT. July 7-14. Elim Pentecostal Church, Evangel Temple, Manchester Road. Evangelistic crusade by J. Zbinden and students. Sundays at 10.45 and 6.30. Weeknights at 7.30.

SOUTHPORT. July 27—August 4. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday children's Bible club daily 10 a.m.—4.30 p.m., conducted by Uncle Bob (evangelist Bob Howell) in minor hall and on lawns.

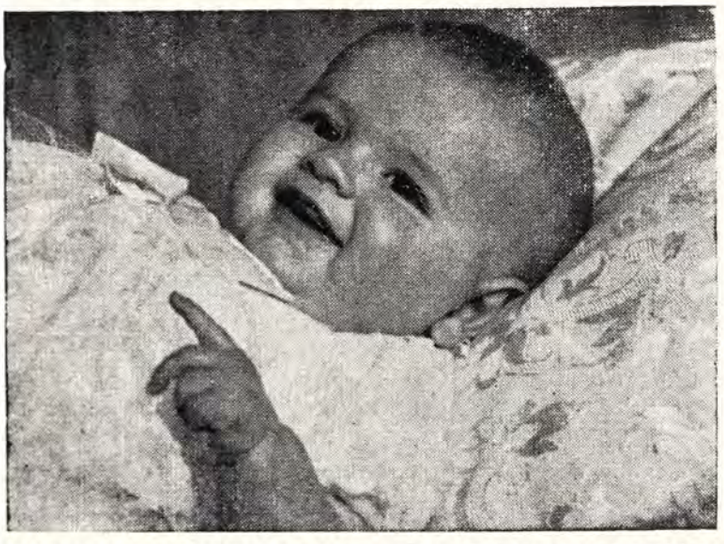
A home for ME ?

COMPASSION for the unmarried mother

SECURITY for her child

ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.
If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)



HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME

54 Grove Avenue, London, N.10

D.1706

of an impression are we leaving with those we meet?

Think of the beautiful impression that Elisha made upon the Shunammite woman. Speaking to her husband, she said "I perceive that this is an holy man of God, which passeth by us continually." Think of the effect of the life of Naomi upon Ruth. It was such that Ruth was willing to leave all and follow her. And what shall we say of the impression of the Lord? Peter felt that the best way to summarise His life was that of One who went about doing good.

An impression was left

Another thing that the apostle left behind was an influence. The world has known few greater travellers than the apostle Paul. It is amazing to think of the ground he covered and the places he visited, and that at a time when few people went far afield. But all his journeys were taken with a definite object. It was not that he was anxious to enrich his own mind, or to become rich by exploiting other people; it was in order to pass on to them what he believed to be a good thing; he was eager to share his knowledge of God with the world.

Writing to the church at Rome, a place he had never visited up to that time, he states: "I long to see you, that I may impart unto you some spiritual gift."

Wherever he went, whatever place he visited, he left not only an impression but an influence. He was not content to see the place and to live there; he must plant in that place the standard of the cross.

A certain British traveller always took a quantity of seeds with him on his journeys. They were the seeds of his favourite flowers. Wherever he went he endeavoured to plant a few of these seeds. The outcome of that man's action has been that in different parts of the world many of our English flowers now grow. It was something like that with the apostle. In every place he visited he tried to sow the gospel seed, and through his instrumentality there sprang up in numerous places bodies of Christian people. If you read 2 Corinthians 2: 12 you will find that was the reason why the apostle had gone to Troas: "Furthermore, when I came to Troas to preach Christ's gospel." I like that: "To preach Christ's gospel." Paul had only one aim and one purpose in visiting Troas, and that was to preach the gospel of Christ. I wonder how many were his converts. Eternity alone will reveal the extent of his influence for good there. When Paul

went there it was as if a refreshing river had flowed into the city, bringing life and blessing.

A young minister was leaving a town where he had been staying and was bidding an old lady goodbye. "I have nearly finished packing my things," he said. The old lady looked at him and said "There's one thing you will never be able to pack, sir. You can't pack your influence; you have to leave that behind."

Being dead yet speaketh

It was said of Abel that "he being dead yet speaketh." But what is the message of our lives? An old man came to his minister with a view to making his will. When they were taking leave of each other the man said "It is not much after all that a man can leave to his son. I can leave him the farm and the stock and the money, but my, he'd be a mighty sight richer if I could leave him my experience of the world and my faith." I do not know whether the old man realised it or not, but that was the most important of all and he certainly was leaving it behind. It was that which the apostle left at Troas and in a score of other places. It was not only "his" faith, it was *the* faith.

One of the words that has come to the fore as a result of the late war is the word "aftermath." It is derived from two words: after, i.e. something that follows, and math, i.e. a mowing or second crop. The world is today reaping the effects of the war after twenty-three years, and it is also reaping the effects of the lives of those who have gone before.

"I shot an arrow in the air,
It fell to earth, I know not where;
For so swiftly it flew, the sight
Could not follow in its flight.
I breathed a song into the air,
It fell to earth, I know not where;
For who has sight so keen and strong
That it can follow the flight of song?
Long, long afterwards, in an oak,
I found the arrow, still unbroke:
And the song, from beginning to end,
I found again in the heart of a friend."

LONGFELLOW.

A memory of Paul was left

One more thing the apostle left behind at Troas was memory. There is nothing we know about Carpus apart from the fact that Paul stayed at his house, but there is one thing I am sure of: he would never forget Paul. We say sometimes of certain people "Once seen never forgotten," and generally we use the words in disparagement. But I believe, in the highest sense, that to meet the apostle was never to forget him. His was such a forceful personality!

But it was not sufficient that Carpus should remember Paul. It was more important in what sense he remembered him. What was the impression Paul had on his memory? No doubt Paul would impress him as a learned man; those books would testify to his scholarliness. Carpus would look at the cloak, and whatever view he might take of Paul's religion the cloak would witness to his poverty and self-sacrifice for Christ.

The parchments! How often Carpus had seen Paul perusing those precious documents, maybe sometimes far into the night. "Why do you spend so much time with those parchments, Paul?" "Ah," he would reply, "this is God's Word. Long ago a wise man said 'Thy word is a lamp unto my feet, and a light unto my path.' Ah, Carpus, I have often proved that. Look, my friend, at this, the 23rd psalm, 'The Lord is my Shepherd'; or take this, 'He was wounded for our transgressions,' which tells of One who died for us. Do you wonder that I treasure these parchments?"

Paul's devotion to Christ

But I think the outstanding thing he would remember about Paul was his devotion to Christ. You remember that it was at Troas that Paul had that remarkable vision calling him to Macedonia. How eager he was to respond. Perhaps Carpus and the others urged him to wait a while, but his reply was "I must go. I must go at once!" In his haste he had no time to collect his belongings. And may we not conjecture that every time his host looked at the cloak, the books and the parchments there would flash across his memory Paul's devotion to his fellow men and His Lord? What a fragrant memory!

"Fading away like the stars of the morning,
Losing their light in the glorious sun.
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

Witness. If my faith is wrong I am bound to change it; if my faith is right I am bound to propagate it.

ARCHBISHOP WHATELEY.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, July 15th — 1 Corinthians 5:1-13

" Christ our passover is sacrificed for us " (v. 7).

The leaven of malice and wickedness had come into the church at Corinth. One hideous sin in particular was tolerated among them. " Your glorying is not good " states Paul (v. 6). " This sin will affect the whole Church " he warns; " purge it out," for " Christ our passover is slain for us." Leave the bondage of Egypt, be free from the sins of the flesh and keep the feast with sincerity and truth, and inward purity and outward holiness.

God insists on a clean Church, and to allow such sins to go unrebuked only dishonours God. Christ was slain for us that we might bring honour to God.

Tuesday, July 16th — 1 Corinthians 6:1-11

" Ye are washed . . . sanctified . . . justified " (v. 11).

You **were** partakers of this present evil world, but you **are** washed, sanctified and justified. Some think the sequence here is inverted, but the order is correct. " Ye are washed " —made clean from the sordid things of this world. "Ye are sanctified "—separated from earthly practices to God; no longer workers of iniquity but workers for God. " Justified "—having been washed and sanctified, you are brought into favour with God, you are accepted in the beloved. What a tremendous transformation has taken place " by the Spirit of our God " (v. 11) !

Wednesday, July 17th — 1 Corinthians 6:12-20

" Ye are bought with a price " (v. 20).

It is in connection with our bodies that this statement is made, for it is pointed out in verse 15 that " your bodies are members of Christ." Because of this, union with the world is forbidden, just as union outside of marriage is wrong and degrading. As the slave was purchased by his master, and so became his sole property, so we are bought with the precious blood of Jesus and are entirely His. We have no right to misuse our standing in Christ, but we are to glorify God in our bodies, and in our spirits, which are God's.

Thursday, July 18th — 1 Corinthians 7:1-11

" Every man hath his proper gift of God " (v. 7).

Paul, at the request of the Corinthian church, deals with the question of marriage and morals. It is all-important that these matters are clear in the minds of Christ's followers. The moral life of the Church reflects how near it lives to the Master and also determines its influence on the community at large. Both the single and married states are dealt with here, and in the final analysis a man must find his own spiritual bearings according to the proper gift he has from God, and in this case either state can be glorifying to God.

Friday, July 19th — 1 Corinthians 7:12-24

" He that is called . . . is the Lord's freeman " (v. 22).

The slave who is called and converted to the Christian faith is the Lord's freeman and is a partaker of all the privileges of the grace of God. He is entitled to be recognised as a son of God and to enjoy the full freedom purchased for him by Christ (v. 23).

Although he is not discharged from his earthly master's service he is no longer in bondage to sin and Satan but free, for " if the Son, therefore, shall make you free, ye shall be free indeed " (John 8:36).

On the other hand, the converted freeman becomes Christ's slave and is in complete subjection to His will (v. 22b). Free indeed, but a willing servant for eternity (Revelation 22:3).

Saturday, July 20th — 1 Corinthians 7:25-40

" I would have you without carefulness " (v. 32).

They are reminded that " the time is short " (v. 29) and are advised not to get too absorbed in earthly things, which bring anxiety and care. It is better, they are told, to be a little indifferent to worldly ties, whether they are social or material (v. 30). The lesson is that we should use this world wisely and not abuse it, for its fashions pass away (v. 31). We are not here for long, so let us not overcharge our souls with cares—cares which disquiet the soul and distract us from God. Read Philippians 4:6: " Be careful for nothing." Why ? Because " the Lord is at hand " (v. 5).

Sunday, July 21st — 1 Corinthians 8:1-13

" Knowledge puffeth up, but charity edifieth " (v. 1).

Knowledge puffs up, but charity builds up ! The former will soon be deflated and pass away, but the latter builds for eternity (1 Corinthians 13:8, 13). Knowledge, of course, if used correctly, is commendable, but it can be objectionable if it causes another brother to stumble. If it is not tempered with wisdom and love it can even destroy a weaker brother for whom Christ died (v. 11), and the serious thing is that we not only wound that weak conscience; we also sin against Christ (v. 13). Remember, charity never fails (1 Corinthians 13:8).

Devotional

OUR CIRCLE OF SYMPATHETIC INTEREST

The measure of our Christian growth may be estimated by the circles of our sympathetic interest. What is the circumference of our outlook?

Are my sympathies represented by my umbrella, and do they merely cover myself? Or are they something like a roof, covering my family? Or are they like a great canopy under which many may find shelter? Or, still grander and nobler, do they find their symbol in the overarching firmament, and do they embrace " all nations and kindreds "? What is the scope of my sympathetic circle?

As the age of a tree is denoted by rings, so the concentric rings in the soul-interests of a Christian tell the story of his growth in grace. How large is the circle of our prayers? Are we mostly concerned with " our own things," or do our prayers reach out to grasp the needs of a race? Have our prayers grown with our years, or do we stay in the same little ring of interest that characterised our childhood?

If our prayers do not grow bigger and deeper and more unselfish every year there is something wrong with our roots!

J. H. JOWETT.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

Colwyn Bay the gateway to Snowdonia

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1578

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains, services, or bed and breakfast. S.a.e. for terms. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1537

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. G.1650

"CROYLANDS"

A Christian guest house with many satisfied friends.
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm " Riviera " climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre.
WRITE " CROYLANDS " (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road. Peverell, Plymouth. C.1685

FOUR-BERTH CARAVAN near sea and shops at Mumbles, Swansea. Inquiries with s.a.e. to Mr. G. Jones, 5 Knoyle Drive, Treboeth, Swansea. C.1716

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, " Brackenthwaite," Blencathra Street. Tel. 77 C.1708

PENTEWAN, CORNWALL. Four-berth caravan, from 5gns. to 10 gns., according to season. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1721

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. " Orleans " Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

SWANSEA. Gateway to Gower. Sandy beaches, cliff walks, happy evangelical fellowship. Brochure, Mrs. Rees, " Maranatha," 249b Gower Road. Tel. 22488. C.1610

WESTON-SUPER-MARE. Christian guest house. Near shops and sea, h. and c., happy fellowship, liberal table. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

COLLECTING old and rare coins, good condition, to sell for missionary work. Want pennies before 1890, 1950, 1951, 1953 ; halfpennies before 1900 ; brass threepenny pieces 1946, 1949, 1950, 1951 ; half-crowns before 1920, 1925, 1930 ; florins before 1920, 1925, 1927, 1932, 1936 ; shillings before 1920, 1930 ; sixpences before 1920, 1923, 1952 ; crowns, silver threepenny pieces, farthings, all dates. Friends who can help send coins to Whittall, Cymithel, Whitney-on-Wye. C.1720

ENGAGEMENT

WILLIAMS—NEWTON. The engagement is announced between Jennifer, daughter of Mr. and Mrs. D. B. Williams, of Halesowen, Worcestershire, and Rodney, son of Mr. and Mrs. A. Newton, of Hall Green, Birmingham. C.1722

WITH CHRIST

JERRUM. On June 21st, Miss Grace Jerrum, aged 67 years. Member of Croydon church in the early years. Officiating minister at funeral: W. J. Maybin.

SMITH. On June 14th, Miss Emma Smith, aged 79 (as result of an accident). Member of Croydon church since its foundation. Officiating minister at funeral: C. J. E. Kingston.

ITINERARIES

The President:
June 22, Tanga and continuing in Morogoro, then Penhalonga and Inyanga.

London Crusader Choir:
July 21, Clacton-on-Sea.

LEAVE IT TO US

Elim Evangelistic Film Unit

WE BRING
SCREEN, FILM, PROJECTOR, etc.

FOR FULL DETAILS WRITE :

Elim Evangelistic Film Unit,
15 Rodenhurst Road,
Clapham, London, S.W.4
Phone : 01-674 4084

D.1342

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLIX No. 29 JULY 20th, 1968 6d

Frankland Photographic.

The mayor and mayoress of Rugby, Councillor and Mrs. Green, welcoming the team to the Rugby crusade—George Canty, Tony Williams, David Woodfield and local minister Arthur Thomas.

When revival will come

Oswald J. Smith, founder of the People's Church, Toronto, Canada, has preached the gospel for sixty years. He plans to celebrate his diamond jubilee in the ministry by conducting city-wide campaigns in six Australian cities from August 10th to September 8th.

by ***OSWALD J. SMITH***

THERE will be revival when God's people pay the price. When I say that, I realise certain objections will be raised. I am well aware of two distinct views regarding revival. Some say that revival cannot be worked up; God works when He wants to work, and no man can ever hinder or hurry Him: our part is to pray. Others say that man has a great deal to do with revival.

It reminds me of two farmers. One looks at his fields and says "I would like a crop this year; however, there is nothing I can do about it." With that he goes into his house, sits down, and prays for a crop. The other says "I would like a crop this year, and there is a great deal for me to do." He goes to work—he ploughs the ground, harrows and rolls it and then plants the seed. After he has done all he knows is necessary he looks to God to send the sunshine and the rain. With perfect confidence he looks forward to the harvest.

Which of the two farmers would you prefer? I would choose the second. He is the one using common sense.

So it is with revival. God sends it, I know, but there is a great deal that you and I can do—and will have to do—before there can be revival. *It is my conviction, based on personal experience and the histories of the revivals I have studied, that any church or community can have a revival at any time if it wants to pay the price.* If revival depends upon our meeting the conditions and paying the price, what are those conditions? What is the price to be paid?

Confession of sin

When we get right with God there will be revival. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). God will not even bend down and listen to what I have to say if I am harbouring sin in my heart. No one else may know anything about it, but unless I confess it and put it away God will not listen to my prayer. "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isaiah 59:1, 2). The picture is that of a man who has fallen into the water and is being swept away by the current; men reach out their hands to save him, but they fail because their arms are not long enough. God can reach the drowning man. Where is the trouble? "Your sins," He says, "your iniquities." Like a cloud, man's sin hides the face of God, separating man from God so that God is unable to rescue and save. The fault lies with man.

If you are a Christian you may have a besetting sin; you have been delivered from most of your sins, but there is one that holds you in bondage. It may be a habit, something you try to persuade yourself is harmless: perhaps you have been living a life of sinning and repenting by turns, there has been no clear break. In a moment of weakness you surrender yourself to your besetting sin; it now has a hold on you that you are unable to break; you know what it is, and God knows what it is. That sin robs you of divine power; it makes it impossible for God to use you. Until you confess it and put it away, forsaking it utterly, you will not be right with God. Have you turned from everything you know to be wrong, or are you allowing deliberate, known sin in your life?

Restitution

Not only must there be confession; there must be restitution—wrongs must be made right. If you have injured others, apologies may be in order. You cannot be right with God and at the same time wrong with your fellow men. Perhaps there are debts that will have to be paid. If you will humble yourself before the Lord and give yourself to prayer, allowing the Spirit of God to search you and try you, He will reveal everything. You will know the wrongs that have to be made right, the sins that must be forsaken. I know of no other way to get right with

God except by means of confession, renunciation and restitution. Sin is the one great barrier. That barrier must be removed at all costs.

When I was converted in 1906 in the great Torrey-Alexander campaign in Toronto I noticed along the streets, in the stores and in streetcars thousands of little white cards. On both sides these four words were printed in bright red type: "Get right with God." It made no difference which way the card fell; the message was always there. As a result, thousands were convicted. Those four little words preached a sermon that could never be forgotten.

That is what is needed for revival. God's people must get right. As soon as they do they will be well on the way toward revival, for the choked channel will be cleared and the way opened for the outpouring of the Spirit of God.

Travail in prayer

When we learn how to travail in prayer there will be revival. Isaiah 66:8 tells us that "as soon as Zion travailed, she brought forth her children." Can a baby be born without pain? Most certainly not. So it is with new-born babies in the family of God. There has been soul agony. Because there is so little travail today, few souls are saved. Once again there will have to be nights of prayer.

Many evangelists take a song leader with them. Charles G. Finney took a prayer, Father Nash. While Finney was preaching Nash was praying. Somewhere out in the woods this mighty prayer warrior would cry out to God to use Finney to the conversion of lost men and women. William Bramwell agonised for some thirty-six hours in a sandpit without food for the souls of men. All God's servants down through the centuries have travailed in prayer. Soul travail is part of the price that must be paid for revival.

Witnessing through the Word

When we boldly witness for Christ there will be revival; we must get back to preaching the Word. God's Word is a hammer and it breaks hard hearts; it is a sword and it pierces; it is a fire and it burns. God's people must boldly proclaim the Word if there is to be revival. In my study of revival and evangelism I have discovered that those most mightily used of God always majored on five subjects: sin

(*continued on page 461*)

ETERNAL LIFE ASSURANCE

By ARTRICE B. COMMODORE

A FARMER who possessed a valuable pig insured the animal for $10,000. This blue ribbon winner stopped to eat a potato that had fallen between the tracks at a railroad crossing. A train was coming. The farmer tried to push the pig off the track. He was a large, stubborn animal and the farmer could not push him easily. Both the farmer and the pig were killed.

The farmer's wife collected $10,000 from the insurance company on the death of the pig but nothing on the death of her husband, for he was not insured! The dead pig was worth more than the dead husband. The pig was an asset—the dead husband a liability.

The widow paid the farmer's debts, taxes and burial expenses out of the insurance on the pig. The pig was buried in a ditch. The farmer was buried in a lovely cemetery. The farmer had no pedigree, no blue ribbons, no insurance, no savings of any kind.

If the farmer had been killed and not the pig the situation would have been worse. His widow would have been destitute. The fact that the pig died at the same time as the farmer was a blessing. The pig was not thinking of the farmer; he was thinking of his stomach. The farmer was not thinking of himself; he was thinking of the pig. Both were killed.

However, it is plain that the farmer had a strange sense of values. He considered the pig to be worth insuring but carried no insurance for himself. He did not consider himself to be worth as much as the pig. His value-judgments were distorted. But there are people today who are making a far greater mistake.

Men are careful to insure their cars, their homes, their businesses and their lives, but they have no eternal life assurance. They do not stop long enough to consider their ultimate destiny. As far as this world is concerned they have things well in hand. But that is all.

Jesus told of a farmer who had prospered greatly. His barns were too small. He decided to pull them

down and build larger ones. Then he said to himself "Eat, drink, and be merry." But God said "Thou fool, this night thy soul shall be required of thee."

No doubt the man had well prepared himself and family for this life. He had thought of everything, even to the building of larger barns. He was increasing in this world's goods. But the one important thing was left undone: he had not given thought to his soul. He was eternally lost; therefore God called him a fool. Then Jesus said: "So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12: 16-21).

How foolish for a man to insure a pig and not insure himself! But the greater fool is the man or woman who has adequately prepared for this life but has made no provision for the next. Be sure that God's life assurance policy is in effect where you are concerned. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 34 OUT OF PLACE

Which in the following groups is out of place?

CHILDREN'S QUIZ

1. **Ham, Shem, Japheth, Jonah.**
2. **Abraham, Isaac, Joshua, Jacob.**
3. **James, Peter, Lazarus, John.**
4. **Ruth, Elisabeth, Sarah, Esther.**
5. **The good Samaritan, the sower, the lost sheep, the raising of Lazarus.**

ADULT QUIZ

1. **Noah, Adam, Isaac, Moses.**
2. **Gideon, Aaron, Balak, Ehud.**
3. **Galatians, 1 Corinthians, 2 Timothy, Acts.**
4. **Marah, Euphrates, Abana, Pharpar.**
5. **"Surely goodness and mercy shall follow me all the days of my life"; "He is despised and rejected of men"; "Here am I; send me"; "All we like sheep have gone astray."**

ANSWERS TO CHILDREN'S QUIZ

1. Jonah (Ham, Shem and Japheth were brothers).
2. Joshua (Abraham, Isaac and Jacob are to be found in Genesis).
3. Lazarus (James, Peter and John were disciples).
4. Elisabeth (Ruth, Sarah and Esther are Old Testament women).
5. The raising of Lazarus (this was a miracle of Jesus, while the other three were parables).

ANSWERS TO ADULT QUIZ

1. Moses (the others are found in Genesis).
2. Aaron (the others are found in the book of Judges).
3. Acts (the others were written by Paul).
4. Marah (the others were rivers).
5. "Surely goodness and mercy shall follow me all the days of my life" (the others are quotations from Isaiah).

WHY NOT JOIN US?

GRENEHURST PARK

SEPTEMBER 13th-20th

*

An autumn holiday would suit you

*

ANNUAL MISSIONARY CONFERENCE

*

Provides the wonderful opportunity of meeting missionaries from BRAZIL, TANZANIA, INDIA and other countries

*

ORGANISED TOURS TO COUNTRY AND COAST

*

Applications to

REV. and MRS. GILPIN

Elim Bible College

Grenehurst Park, Capel, Surrey

Tel. 0-306-74/3238

D.1641

THE DIE IS CAST

Clamour to pass a Bill permitting all kinds of sports meetings on the Lord's day

By PHILIP E. BLAKE
(BRISTOL)

WE are in danger of severing the final ties which serve to keep one day different. God has given warning time and time again of what it will mean to a nation if it does not keep faith, and walk His way, and observe His commands. History speaks to us from time immemorial of empires rising, and it tells also of their decline and annihilation.

England became "mistress of the seas"; she went forward to conquer, and from an insignificant island the greatest empire was forged. In many ways we could compare the greatness that once was England and her empire with that of Solomon's kingdom, for with the oriental splendour which was shown we could boast of wonderful things, for it was often said "The sun never sets on the British empire." But the sun has set; Great Britain is fast going the way of these ancient empires, and it is happening because we no longer take God into reckoning.

Just as the kingdom of Solomon was smashed and disappeared because Israel failed to keep God's laws, so, too, it has happened to us. Our present-day "gods" are pleasure, sex and easy money, and in the process of falling before them we have almost destroyed the altar of the Lord's day. God's holy Word clearly states that we should observe and keep the sabbath. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil" (Isaiah 56 : 2). "If thou turn away thy foot from the sabbath, from doing thy pleasure on My holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isaiah 58 : 13, 14).

Have we forgotten in so short a time the miracle of Dunkirk, when the world expected the conquest of an island which had not known the tread of an invader for 900 years? How the whole nation cried to God in their distress, and He in His mercy looked down upon us and rescued us! Yes, for a season we were grateful, but the memory was short-lived. When the danger was past we forsook the One who had been gracious to us.

What do we see today? The Church held in derision, God's holy laws flouted, the Government passing bad laws and permitting practices contrary to God's laws. For the confirmation of this read Romans 1 : 18-32. Now we see the final drama: the curtain is about to fall when in His just holiness God will cast the peoples of these islands from His presence. Will the peoples of this land yet turn to their God as the children of Israel did? Time after time Israel thought they could do without God; time after time God left them, to their discomfiture, and in their distress they called upon the Lord and He delivered them.

We in Great Britain can take heart from this. If we confess before God and now as a nation repent and follow His laws He will hear from His holy place and deliver us; the shadows of the night of despair will lift, and the glorious dawn of promise will appear.

ANNIVERSARY DEMONSTRATIONS AND POEMS

available from E.Y.M., P.O. Box 38 Cheltenham

★ Ample to choose from

★ Hire charge 1/3 (including postage)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Oswald J. Smith	450
Artrice B. Commodore ...	451
John Seaman	452
Philip E. Blake	453
Samuel Gorman	456
Walt Crawford	457
Trevor Partington	458
Margaret M. Ladlow ...	459
F. H. Coleman	459
E. J. Jarvis	463

EDITORIAL

THE widely held view that God created the universe out of nothing finds no support in the Bible. In fact we have in the Bible records of creation one of those instances where the Bible writers could so easily have gone astray, for men normally argue regarding the origin of the universe that if we go back far enough in time we arrive at a point where nothing existed. In other words men believe that prior to the visible universe nothing was; and it is reasonable to suppose that the Bible writers, had they not been inspired by God, would have followed the same trend of thought.

But the writer to the Hebrews (11:3) surprisingly anticipates present-day atomic theory in the words "Through faith we understand [not only know as a fact received but which somebody else understands, *but comprehend, with insight into the processes involved*] that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

A simpler or more accurate description of the atomic structure of matter would be difficult to formulate. And the very word "framed" calls to mind those scaffolding-like models of atoms and molecules beloved of physicists: models of *frameworks* of molecular and atomic structures are exactly what they construct to illustrate their concepts.

We mention all this because in his *Living Letters* Kenneth N. Taylor falls into the very trap in his "paraphrases" that the Bible writers so studiously avoid. He paraphrases as follows: "By faith—because we believe God—we know that the world and the stars, in fact all things, were made at God's command; and they were made from nothing!" He made them out of nothing! What a contrast from what the writer to the Hebrews was inspired to state. The ambiguous exclamation mark does not save our paraphraser from the snare of reading a human idea into a divine achievement—in fact more than a divine achievement, a divine prerogative—and God's revelation of it.

Hebrews 11:3 is translated by J. B. Phillips as follows: "And it is after all only by faith that our minds accept as fact that the whole scheme of time and space was created by God's command—that the world which we can see has come into being through principles that are invisible"; by Weymouth: "Through faith we understand that the world came into being by the command of God, so that what is seen does not owe its existence to that which is visible (Genesis 1:1)"; by Ferrar Fenton: "By faith we comprehend that the ages were arranged by the continuous intention of God, so that from the unseen the visible appeared"; by Arthur S. Way: "It is through faith that we discern that the epochs of our earth's development were moulded by the fiat of God, that it was not His design that the world which we now look upon should be the outcome of a mere process of evolution—evolution from nothing but matter palpable to our senses"; by J. N. Darby: "By faith we apprehend that the worlds

(*continued on page 460*)

COMMENT, OPINION AND REVIEW

IN our most wildly optimistic moments we had not expected to have our comments on the wastage of time, energy, capital and industrial potential by the tobacco industry confirmed so absolutely by the tobacco manufacturers themselves. We even used the phrase recently "the lot goes up in smoke," and this is exactly what they state. In a mood of expansiveness the directors of Balkan Sobranie have let their advertisement copy writer betray them. Here are the top lines of one of their advertisements covering a third of a page of a current magazine, March 28th: "Each time you light a pipeful of Balkan Sobranie *the work of three generations goes up in smoke rings*. Four mixtures, all at 8/6 per ounce" (our italic)! Enough said. What a blessing that the State rescues some of that 8/6 and devotes at least part of what it rescues to serve some constructive purpose and also to help ameliorate the evil effects of smoking.

☆ ☆ ☆

The United States Air Force has reported 11,000-plus U.F.O.s since 1947. Significantly, none of these has been recorded on any of the photographs that astronomers regularly take of the skies. Of these 11,000 objects reported about 600 remain unexplained after those that can be accounted for as normal terrestrial or celestial phenomena have been excluded. Commenting on the implications of this on the basis of world-wide coverage, Dr. Thornton Page, an astronomer at Wesleyan University, states that "flying saucers either go out of their way to avoid observatories or they are unphotographable, if indeed they exist." This confirms our view, recorded in February 10th EVANGEL, that U.F.O.s exist only in the eyes of the beholders.

☆ ☆ ☆

The issue of *Time* magazine just to hand has across its front cover the flash "Can you trust anyone under thirty?" The answer, of course, is "Yes, just as you can trust anyone over thirty." In fact, it would be a sad reflection on the training of the under-thirties by the over-thirties if the former could not be trusted. If the world were handed over to the under-thirties it is doubtful if they could make the world worse than the over-thirties have made it. They might make it better, but the chances are that they would leave it in the end much as they find it today.

MIRAGE

Mirage states that observers at the South Pole saw recently a huge U.F.O. in the form of an elongated sausage about 10,000 miles long travelling at immense speed in an east to west direction. They estimate its distance at about 100,000 miles. The observers report the curious phenomenon that there were no visual signals, but they knew what was going on aboard the U.F.O., what the "crew" were doing, and what the "crew" expected of them, the observers, in the event of a landing. *Mirage's* science and psychology correspondent's comments are that "beings from outer space capable of manufacturing, handling and directing such a craft as this appears to have been would have highly sophisticated methods of communication and have doubtless developed communication methods that by-pass the need for audible and visual signals."

BOOK REVIEW

A String of Pearls, by Gladys M. Gorton. Obtainable from Elim Church Headquarters at 6/- (by post 6/5).

This third book from Mrs. Gorton's pen consists of nineteen easily read chapters, each a message of spiritual value. The everyday words used as chapter headings, such as "Home-made bread" and "Threading a needle," indicate the particular appeal to women. It will certainly fulfil its purpose to be of help and blessing to those who, because of heavy duties or suffering, are not able to digest more concentrated reading.

Christian precept and principle are readily understood in the parables of the home and the commonplace, from which women's meeting speakers will draw helpful material. Each chapter is a pearl of wisdom, the whole making a valuable *String of Pearls.*

M. J. BROOMHALL.

THE TUNIC

By SAMUEL GORMAN

Introduction : the tunic of a symbolism

" Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part ; and also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots. These things therefore the soldiers did " (John 19 : 23, 24).

THESE words not only constitute the brief historical record concerning the Saviour's tunic ; they also set forth a significant and revealing symbolism which will be considered as follows :

Part one : The continuity of Christ's commission.
Part two : The eternity of the Saviour's priesthood.
Part three : A prototype attitude to Jesus.

Preliminary observations

Before considering these great truths in some detail it is necessary to make a few preliminary observations which are worthy of note. In many translations of the Bible the word coat is translated " tunic." It will be sufficient to mention only two of them. The Revised Standard Version of the Bible says : " But the tunic was without seam, woven from top to bottom ; so they said to one another, ' Let us not tear it, but cast lots for it to see whose it shall be.' " Moffatt's translation of the New Testament states : " Now when the soldiers crucified Jesus they took His clothes and divided them into four parts, one for each soldier. But as the tunic was seamless, woven right down in a single piece, they said to themselves, ' Don't let us tear it. Let us draw lots to see who gets it.' " Strong's *The Exhaustive Concordance to the Bible* comments: " *Chiton*: tunic or shirt—long robe." The coat, therefore, was a long tunic or robe, probably going down to the ankles of the wearer. Such was the Lord's coat, with the unique distinction that it was specially woven without seams. How fitting, for Jesus was uniquely distinctive from all other humans in that He was the only begotten Son of God and was without sin. Legend has it, and it may well be true, that Mary, the mother of Jesus, with loving hands wove that seamless (Greek *arraphos*) tunic, and made a gift of it to Him when He left home to commence His public ministry among men and women. Such an act would have been in keeping with the custom practised by Jewish mothers at that time.

The primary reason

There is no difficulty in ascertaining the primary reason why John recorded the simple facts concerning the Lord's garments, which could be said to be the only personal material legacy He left. Jesus, who had not where to lay His head, was stripped of His garments and suspended upon a crude cross to die. How revealing and telling that (apart from the perfect and telling example of the life He lived and the innumerable and wonderful acts of love, compassion and goodness He performed among men) the only personal possessions He had to leave were the garments worn by Him during His ministry on earth, the most important of these being the seamless tunic which fell into the hands of four soldiers who were cold, calculating, apathetic and indifferent as far as His suffering and impending death were concerned. Before and at the time of Christ's death the Roman soldiers, hardened by participating continually in scenes of violence and plunder, thought only of the spoil they could take and not of the people who suffered at their hands. It is quite conceivable that as John beheld the four men dividing the Saviour's garments among them He recalled to mind the prophetic words of the psalmist : " They parted My garments among them, and cast lots upon My vesture [tunic] " (Psalm 22 : 18).

Prophetic words

Incidentally, these words, in the light of the incident of the four soldiers and the garments of

Jesus, reveal the accuracy of the God-inspired declaration through the psalmist, and confirm the reliability of God's word and promises to mankind. John had not the slightest hesitation in accepting what the soldiers did as the literal and absolute fulfilment of the prophetic words of the psalmist. The incident in itself may appear trivial and of no great consequence to the casual reader, but to John it had a real, special and peculiar interest. Compared with the Saviour's physical agony, the deep anguish of His soul, being momentarily forsaken by God, the three hours of darkness and the last-minute conversion of the dying thief, this incident seems insignificant and unworthy of any mention whatsoever, yet John is sufficiently intrigued by it to record it in brief but revealing detail.

His intercessory ministry

Before considering parts one and two in detail it is necessary to observe here the way in which the tunic relates to them. The continuity of Christ's commission and the eternity of His priesthood are symbolised in the non-rending of the tunic, and relate to Jesus as "the Apostle and High Priest of our profession" (Hebrews 3 : 1), or, as the R.S.V. puts it, "of our confession." Apostle (*apostolos*) means one sent forth. An apostle, therefore, was one sent forth by God to accomplish a mission; and a priest, particularly the high priest of Israel, was one who went in before God to plead on behalf of men and women. As the Apostle of our confession, the Lord Jesus came forth from God as the commissioned or sent one, to bring salvation to men and women, and as the High Priest He returned to heaven to intercede on behalf of all those who accept Him as Saviour and Lord of their lives. His apostolic ministry brought Him to the lowest place on earth, born in a stable, and to the deepest depths of agony and ignominy on the cross. His intercessory ministry took Him to the highest place in heaven, seated at God's right hand upon the throne. The transition from the lowest to the highest has not altered the fact that He is still that same Jesus who sojourned on earth and died upon the cross as the atoning sacrifice for sin: "He that descended is the same also that ascended up far above all heavens, that He might fill all things" (Ephesians 4 : 10).

The unique forerunner

This dual ministry of the Lord Jesus is also depicted in Hebrews 6 : 19, 20, where the word forerunner is used instead of apostle: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

(*continued on page 460*)

WHAT MAKES A RIVER?

By WALT CRAWFORD

IT takes a constant flow to make a river. Most rivers rise from a hidden source deep underground, sometimes in mountain country, and frequently along their course they are fed by tributaries which also derive their flow from under the hills. Without these unfailing springs the river as such would cease to be. There are plenty of freshets and seasonal torrents that rush and swell at flood-time, only to disappear when the season changes. How grateful we are that these mere surface-washes are the exception rather than the rule.

We have many rivers that are long and deep and wide and abiding. Throughout the earth they have always been veritable streams of life. Civilisation was cradled upon the rivers' banks. Wherever they have flowed, man's history and development have flowed with them. Look back if you will among the most ancient records and you will find that nations and empires were nurtured in their infancy by rivers still flowing today. Amid all the changes of passing centuries man has needed the unchanging rivers. He always will.

The Bible says "There is a river, the streams whereof shall make glad the city of God." Perhaps this is the river Ezekiel saw in his vision. This river of blessing still flows today. This is the stream of life that rises somewhere deep in the heart of God, as constant in its flow as its eternal source, reaching out to bless all men, in all ages everywhere.

If any man thirst he will find a new experience by kneeling at this ancient stream. From the very first drink a new river will begin to flow through the dried-up channels of his inner being.

YOUTH PAGE

A well-directed day

By TREVOR PARTINGTON
STAFFORD

ACCORDING to the law of averages your life will last about 25,550 days and you will sleep away 8,517 days of that—quite a sizeable chunk ! It is important, therefore, how we spend our time. The Holy Spirit in Romans 13 gives us some excellent advice; He tells us when to awake, what to wear, how to walk and what provision to make for living.

" Knowing the time, it is high time to awake out of sleep: for now is our salvation nearer than when we believed " (v. 11). There is nothing that makes a fellow move more quickly than the realisation that he overslept and will probably be late for school or work. You know what I mean I am sure. You throw off your pyjamas and in one mad flurry dress, gobble a slice of toast on the way to the bus, only to find on taking your seat that you have forgotten to put your tie on! And it is when we as Christians realise what time it is that we will really move. What is the time? The Bible says it is the gospel time, the accepted time, working time. John Wesley travelled 250,000 miles on horseback, averaging twenty miles a day for forty years, preached 40,000 sermons, and produced hundreds of books. At eighty-three he was annoyed that he could not write more than fifteen hours a day without hurting his eyes, and at eighty-six he was ashamed that he could not preach more than twice a day. He complained that there was an increasing tendency on his part " to lie in bed until 5.30 in the morning "! The day of our Lord's second coming, when all opportunities of witness to others will be over, is nearer now than when we were first converted. One day more means one day less in which we can serve Christ, yet some of us are sleeping our time away.

We are next shown what to wear. " The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on our armour of light " (v. 12). Before we can put on the garments of our new life we must cast off our old garments. To wear these would greatly shame us; they speak of what we were before Christ entered our life. Armour reminds us that we are in a fight, a fight against Satan, but with this spiritual clothing we are prepared for anything that may come our way. Ephesians 6 tells us what the armour consists of, and we cannot afford to leave any of it behind. If you are a defeated Christian go again to the " wardrobe of faith " and ask the Lord to dress you properly.

Awake and properly dressed, we are now ready for walking. " Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying " (v. 13). We are cautioned against each of these pairs of sins, but perhaps the pair that rears its ugly head the most is the last one, strife and envying. This is what ruins Crusader groups and churches; it wrecks homes and friendships. Christians who are full of Christ have no room for gossiping, talebearing, criticism and unkindness. They radiate love. It is like a spiritual tonic to be in their presence. Yet others, who claim to be children of God, are always gossiping about their fellow Christians—criticising and pointing accusing fingers. We need to be very careful how we walk. People are watching our lives and will usually take more notice of these than our words. They are reading the gospel according to us; we are our neighbours' Bible.

Finally we are told what provision to make. " But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof " (v. 14). Here the subject of our spiritual diet is dealt with so as to warn us against the dangers of bad intake. We need to be very careful what we feed our souls on. The Devil is all the while encouraging us to feed our souls on bad habits, undesirable literature, questionable entertainment. But the Holy Spirit is on our side; He is working within every one of us, transforming us into Christ's image. In this work of changing our lives there are certain responsibilities imposed upon us. We must starve our old nature and feed well our new nature. " Put ye on the Lord Jesus Christ "; think of Him, feed on Him, this is the way to victory.

Awake, properly dressed, walking worthily, and making no provision for the flesh: that is what a healthy Christian is. How does this compare with your day?

" Only one life, 'twill soon be past;
Only what's done for Christ will last."

Women's Page

by Margaret M. Ladlow

IN THE VALLEY

DURING the month of June the Scripture Union portions were taken from the first book of Kings and I was greatly blessed by reading the story of the deliverance, by God, of the children of Israel. I was even more challenged by the words of the man of God to Ahab the king in answer to the proud boast of the enemy recorded in verse 28 of chapter 20: "Thus saith the Lord, because the Syrians have said, The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord." We know from the subsequent reading that God did just what He said He would, thus proving dramatically that He was the God of the valleys.

What a wonderful title! And we know, because of the unchanging and everlasting character of the Lord, that He is still today the God of the valleys. Perhaps it is easy to believe, as the Syrians did in their strange heathen reasoning, that God inhabits the lofty places: somehow the majestic peaks of the mountains speak of His power and permanence; they are remote and splendid places of silent grandeur where God met with His servants and revealed Himself to them. This, however, is not the whole picture, for we are assured that God made it known that He is the God of the valleys as well.

Here is a message of comfort for us all. We are very ordinary folk and live mostly in the valleys, but God is an ever-present protector and helper, standing by us and fighting for us in the battle of life. Many are the valleys through which we must pass and where we stand and fight: valleys of sickness, valleys of sorrow, the valley of loneliness and misunderstanding or perhaps of unmerited criticism, the valley of bereavement, of fear and mental depression; so many valleys where we must face the conflict and win.

The Bible narrative, in true eastern phraseology, describes the whole army of Israel as being like "two little flocks of kids"; and how often we feel just as weak and insignificant. But no matter how inadequate we may feel, we have an adequate God, and our valley experiences can be made bright with His presence. There may be some reader facing a valley experience at this moment. Please take heart, dear friend; our God is *your* God and is the God of the valleys. As the old chorus says, "He'll take you through however you're tried; His tender care is never denied. Believe His word, His promise is true, He'll take you through, He'll take you through."

PRAYER AND PRAISE

by F. H. Coleman

GOD has been pleased to raise up a band of prayer warriors in Elim who are ready and willing to pray for people who are sick and needy, for blessing upon evangelistic campaigns, and in fact for any request that is sent to us.

Do you have a request, a need? Do you feel you would like someone to pray for you? Then send us your request and we will gladly ask the readers of this column to pray for you. At some church prayer meetings this column is read, and if requests are included prayer is made for them. Some people run here and there seeking help from others. Right here in our own beloved movement is a service freely available to you if you will but ask for it. Many are ready and willing to pray for you.

I would ask that you pray for the many activities planned to win men, women, boys and girls during the summer months. There will be a number of Elim youth camps, and these provide an opportunity for those not saved to come under the sound of the gospel. One of our camps, at the request of a local authority, takes a number of children who perhaps otherwise would never hear the gospel. Do pray for these camps and other youth activities planned not only for the physical and spiritual refreshment of those who know Christ but also for those who as yet know Him not. God who sees you in secret as you pray will reward you openly.

THE TUNIC (*continued*)

whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." These verses show that Jesus entered into heaven as a forerunner to take up the ministry of His high-priestly office, and imply that He came to earth to live and die as a forerunner. In fact, in contradistinction to other forerunners, the Lord Jesus is **the** unique forerunner, for as such He did a specific, far-reaching and incomparable work that could not have been carried out by any other forerunner. What, then, is the great and important significance of this designation ascribed only this once to the Saviour? A glance at the mission and ministry of John the Baptist gives a revealing clue. As the Lord's forerunner he did two significant things: he prepared the way of the Lord, and he announced Him in the way as the Lamb of God. Concerning his own ministry John said "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias," and the next day, seeing Jesus approaching, he declared of the Lord's ministry "Behold the Lamb of God, which taketh away the sin of the world" (John 1 : 23, 29). He performed his task well in preparing the way of the Lord, and having announced Him in the way, in preference and deference to Jesus, he stepped out of the way. From that day, as the record makes clear, John decreased and Jesus increased—He came more and more into prominence in the way. As the Forerunner, or the Apostle of God, Jesus came to prepare the way back to God for mankind. He did this through the sacrifice of Himself upon the cross, rising from the dead and entering heaven. As the Forerunner and High Priest His presence there announced that the way back to God for mankind had been prepared and in due course millions of men and women traversing that way would arrive in heaven. Meantime, as the High Priest of their confession, He would plead their cause before the throne of God. The writer to the Hebrews uses picturesque language to describe this same truth in another way: "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" (2 : 10, 11). The word author or captain can be translated "file-leader." The Lord Jesus entered heaven as the File-leader, the first of a tremendous procession of people on their way to heaven. Isaiah, with the Lord's first advent in mind, was inspired by God to predict: "Behold, I have given Him for a witness to the people, a leader and commander to the people" (55 : 4), and the Saviour is such to the Church.

All the foregoing definitely shows that the non-rending of the tunic, as will be seen in more detail later, signified the perpetuity of the Lord's ministry—His apostleship continuing on earth through His Church, and His priestly ministry continuing in heaven on behalf of His Church.

EDITORIAL (*continued*)

were framed by [the] word of God, so that that which is seen should not take its origin from things which appear"; in the New English Bible: "By faith we perceive that the universe was fashioned by the word of God, so that the visible came forth from the invisible"; in the Twentieth Century New Testament: "Faith enables us to perceive that the universe was created at the bidding of God—so that what we see was not made out of what is visible."

Bible study helps

Consecrated lives for His service

(Romans 12 : 1)

1. Our bodies (1 Corinthians 6:20).
2. Our minds (1 Chronicles 28:9; Acts 20:19).
3. Our thoughts (2 Corinthians 10:5).
4. Our affections (Romans 12:10).
5. Our hands (Ecclesiastes 9:10).
6. Our love (1 Thessalonians 1:3).
7. Our hearts (Joshua 22:5; 1 Samuel 12:20).

False teachers

1. MARK them (Romans 16:17).
2. STOP their mouths (Titus 1:11).
3. REBUKE them sharply (Titus 1:13).
4. RECEIVE them not (2 John 10).
5. BID them not God-speed (2 John 11).
6. AVOID them (Romans 16:17).
7. TRY them by the Word (1 John 4:1, 6).
8. CONTEND for the true faith (Jude 3).

The believer's psalm

(Psalm 23)

1. The supplying Shepherd (v. 1).
2. The restoring Shepherd (v. 2).
3. The guiding Shepherd (v. 3).
4. The keeping Shepherd (v. 4).
5. The anointing Shepherd (v. 5).
6. The blessed Shepherd (v. 6).

HENRY HEYDT.

COMING EVENTS

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

LEYTON. July 20-25. Elim Pentecostal Church, Vicarage Road, E.10. East London Revival Rallies. Services for the deepening of spiritual life. Preacher: Joseph Smith.

MACCLESFIELD. July 20. Elim Pentecostal Church, Mill Lane. At 7.30. Fellowship rally. Preacher: E. J. Thomas (Liverpool).

SOUTHPORT. July 27—August 4. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday children's Bible club daily 10 a.m.—4.30 p.m., conducted by Uncle Bob (evangelist Bob Howell) in minor hall and on lawns.

ELIM FILM-STRIP LIBRARY

* Excellent for children's meetings.
* Hundreds to choose from.
* No membership fee.
* 2/6 per strip to Elim churches.
* Full colour and notes, some with tape recordings.
* **Send for free catalogue to**

Film-strip Library, Elim Church H.Q.
Box 38, Cheltenham, Glos.

D.1360

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)
Evening—188 metres (medium wave)
All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

WHEN REVIVAL WILL COME *(continued)*

and salvation, then heaven and hell, and finally judgment.

A great many messages must be given on sin, for sin must be exposed if there is to be genuine conviction. When I speak of the subject of sin I am thinking of unbelief and the rejection of Christ. The fact that men are sinners in God's sight must be definitely emphasised.

Then there must be salvation—the remedy, the cure for the disease.

Souls must be brought face to face with eternity; hence the necessity of messages concerning heaven and hell. Men must realise that this life does not end all and that they must begin to give thought to the life to come.

But even that is not sufficient. There must also be messages on the judgment. Man must know that some day he must meet his Creator. Hence the importance of the warning "Prepare to meet thy God" (Amos 4:12).

If those five subjects are presented there is bound to be conviction, salvation, and ultimately revival.

When we work in the anointing of the Holy Spirit there will be revival. The Holy Ghost is the One through whom men are born again. It is the Holy Spirit who takes the Word as it is proclaimed and applies it. We must depend upon Him. We must be certain we have been anointed and that we are preaching with the unction of the Spirit of God upon us.

Those used of God have always been anointed men. Everyone to whom Charles G. Finney spoke that first memorable day was later converted, even though he only passed the time of day. Finney had been anointed as he sat in his own office after having been converted a few hours before. In the power of that anointing he had spoken to this one and that one, and conversion had resulted. D. L. Moody was an anointed man. He asked God to stay His hand, so great was the anointing he received. Then he took sermons he had preached before with but few results and preached them again. This time he saw men and women saved on every side. Evan Roberts also was an anointed man. He met God, and it was in the power of that anointing that he swept through Wales like a firebrand, kindling revival everywhere he went.

Upon all men mightily used of God there rests a mysterious power. Because of that power they get results that amaze and startle men everywhere. It is this anointing that we need today. So many of us are powerless. So much of our work is done from an intellectual standpoint; so much is superficial. We must turn again to our one and only source of power, the blessed Holy Spirit of God.

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). Revival days are days of joy. If revival comes God's people will be glad, and their joy will be in Him. May this be our prayer, and may we never fail to offer it until it has been answered.

You deserve better car insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1681

THE FAMILY ALTAR

Scripture Union Portions — **Notes by E. J. Jarvis**

Monday, July 22nd — 1 Corinthians 9:1-14

" Doth God take care for oxen?" (v. 9).

The answer is yes ! The Israelites were forbidden to muzzle the ox when threshing the corn (Deuteronomy 25:4). The faithful creature was allowed to eat and enjoy the fruit of his toil. God is kind even to the lower creation. Our chapter states that the priests of old who ministered in the temple partook of the temple offerings (v. 13 and Leviticus 6:16). The apostle used these scripture illustrations to stress the fact the Lord ordained that His servants—missionaries, ministers and evangelists—should live by the gospel that they preach (v. 14).

Tuesday, July 23rd — 1 Corinthians 9:15-27

" So run, that ye may obtain " (v. 24).

Every Corinthian Christian would be familiar with this illustration. The Isthmian games, held near Corinth, were great national occasions. None but freemen who satisfied the officials were allowed to run in the race. Each contestant was ambitious for the prize, but only one could win it. " So run," as Christ's freeman, with His approval, writes Paul, " that ye may obtain." The winner would receive a garland of leaves which would soon wither. If we, like Paul, " finish the course " we shall win an incorruptible crown—a reward that will never perish.

Wednesday, July 24th — 1 Corinthians 10:1-13

" God . . . will . . . make a way to escape " (v. 13).

We are not exceptions; temptation is man's common lot. We cannot escape temptation, but with the temptation God will make a way of escape. The very temptation which we would avoid if we had our choice can oft-times be a means of blessing. The Word states " Blessed is the man that endureth temptation . . . he shall receive the crown of life " (James 1:12). The Master himself was tempted in all points, like as we are, yet without sin (Hebrews 4:5). Our temptations were common to the Saviour, but He came through without a trace of sin in His holy life.

Thursday, July 25th — 1 Corinthians 10:14-33

" Give none offence " (v. 32).

The law of individual liberty of conscience in Christ must always be subject to the law of love and consideration for my fellow Christian. If what I as a Christian feel at liberty to do causes offence—or in the more dramatic language of Scripture is a stumbling block—to another believer in Christ, then his weak conscience must overrule my liberty (vv. 23, 24, 28, 29).

Though the circumstance of eating food offered to idols is unlikely to arise in this country, the principle holds good in other matters.

Friday, July 26th — 1 Corinthians 11:1-16

" Now I praise you, brethren " (v. 2).

In previous chapters Paul has corrected the Corinthian believers in many matters. Now he commends them. A word of encouragement either to people or to preacher is never amiss. Paul praised them for remembering him in all things. Paul was a worthy example of Christian living. He commended them also for keeping the ordinances which are vital to church life. Then, having been courteous to them, he suggests that worshipping believers should be courteous to Christ and God in the manner in which they worship (vv. 3-15).

Saturday, July 27th — 1 Corinthians 11:17-34

" The Lord Jesus the same night . . . took bread " (v. 23).

Each of the gospel writers states this truth very clearly; Paul said that he received it from the Lord. It must be of vital importance ! The act of taking and breaking the bread was designed to show forth the wounding, piercing and breaking of our Lord's own body. If it is a sin not to discern the Lord's body then it is most essential that we should discern it. We should clearly understand the meaning of the breaking of the bread; His broken body—broken for us who were broken by sin.

Sunday, July 28th — 1 Corinthians 12:1-11

" Concerning spiritual gifts " (v. 1).

Spiritual gifts were in constant operation in the life of the early Church. Men once carried away to dumb and helpless idols could, by the Holy Ghost, speak the things of God and do His works. The manifestation of the Spirit came from one source (v. 5) and the operations, though many, from the same God. These nine gifts as recorded in verses 8-10 are God's miraculous answer to false powers, damnable heresies and seducing spirits, not only building up the Church but safeguarding it against the wiles of Satan. They build up the Church and cast down the adversary.

Devotional

ENTHUSIASM FOR THE POSSIBLE

A great need of the Church is for ordinary men and women to recognise what wonderful means of blessing God has placed in their hands for His glory and the good of humanity. Nor does seeking to do God's will necessarily take us far afield. In the quiet of home and our immediate surroundings we may find many avenues of service.

We may not be eloquent public speakers, but we can give the soft answer that turns away wrath. Putting a kindly inflection on our instructions to those with whom we work will not cost much effort, but it will be greatly appreciated.

One of the glories of Christianity is that it spreads among men through small yet Christlike acts, which people do in the power of Christ. The kingdom of God comes often to men because they have met someone who has caught the Spirit of Jesus and who knows that serving is better than being served, and that expressing God's love in quiet, simple ways is life at its best.

It is said of Booker T. Washington " He had great enthusiasm for the possible." Many fail in their service to Christ because they do not what they can. They waste their time longing for things to do which are beyond their possibilities. " What is that in thy hand ? "

The Free Methodist.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

Colwyn Bay the gateway to Snowdon

SHARE PENTECOSTAL FELLOWSHIP
INVITED MINISTRY GOOD CATERING
TOURS GAMES WITH COMFORT

at BRYN EIRIAS HALL, Abergele Road

Write today for brochure to Charles E. Bowler, or telephone Colwyn Bay 30524

REDUCED RATES EARLY AND LATE SEASON
SPECIAL WEEKS AND TERMS FOR O.A.P.s

D.1578

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services, or bed and breakfast. S.a.e. for terms. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1707

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

"CROYLANDS"

A Christian guest house with many satisfied friends
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

FOUR-BERTH CARAVAN near sea and shops at Mumbles, Swansea. Inquiries with s.a.e. to Mr. G. Jones, 5 Knoyle Drive, Treboeth, Swansea. C.1716

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

KESWICK. Dinner, bed and breakfast 27/-. Full board if required. J. L. Shiffins, " Brackenthwaite," Blencathra Street. Tel. 77. C.1708

PENTEWAN, CORNWALL. Four-berth caravan, from 5gns. to 10gns., according to season. Oldnall, 82 Exeter Road, Smethwick. Worcs. C.1721

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. " Orleans " Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

COLLECTING old and rare coins, good condition, to sell for missionary work. Want pennies before 1890, 1950, 1951, 1953 ; halfpennies before 1900 ; brass threepenny pieces 1946, 1949, 1950, 1951 ; half-crowns before 1920, 1925, 1930 ; florins before 1920, 1925, 1927, 1932, 1936 ; shillings before 1920, 1930 ; sixpences before 1920, 1923, 1952 ; crowns, silver threepenny pieces, farthings, all dates. Friends who can help send coins to Whittall, Cymithel, Whitney-on-Wye. C.1720

HAVE YOU seen *World Christian Digest* this month? Free copy, and special subscription offer: Bunty Durston, *World Christian Digest,* 69 Fleet Street, E.C.4 (mention ELIM EVANGEL). C.1725

DEDICATION

FARMER. On May 24th, to Roy and Joy Farmer (*née* Newman), a son, Andrew Roy. Dedicated to God on June 16th at Elim Church, Coventry. C.1724

GOLDEN WEDDING

HATHAWAY. On July 23rd, at the Norfolk Hotel, Bournemouth, Pastor and Mrs. W. G. Hathaway celebrate the golden wedding anniversary of their marriage at Bournemouth on July 23rd, 1918. C.1723

WITH CHRIST

EMMERSON. On June 28th, Mr. C. J. Emmerson, aged 88 years, a faithful member of Elim Church, Grimsby, nineteen years as secretary. Officiating minister at funeral: A. Brooks (York).

OWEN. On June 26th, David Owen, aged 47 years, of Scarborough. Officiating ministers at funeral: J. Moore (Leeds) and J. Hyde.

ITINERARIES

The President:
July 20 and onwards, Transvaal.

London Crusader Choir:
July 21, Clacton-on-Sea ; August 4, Eastbourne; 11, Worthing; 25, Pentonville prison.

LATE NEWS

President in Tanzania. Thirty-eight decisions for Christ in Tanga.

D.613

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 30 JULY 27th, 1968 6d

Pastor and Mrs. A. S. Brewster farewell from Hove to take up an appointment in Canada (see page 469).

Proclaiming the Truths of Pentecost

"In the beginning God"

(Genesis 1:1)

By W. J. MAYBIN

MINISTER OF THE CROYDON ELIM PENTECOSTAL CHURCH

MANY attempts have been made to arrive at the earth's age; geologists speak of millions of years, and thus face us with a seeming conflict between science and Scripture. In an attempt to harmonise the two there are two views held by Christians as to the age of our world.

First there is the creation, ruin and re-creation theory, better known as the "gap theory." Argued originally by the brilliant Thomas Chalmers, it is held that all the time needed for the geological ages could be found between the first two verses of the Bible. Here, it is argued, we have creation, followed by catastrophe, followed in turn by re-creation (1:3ff). Not all evangelicals agree with this view, but many accept it as a feasible point of view. Second, there is the theistic-progressive creation theory, which came into prominence as an attempt to harmonise Scripture and science. It is here postulated that the universe was divinely brought into being by successive actions of creation, as delineated in Genesis chapter one. It could be called the "age-day theory," as it views the six days of creation as being periods of time, thus presenting the geological and biological history of the earth. Even before any modern scientist came up with the difficulties regarding creation Augustine argued that the creation days of Genesis were God-divided days, and not sun-divided days. Indeed the sun and the moon were not created until the fourth day.

These are the two views which in the main contend for acceptance among conservative scholars. The atheistic spontaneous evolutionary theory, the Christian rules out of consideration, since it denies the existence of God and postulates that the universe began by chance. But whichever of the first two views we hold, suffice it to know that the world did not always exist. There was a time in the dateless past when material things did not exist.

"IN THE BEGINNING GOD"

Beyond that the sacred historian did not go, and beyond it we cannot penetrate. Everything had a beginning except God. He alone is eternal, the One who was, and is, and ever shall be.

Now Genesis has been designated as the seed-plot of the Bible, the foundation and explanation of the rest of the Bible. Within its embrace we have, in germ form, almost all the great doctrines that are fully developed in the rest of the Scriptures. Remove Genesis and we are bereft of a knowledge of human history for a period of some two millenniums. Discard Genesis and we are left with no reliable data concerning creation, our first parents, sin, or the promise of a Redeemer.

"IN THE BEGINNING GOD"

The appearance of the name of God in this opening stanza is most remarkable. It is the translation of the Hebrew *Elohim,* the plural form of the divine name. In the Hebrew there are three forms of the name God: singular *Eloha;* dual *Elohaim,* and plural *Elohim.* What was the purpose of this disclosure? Simply that man might learn that at the very entrance to the divine revelation there is one God, only one supreme, eternal Jehovah, but that in this wonderful mysterious unity there is a plurality of persons—the Father, the Son, and the Holy Spirit—and that these three are one (1 John 5:7). Thus we are confronted with the Trinity on the threshold of creation: God the Father, God the Son and God the Holy Spirit, preparing a world for mankind to inhabit, and, when sin raised its ugly head, again in coalescence providing a covering for man's nakedness, thus prefiguring the work of the cross. So I suggest that in the beginning we see

GOD THE FATHER AS THE AUTHOR OF REDEMPTION

God moved according to His divine plan and, through human amanuenses, directed attention to a coming Deliverer. As the late Dr. C. Morgan so aptly put it: "In the Pentateuch we have the cry for the Priest. In the historical books we can hear the sigh for the King. In the prophets we have

the quest for the Prophet." There was a longing in human hearts for God's perfect Prophet, Priest and King, so God planned and schemed for succeeding centuries between the promise and its fulfilment, and when at last Christ came the surrounding environment proved conducive to the rapid spread of the gospel. It was the correct time as far as outward conditions in the world were concerned. The accessibility of Roman highways and the universality of Greek thought were definitely expeditious to the furtherance of Christianity. The incarnation took place with amazing punctuality.

GOD THE SON ACCOMPLISHED REDEMPTION

The story of Eden is not without its reference to Calvary—even there we find the shadow of the cross. To create it was but necessary for God to speak, but to redeem He had to suffer, and this suffering was foreshadowed in the slaying of animals to provide our fallen forebears with suitable covering. Following man's expulsion from Eden the flaming sword guarded the way back to God, until it was eventually sheathed in the side of God's Son at Calvary. The knife is much in evidence in the Old Testament, but just to highlight and accentuate the sacrifice of the coming Redeemer. The types were only pointing to the paschal Lamb of God.

Arianism in the fourth century sought to deny the true deity of Jesus Christ, and thereby tried to depreciate the value of the cross. "Jesus did not die to show men how to die gracefully and bravely: He died that they might not die. . . . It is something accomplished for every person and in such perfection as to be fully satisfying to the infinite God" (L. S. Chafer).

(*continued on page 478*)

Elim Pentecostal Church News

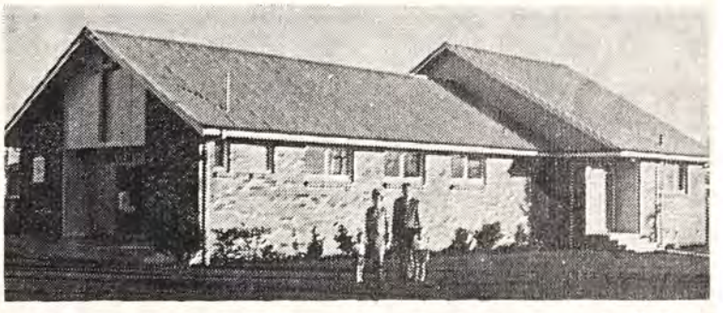
Focus on Elim in New Zealand

OUR work in New Zealand has received a new impetus by welcome visits by Sunny Blundell-Connell and D. Rees-Thomas.

"Aunty Sunny" has been a real tonic to our children's and youth work, so that our need is now for workers. Within the past three years at least ten of our young people have gone overseas and are serving the Lord in various countries of south-east Asia. Many others have moved to centres where there is no Elim church and so have been lost to our work. But despite all this, the work is progressing.

Nelson. Pastor D. Rees-Thomas has just concluded a series of special meetings with our Nelson assembly. Under L. Covic progress is being made, with an encouraging increase in adult and child attendance.

On his last afternoon in Nelson a small group of ministers called on Pastor Rees-Thomas to discuss the baptism of the Holy Spirit—a further sign of the evident interest in the Holy Spirit at present being shown in New Zealand.



Hamilton. Our picture shows our newest building. This lovely church set in a new housing area is pastored by Donald Hemingway, who is pictured below with the children who attended the first Sunday school anniversary held by Elim in the area. A number of children have accepted Christ both through the pastor's ministry and Sunny Blundell's campaign.

Wellington. The headquarters of our work is Wellington, where Gilbert Dunk, the general secretary, is still minister. He is shortly to be joined there by H. Ogier. In the past three years nearly all the church's young people have moved overseas to serve the Lord, or to other centres.

Some Wellington Sunday school scholars demonstrate.

However, in recent months very encouraging progress has been made in the Sunday school. Many of the new children have come as a result of " Aunty Sunny's " meetings. A variety of activities has kept interest and enthusiasm high, and the recent Easter camp attended by thirty of the scholars was a thrilling experience. Several made decisions and there was a real hunger for God throughout the camp.

A recent venture is a Saturday evening coffee-time for younger teenagers, which has already channelled some into the Bible class. This month D. Rees-Thomas will hold a campaign there, which we pray will be a real blessing to many.

Blenheim. In Blenheim we praise God for a Sunday school started by a young couple in their home. Upwards of fifty children attend regularly, but increasing parental opposition as children accept Christ and seek to go on with Him calls for urgent prayer support.

Christchurch, now pastored by Malcolm Frith, was the scene of Pastor Rees-Thomas's first Elim campaign in New Zealand. During the first week a children's campaign was held, as the schools were closed. Aided by his puppet " Sooty " he made a real impression on those attending.

The campaign meetings were not spectacular in attendance but were richly blessed by God. However, Sunday evening attendances were the best since the church was opened. We thank God for those who were saved, healed and baptised in the Holy Spirit. The climax was a combined dinner attended by Elim members and those of the local Anglican church. The evangelist's ministry there was really blessed.

PASTOR D. REES-THOMAS.

Mr. Michael Hibbert recently went from the Christchurch church to join four other teenagers on this year's " Youth for Christ Teen Team " to Australia. In 1967 Mr. Philip Dunk was a member of the first such team.

To Michael this was a thrilling experience, for in three weeks the team programmed to over 14,000 young people in schools and meetings. They saw nearly 300 make their decision for Christ. The highlight of the tour was the Melbourne Y.F.C. rally, where 2,500 packed the Town Hall and 100 stepped forward when the appeal was made. Prayer and dedicated teenagers have shown once again that the gospel is still " the power of God unto salvation."

As a movement our main missionary interest is *Japan*, where Pastor and Mrs. Frank Bickerton are still working in Tokyo. Progress has been steady, but since the 1967 Billy Graham crusade there has been

Donald Hemingway in the Christchurch church pulpit.

a real upsurge in the work. Years of sowing are now bringing the harvest.

Our five small churches contribute an annual £1,500 to support them and a retired missionary in India. It thrills us to see how God meets this need, but devaluation means that another twenty-five per cent of this must now be found. We are looking forward to having the Bickertons home on furlough this December.

We are encouraged in New Zealand by our progress as a movement, but our work is small and we would really appreciate your prayers in England as we seek to go on with God.

From MALCOLM J. FRITH.

WELLS **Pastor: R. Williams**

Mr. R. Thorne, church secretary, reports on Pastor Williams's first anniversary services. He comments on the wonderful singing of the Dowlais and Newport male voice choirs and the blessing of the ministry of Pastors Glyn Bowen of Newport and A. Nicolson of Dowlais. A presentation was made to Mrs. Williams at the Saturday evening service.

Pastor Vidamour of Weymouth preached with blessing on Sunday; his morning theme was "Christ the Lion and the Lamb," and the gospel theme at the evening service from John 1, that truth, grace, life and light are still available though man had tried to eradicate them.

"We look forward," concluded Mr. Thorne, "to the continuation of the blessing of God under the leadership of Pastor and Mrs. Williams."

NEATH **Pastor: J. H. Sainsbury**

THE NEATH PILGRIMS

About three years ago we decided to commence a young people's guitar group in the Neath Elim church. The result has been the formation of the "Pilgrims," seen in the accompanying photograph with their leader, Mr. D. Carpenter, and the minister of the church, Pastor J. H. Sainsbury.

Every one of these young people is still at school, which makes the "Pilgrims" a quite distinctive group! In spite of their lack of years, however, they have been a blessing to many, having sung the gospel not only in Neath but in many parts of South Wales.

It rejoices our hearts to see young people like the "Pilgrims" saved and working for the Lord.

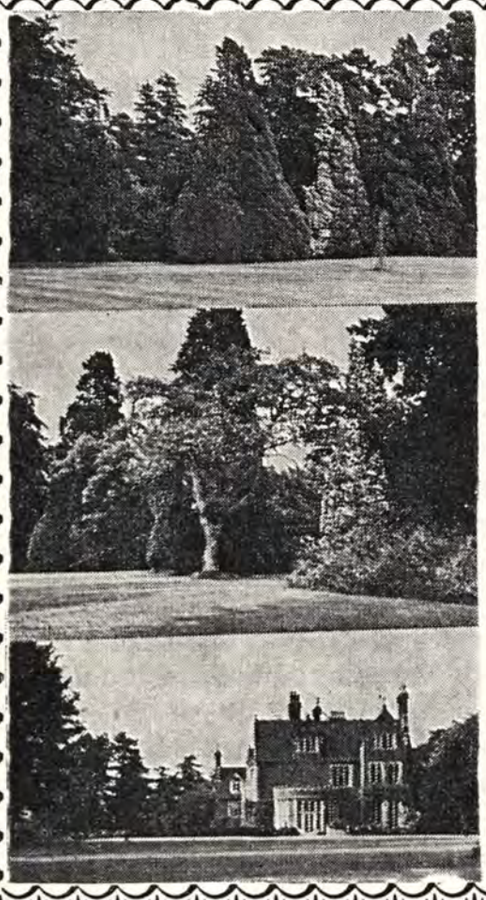
J. H. SAINSBURY.

HOVE

FAREWELL FOR CANADA

A crowded church gathered on June 9th to bid farewell to Pastor and Mrs. A. S. Brewster prior to their departure for Canada. Since their coming in August 1963 considerable progress has been made

(*continued on page 479*)



ELIM BIBLE COLLEGE

ENJOY YOUR HOLIDAYS

IN BEAUTIFUL SUNNY SURREY

at

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES: The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Phone Capel 3238

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
William J. Maybin	466
Samuel Gorman	471
Oswald J. Smith	472
E. C. W. Boulton	473
A. Tee	474
Margaret M. Ladlow ...	475
Aunty May	476
A. C. Jarvis	479
Church reports	467
Editorial	470
Reviews	478

EDITORIAL

A LEADING philosopher stated recently what has needed stating authoritatively for a long time: that philosophical speculations and the conclusions drawn therefrom must be seasoned with the salt of common sense. The argument might run as follows: a person looking cross-eyed at his watch sees two watches; of course, common sense tells him there is only one. "But no," states philosophy, "I invite you seriously to consider the possibility of there being two watches." It goes on: "Supposing that all mankind were cross-eyed, we should have no means visually of knowing that there was but one watch; we should all believe in two watches." In other words, because the fault is universal and in ourselves we have no means of knowing that the fault lies in ourselves, or that there is a fault at all. But we must remember that what we have imagined mankind to be visually it is actually morally—it cannot see straight—and because we are all in this condition we have no means of knowing our abnormality, therefore we think ourselves to be normal.

But let us further imagine that in our world of cross-eyed human beings there was one with normal sight; he would go around proclaiming "You are all deceived, there is only one watch." Of course, mankind's reaction would be that he was a fanatic, dreaming dreams and seeing visions. The point needs no emphasising: we need someone outside our race to tell us exactly what we are like. Thus the Bible describes our universal abnormality: "All have sinned . . . there is none righteous, no, not one." But man's attitude to the Bible!

But assuming the absence of revelation, let us bring common sense to bear upon our problem of moral abnormality. All the universe reveals a beautiful order: the starry heavens, the flora and fauna of the world, the succession of the seasons, the movement of seas and oceans, the molecular and atomic structure of matter. How come that mankind alone out of all the visible universe is in disarray? Human confusion, personality-wise and race-wise, could not be more complete.

Now the Bible supports the appeal to common sense in the words "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Romans 1: 19, 20). And the Holy Spirit goes on to show that wickedness brings its own witness to righteousness in the fruits it produces (1:21—2:16). In other words, creation not only witnesses to God's existence but also reveals some aspects of His nature; and our conduct also bears witness to the moral law in the fruit it produces: "Therefore," God states, "thou art inexcusable, O man" (Romans 2: 1).

In other words, if men reject the testimony of revelation and creation man's own need is sufficient testimony to his being morally off-beam.

HIS SEAMLESS ROBE

THE CONTINUITY OF CHRIST'S COMMISSION

THE SYMBOLISM OF THE HIGH PRIEST'S TUNIC IN RELATION TO CHRIST'S APOSTLESHIP

By SAMUEL GORMAN

THE commission of the Lord Jesus as the Apostle or sent One was symbolised by the hem of the tunic, and the continuity of the commission was indicated by the non-rending of the tunic as mentioned in Leviticus 21:10.

The significance of the hem of the tunic can be seen by considering the healing of the woman who had been incurably ill with an "issue of blood for twelve years" (Luke 8:43). She had been attended by physicians but had not been cured. She suffered mentally as well as physically, owing to a tragic misconception regarding her disease by the rabbinical teaching that this particular disease resulted from the sufferer's sin. This teaching resulted in this woman being denied the spiritual amenities of the temple and, in all probability, her being ostracised by her neighbours. So she came to Jesus, working her way through the crowd that pressed in upon Him, "touched the hem of His garment" and was healed immediately.

The word "touched" here can be translated "grasped," an idea in keeping with the whole tenor of the incident. The reply of Jesus was, according to some commentators, "Who grasped me?" This also was in keeping with the situation, for many people must have touched and jostled Him as the crowd thronged Him, but in contrast to the numerous people who touched Him the woman grasped the hem of His garment. It would have been much easier for her to have caught hold of the garment higher up, and with less danger to herself of being trampled upon, than down near the ground in the midst of that moving mob of excited people. Why did she do it the hard way? Because she recognised the Lord Jesus not only by His miraculous ministry but by the seamless tunic, as one divinely commissioned by God and possessing great authority. It is this that Luke seeks to establish by stating that "she grasped the border [hem]" of the Lord's tunic.

In order to understand this more fully it is well to note the instructions Moses gave to the people of Israel, instructions with which this woman would in all likelihood be conversant. God said to him: "Speak unto the children of Israel, and bid them that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them" (Numbers 15:37-39). This decree was to be kept by the generations of Israel as a vivid, visible reminder of their obligation to God as His chosen people, commissioned to represent Him among the nations by keeping His law and walking in His ways. That this commandment was being observed by the Jews of our Lord's day is evident by the references to the *tsitsith* or tassel of the Saviour's tunic (Matthew 9:20; 14:36; Mark 6:56; Luke 8:44). The law of God decreed that to the border of the garment there should be a fringe and to the corners a tassel was attached, bound with blue, the heavenly colour and indicative of the wearer's loyalty to the commandments and requirements of God. The woman, knowing and understanding all this, and recognising Jesus as the Son of God with a special commission from God, was inspired to venture upon Him for his deliverance, and, significantly, in her determination to make a definite contact with Jesus she *grasped the hem* of His seamless garment.

The commissioned One

Leading commentators have argued, and we believe rightly so, that the border of Christ's tunic was hemmed with a special blue, denoting Him as the commissioned One, the Apostle of God, who came to fulfil all the law and meet all the requirements of God, to perform the works of the Father and to bring salvation to mankind. That He was in a special sense the commissioned One is demonstrated in the Bible. One of the many confirmations of this is in John 8: "If I judge, My judgment is true: for I

am not alone, but I and the Father that sent Me. . . . I have many things to say . . . to you: but He that sent Me is true, and I speak to the world those things which I have heard of Him. . . . When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things. And He that sent Me is with Me . . . for I do always those things that please Him. . . . I proceeded forth and came from God; neither came I of Myself, but He sent Me" (vv. 16, 26-29, 42). There can be no doubt that in these statements Jesus claimed to be the Son of God, commissioned by the Father to do His will among mankind. On the day of Pentecost Peter was inspired to declare "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know" (Acts 2:22). His works, then, were the Father's works; they were performed to accomplish the Father's purpose, and conclusively prove that He did them as the sent One, the Apostle of God.

As the supreme Apostle of God His death on the cross did not terminate His office, for His commission and apostolic ministry were to be perpetuated, and this is symbolised in the *non-rending* of His seamless tunic. The rending of the tunic would have been indicative of His disqualification by death from His apostolic and priestly office according to God's decree under the old economy (Leviticus 21:10; 10:6). But Calvary was not the end of His ministry among men, for on the third day He rose from the dead, and since then has continued His work through His Church. Christians everywhere constitute the Church of Christ, the living temple He inhabits, and which He empowers by the Holy Spirit.

Next week:

The Apostleship of the Twelve

A Gospel theme

A NIGHT IN JAIL

By OSWALD J. SMITH

THE city sleeps. All is still and quiet as the stars shine brightly overhead. The oriental moon sends down a flood of light, and the shadows darken beneath the prison walls as the long, lonely night throbs on.

But in the corridors of the prison a strange sound is heard. There is singing—even though it is midnight. And it is not guards but prisoners who are singing hymns at this eerie hour.

We pass quietly down the corridor and we see them. There they are, two men, chained in the inner prison; their feet fast in the stocks, and they are scarcely able to move, but oh, how happy they appear: their faces glisten with a wonderful joy, and their voices are raised in a song of praise to God.

Singing hymns in a prison cell—and at midnight! The other prisoners awaken one by one, and rise on their elbows to listen; they are evidently amazed at the strange sound and spectacle that faces them this night.

Suddenly, as if moved by a great supernatural hand, the earth begins to shake; the prison walls tremble; there is a mighty upheaval, an earthquake, causing doors to fly open and chains to drop off. The singing ceases, and the prisoners jump up to rush from the dangerous building.

A cry rings out through the prison corridors; it comes from the lips of the jail keeper, frantic with fear. Like a maniac he bounds from his couch and, seeing the prisoners loose on every side, draws

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 35 FLOWERS AND FRUIT

With the help of your Bible, see how quickly you can find the flowers and fruit mentioned in the following verses.

1. **Isaiah 38:21.**
2. **Matthew 6:28.**
3. **Lamentations 2:18.**
4. **Numbers 11:5**
5. **Amos 9:13.**
6. **Isaiah 35:1.**
7. **Hosea 14:5.**
8. **Mark 11:13.**
9. **Judges 8:2.**
10. **Deuteronomy 32:10.**

ANSWERS

1. Figs.
2. Lilies.
3. Apple.
4. Melons.
5. Grapes.
6. Rose.
7. Lily.
8. Figs.
9. Grapes.
10. Apple.

his sword to end his own life. Then from the darkened shadows a voice is heard: "Do thyself no harm, for we are all here."

The jailer recognises that voice. He knows it is Paul, the preacher, who is speaking. It is the voice that had enraged all Philippi; the voice that had rung through the prison with songs of praise but a moment ago. So the jailer pays attention to that voice. He runs and falls at the feet of Paul in anguish of spirit. It is then he utters the cry that echoes far and wide on the midnight air: "*What must I do to be saved?*"

The cry of a million hearts

This is the cry of a million hearts. All down the centuries it has sounded out, sometimes in a deep, quiet earnestness, at other times with a shriek of despair. It is the cry from the death-bed, the cry of sin-cursed souls.

Have you not heard it? Have you not at some time felt it ringing in your own mind? It is the most important question a man can ask. Be sure you find the right answer, for your eternal life depends on it.

Paul had the right answer. He stated it very simply when he said to the jail keeper "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

You see, the Bible says each of us is lost. It says "The soul that sinneth, it shall die"; "The wages of sin is death"; "All have sinned"; "All we like sheep have gone astray." It is a terrible thing to be lost. No hope of heaven, no knowledge of the Saviour, no peace and happiness in eternity —nothing to look forward to but everlasting night, endless despair, separated from God and all the good things, confined with Satan in an eternal hell.

Your Power of choice

What a dreadful thing to be without God and without hope—for ever lost! This is the fate of all who die without Christ. But you may be saved if you wish to be saved. If, while you still have time, you will believe on the Lord Jesus Christ He will save you. God will not save people against their will. You have the power of choice. You may be saved if you wish—if you believe on Christ as your personal Saviour.

The jail keeper accepted Christ without delay. There in the jail while it was still night he put his trust in Jesus and surrendered his life to the Saviour. That is what it means to be saved—to accept Him as your Sin-Bearer, your Forgiver, your Saviour and Master.

Place your life in His hands the way a young bride hands her life over to the man she has married. Surrender yourself completely to His loving care. Your sins should not keep you from coming to Him. Instead they should draw you to Him this moment, without delay, for He is the only One who can forgive you and give you a clean heart. Tell Him you are repentant. Ask Him to forgive your sins. The Lord's promise is "Him that cometh to Me I will in no wise cast out."

A hitherto unpublished meditation by the late Ernest C. W. Boulton

"The cup which My Father hath given me, shall I not drink it?" (John 18:11).

THE crowning triumph of our Lord's surrender of Himself lay in His full acceptance of the cup which came from the hand of His Father. It was the recognition that it came from the hand of the Father which robbed it of its power to dismay the courageous heart of the Master. It was the gift of Infinite Love and Eternal Grace, and therefore could only yield the highest good.

To miss that cup proffered by the hand of God means to lose life's utmost and best. In that cup lies the secret of spiritual greatness and glory. Out of that cup flows that which shall sweeten and ennoble all life's ministries, making them redolent of the mystic Rose of Sharon.

Ere we reject or resist that seeming bitterness which comes in the form of test and trial 'tis well to ascertain its source, lest perchance we discover that in refusing this "*strange thing*" we are sacrificing that in which we shall find God in a new way. It is in the drinking of this cup that a new and healthier tone shall be given to all-out service for God.

It is in the cross that life's truest virtue lies; it is through that holy medium that God pours His energy into human lives.

YOUTH PAGE

CAMP CARE

By ALEX TEE

RON and Jean were madly in love with each other. It was the thrill of their lives to meet each other and to go out together for a stroll in the country. After a short time they felt they must get engaged, and both of them were really excited when they walked into a jeweller's shop to see about buying a three-stone diamond ring. When the day came for the announcement to be made they could not contain themselves. From then on all they could talk about was a wedding and all that goes with it. Nothing pleased them more than to get away alone in the car to some quiet spot, pull into the side and have a long talk about all the things they wanted. Time always went quickly when they were alone and slowly when they were apart. As with most other young people who want to get married, one of the big problems was money, or rather the shortage of it.

After reading a number of holiday brochures showing the beaches of Majorca and the Riviera, they felt that in view of the cost they would be wiser to have a holiday at home. However, when they began to study the prices of English hotels they ultimately decided that they would be wiser to go to an Elim camp. They were thrilled with the anticipation of being away from all the restraint of home and parents, who always seemed to be on to them about being careful.

The day came when, with their cases all packed, they set out for the camp. The sun was shining when they arrived, and after the heat of the day it was a relief to get peeled off and into lighter clothes. The welcome they received was very impressive, for the young people all seemed to be so friendly. However, they really wanted just to be alone and found it rather irksome to be told that they would need to attend a welcome service that night and hear the commandant go over the usual ground of dos and don'ts. Ron listened with some reserve, for although he had made a decision for the Lord he was really not a very bright Christian. Jean loved the Lord all right, but at the moment she was somewhat swept off her feet by the exciting way Ron would fuss round her. That night, as requested, they strolled into the large marquee and read the camp rules. They stood arm in arm half leaning on each other as they read "Swimming must always be under supervision." Ron asked "Does that mean we cannot go away on our own for a swim Jean?" She just looked up into his eyes and said nothing. Down towards the end of the short list they read "The camp authorities reserve the right to expel campers who flagrantly disobey rules or behave in a manner prejudicial to the moral standards of the Christian testimony." Once again Ron turned down his lips as he looked down into Jean's eyes.

As the holiday went on all in the camp was thoroughly enjoying themselves and the weather was superb. However, the young couple constantly went off on their own and were always rather late arriving back at night. The commandant kept a watchful eye on things and felt that in a discreet way he should warn the young couple. This was as much as Ron could stand, so he made up his mind that for once all the rules in the world were not going to keep him back. Things went as far as they dare that night, and although Jean was madly in love with him she did have some second thoughts. One or two other things made her wonder what she should do or if she should say anything to Ron.

The following night there was to be a special missionary talk by a visiting missionary and Jean felt she must go. That night the missionary was used by the Lord in bringing a powerful message on consecration and total surrender to the claims of Christ. The Holy Spirit spoke to both these young people in a wonderful way. It thrilled the camp leaders to see them both standing up in response to the missionary appeal. It proved to be a great turning point in the spiritual lives of them both. They realised that their lives might have been plunged into disaster had they gone on as they were doing. The text the missionary used that night was "Holiness unto the Lord." What an important thought for all of us.

Women's Page

by Margaret M. Ladlow

A PINTA FAMILY

IT was the afternoon of our Sunday school anniversary, the primary children had delighted us with their singing, and now in the interval between the services it was tea-time and fourteen of us gathered to enjoy a welcome cup of tea, sandwiches and cakes. As it was such a beautiful day we set out the meal on the lawn behind the church and were happy that visiting friends from Essex holidaying in Scotland were favoured with such splendid sunshine. A number of our scholars stayed with us for tea, including a little eight-year-old girl. One of our visitors kindly asked her name and age and inquired about her family. She was a little shy, so my husband filled in the details, telling that she was of a family of eleven, of whom eight were members of the Sunday school. Emboldened by the interest shown, the little maid at last piped up and added with pride " And we're a pinta family ! " Our guests were puzzled until we hastened to explain that the family had at one time been photographed by the Milk Marketing Board publicity department because they were a fine example of a healthy family who drink plenty of milk each day. Their photograph had appeared in the board's newspaper advertisements.

The Pinta Family. Mr. and Mrs. Rogers and their children.

Photograph by Bryan and Shear, Glasgow.

Milk is certainly the perfect food, comparatively cheap, needing no preparation, easy to digest, a rich source of protein and bodily strength. How fortunate we are to have a constant supply brought to our doors ! How well I remember the sad sight of a little blind albino girl, daughter of missionaries to Tibet, whose condition was brought about, the doctors said, by the fact that there had been no milk available for the mother prior to the birth of the baby, or for the new-born child. I am reminded of the words of 1 Peter 2 : 2 : " As newborn babes, desire the sincere milk of the word, that ye may grow thereby." I like William Barclay's rendering : " Like new-born babes yearn for the unadulterated milk of the word." In his comments he points out that Peter has already been speaking about the Word of God which lives and abides for ever, and that " what Peter means here is that the Christian must desire with his whole heart the nourishment which comes from the Word of God. ' We are to yearn for this milk. The New English Bible uses an even stronger word and translates " desire " as " crave " and speaks of us thriving upon it to our souls' health. Dear reader, are you a healthy Christian, well nourished and strong ? Do you take your daily pinta ? I would that every Elim family was a " pinta family " brought up on the daily reading of God's Word.

It is recorded how old Samuel Rutherford, that great Scottish divine, gathered his family and his servants around him at the close of the day and together they read the Scriptures, after which he spent time asking questions in order to make certain that they had understood the passage and assimilated its message. His was a true " pinta family." Those were leisurely days when life moved at a much slower pace, and it would not be difficult to fit such an exercise into the daily programme. I think, however, that, in spite of the speed at which we must now live, to take time to follow his example would be beneficial to the family, the Church and society.

ONE day Martha, who was only six, was knocked down by a car. She hadn't looked both ways before crossing the road. Be sure you are very careful when you are crossing the roads, because I wouldn't like to hear that you had been injured. Martha was badly hurt and was rushed off to hospital in a large ambulance. The ambulance rushed through the streets with siren singing out "La, la; La, la," up and down, up and down, and all the cars gave way to let the ambulance through. But Martha knew nothing about the exciting ride because she was unconscious. She was in hospital for a long time and they found out that the shock had done something to her—she couldn't speak, not a single word. She could hear all right, but not a sound passed her lips.

All her friends were very sorry for her, and they tried to be kind to her when she started back at school. Martha had a note-pad and pencil and would write down her answers, but the novelty soon wore off and they found it wasn't much fun trying to play with someone who couldn't answer. One by one her friends dropped off, until at last she was left to play on her own. Martha prayed every night that Jesus would make her well and able to speak again. She had a text on her bedroom wall, "Be ye kind one to another," and she thought "Well, my friends are not very kind to me, are they?" Poor Martha! Can you imagine what it would be like if you couldn't speak? She looked at the text and Jesus seemed to be telling her "You have to be kind, no matter what anyone else does."

One day a new girl called Nell started at the school. She had come to live in the village with her aunt because her father had died and her mother couldn't earn enough money to keep all her large family. Nell was very unhappy when she came to school. She had very shabby clothes and her shoes were almost worn out, and worst of all she spoke with a stutter. During the break period some of the children were gathered round Nell and they were poking fun at her. "Y-y-you c-c-can't s-s-speak p-p-properly" one boy was shouting. This made Martha very angry and she rushed over to the group and pulled the boy away. "Let Nell alone" shouted Martha. The children all shut up, and turned and looked at Martha in amazement. Tommy said "You spoke Martha, you spoke." Martha looked amazed herself and then cried for joy. "There you see," she said, "Jesus has made me me better." You see, she had forgotten to worry about herself and she had tried to be kind to someone else. Do you know what the Bible says? "God is no man's debtor." If we do good to others God will be pleased and we will find that He will bless us. Try to find something every day to please Jesus. Be kind to some poorly child, help mum in the home or carry the shopping for an old lady, and the Lord will see that you are really trying to be kind because you love Him. Please write to me some time and tell me how God has blessed you because you have been kind to someone else.

God bless.

Love from

AUNTY MAY.

Devotional

For His sake

At the close of a battle in the days of the war a young man was found dying on the battlefield. A soldier stopped to render him assistance, and as he moistened his lips and made his head rest easier the dying man said: "My father is a man of large wealth in Detroit, and if I have strength I will write to him a note and he will repay you for this kindness." And this was the letter he wrote: "Dear father, the bearer of this letter made my last moments easier, and helped me to die. Receive him and help him for Charlie's sake."

The war ended, and the soldier, in tattered garments, sought out the father in Detroit. He refused to see him at first on account of his wretched appearance. "But," said the stranger, "I have a note for you in which you will be interested." He handed him the little soiled piece of paper, and when the great man's eyes fell upon the name of his son all was instantly changed. He threw his arms about the soldier and drew him close to his heart, and put at his disposal everything that wealth could make possible for him to possess. It was the name that made the difference. And thus we stand on redemption ground, and as Onesimus bore the letter to Philemon so we stand before God in the name of Jesus Christ, and He speaks for us as did Paul for the Roman slave.

J. WILBUR CHAPMAN, D.D.

RUGBY CRUSADE

By A. R. THOMAS

How many people heard George Canty during the Rugby crusade it is very difficult to estimate. Souls were saved and bodies healed. God so blessed in the Town Hall that we had to move to a larger building. It was evident that Rugby with its public-school influence could still receive the simple gospel directed so certainly by Mr. Canty. Who could forget a group of teenagers walking forward in response to the gospel challenge? Who will ever forget the teenage girl healed of arthritis lifting up her arms and simply bubbling over with gratitude, saying "Praise the Lord"?

Our thanks are due to the team, which included T. Williams and D. Woodfield, for their help in bringing this message of the gospel to Rugby.

Finally a word of appreciation to the members and friends who gave so well to the crusade fund, and to others who helped. Thank you, Sparkbrook, for your kindness in so many ways. God will give the increase.

Next week : G. Canty on the campaign

Bible study helps

The home in Bethany

Was not sumptuous. House in a village (Luke 10:38).

A cordial hostess. "Martha received Him" (Luke 10:38).

A devout sister. "Mary . . . sat at Jesus' feet" (Luke 10:39).

Trials and perplexities came. Lazarus was sick (John 11:1).

An absent Friend. "His sisters sent unto Him" (John 11:3).

The hand of death. "If Thou hadst been here, my brother had not died" (John 11:21).

A loved one restored. "He . . . came forth" (John 11:44).

The love-feast. "They made Him a supper" (John 12:2).

THE ELIM MISSIONARY SOCIETY CONFERENCE — Sept. 13th to 20th

ELIM BIBLE COLLEGE, CAPEL

Theme "For such a time as this"

Personalities expected

ELIM MISSIONARY SOCIETY
REV. and MRS. H. JEFFERY (Brazil)
REV. and MRS. M. O. THOMAS (Tanzania)
MISS ANNE STEPHENSON (Transvaal)
REV. and MRS. I. MacINNES (Guyana)
VISITING MISSIONARIES
REV. and MRS. D. WOMERSLEY (Congo)
REV. and MRS. C. POCOCK (Rhodesia)
PRESIDENT L. W. GREEN (Just returned from Africa)
MISSIONARY COUNCIL

Arrange a visit
Come for a week
Come for a day
Come for an evening

THE INTERESTING PROGRAMME WILL INCLUDE

The latest news from the fields
Up-to-date missionary talks
A grand youth night
Discussion groups
Daily Bible readings
Coach tour

SUBJECTS OF TOPICAL INTEREST

The outpouring of the Spirit
Immigrants in our country
Missionary Bible schools
Vocational missionaries
Methods of communication
The rising tide of youth

JOIN US FOR A GREAT WEEK OF FELLOWSHIP

Inquiries to REV. and MRS. G. W. GILPIN
Grenehurst Park, Capel, Surrey. Tel. 0306-74/3238

Book reviews

New Testament Follow-up, by Waylon B. Moore, Send the Light Trust.

Follow-up is such a neglected field in evangelism that I began to read this book with great interest. My enthusiasm was soon suffocated by such a mass of detail that I found it very difficult to wade through the book; it is more like a treatise on business efficiency and organisation for executives with a highly trained full-time staff than for busy pastors with spare-time workers—and all too few of them! I believe that in our churches efficiency must be allied to simplicity; the effectiveness of our organisation will depend upon our members being easily able to grasp the details of a scheme. The more complicated the plan the greater the confusion that will arise and the greater the discouragement to workers in consequence. This book contains some good basic ideas, but in my opinion they are so over-loaded with detail that they are rendered impracticable in the form in which they are presented. I think our ministers may find profit in this book if they will adopt the general outline of some of the suggestions (e.g. " the new-member class " and " the adoption plan for new members ") and simplify the method of carrying out the ideas. Perhaps Mr. Moore's book will inspire someone to write something more practical on this vital subject.

F. LAVENDER.

☆ ☆ ☆

" Tell me the Answer about the Ten Commandments." " Tell me the Answer about becoming a Christian." Both by Derek Prime. Published by Victory Press, price 4/6.

In order to get a more youthful viewpoint than I can now provide, I regret to say, I decided to ask two of the younger members of my family to read and comment on these books.

Andrew (aged nine) summed up the book on the ten commandments as " fascinating." He said he had learned a number of things he had never realised before about the commandments and added, with a practical touch, that " if you were doing an examination on the ten commandments it would help you a lot."

At thirteen, Timothy was not quite so lavish in praise, partly because, as he pointed out, his book was written for a younger age group. It was easy to read, he said, and it succeeded in explaining how one became a Christian, but he felt the examples and explanations given tended to interrupt the actual story.

For the age group they are intended to reach (7-10) these are good value. Good format and useful illustrations help to get the message over in an attractive way.

J. LANCASTER.

☆ ☆ ☆

Be filled with the Spirit, by David Petts, M.A. Published by Students' Pentecostal Fellowship. Price 1/-. This booklet of about 4,000 words " has been written particularly with the student in mind," and provide simple instruction on an important subject.

J.T.B.

☆ ☆ ☆

IN THE BEGINNING GOD *(continued)*

GOD THE HOLY GHOST APPLIES REDEMPTION

The third Person of the Trinity has been made the executive of the Godhead. It is His task to seek and win a bride for Jesus Christ, called in Revelation " the Lamb's wife."

In Genesis chapter 24 we have a delicate story of the wooing and winning of Rebecca by Abraham's eldest servant. Eastern weddings differ largely from ours in that brides were always won without the intervention of the bridegroom. Eliezer pictures for us the activities of the Holy Spirit, the administrator of the Godhead. Nearly 2,000 years ago, after the death, resurrection and ascension of Jesus Christ, God the Father sent forth to this world the Holy Spirit to woo and win a bride for the heavenly Isaac—Jesus. At Pentecost some 3,000 were added, 5,000 in Acts 4 and multitudes in Acts 6. Through the changing centuries God has been adding to the number of His elect, and He is still saving. Praise the Lord! Soon the number will be complete, and the bride, ready and waiting, will see her bridegroom. Already there is a cry being made, " Behold the bridegroom cometh! " Are you getting ready?

" I'm invited to a supper, 'tis a marriage feast and grand,
'Tis the greatest of all banquets ever known on sea or land,
There will be a countless host of guests, the bridegroom and the bride;
And all who to the supper go on shining clouds must ride."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, July 29th — 1 Corinthians 12:12-31

" God hath tempered the body together " (v. 24).

What a task God has undertaken! This is His plan and His work—to " adjust, mingle, harmonise and subtly proportion the parts of the whole body " (Amplified Bible). The schisms, carnality, and criticisms of Paul in the Corinthian church, were foreign to the divine plan. With Christ as the Head directing, God seeks to bring every member of the Church to function individually as part of a whole body. A body at variance with itself is unthinkable. Hence God places the members where He desires, knowing their capabilities and giving them the means by the Spirit to fulfil that task. Therefore if you are a foot please do not try to be an eye! Rather rejoice in the position given, however humble, and ever seek to promote the whole body. This is the divine design.

Tuesday, July 30th — 1 Corinthians 13:1-13

" Charity [love] never faileth " (v. 8).

" Love's flower petals never fall " (Way). Love is perennial. The object of love may not be realised, but love still continues. The love of God for wayward humanity will go on until the last soul has accepted or utterly and finally rejected that divine love. There will never be a failure on God's part in His outreaching compassion. This love reaches out to help others with no thought of personal gain or glory, whatever the response may be. The love of the old father for the prodigal son never failed. May that same love for others be shed abroad in our hearts by the Holy Ghost (Romans 5:5).

Wednesday, July 31st — 1 Corinthians 14:1-19

" I would that ye all spake with tongues " (v. 5).

While our text continues " but rather that ye prophesied it does not mean there is not a significant place in the personal spiritual life of the believer for this supernatural manifestation. It is evident that speaking in tongues is a deep spiritual exercise, for we speak " unto God " (v. 2). Speaking in tongues can also be a praying in the spirit of the believer by the power of the Holy Spirit, though the intellect does not comprehend the words (v. 14). Likewise singing with the Spirit (v. 15). These exercises indeed uplift the believer (v. 4). The injunction to seek to interpret in the gathering of the saints is that the whole church might benefit. This is ever the desire of the true love of our previous chapter, but Paul still desired that all might speak with tongues.

Thursday, August 1st — 1 Corinthians 14:20-40

" God is not the author of confusion " (v. 33).

It is evident that confusion did reign in the Corinthian church—drunkenness at the Lord's table, women interrupting, and especially in the usage of the vocal spiritual gifts. Even today it seems hard for some to realise that the gifts must be governed, forgetting that Adam in Eden before the fall had to cultivate the garden! The purpose of the local church gathering and the use of the vocal gifts are for the edification of the believers. Bishop Ellicott paraphrases verse 3 in yesterday's reading concerning prophecy " building up, stirring up and cheering up "! Discredit may have been brought on the Church by the misuse by some people of these precious gifts, but countless numbers have indeed been helped thereby. Let us, as Pentecostals, cherish our precious heritage but use it aright.

Friday, August 2nd. — 1 Corinthians 15:1-19

" I delivered unto you . . . that which I also received " (v. 3).

The apostle Paul gave that which he had received personally—the good news of Christ crucified, buried and risen. This is a scriptural principle; first receiving, then giving. Like the importunate man of Luke 11, we have nothing to set before our friends but that which has been received from our heavenly Friend. To Paul salvation was a mighty revelation received on the Damascus road. The truth gripped him and transformed him, and then immediately he preached Christ (Acts 9:20). A personal experience of Christ in our own lives carries far more weight in our witness than any theorising.

Saturday, August 3rd — 1 Corinthians 15:20-34

" But now is Christ risen " (v. 20).

What a positive note of triumph rings here—triumph over the curse of sin! In that Christ is alive we who believe are no longer in our sins (v. 17). Triumph over death, for Christ is the first-fruits, then " they that are Christ's at His coming " (v. 23). Triumph which overcomes circumstances. Paul faced the beast-like men at Ephesus in declaring the gospel because he knew the risen Saviour. Triumph which inspires godly living (v. 34). While it is thrilling to sing " He lives," it is a sobering thought to know He is alive to witness our Christian living. Triumph which is eternal, for He must reign till He has put all enemies under His feet (v. 28). Finally it is triumph which is glorifying to the Father, for He through it will become " all in all " (v. 28).

Sunday, August 4th — 1 Corinthians 15:35-50

" How are the dead raised up?" (v. 35).

A host of questions can be asked concerning the resurrection, yet God's Word answers all that is necessary for us to know. The apostle here uses nature to teach a lesson. The seed dies—it cannot produce fruit unless it does—but from it comes a new body, a new life. The new life is essential, for it is evident that the mortal body which we now inhabit cannot inhabit eternity. It is significant that Christ pointed out to the disciples when allaying their fears of His being a spirit that " a spirit hath not flesh and bones, as ye see Me have " (Luke 24:39). The blood, the earthly life, had been given for our redemption; the resurrection body was not subject to the limitations of the earth. Indeed, we are shown here that the new body is heavenly (v. 49), glorious (v. 43), spiritual (v. 44) and incorruptible (v. 42). How can this be? Read Philippians 3:20, 21.

CHURCH REPORTS *(continued)*

in the Hove church, and it was with sad hearts that the members and friends expressed their appreciation of the loyal service rendered by Pastor and Mrs. Brewster. Presentation were made on behalf of the church and the Sisterhood, with appropriate assurance of prayer-interest in their future service in the gospel.

On June 12th the annual presbytery Sisterhood rally was held, the speaker being Mrs. T. W. Walker, with Mrs. Tranter as convener. The rally was well supported by the various churches, an excellent tea was provided and a rich time of fellowship ensued. It was very evident that all present had been blessed and stirred by the thought-provoking ministry of Mrs. Walker.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel MOR 6671. C.1650

"CROYLANDS"
A Christian guest house with many satisfied friends
COMFORTABLE : INFORMAL : HAPPY FELLOWSHIP
FOR THE FAMILY, THE INDIVIDUAL, THE PARTY
EXMOUTH, SOUTH DEVON
A warm "Riviera" climate. Three miles of fine sands and coastal scenery. Sailing and fishing cruises. Touring centre
WRITE "CROYLANDS" (E.E.), ISCA ROAD, EXMOUTH
Tel. 3372 D.1592

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

FOUR-BERTH CARAVAN near sea and shops at Mumbles, Swansea. Inquiries with s.a.e. to Mr. G. Jones, 5 Knoyle Drive, Treboeth, Swansea. C.1716

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PENTEWAN, CORNWALL. Four-berth caravan, from 5gns. to 10gns., according to season. Oldnall, 82 Exeter Road, Smethwick. Worcs. C.1721

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

SWANSEA. Gateway to Gower. Sandy beaches, cliff walks, happy evangelical fellowship. Brochure, Mrs. Rees, "Maranatha," 249b Gower Road. Tel. 22488. C.1610

WESTON-SUPER-MARE. Christian guest house. Near shops and sea, h. and c., happy fellowship, liberal table. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

COLLECTING old and rare coins, good condition, to sell for missionary work. Want pennies before 1890, 1950, 1951, 1953; halfpennies before 1900; brass threepenny pieces 1946, 1949, 1950, 1951; half-crowns before 1920, 1925, 1930; florins before 1920, 1925, 1927, 1932, 1936; shillings before 1920, 1930; sixpences before 1920, 1923, 1952; crowns, silver threepenny pieces, farthings, all dates. Friends who can help send coins to Whittall, Cymithel, Whitney-on-Wye. C.1720

BIRTH

HUGHES. On July 6th, to Pastor and Mrs. Ray Hughes, of Macclesfield, their God-given first-born, Michelle Samantha.

WITH CHRIST

DAVIES. On June 26th, Timothy John Davies, aged eight, as a result of an accident. Sunday school member, much loved by all at Rugby Elim Church. "Suffer the little children to come unto Me." Officiating ministers at funeral: P. Bennett (C. of E.) and A. R. Thomas.

ITINERARIES

The President:
July 20 and onwards, Transvaal.

London Crusader Choir:
August 4, Eastbourne; 11, Worthing; 25, Pentonville prison.

T. Johnston (Kenya):
July 27, Bangor Elim Convention; 28, Ulster Temple; August 15, Lurgan (United Missionary Service); 17, United Farewell Service at Ulster Temple.

PRELIMINARY NOTICE

The new Graham Street Elim Pentecostal Church (Birmingham) will be opened by Rev. Samuel Gorman on Saturday, October 5th, at 3 p.m. DETAILS LATER.

D.1726

COMING EVENTS

BANGOR, Co. Down, Northern Ireland. Elim Pentecostal Church, Southwell Road. July 27 to August 1. Annual convention. Saturday at 3.30 and 7. Sunday at 11.15 and 7. Monday to Thursday at 8. Preachers: Tom and Hilda M. Johnston (Kenya) and R. Cox (Wales). Music: the Gospel Echoes, the Harmonaires and Edmond Duke. Convener: W. J. Martin.

BARRY. Elim Pentecostal Church, Pyke Street. Commencing August 18: Vacation Venture and crusade. Sundays at 6.30; weeknights (not Fridays) at 7.30. Led by Alex Tee and seventy Crusaders.

BECCLES. August 3. Public hall. Rally 7.30 p.m. Film, "Without Union."

GREAT YARMOUTH. The new Elim Church, York Road, welcomes all holiday-makers. Services on Sundays at 11 a.m. and 6.30 p.m. Tuesdays 6.15 (for boys and girls). Thursdays 7.30. Saturdays 7.30 (for teens and twenties).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. July 27—August 4. Uncle Bob's children's summer holiday Bible club. Saturday at 2. Sundays at 10.45, 2.30 and 6.30. Monday to Saturday, each day at 10—12 and 2—4.30; games, quizzes, etc.

FLASH

President's visit to Tanzania greatly appreciated by nationals and missionaries. Conversions and baptisms in the Holy Spirit in the meetings.

Arthur D. Bull.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 31 August 3rd, 1968 6d

The Elim Missionary Society exhibition at Scarborough (see page 484).

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XVI. *THE MESSIANIC KINGDOM OF CHRIST*

"And I saw an angel come down from heaven . . . and he laid hold on . . . Satan, and bound him a thousand years. . . . And I saw thrones, and they sat upon them . . . and they lived and reigned with Christ a thousand years"

(Revelation 20:1, 2, 4).

"In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains . . . and people shall flow unto it. And many nations shall . . . say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem"

(Micah 4:1, 2).

AS long as I shall live I shall be a resolute believer in the 1,000-year messianic kingdom of our Lord Jesus Christ. If I ever ceased to believe in this I would give up prophetic preaching on the coming of the Lord Jesus Christ. The millennial reign of Christ will undoubtedly be the seventh 1,000-year dispensation of the world of human affairs—the sabbatical day of the Lord and lasting for 1,000 years as the Bible declares.

The Prince of Peace

The dispensation of the glorious gospel of Jesus Christ, who loved us and washed us from our sins in His own blood and made us kings and priests to God His Father, is a period of time during which—through the rejection of the Messiah by Israel and their resultant dispersion—the word of salvation through the grace of our Lord Jesus Christ might be spread by the Church throughout all the world. Then, when the gathering out of every kindred, tribe and nation is complete, the Messiah returns to receive the nation of Israel back to Himself. It is for this express purpose that they are now restored to their own land and to the city of Jerusalem. He will come to reinstitute the kingdom of Israel, restore the Davidic throne, with Himself, the rightful heir, as King, and confirm with them the covenant of peace (Ezekiel 37:24-28) and be at last the promised Prince of Peace who will make wars to cease for the 1,000 years of His reign.

Prophetic Scriptures

The link between the Christ of Calvary and the great kingdom of God is seen clearly in so many of the prophetic scriptures concerning Him. Psalm 2 identifies the king who will reign over the whole world as the Son of God. Ezekiel 37 speaks of "David My servant" being king in the final restoration of Israel to a glory greater than that of Solomon. The sanctuary (the temple) will be restored in the midst of them. Isaiah speaks of the Son called "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." He also declares that His government shall be on the throne of David. The Davidic covenant of Jeremiah 33 states that "David shall never want a man to sit upon the throne of the house of David."

Mary was told by the angel Gabriel that her Son would sit on the throne of His father David and reign over the house of Jacob for ever. The genealogies of Matthew and of Luke identify Jesus as the legal heir to the throne of David at His birth. His resurrection makes Him still the living heir to that throne. Daniel declares that the stone cut out of the mountain, and which in the dream of Nebuchadnezzar, destroyed the great image, grew into a great mountain and filled the whole earth. It will therefore be an earthly kingdom, for the stone was as much a mineral as the metals of the great image, except that they were tooled by men whereas this stone is untouched by human hands. Daniel also indicates that the Messiah was to come with the clouds of heaven to receive a universal kingdom. This is to be an earthly kingdom and will

be followed later, as we shall show, by Christ's heavenly kingdom.

The Branch

The thief on the cross saw Him as a King who would come into His kingdom. Jesus taught His disciples to pray "Thy kingdom come. Thy will be done *on earth* as it is in heaven." The overcoming saints referred to in Revelation 2:27 are promised that they shall reign with Christ over the nations. The martyrs of Revelation 20:4 "lived and reigned *with Christ* a thousand years." Zechariah speaks of the Branch (of the stem of Jesse) who shall "build the temple of the Lord (the millennial temple) and bear the glory and rule upon His throne; and shall be a priest upon His throne." No earthly king could be both king and priest except Melchisedec, and he was probably one of the theophanies (preincarnation appearances of Christ), for he blessed faithful Abraham and instituted the first recorded breaking-of-bread service (Genesis 14:18). Christ is declared to be a priest after the order of Melchisedec, without beginning or ending of life.

However those who do not believe in the millennium of Christ's reign on earth reconcile their views with these and other plain words of Scripture is quite beyond my comprehension.

An only son

The story of the reconciliation of Israel to her Lord and King as He descends to the Mount of

(*continued on page 493*)

Elim Pentecostal Church News

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

A recent visit of the Swedish Rhythm Group was thoroughly enjoyed by all who were privileged to attend; their lovely rendering of various gospel melodies, their testimonies and their sincerity brought us a rich blessing.

Our Whitsun convention commenced the following evening. Pastor Brian Barnett from Watford preached, and at every service we felt the presence of the Lord in the midst. Mrs. Barnett ministered to us in song, and our local trio, the Gospelaires, and male voice choir also contributed to the blessing received.

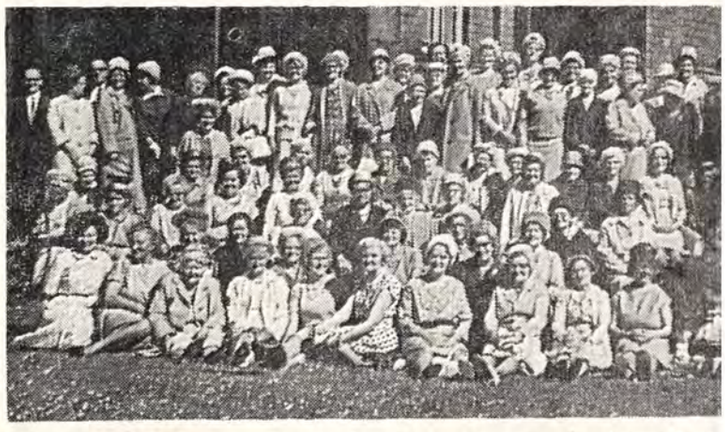
On Sunday, June 16th, five of our young people

were baptised by our minister. A fine congregation gathered for this act of witness. Our photograph shows the candidates with Pastor and Mrs. Cowdery.

A. B. PEARSON.

SOUTHPORT **Pastor: L. Knipe**

Vera Thwaites reports on a successful Sisterhood weekend at Evangel Temple. Visitors from neighbouring churches and nearby towns supported. Our



photograph shows the splendid company with Mrs. Knipe, Mrs. Homer and the preacher, Mrs. Gladys Gorton. Representatives from some fifteen churches took part in the service.

BRAINTREE **Pastor: J. C. N. Eaton**

One of the highlights of the Braintree church calendar is the Sisterhood rally, and this year's was no exception. Support from the churches in the surrounding district was again well maintained. A happy gathering of some seventy sisters listened with rapt attention to solos from Mrs. Broom, of Colchester, and Mrs. Gwen Chastain, of the U.S.A., as well as a recitation by Mrs. Langford, of Chelmsford.

The brethren were not left out of the blessing,

and helped to swell the numbers in the evening to around ninety.

The ministry of Mrs. Boyce, of Birmingham, was a thrill at both afternoon and evening meetings. The meetings continued on the following Sunday with ministry by Miss James, of Colchester, and singing by the Sisterhood choir.

SCARBOROUGH **Pastor: J. Hyde**

Missionary society's exhibition

"For such a time as this" is the title of an Elim Missionary Society exhibition which is to be held in Boyes's store from Friday for a week. The exhibition's purpose will be to inform the public of the society's work, which operates in ten countries.

It will be part pictorial, and other exhibits will include a model African church, which is at present being erected. Informative literature will be available.

Rev. John Hyde, minister of the Elim Pentecostal Church, Scarborough, is responsible for this exhibition on behalf of the Elim Missionary Society.

The literature available contains information on the work done by Elim missionaries, who are not only engaged in preaching; their personnel consists of trained teachers for their schools and doctors and nurses for their medical departments.

They co-operate in a scheme for the daily distribution of free milk for children. Midwifery and health clinics are in operation, and schools for teenagers and kindergartens have all formed part of the programme. Also large quantities of clothing are distributed.

Scarborough Evening News and Daily Post.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 36 NAME THE BOOK

In which book do we read of the following?

CHILDREN'S QUIZ

1. **The ten commandments.**
2. **Noah's ark.**
3. **Daniel in the den of lions.**
4. **The creation story.**
5. **Nicodemus coming to Jesus by night.**

ADULT QUIZ

1. **Gideon defeating the Midianites.**
2. **Elijah on Mount Carmel.**
3. **The death of Samson.**
4. **Naaman being cleansed of leprosy.**
5. **Saul made king.**

ANSWERS TO CHILDREN'S QUIZ

1. Exodus.
2. Genesis.
3. Daniel.
4. Genesis.
5. John.

ANSWERS TO ADULT QUIZ

1. Judges.
2. 1 Kings.
3. Judges.
4. 2 Kings.
5. 1 Samuel.

Ordination of Ian MacInnes at Greenock

Reported by G. L. W. LADLOW

A VERY impressive and deeply moving service marked the occasion of the ordination of Ian MacInnes to the ministry of the Elim Pentecostal Church. Friends from many churches in Scotland travelled to Greenock for this, the first ordination service to be conducted in the Scottish Presbytery. From the commencement the large congregation was conscious of the presence of the Lord. The singing of the Scottish Jubilee Choir and the Greenock male voice quartet brought great blessing to the congregation. The charge to the ordinand was delivered by H. W. Greenway, Secretary-General, in an inspiring address based on the words of Jeremiah "His word was in my heart as a burning fire shut up in my bones . . . and I could not hold it in." In a few well-chosen words Mr. MacInnes told of his conversion, paying sincere tribute to his minister, W. J. Hilliard, who had been instrumental in leading him to Christ, and of his subsequent call to the work in Guyana founded by his father. The Field Superintendent, R. B. Chapman, addressed the customary questions to Mr. MacInnes, who was thereupon ordained to the ministry by the laying on of hands.

After the ordination Mrs. MacInnes came forward to kneel beside her husband, and F. F. L. Frost, Scottish Superintendent, led the congregation in prayer as these two young servants of Christ were sent forth as missionaries to Guyana. It was a very solemn moment and those present were deeply moved. One felt that other young people in the service must have been challenged by God that night, and we pray that there will be a ready response.

(*More news on page 489*)

"PREPARE FOR THE AIR"

Courses in radio and television communication

at

Elim Bible College, Capel, Surrey

Commencing end of September

✱ Lectures by leading Christian personalities in radio, television and literary fields

✱ Modern recording studio

Write for particulars to the secretary NOW

D.1733

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

GEORGE CANTY IN TOM BROWN'S SCHOOL TOWN

CRUSADES born on a Monday risk being buried on Sunday, like Solomon Grundy, and in Rugby the ghost of Dr. Matthew Arnold, awe-inspiring immortal of the school, still keeps a subduing hand upon any ebullience.

In the second meeting some local evangelicals staged a kind of "sit-in" protest, occupying seats in the hall but refusing *en bloc* to sing.

However, as so often before, the Lord favoured us with remarkable weather, and the hall was soon too crowded. We moved into the lovely new Town Hall on the Sunday for a fine crowd of after-church ralliers. During the week attendances increased by perhaps 100 each night until the second Sunday night, when the place was all but full. We then decided to continue two more days, and despite lack of public notice very worth while congregations gathered. Finally we moved into the church, which was full on two nights—too full for comfort.

In Rugby it is apparently not the "done thing" to put your hand up in a service, or to come to the front for healing even when you have requested ministry. This was difficult for an evangelist to get used to, but the power and reality of Christ were so evident one evening that I swept hand-raising to one side and challenged people to come down the long aisle and stand before the great platform in surrender to Christ. Many did so.

Pastors Tony Williams and David Woodfield (pianist) handled the services perfectly, and their singing and playing was a rich ministry that well prepared for my preaching.

The "sermons in oils" which I painted also seemed to speak their own message in a better way than ever before—no wonder when I learned of the prayer that had been going up. One man told me he had prayed for as much as eight hours in a day for me.

Locally it is thought we had the biggest and most successful religious campaign within memory. Rugby Elim church was in fine spiritual fettle to begin with, and although the membership is small they had saved up enough for all expenses. The real energy promoting the entire bold scheme was that of Pastor Arthur Thomas, backed to a man by his deacons and members. They all laboured tremendously with bills and loudspeakers, and even took

Rugby knows that the painter/preacher, George Canty, is in town—the crusade made the news. With Mr Canty are Pastors Tony Williams and Arthur Thomas.

a publicity stall in the open market. They also turned up at all the meetings possible—and some crusades flop because church members just do not do that.

Various healings occurred, of course—the Lord promised them. One lady with a tubercular spine was so strongly aware of something happening as I prayed for her that she clutched my clothes to compose herself. A twenty-one-year-old mother,

(*continued on page 492*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch, Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	482
G. Canty	485
S. Gorman	487
A. R. T. Whittall	490
Margaret M. Ladlow ...	491
Aunty May	492
F. H. Coleman	493
A. C. Jarvis	495
Church reports ...	483, 489
Editorial	486

EDITORIAL

WHITHER ECUMENICITY !

"THE primacy of the See of Rome over all Christendom depends upon the tradition that Peter was martyred and buried in the suburban graveyard on the Vatican Hill." So wrote George Armstrong in the *Guardian* on June 27th.

Pope Paul announced on June 26th that fragments of bones found beneath St. Peter's basilica have been accepted by him as being those of Peter. Pius XII announced in 1950 that Peter's tomb had been found beneath the papal altar of St. Peter, but that it was too soon to pronounce on the bones found there. They later proved to have belonged to a woman.

However, on June 26th the Pope stated that other bone fragments had been identified as Peter's "in a way which we can accept as convincing."

Writes George Armstrong : "Professor Margharita Guaducci, an expert on early inscriptions, has devoted the past twenty years to searching for the right bones." In a makeshift niche in one of the tombs brought to light as a result of excavations begun in the 1940s a depository of bones, coins and pieces of purple cloth was found. The bones, "which had been kept in a filing cabinet in one of the Vatican offices as being of little importance, have now been accepted by the papal authority as those of the apostle."

Professor Guaducci "did not submit [the bones] to modern scientific tests" to determine their approximate age "because she feared the process would have reduced them to dust and thus reduced their value as relics to be worshipped."

Continues the *Guardian's* correspondent: "Since part of the bones belong to the skull, it has been necessary to reassess (how is not known) the authenticity of the long-venerated 'St. Peter's skull' which is kept in St. John Lateran, Rome's cathedral. [Professor Guaducci] says it is a fake."

In the context of the above superstitions and claims, EVANGEL readers may care to read Dr. Bullinger on *"Was Peter ever bishop of Rome ?"*

As to the question whether Peter was ever at Rome, the Roman claim is that he suffered martyrdom there with Paul after a pontificate of twenty-five years. This would be from A.D. 41 to 66. But note:

1. In 44 he was imprisoned in Jerusalem (Acts 12). In 52 he was at the Council of Jerusalem (Acts 15). In 53 Paul joined him at Antioch (Galatians 2). In 58 Paul wrote to the Romans but does not mention him. He sends greetings to twenty-seven persons, but none to Peter.

2. In 61 Paul was conveyed a prisoner to Rome, and certain brethrent went to meet him, but not Peter.

3. At Rome he wrote to the Galatians, and mentioned Peter, *but not as being there,* or as having been pontiff there for twenty years.

(*continued on page 492*)

HIS SEAMLESS ROBE

THE CONTINUITY OF CHRIST'S COMMISSION

APOSTLE: ITS MEANING IN RELATION TO THE TWELVE APOSTLES

By SAMUEL GORMAN

IN the apostolic sense the Lord's commission was continued through the apostles, and in the etymological sense through Christians all down the ages since then. In the apostolic line of Jesus, as it were, the apostles were directly chosen by Him while He was among them in the flesh; they were not appointed by man. This could account for no further mention being made of Matthias, who was appointed by the disciples to take the place of Judas; but with nothing to show that he was ever divinely ordained and commissioned he seems to have been replaced by Paul, who claimed, as confirmation of his own apostleship, that he was directly chosen by Jesus Himself after His resurrection from the dead (1 Corinthians 9:1; 15:1; Galatians 1:1; Acts 9:6, 15).

Appointed by Christ

Paul's apostleship, like that of the others chosen directly by Jesus, was of divine origin, he being directly chosen by Christ Himself. Though he, unlike the twelve, had not companied with Jesus in the days of His ministry on earth he had seen Him on the Damascus road after His resurrection and glorification. Dr. Leon Morris, principal of Ridley College, Melbourne, writes: "The apostles were the 'apostles of Christ' (2 Corinthians 11:13; 1 Thessalonians 2:6), or of 'Christ Jesus' (2 Corinthians 1:1; this is the best attested reading), or of 'Jesus Christ' (1 Corinthians 1:1), or of 'our Lord Jesus Christ' (Jude 17). They were appointed by Christ directly. No human commissioning or ordination is mentioned or conceivable. Apparently the Church recognised that there was little it could do about the matter of an apostle. Christ either made a man an apostle or He did not."

The Lord's commission to the apostles is summarised and its continuity emphasised in Mark 16. The commission summarised: "Afterward He appeared unto the eleven as they sat at meat . . . And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (vv. 14-18). The continuity of the commission is emphasised: "So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (vv. 19, 20).

Through the Apostles

The New Testament abounds in irrefutable testimony to the effective way the ministry of Jesus was perpetuated through the apostles. Their authority as commissioned ones was due to His resurrection from the dead, because death, as symbolised by the non-rending of His garment, could not disqualify Him, and was attested, and in a wider sense, by signs such as accompanied the Saviour's ministry. It was the reality of the Lord's resurrection that gave inspiration, impetus and dynamic to the apostolic testimony and became its cardinal point. Thus when choosing a successor to Judas Iscariot Peter stated that it was in order that he might "be a witness, with us, of His resurrection."

The keynote to the sermon preached by Peter on the day of Pentecost was "This Jesus hath God raised up, whereof we are all witnesses" (Acts

2:32). If Christ had not risen from the dead there would have been no gospel to preach and therefore no souls saved. On Mars Hill, when preaching to the Epicurean and Stoic philosophers, the basis of Paul's exegesis was Jesus and the resurrection. Again, when preaching to the Corinthians, he declared how that Christ died for our sins, was buried and rose again the third day according to the scriptures (1 Corinthians 15:1-4). In verses 15-17 of the same chapter he points out that if Jesus be not risen from the dead his preaching was false and the Christian faith futile (R.S.V.). The apostles were men with the message of the living, life-giving Son of God and Saviour of men. To them Jesus was alive, and men and women could be made alive in Him.

APOSTLE: ITS ETYMOLOGICAL SENSE IN RELATION TO THE CHURCH

The Lord's commission was to be continued not only in the special way already noted but in the *etymological* sense of the word apostle as it can be applied to all Christians, for all such are sent forth to witness of the Lord Jesus by word and life to those who do not know Him as their own personal Saviour. In this way His commission and ministry continue among mankind, for in point of fact witnessing of Him is the work and ministry of the whole Christian Church. William Barclay writes: "He said that as God had sent Him forth, so He sent them forth. Here is what Westcott called 'The charter of the Church.' . . . It means that Jesus Christ needs the Church. This means exactly the same thing as Paul later meant when he called the Church 'the body of Christ' (Ephesians 1:23; 1 Corinthians 12:12). Jesus had come with a message for all men; now He was going back to His Father; that message could never be taken out to all men unless the Church took it. The Church was to be a mouth to speak for Jesus, feet to run upon His errands, hands to do His work. The message of Christ was delivered into the hands of the Church. Jesus could never become the possession and Saviour of the world unless the Church took His story out to all the world. Therefore this means that Jesus is dependent on His Church."

The greatest need

At the beginning of His public ministry as the Apostle of God Jesus stated that He had come to seek and save the lost. During His ministry He made unmistakably clear that the first and greatest need of humanity was His salvation. The salvation and transformation of men and women was the all-consuming passion of His heart and soul. He made known that He was going to inaugurate and empower His Church for such a gigantic ministry. He declared "I will build My church; and the gates of hell shall not prevail against it" (Matthew 16:18). Here the Church is presented as being militant towards the forces of evil, and in this capacity manifested aggressive strength. Under the authority of her risen Lord, and inspired and energised by the Holy Spirit to continue the Saviour's work among mankind, she is to make inroads into Satan's domain and triumphantly rescue multitudes of people from it.

True heralds

In the first decades of the Church's ministry the Christians victoriously carried on such an offensive. Its members became propagators of the message of salvation. It is recorded in the Acts of the Apostles that as a result of severe persecution of the Church in Jerusalem the Christians were scattered abroad throughout the regions of Judæa and Samaria, but in spite of this "they . . . went every where preaching the word" (8:2-4). This propagation of the gospel was the work and ministry of the individual Christians, for the apostles were still in Jerusalem (v. 14). They became preachers (a preacher in this sense was a *kerux*—a herald), heralds responsible for the dissemination of God's message of salvation to mankind. They were true heralds, for in spite of adversity, antagonism and persecution they did not lessen their determination and intensity to declare unreservedly the message of the Saviour to the unconverted. They were filled with a holy enthusiasm, and no opposition, however fierce and unyielding, was allowed to damp their ardour and halt their forward march in the cause of Christ and lost souls.

He shall reign

Such a spirit should characterise Christians everywhere. The thought of multitudes of people in danger of being lost for ever should inspire and intensify the desire of Christians to win them for Christ, and should give impetus to their witness and ministry in this connection. They must continue to engage in an aggressive, uncompromising and dynamic drive against sin, and must maintain a never-ceasing witness to the Lord Jesus as the only Saviour and hope of the world. Under the authority and power of Christ the Church must continue to do this in this dispensation of grace, in spite of every satanic opposition to her. Rev. Alexander Clark aptly says: "History tells of repeated attempts by

rulers and empires to exterminate the Church of Christ. From the days of Nero until now, earth's princes have shaken puny fists at highest heaven. Features of our own time are Russia's anti-God campaign and the totalitarian doctrine which sets the State above conscience and God. Victory may sometimes appear to be with might against right, but truth never dies with the martyr. It persists as seed cast into the ground, and sooner or later bears fruit. . . . The triumph-song of the Apocalypse will become history and not mere prophecy—'The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever.'"

The Church, then, made up of all those who have confessed with their mouths the Lord Jesus, and believed in their hearts that God raised Him from the dead, which involves belief in acceptance of His atoning work on the cross, is the true medium through which the risen Saviour is revealed to the world. Every supernatural happening in the Church today, the innumerable burdens lifted, the guidance given and countless prayers answered, above all the souls saved, is irrefutable proof that Jesus lives, and perpetually witnesses to the continuity of His commission and work in the earth through the Church.

More Church News

ABERCYNON AND TREHARRIS **Pastor: A. J. Taylor**

SUNDAY SCHOOL MARCH OF WITNESS

The enclosed photograph was taken at the assembly line of the Treharris march of Christian witness, the first for over fifteen years. In the background can be seen Pastor Roger Redding, of Bognor Regis (Abercynon convention speaker) and Mrs. Dilys Taylor. On the right are Sunday school superintendents Mrs. E. Kidner (Abercynon) and Mrs. M. Daly (Treharris).

We thank God for the way our Sunday schools are increasing and for the opportunity to witness in this manner.

PONTARDULAIS **Pastor: D. A. Lambelle**

"A new church," "Not the same church," were some of the comments at the reopening of our church after its complete interior renovation and redecoration, after five months' hard work, during which we wondered if it would ever be finished. Pastor R. Hunston, District Superintendent of the Welsh Presbytery, was our speaker for the day. Fittingly he spoke on "The Church," and challenged us to play our part in it. In the evening, special tribute was paid to the very small band of men who had laboured so well and in so doing, had saved us great expense, which had enabled our work to be more ambitious. The message, which was based on the crises of Christ, encouraged us in our Christian experience, so that, as members and friends left the service, we could feel satisfied not only with the Church, but with the reality and relationship of Christ.

ASHBOURNE **Pastor: P. J. Hill**

Recently we held our Sunday school anniversary services. The entire programme was a missionary pageant, a new venture for the church, and one that was very successful. The church was fuller this year than for a number of previous years, and many parents attended who have never been near the church before. We are very grateful to God for the

blessing so many received from the demonstration, and for the fact that we have been able to commence a successful children's meeting since. Our photograph shows the pageant.

PETER HILL.

YOUTH PAGE

CHRISTIAN YOUTH AND DISCIPLESHIP IN THE TWENTIETH CENTURY

By A. R. T. WHITTALL

MINISTER OF ELIM PENTECOSTAL CHURCH, WOOLWICH

TRUE DISCIPLES BEAR NO RESEMBLANCE TO THE WORLD

IN this crisis hour the Church, and especially Christian youth, is finding it hard not to be taken up with the modern trend in Christianity. It is the "get with it," fashionable, type of Christianity that most are afraid to oppose by testimony, personal holiness, appearance, dress, deportment, obedience to the Word, or daring to be different from the world as were Christ and the early disciples (Acts 5 : 13, 14). If we are prepared to fulfil the Word of God as the Holy Spirit bids today it is possible that we shall be called, or branded, "square" even by popular church friends, before the world has a chance to call us the same. Sometimes the objection is raised that "in order to win the world we must bear some resemblance to them." In theory this may sound flawless, but in practice it never works out. It has been a complete failure since Lot tried it in Sodom, when far from saving his worldly friends through his fashionable policy he found the reverse by losing some of his family to them and barely escaping with his own life.

TO CHANGE OTHERS YOU HAVE TO BE CHANGED

Young people, this writer's cry to you is to seek by prayer (and fasting if need be) a vision *of* the Lord in all His glory, and your life will be changed, then a vision *from* the Lord of the world's need, and those around you will be changed by your godly example and witness. Forget the cry of the self-satisfied, "Don't be old fashioned." Enrol as a love-slave of Jesus Christ and embrace the whole counsel of God in 1968. God has not made special concessions to would-be Christians of the twentieth century, nor has He lowered the standards of consecration and separation revealed in His word. The Bible was written as much for the twentieth century A.D. as for the first. True discipleship is still according to Matthew 10 : 37 ; 16 : 24 ; Luke 14 : 33 ; and John 8 : 31 ; 13 : 35. Salvation is received through believing, but discipleship demands above all else a supreme love for Christ, the practice of denying oneself and taking up the cross to follow Christ uninfluenced by modern fashion (Hebrews 1 : 10-12 ; 1 Corinthians 7 : 31 ; 1 John 2 : 15-17), a love for God's children and for regular fellowship with them in the assembly, and a loyal, unswerving continuance in the Word of God.

GOD WILL USE ONLY SANCTIFIED VESSELS

Will you take up the discipleship which will involve your daily testimony of Christ in life and witness in all its aspects and dare to live today as Abraham did rather than Lot in their day? God will use only consecrated vessels. We gather this from 1 Kings 8 : 4. When the vessels were first brought into the temple they were consecrated to the service of the Lord. From that moment forward they were reckoned as belonging to the temple and became holy to the Lord.

These vessels, once consecrated, were never removed from the temple except by those who committed sacrilege. When the time came that they were carried from the temple, with the captives, into Babylon we read (Daniel 5) that Belshazzar, in his drunken stupor called for them to be brought to the feast so that the guests might drink wine

(*continued on page 495*)

BOOK YOUR COACH NOW FOR THE 1968

NATIONAL YOUTH RALLY — SATURDAY, SEPTEMBER 21st

Speaker: REV. YONNGI CHO, pastor of a 5,000-strong Pentecostal church in Korea

Women's Page

by Margaret M. Ladlow

THE COURTS OF THE LORD

THE holiday season is in full swing, and most people seem able to "get away from it all" in spite of the limiting of the travel allowance and the high expense that holidays entail. It is certainly beneficial to both mind and body to enjoy a period of complete change and relaxation, but there is one proviso I would make, namely that while on holiday we must still be active Christians and as such attend God's house. I have been surprised and shocked to find that even in Pentecostal circles there are some loose-thinking people who, without qualm of conscience, shelve their Christian life and habits when on holiday. They feel it is all part of their plan to have a break and to be free from discipline and responsibility. Some whom I know do not even go to church when on holiday; they prefer "Greenfield Mission" and to worship God in nature! I often wonder if they ever do pause to worship Him when roaming or resting in those same green fields.

How different was the attitude of the psalmist of old, who when in exile longed above all else for the house of the Lord and even envied the sparrows who nested beneath its eaves. Surely those who truly love the Lord are happiest when, in the fellowship of believers, they worship in His house. After a period of enforced absence through serious illness one of our members rose to pray on Sunday morning. How she thanked God for the privilege of corporate worship. To be in the courts of the Lord once more was such a joy to her. During those long five months when confined to her home she had appreciated the religious services on radio and television, but had found them at best a poor substitute for living and blessed participation in the worship of God's people. Her heart overflowed with praise, and we were all uplifted in spirit and realised afresh the privileges which we so often take for granted.

I remember how my mother-in-law loved hymn 100 in our Redemption Hymnal, which is based on Psalm 84, and how she sang its words with absolute sincerity. I wonder if we can all sing these words and really mean them:

"Pleasant are Thy courts above,
In the land of light and love;
Pleasant are Thy courts below,
In this land of sin and woe.
Oh, my spirit longs and faints
For the converse of Thy saints,
For the brightness of Thy face,
For Thy fulness, God of grace!"

Do we seek the converse of the saints when on holiday? Do our hearts cry out for the living God? In other words, do we worship God in His house not only when at home but also on holiday? Our holiday will not be complete, will not be perfect, if we fail in this respect. We may return home suntanned and invigorated, but having missed sweet fellowship both given and received, and having ignored the most sacred and binding obligations of our faith, to attend God's house and to worship Him in Spirit and in truth. Dear reader, I may have challenged your heart; I pray this may be so. Will you let the Scriptures speak directly to you? Read again Psalms 84 and 92, and on your knees promise God that whether at home or on holiday you will seek His face in company with His people.

Bible study helps

Power in the blood

We are **saved** through faith in His blood (Romans 3 : 25).
We are **justified** by His blood (Romans 5 : 9).
We are **purchased** with His own blood (Acts 20 : 28).
We are **redeemed** by His blood (1 Peter 1 : 18, 19).
We are **sanctified** by His blood (Hebrews 9 : 13, 14).
We are **made nigh** by His blood (Ephesians 2 : 13).
We have **peace** through His blood (Colossians 1 : 20).

SUNSHINE CORNER

"I WISH"

LUCY was a little girl who was always saying "I wish." Mummy was getting really worried about her. She could hear Lucy out in the garden, playing with Pat and Lucy was saying "Oh, I *do* wish I had a red ball like yours, Pat." "But your blue ball is just as nice" said Pat. "Yes, I know," said Lucy, "but I wish I had a red one like yours."

During the days that followed mother heard Lucy keep on wishing. "I wish I didn't have to go to school; I wish I didn't have to help wash up; I wish I had a better tennis racket; I wish I was Mary's best friend; I wish it would stop raining; I wish it was summer holidays already; I wish I had more pocket money; I wish we had a lovely new car like Mr. Brown; I wish daddy was rich." Mother just couldn't think how to deal with Lucy.

Then one day daddy had an accident at work and was taken to hospital. Two policemen came to tell mummy the sad news. Then one of them said "We'll give you and your little girl a lift to the hospital if you like," so they hurriedly put on their coats and got into the police car. "Oh, I wish my friends could see me now riding in a police car" said Lucy. Mummy looked very sad indeed.

They were only allowed to stay in the hospital ward for a short time with daddy, then they had to go home on the bus. "Oh, I wish daddy would get better soon" said Lucy, and just then the bus stopped outside a church. There was a big notice outside the church which said "Day of prayer and thanksgiving." "Look at that" said mummy, and when she got home she had a talk with Lucy.

"Now Lucy," she said, "you are growing into a very selfish little girl. It's no good wishing daddy was better, we're going to do something about it; on Sunday we are going to church to pray for daddy to get better." And they did just that. But they found more than they expected, because the pastor preached about the wonderful love of Jesus. He told how the angels were looking down on this wicked world and one of them said "I wish those people would be better," and Jesus said "I'll not waste My time wishing, I'll go down there and show them how to live good lives, and I'll show them that I love them enough to die for them." Mummy and Lucy were very moved and they both gave their hearts to Jesus and became Christians. God answered their prayers and soon daddy was home from hospital.

Daddy noticed a great difference in Lucy, but he couldn't quite make out what it was. Then mummy told him: "It's just that she has stopped being selfish and saying 'I wish' all the time." Mummy told daddy how she and Lucy had given their hearts to Jesus—and guess what! Yes, you've guessed right, daddy got saved too, and now they are not a family wishing to be better but a family who remember that Jesus was willing to do something for them, so they live to do something for Jesus.

So my dears, if you spend your time wishing, remember my story about Lucy. Start to do something for Jesus, tell your friends how much you love Him and Jesus will be made glad.

God bless you, love from

AUNTY MAY.

EDITORIAL (*continued*)

4. The epistles to the Ephesians, Philippians, Colossians and Philemon were all written from Rome; but while others are mentioned as sending messages, or as being associated with him, *Peter is never once mentioned.*

5. From Rome also Paul's last letter was written; and he says "At my first answer no man stood with me, but all men forsook me" (2 Timothy 4:16). So that if Peter were bishop of Rome he enjoyed an immunity which was not accorded to Paul, *and is guilty of forsaking the great apostle.*

6. And finally, in this very epistle, written from Rome immediately before his martyrdom, he says "Only Luke is with me" (2 Timothy 4:11). This is conclusive.

7. So that Paul had written *to* Rome; he had been *in* Rome; and at the end he writes *from* Rome; and not only never mentions Peter but emphatically, at the last moment, declares "only Luke is with me," *but no Peter. Peter, therefore, was never bishop of Rome.*

FOCUS ON EVANGELISM (*continued*)

helped in from the car, bounced with excitement as her rheumatoid arthritis instantly yielded to faith in God.

I thought it was all a splendid way to spend three weeks of June this year.

GEORGE CANTY.

PRAYER AND PRAISE

by F. H. Coleman

" BRETHREN, the time is short." So wrote the apostle Paul long ago to the Corinthian church. But do we really believe that the time is short? We say we do, but our actions belie our words. " The end of all things is at hand: be ye therefore sober, and watch unto prayer " states Peter in his first epistle. The time for doing things is short indeed, and the time we have for prayer is very short; let us seize it and use it to the best advantage.

Men who have accomplished anything in this world have realised that the time to do it is short indeed. It may be that you have said to yourself " I will try to spend an hour in prayer." Only one hour of the twenty-four we have each day or the 168 we have each week. But what interruptions there are—what things that seem to come and claim priority! And how long one hour may seem if we are not used to prayer. What a lot we can say in an hour. However did Jesus spend a whole night in prayer? Is it any wonder that the disciples were asleep long before Jesus finished praying in the garden?

After all is said and done, the truth still remains: the time is short; we have little left of our most precious commodity, time, in which to spend an hour in prayer.

Major D. W. Whittle asks in a verse of his famous hymn " Have you any time for Jesus as in grace He calls again?" We may change it a little and ask if we have time for prayer as in grace He calls again.

If you who read these words are one who gives little time in prayer to God, swing the door of your heart wide open and spend time in prayer, for " the night is far spent, the day is at hand."

WINDOWS ON JERUSALEM (*continued*)

Olives and enters Jerusalem by the eastern gate as told by Hebrew prophets is a lovely one. Zechariah tells how He will pour upon the house of Israel the spirit of grace and supplication and they shall look on Him whom they have pierced and mourn for Him as for an only son. There will be great mourning by all the families apart. Then he tells of the fountain that will be opened to the house of David and to the inhabitant of Jerusalem for sin and uncleanness. We know that it will be the fountain of His blood that flowed from His wounded side. They will ask Him why those wounds in His hands, and He will say to them " These are they with which I was wounded in the house of My friends."

Their Saviour and Redeemer

Read again the story in Genesis 45 of the long-lost Joseph, now ruler of Egypt and second only to Pharaoh, and how he discloses his identity to his brethren who hated him and sold him for thirty pieces of silver. Read how those brethren now come to Egypt to buy corn in the time of famine, and how Joseph's bowels yearned for them, and how he wept aloud and could not restrain himself because he loved them. Here is a wonderful prophetic picture of Jesus disclosing Himself to His brethren, the house of Israel, and telling them, as did Joseph, how God had sent Him on ahead to be their Saviour and Redeemer.

The fullest glory

This messianic kingdom will be a restoration to its fullest glory of the old kingdom of David and Solomon. The millennial temple will be erected by this Greater than Solomon as foretold by the prophets, and He will be King of Israel. All nations will serve Him. The kingdoms of the world will then be the dominions of Israel. The twelve apostles, as immortals, will sit on thrones judging the tribes of Israel (Matthew 19:28). All the believers of the New Testament Church, the bride of Christ, will reign with Him as immortals and exercise authority with Him and for Him over the nations of those who still remain as mortals.

All the world will worship Christ as Lord and King. Isaiah 66:23 tells us that from one sabbath to another and from one new moon to another all flesh shall come to worship the Lord.

The effect of His coming

Before we consider further the tremendous changes that will take place throughout the world let us think of the effects of the great earthquake that shakes the world at His coming. The Mount of Olives will cleave in the midst, forming a great

valley from east to west. Living waters—that means rivers—will go out from Jerusalem and flow in two directions: westward into the Mediterranean and eastward to the Jordan valley (Zechariah 14:4, 8). Ezekiel tells us (47:1-12) that this eastward river will flow into the Jordan valley and into the Dead Sea, which is now more than 1,200 feet below sea level. The waters will be healed, and fishers will spread their nets on either side of the once dead sea. The outflow from the now risen Dead Sea will flow down through the Negev and join the Red Sea at the gulf of Aqaba. I am told it is now known that there are seven springs in Jerusalem and the outflow of the water is restricted only by the rock formation. When the rocks are split by the great earthquake these waters will gush out in profusion.

Geographical changes

Other geographical changes will take place as a result of the great earthquake. The "tongue of the Egyptian sea" will be destroyed (Isaiah 11:15). This sounds like the Suez Canal or else the narrow northern part of the Red Sea where Israel crossed at the Exodus. The seven streams of the Nile delta will be smitten so that men go over dry-shod. This means that the river waters will be diverted or dried up and a highway will be made across the delta of the Nile. This will probably be for the people of North Africa to come up to Jerusalem to worship, as their predecessor the Ethiopian eunuch came.

Writing about the highway brings us to the question of transport. There will be plenty of transport of every kind for the mortals who remain after His advent and who will come up, presumably by delegation, to Jerusalem each year at the Feast of Tabernacles. Yes, there will be transport, for Isaiah says that they will come "upon horses, and in chariots, and in litters [literally conveyances], and upon mules, and upon swift beasts [which could be motorised vehicles]" (Isaiah 66:20). But since Isaiah informs us also that nothing shall hurt or destroy in that kingdom (11:9) there will be no accidents or fatalities.

Human life and national life will continue, and Christ will be King of all the earth. He will be King of kings and Lord of lords. John in Revelation describes Him as "Prince of the kings of the earth."

The conditions of life in that blessed kingdom as portrayed in the Word of God will be our next theme.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE:
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone: LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, August 5th — 1 Corinthians 15:51-58

" O death, where is thy sting?" (v. 55).

A vivid memory as a lad was seeing a man on Southend pier, dressed in Indian clothes, take an evil-looking snake into his mouth. At first it seemed so daring. Then mother explained that the fangs had been withdrawn from the serpent's mouth. The sting had gone! The man could handle the vile creature without fear. Thus today's portion is a song of triumph that whether we remain till the Lord's glorious return or precede that event via the grave we have the victory through Christ Jesus, who has withdrawn the deadly fangs of Satan. Having thus reassured us, bringing us to the heights of glorious anticipation, the apostle states " Therefore " (v. 58). It has been said that it is wise to see what a therefore is there for! Because of the anticipation of His return and the victory over the grave we are bidden to be unshakable in our faith, unmovable in our purpose, untiring in our labours, for our work will not go unrewarded.

Tuesday, August 6th — 1 Corinthians 16:1-24

" A great door . . . many adversaries " (v. 9).

Those who will serve the Lord will be in trouble! One of Satan's proverbs is " Let sleeping Christians lie," but as soon as there is a stirring to work for the Lord he rouses to action. The history of the early Church supports this. A lame man is healed—the apostles are arrested (Acts 4); a girl delivered from a demon—the preachers are hauled to the stocks and beaten (Acts 16); a revival at Ephesus—a craftsmen's riot. Is this to discourage us? By no means. Let it teach us at least three lessons: first, that Satan is ever out to thwart God's work; secondly, that troubles are by no means evidence of God's disfavour; thirdly, that the door of service is wide open (Revelation 3:8), but we must be watchful, purposeful and faithful (v. 13).

Wednesday, August 7th — 2 Kings 11:1-21

" He brought forth the king's son, and put the crown upon him " (v. 12).

Who says the Bible is a dry book? Here is a thriller of political intrigue, rescue, and the rightful king coming to the throne at last. Yet with the story it is God's design to teach us spiritual lessons. Besides teaching us that God fulfils His plan in spite of evil opposition it is a picture of our Lord Jesus, whose rightful position was usurped. Despised and rejected of men and scornfully crowned " King of the Jews," He is yet to be recognised as King of kings. But even now those who believe crown Him Lord of their lives. To crown Him is to submit to His direction. To crown Him is to give allegiance to none other. To crown Him is to rejoice in Him. " Bring forth the royal diadem and crown Him Lord of all."

Thursday, August 8th — 2 Kings 12:1-21

" The priest took a chest . . . and set it beside the altar " (v. 9).

Jehoiada was a grand old man of God. He had the courage to defy queen Athaliah. He instructed the boy king in the ways of the Lord (v. 2). He also realised the connection between the gifts of God and giving to God. He reminded the people by this action that God hallows that which is given for the work of the house of the Lord. There is no need to apologise for the church offering. Real Christian giving is linked with the altar, the cross. We give because He first gave. Our giving is to help in the repairing of the breaches, the maintenance of God's own work. The more this is realised the more there will be " much money in the chest " for home and abroad. The collection and the cross are linked together.

Friday, August 9th — 2 Kings 13:14-25

" My father, the chariot of Israel, and the horsemen thereof " (v. 14).

The king was lamenting the passing of one of Israel's greatest prophets. He recognised that the true might of the country lay not in its military might but in God. Now Elisha was dying. Sensing his despair, the aged prophet bade the king shoot the arrow and smite the floor. He did so, but stayed after the third blow. Why the hesitancy? Lack of faith, vision, enthusiasm? Elisha was showing that God would still be Israel's strength when he had gone. The passing of godly men should challenge us to greater faith, vision and zeal in God's work rather than cause our endeavours to diminish in any way. " God may bury His workmen, but He carries on His work."

Saturday, August 10th — 2 Kings 14:1-16

" But Amaziah would not hear " (v. 11).

It is evident how foolish Amaziah was in not listening to the counsel of Jehoash. Our text states that he would not hear, not that he could not hear. It was a deliberate refusal to listen. This was God's lament against Israel in Psalm 81:13. In spite of God speaking directly through Moses they turned a deaf ear to His pleadings and so strayed from His precepts. All may hear the voice of God today, yet how many are like the men of the council trying Stephen who " stopped their ears " (Acts 7:57). No wonder the sevenfold injunction by our Lord in His letters in the Revelation to the early churches, " He that hath an ear to hear, let him hear." Let us never be too busy to listen or so foolish as to disobey the voice of God.

Sunday, August 11th — 2 Kings 14:17-29

" The word of the Lord . . . which He spake by . . . Jonah " (v. 25).

Jonah is generally and almost wholly known by his encounter with a whale. This and his preaching to Nineveh were certainly the outstanding events in his life as a prophet, but our text reveals that he also prophesied to Israel and that his words came to pass. God does not overlook any service rendered. Samson is generally known for his great exploits, but he judged Israel twenty years. Little is said of those years. How easy it is to desire to be known by some great exploit or spectacular event in our service for the Lord, yet it may well be that consistent service over a period of time will earn God's " Well done " more than that event which seems so sensational.

YOUTH PAGE *(continued)*

out of them. The moment this was attempted God stepped in and wrote Belshazzar's doom upon the wall of his banqueting house.

Thus we see that God is willing to allow His vessels to be taken captive sometimes, but He makes it clear that they should never be polluted after once being consecrated to Him. Crusader, God is looking for those who will forsake the easy road of compromise and commit to Him their all, that He may have unpolluted vessels placed at His disposal to use as He chooses. Hear the testimony of a modern-day Bible disciple, Jim Elliot (of Crusader age), who sealed his testimony through martyrdom by the Aucan Indians to whom he had gone to preach the gospel. Here are his own words: " He is no fool who gives what he cannot keep to gain what he cannot lose." Make this the mark of your true discipleship in this twentieth century.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

FOUR-BERTH CARAVAN (kitchen) overlooking English Channel. Close to Dartmouth, Paignton, Torquay and Plymouth. Bus and shops five minutes from site. Safe bathing, car park. Pastor W. J. Nicholls, 1 Limetree Road, Peverell, Plymouth. C.1685

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980. C.1614

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

WANTED. A kindly person to live in, to be with little girl aged 10½ while father is on shift work. Plenty of free time. Please apply Mr. H. Pell, 197 Whitefields Road, Cheshunt, Herts. C.1732

ITINERARIES

The President:
July 20 and onwards, Transvaal.

London Crusader Choir:
August 4, Eastbourne; 11, Worthing; 25, Pentonville prison.

H. Jeffery, Brazil:
August 14, Kilsyth; 15, Kirkintilloch; 16, Govan; 17, Paisley; 18, Greenock; 19, Clydebank; 20, Motherwell; 21, Coatbridge; 22, Glasgow; 24, Alloa; 25, Dundee; 26, 27, Aberdeen; 28, Edinburgh; 29, Kennoway; 31, Carlisle; September 1, Carlisle (a.m.), Whitehaven (p.m).

T. Johnston (Kenya):
July 27, Bangor Elim Convention; 28, Ulster Temple; August 15, Lurgan (United Missionary Service); 17, United Farewell Service at Ulster Temple.

Miss Anne Stephenson arrives London airport (flight 124) August 8th, 8 a.m., from South Africa

FLASH FROM THE PRESIDENT

"Tremendous opportunities. Over 500 present at Sunday morning service. Souls saved at most services. Many baptised in the Holy Spirit. Hallelujah!"

Nelspruit, Transvaal.

BIRTHS

LOCKWOOD. On June 11th, 1968, at Rinteln, Germany, to Eileen and Percy, members of Elim Church, Colchester, God's precious gift of a much-longed-for son, Michael Andrew, a brother for Marilyn.

SCOTT. On June 25th, to Dr. Claude and Ethne (*née* Stevenson) of Oxford Elim Pentecostal Church, the gift of a daughter, Sarah Claudia.

STEVENSON. On June 28th, to Alastair and Sally (*née* Pearson), of Worcester Elim Pentecostal Church, the gift of a son, Matthew.

DEDICATION

OSMAN. On July 7th, at Elim Pentecostal Church, Springbourne, Bournemouth, Gary John, lovingly adopted by Peter and Jean, was dedicated by J. Osman.

MARRIAGE

MADDOCKS—JONES. On July 13th, at Laindon Methodist Church, Malcolm Maddocks to Jenifer Iris Jones, both members of the Elim Pentecostal Church in Basildon. Officiating minister: Thomas Burns.

WITH CHRIST

WILLIAMS. On July 7th, John Henry Williams, aged 65 years, foundation member and beloved elder of Worcester Elim Pentecostal Church. Officiating ministers at funeral: F. Coleman, J. Jones and T. H. Stevenson.

ELIM MISSIONARY SOCIETY

The memorial fund for Mrs. C. Francis has reached £137/8/6. The Missionary Secretary thanks the many friends who have subscribed to a cause very dear to Pastor and Mrs. T. E. Francis.

RADIO

MORNING SERVICE, B.B.C. Radio 4 on November 24th will come from the Elim Pentecostal Church, SOUTHVILLE, YEOVIL

We would value the prayers of the movement as we seek to prepare for the broadcast.

COMING EVENTS

BARRY. Elim Pentecostal Church, Pyke Street. Commencing August 18: Vacation Venture and crusade. Sundays at 6.30; weeknights (not Fridays) at 7.30. Led by Alex Tee and seventy Crusaders.

BECCLES. August 3. Public hall. Rally 7.30 p.m. Film, "Without Union."

SALISBURY. August 18, 25. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Visit of W. G. Hathaway.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. July 27—August 4. Uncle Bob's children's summer holiday Bible club. Saturday at 2. Sundays at 10.45, 2.30 and 6.30. Monday to Saturday, each day at 10—12 and 2—4.30; games, quizzes, etc.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 32 AUGUST 10th, 1968 6d

Photograph by Jane J. Miller

Abingdon, Berkshire

ELIM BIBLE COLLEGE

Why Speak in TONGUES?

By PHILIP B. DUNCAN

SPEAKING in tongues is a supernatural utterance by the Holy Ghost in languages never learned or known by the speaker and not usually understood by the hearer. It has nothing whatever to do with linguistic ability or with the mind or intellect of a man.

When a person is speaking with tongues his understanding is quiescent and the Spirit of God is active, functioning through the organs of speech.

It was the Lord Jesus Christ Himself who instituted the gift of tongues, not limiting this manifestation to believers of apostolic days; He promised it to all who believe in His gospel. "*These signs shall follow them that believe . . . they shall speak with new tongues*" (Mark 16:17). Do you think that Peter or John would say to their Master on the eve of His ascension, "But what is the use of speaking in new tongues, Lord?"

Let us consider some of the scriptural uses of speaking with tongues:

1. Speaking with tongues is the scriptural evidence of the baptism in the Holy Ghost.

This personal experience is *not* the gift of tongues, which is a gift to be operated in the church. In the church the gift of tongues, being a sign or witness gift, is limited to two or at the most three messages, but when the Holy Ghost was outpoured there was a spontaneous utterance in tongues (Acts 2:4; 10:44-46; 19:6). These were utterances to God as the Spirit was received and not messages or else they would have been interpreted as the gift of tongues operated.

2. It is for man to speak in intimate converse with 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).

The Holy Spirit brings the Spirit-filled believer into a life of close communion with God. When Christ was upon earth He found it needful to resort alone for secret prayer with His Father. The Holy Spirit too, in intimate worship maintains communion with God and intercession in other tongues through the consecrated believer. The apostle said, "*I will pray with the spirit, and I will pray with the understanding also*" (1 Corinthians 14:15).

3. That believers might magnify God.

The Lord loves praise and adoration in our wholehearted worship. When the Holy Ghost comes in, the paramount desire is to praise and magnify the Lord. In the house of Cornelius the converts spoke with tongues and "magnified God."

4. That we might edify ourselves or be comforted.

"*He that speaketh in an unknown tongue edifieth himself*" (1 Corinthians 14:4).

The apostle thought it good to edify oneself, for he advocated it and did it more than anyone else. In Ephesians 5:19 we read: "*Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord.*" Hymns are written by men for praise. Psalms are written by God for praise, and spiritual songs are songs sung in praise in other tongues at the Spirit's dictation. There is great ecstasy in worship when

one is filled with the Spirit, in yielding to the sweet exercise of speaking or singing with other tongues. It refreshes the spirit and magnifies the Lord by making melody to Him from the heart. If we speak in tongues we have a well within us in this barren wilderness (John 7:38, 39; Isaiah 44:3).

5. That we may have the right to the gift of interpretation.

"Let him that speaketh in an unknown tongue pray that he may interpret" (1 Corinthians 14:13).

Tongues without interpretation are of little value to the Church, so if one has the inspiration to speak a message in tongues he is encouraged by the Word to pray that he might acquire the gift to interpret. Tongues is the primary manifestation of the Spirit—the alphabet of spiritual gifts. Though the least, yet because it claims most attention it is thus of great importance. One whole chapter is allotted to tongues and this honour is not granted to other spiritual gifts, undoubtedly greater in excellence or power.

6. The gift of tongues should not be suppressed.

"Forbid not to speak with tongues" (1 Corinthians 14:39).

The professing Church boasts that she believes the Bible from cover to cover, but here is a command that is flagrantly opposed. Even where tongues are not explicitly forbidden they are suppressed by indifference.

7. Finally the injunction of the book is for all Christians to enjoy tongues.

"I would that ye all spake with tongues" (1 Corinthians 14:5).

Tongues are the only gift that is limited in public operation—*"Let it be by two, or at the most by three"* (1 Corinthians 14:27)—and they are the only gift that the apostle praised the Lord that he had—*"I thank my God, I speak with tongues more than ye all"* (1 Corinthians 14:18).

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Corinthians 14:37).

Elim Missionary Society feature

EXPERIENCES OF A PRESIDENT

by Dorothy E. Bull, Tanzania

"HALLELUJAH" and a tremendous "amen" answered the President of Elim at his final meeting in Tanzania, and it lasted four hours! He was being welcomed and farewelled at Msolwa. During the previous few days Pastor Leslie Green had packed a variety of experiences into his memorable visit to our pioneer works. Everything had been new and a delight to him. Cheerfully he had taken the bumps of rough roads (which fortunately had been much improved by grading just before his visit). Happily he had photographed elephants at a far from safe distance. As one of these mountainous animals unconsciously posed for him, an elephant cow at the other side of the Land-Rover trumpeted angrily at our intrusion, anxious about her very young calf. Her enormous ears spread out, and forelegs moved restlessly. Easily she could have overturned our vehicle, or badly damaged it, and us! Not long before a man had been fortunate in escaping with his life, his car a write-off! The calf moved away. The swaying trunk of its mother was raised in final trumpeted warning, then slowly and deliberately she followed and we were able to escape. No tame zoo creatures that herd.

Outside our home I had killed a thick five-foot snake and put it into the garage with the intention of introducing it to Pastor Green, but a bush animal ate it, and the best I could do was to present him with a 1½-foot snake later. Today I killed another large puff adder, but the President is now safely on his way south.

Mr. Green had lunch with an ex-cannibal and asked him, "What would have happened if I had come to your house years ago?" "You would not have got out," was the cheerful reply.

Off to yet another section of the mountains where we desire to place an evangelist, the conversation centred on the difficulty of finding a house as well as a suitable man. We had prayed about the matter, and Pastor Green saw the way God answered. As the car halted a stranger stepped forward. As soon as he heard our query he showed delight and offered to seek us a building at once. He was gone some time, and returned with a triumphant "I have found one." Why was he so keen to help? This man had attended a Protestant church in Dar-es-Salaam and,

surrounded now by unbelievers, he desired fellowship. From among the thousands living there God saw to it that we met this man who would be helpful just at the right time and in the correct place.

The building now supplied, who would be the evangelist? No one in Ukweli-land had at that time volunteered for this difficult pioneer work. On the spot, Pastor Eliya (who is supported by the sisterhood at Bournemouth) made his decision. Cheerful Mariamu (his wife) was also willing to go among strangers again with him. It meant taking her four young children into the cold temperature 4,000 feet up (almost like English climate), and they had no suitable clothing for such conditions, but she did not hesitate. However, the following week God took care of that also. Faithful sisters in Ealing who care deeply about others less fortunate than themselves had sent a parcel which arrived just at the needful moment (I am certain God saw to it that the parcel did not arrive earlier, for had it done so we would have already distributed the gifts to others). In the parcel was warm clothing just Mariamu's size, and enough extra to enable me to make garments for the children's immediate needs. There was nothing for Eliya, but then he already had what was necessary.

From the thrill of being present when negotiations for a new pioneer work were made, Pastor Green went with us to visit the Masai in Msolwa area. Entering their kraal, he met some of their number who have recently turned to Christ for salvation. Their welcome to him was as warm as his delight at meeting these colourful people. An erect warrior, husband of two of our Christian women, courteously invited us into his home. Later Mr. Green was introduced to Sarai, who years ago stood alone (in her tribe) for Christ. Now, not only is she as thrilled as we are about the numbers seeking Christ, but she is actively leading some of them to the Master herself, and is recognised as a deaconess. It was a moving time as with us she watched her tribal sisters being baptised under primitive conditions. Balancing on the root of a tree, I then got ready to photograph Pastor Joseph, who was baptising, when suddenly he vanished from view. He had fallen into a hole and got thoroughly immersed himself! I was concerned; he was unwell with a virus that had been attacking us all in turn, but gamely he carried on with baptising and then with other meetings.

Later Pastor Green, not sparing himself either, assisted at a meeting where several Christians were seeking more of God and His empowering for service, Here a grandfather and three of his sons as well as one other man were baptised in the Holy Spirit.

Outside Msolwa church twenty men (some of the leaders of our churches) stepped forward to meet Elim's President. My husband introduced them. "This man was said to be demon-possessed before he became a Christian." "Meet . . . he used to have four wives." "Here is . . . who used to be a witch doctor," and so the introductions continued, each one a vivid testimony to what God had done, and is doing, for every man is pastoring one or maybe two churches. We would appreciate prayer for more African workers.

Pastor Green saw Pastor Joseph dealing with a woman said to be demon-possessed. At the end of that long meeting mentioned in the beginning of this article everyone wanted to shake Pastor Green's hand. He must have felt worn out, for not only was the church crowded but the Wakweli handshake (quite unlike our own) gives three or four grasps per person, thus expressing real warmth. If you want to know what it is like ask Mr. Green when he returns (or perhaps the memory of it is still fresh in Pastor Wigglesworth's mind!). There has been one cry since our beloved President left: "Why did he only stay a week?" "Why didn't he stop at least a month?" The Africans loved him from the start because he so obviously loved them.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 37 ASSOCIATIONS

With whom do you associate the following?

1. **A den of lions.**
2. **A sycomore tree.**
3. **An ass that spoke.**
4. **A coat of many colours.**
5. **A rod that blossomed.**
6. **A stolen wedge of gold.**
7. **Boils.**
8. **A whale.**
9. **Mount Carmel.**
10. **A cock.**

ANSWERS

1. Daniel.
2. Zacchæus.
3. Balaam.
4. Joseph.
5. Aaron.
6. Achan.
7. Job.
8. Jonah.
9. Elijah.
10. Peter.

Does that strike a chord in your mind? If you had been able to lean up against a certain piece of wood, blood would have dripped upon you; you would have heard someone catch His breath in pain, and would have shared hours of mental and physical torture as the convulsed body of the Saviour took your punishment because He so loved you. Are these just words to you, or does His agony cause you to want to love, follow and serve Him? If you already know Him are you doing all you can to help His work at home and overseas? It is doubtful that we missionaries will have many more years ahead here; we badly need your help now. The work is surging ahead faster than we can cope with it, financially or with man-power. It is now up to you!

Elim Pentecostal Church News

HARLOW **Pastor: R. H. Mussared**

How gracious is our God! We experienced great blessing on the occasion of our second anniversary, held in the lovely modern St. Paul's church (kindly loaned). Field Superintendent R. B. Chapman ably convened the service and we were blessed by the singing of the London Crusader Choir and the dynamic preaching of Pastor D. W. Anthony, of Chelmsford. A testimony by Mrs. Taylor, wife of the Elim minister at Leyton, was most encouraging. Over 250 people came to the service and many —to quote the rector of Harlow—"were deeply moved."

The anniversary weekend was crowned by God in the opening of a new sphere of service, for the pastor was invited to take a service in the local hospital and to record three epilogues for a group of hospitals covering Bishop's Stortford, Epping and Harlow. Oh, how gracious is our God!

RON MUSSARED.

WIGAN **Pastor: John Seaman**

TWENTY-SIX NEW MEMBERS

During the past twelve months the blessing of God has been very evident at Wigan. A good number of conversions have taken place. Nine people have been baptised in the Holy Ghost and twenty-six new members welcomed into fellowship. We have had a really good crusade conducted by David Ayling and Alan Caple, during which many decisions for Christ were made.

Financially too the Lord has blessed; local church offerings now average £40 per week and missionary giving too has greatly increased. Our ladies made a great effort and raised £266 in one year for E.W.M.A.

Our youth work has trebled and our Sunday school doubled.

This autumn we have planned another crusade with John Cooper and Alan Caple, and a Sunday school drive in which we are determined by God's aid to double our Sunday school.

ILFORD **Pastor: J. F. Hardman**

Last Sunday we bade farewell to Mr. and Mrs. George Gemmell, who with their children Ian and Anne are going at considerable personal sacrifice to serve the Lord in South Africa as vocational missionaries and will be working with Miss Frieda Grossen at Tzaneen.

Also that day Pastor and Mrs. R. B. Chapman bade farewell after nearly four years of fruitful ministry in Ilford. Pastor Chapman was elected to the office of Field Superintendent at the last conference and therefore has to move to Cheltenham. Expressions of thanks were made on behalf of the church and a love gift was presented as a token of our appreciation of their ministry. May God bless them in their new field of service.

This weekend we greeted Pastor and Mrs. J. F. Hardman, who come to us from Salisbury. On Saturday the induction service was convened by our District Superintendent, Pastor F. H. Coleman. Mr. F. E. Croker and Pastor A. R. T. Whittall gave appropriate messages of charge and challenge.

CHARLES PENDRILL.

NORTHAMPTON **Pastor: J. C. Cuthbert**

The first year in the life of the Northampton church is now history. We give praise to God for His hand of blessing upon us, confirming the word with signs following, souls saved, healed and filled with the Holy Spirit. One of the highlights of the year was our first baptismal service, when twenty-one candidates obeyed the Lord's command. With expectant hearts we eagerly awaited our first convention, which coincided with our pastor's first anniversary. We were privileged to have with us over

(*continued on page 508*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 36/- for one year or 18/6 for 6 months, post free to any address. Quantities : 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing. Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Philip B. Duncan	498
Dorothy E. Bull	499
W. G. Hathaway	504
Samuel Gorman	505
W. G. Blackler	506
Margaret M. Ladlow ...	507
Aunty May	508
A. C. Jarvis	511
Church news	501
Editorial	502
Comment, opinion and review	503, 509

EDITORIAL

OUR Marton (Blackpool) minister, D. M. Cartwright, in an excellent article in *The Ministry* dated July 1964 on "Election and free will in Hebrew and Greek thought" points out that "the Greeks were logicians, the Hebrews were psychologists." We may add to this the Roman emphasis on political science.

Owing to the unfortunate connotations now attached to the word psychology we would hasten to add that in using it here we both have psychology in mind simply as the study of human nature.

Hebrew thought was concerned with people, Greek thought with speculation about the nature of the universe, Roman thought with political science.

Nowhere in ancient literature is a person's importance as a person emphasised as it is in the Bible: his importance as an individual, with rights among his fellows; his importance in relation to God, that He has an interest in him as a person, in addition to his responsibility to Him before every other responsibility; that eternity has been set in his being (Ecclesiastes 3:11—margin). The inherent dignity and the potential dignity of every descendant of Adam *for eternity* is a Bible theme; no other literature so authoritatively and clearly sets it forth; no other literature so authoritatively sets forth the interrelationship between God and men, so clearly sets forth as a comprehensive whole the meaning of human history, or gives so consistent an explanation of the universe.

The barrenness of science, politics and philosophy is brought home to us today so completely that mankind at last is beginning to awake to it.

The contribution of Hebrew thought to mankind is such that had it not been made even its critics would not have been knowledgeable enough or free enough to criticise it. As H. G. Wells states: "Without the Bible the civilisation we possess could not have come into existence, nor could it have been sustained without it. It has been the handbook of life to countless millions of men and women. It has explained the world to the mass of our people, and has given them moral standards and a force into which their convictions could work. It is the Book that has held together the fabric of western civilisation."

The failure of the critics of the Bible-taught way of life is that they never give thought to what their own situation would have been had no Bible influence been brought to bear on their environment.

It is reasonable to suppose that God, having created us, would let us know His purpose concerning us; this He has done in the Bible—Hebrew literature, it emphasises not only the importance of persons as against mere ideas, politics and philosophies: it, and only it, reveals authoritatively that God and those who dwell in His presence have concern for men. "I say unto you, that likewise joy shall be in

(*continued on page 510*)

COMMENT, OPINION AND REVIEW

SPAIN

A new day dawns in Spain. Protestant meetings attended by government officials, held in theatres and cinemas, and recommended in the press—thus are barriers falling down in Spain, and the distrust and prejudice of centuries crumbling. During the campaigns being conducted by Don Fernando Vangioni and his wife—Sr. Vangioni is an associate evangelist with Dr. Billy Graham—in the Santiago/El Ferrol area of Galicia in north-west Spain, J. D. Douglas, *The Christian's* correspondent, writes that after visiting a youth rally at the little village of La Ramallosa attended by about 800, "Another surprise came when later I reached my hotel room in El Ferrol, and found there in this state-owned hostelry a Bible on my bedside table. I had not till then realised how quickly Spain was changing.

"Next morning was Sunday, and at 9.30 a communion service was held in the Jofre theatre, when several hundred people participated in a simple ceremony. This was the first time in the history of the Evangelical Church in Spain that a Protestant service had been held in a theatre.

"For the 11 a.m. service a crowd in the region of 1,000 crammed into the theatre. Not only were there present a number of sailors (El Ferrol is a major naval base), but Admiral Alfredo Lostau Santos, who is commander-in-chief of this whole area, attended with his wife. A number of Roman Catholic priests also attended."

He continues that about 15,000 came to the eight-day meetings in Barcelona and 2,000 to the women's meetings addressed by Mrs. Vangioni.

TECHNOLOGY?

"Mankind is now in a position to dominate nature with synthetic materials and spare-part surgery, and has made himself independent of God."—Prince Philip as reported in Friday's *Daily Express*. He went on: "It is not arrogant to say this—it is realism. Of course the power of God is still needed to influence our ideas. But we are responsible for the direct results of our actions."

The strident voice of technology silences the voice of creation, but in the final analysis man's life depends not on the minerals he extracts from the bowels of the earth but upon the produce of the top six to twelve inches of soil, which produce in turn depends upon sun and rain and the succession of the seasons, all beyond human control but still God controlled as He promised (Genesis 8:22).

UNESCO SUPPORTS BIBLE VIEW OF RACE

"Racial divisions, out of which have sprung the nations, are invested with different qualities, inheritable and culturally unalterable."—H. B. Isherwood in *The Times*. But a meeting of experts, Unesco, Paris, 1967, stated:

"All men living today belong to the same species and descend from the same stock.

"The division of the human species into 'races' is partly conventional and partly arbitrary and does not imply any hierarchy whatsoever. . . .

"Current biological knowledge does not permit us to impute cultural achievements to differences in genetic potential. Differences in the achievements of different peoples should be attributed solely to their cultural history. *The peoples of the world today appear to possess equal biological potentialities for attaining any level of civilization*" (our italics).

"CHURCHMEN FEAR UNITY 'STEAMROLLER'"

"Opposition to the scheme for Anglican-Methodist unity, on which both churches are to decide next year, is growing strongly.

"From the Catholic to the evangelical wings of the Church of England, and from sections of the Methodist Church, come increasing protests. Each group has its different reasons, but one common protest is that the scheme, which if accepted could be subject to legislation in 1970, *is being steamrollered through by the hierarchies of both churches*" (our italics).—Christopher Warman, *The Times* correspondent.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XVII. THE WORLD AT WORSHIP

"And it shall come to pass that from one new moon to another and from one sabbath to another shall all flesh come to worship before Me, saith the Lord" (Isaiah 66:23).

ONE of the most frequent questions I am asked about the millennial reign of Christ is concerning the people who will be on earth during that time.

Let us think first of the inauguration of this blessed utopia when "every man shall sit under his own vine and fig tree." This is, of course, metaphorically speaking, meaning that everyone will dwell in peace and plenty with nothing to hurt or destroy or make afraid in those happy conditions.

The advent of Christ will, as we have already shown, bring deliverance out of this evil world for all who belong to Christ. Those who have fallen asleep in Christ and those who are alive at His coming will be made immortal at the advent. The dead in Christ who are with Him in heaven will come with Him at His advent and from the place where their bodies returned to dust they will receive their new immortal ones (1 Thessalonians 4:4). That will be a true resurrection as was His from His tomb in the garden. The living believers will be changed by the power of the Holy Ghost "in the twinkling of an eye" (1 Corinthians 15:51, 52).

Population of the world

Those who have opposed Christ and His saints, have denied the holy Word of God, and have refused to acknowledge His Lordship, will die by fire from heaven (2 Thessalonians 1:8-10). This will be when He descends to the Mount of Olives. There will then be many left alive who have never heard the gospel, or who if they have heard the message have never come to the day of salvation, or have never been constrained by the Spirit to surrender to Christ. Others, though never opposing Him or refusing His Word, will have never reached the point of salvation for some reason or other. These will live on as mortals and will be the population of the world during that blessed reign of Christ. All who were His at His coming will now be the immortals and will assist Him in ruling the world throughout His reign (Revelation 2:27).

Throne of David

Israel as a nation will be born in a day (Isaiah 66:8). Zechariah says that Judah shall be first and also the house of David in Jerusalem. At the recognition of their Messiah the whole nation will appoint official periods of mourning for each tribe because of their shame and sorrow. But Christ will cleanse away their sin and receive them back into His fold. The kingdom will be reconstituted on the basis of the ancient throne and kingdom of David. All the saints of the Old Testament era will be resurrected simultaneously with the saints of this dispensation. They will rise to share in the glory of the kingdom and the restoration of the throne of David under great David's greater Son. The saints of the New Testament dispensation will reign with Christ as the queenly bride of the Lamb and share His glory as joint-heirs with Him in His triumph.

Great changes

During this blessed reign national life will continue, but judgment will be meted out to the nations at the beginning of this new era according to their previous attitude to Christ and to His saints, and to the people of Israel (Matthew 25:31-46). Human life will also undergo great changes and the whole pattern of living will be altered. Let me set out eight of the most important of these changes:

(1). Satan will be imprisoned in the abyss. All liberty and power to attack or tempt or dominate mortals will be taken from him. As he has bound and imprisoned men and women by his power, so now Christ the mighty Conqueror will order him to be bound and kept incarcerated during the whole of Christ's earthly reign. Therefore no temptation will come to any of the mortals living on earth

but they will have a wonderful opportunity of serving Christ and learning to love Him for what He is.

(2). The curse on mankind will be almost completely removed. There will be no sickness or disease. No accidents or injuries will be sustained, for nothing shall hurt or destroy in that blessed kingdom (Isaiah 11 : 9). There will be no need of doctors, or hospitals, or nursing services. No funerals will be seen. There will be no national health services to maintain, or prescriptions to be dispensed. Children will be born to the mortals, but since one aspect of the curse on womanhood was the multiplying of conception (Genesis 3 : 16) fewer children will be born because there will be no losses by sickness and death to make up. Death will be limited to the function of final punishment for those who disobey the command to worship the Lord and to attend the gatherings to the feast of tabernacles. The warning punishment will be that no rain will fall on those who disobey. Consequently there will be no cultivation and no crops to gather in. The

(*continued on page 510*)

HIS SEAMLESS ROBE

THE CONTINUITY OF CHRIST'S COMMISSION

THE ETERNITY OF THE LORD'S PRIESTHOOD

By SAMUEL GORMAN

IT should be borne in mind, in order to see its symbolic meaning, that Jesus' robe was without seam, woven in one piece from top to bottom. This indicated His own perfect completeness and that of His mission, ministry and work, and is in line with what is said about the linen garment worn by the high priest of Israel (Exodus 28 : 32), who in his priestly function acted as the mediator between God and the people of Israel. In this connection William Barclay makes the following significant comment: "The Latin for priest is *pontifex,* which means *bridge-builder.* The function of the priest was to build a bridge between God and man. No one ever did that as Jesus did. He was the perfect High Priest through whom men come to God. Again and again we have seen that there are two meanings in so many of John's statements, a meaning which lies on the surface and a richer and a deeper inner meaning. When John tells us of the seamless tunic of Jesus it is not just a description of the kind of clothes that Jesus wore ; it is something which tells us that Jesus is the perfect priest, opening the perfect way for all men to the presence of God."

As already made clear, there was a marked difference between an apostle and a priest according to the teaching of the Bible. An apostle was one who was sent forth from God with a message to man, while a priest was one who entered into the presence of God on man's behalf. This difference was evidenced in the ministries of Moses and Aaron under the Mosaic dispensation. Moses was the apostle of God (though not strictly in the New Testament sense) sent forth to bear His message to Israel ; Aaron, his brother, went in before the Lord as high priest, there to represent and intercede on behalf of Israel. These dual ministries were wonderfully and perfectly combined in the Lord Jesus, the Apostle and High Priest, for as the former He came forth from heaven preaching salvation to those who through sin were alienated from God (Ephesians 2 : 17). He finished the work He came to perform, thus making peace through the blood of His cross for all those who accepted Him as Saviour and Lord of their lives, and now in the presence of God in heaven He acts as the only Mediator between God and men (1 Timothy 2 : 5), to sustain them in that peace (Romans 5 : 1, 2, 6-11).

In contradistinction to all other high priests the Lord Jesus is the eternal High Priest: "For the law maketh men high priests which have infirmity ; but the word of the oath, which was since the law, maketh the Son [Jesus], who is consecrated for evermore" (Hebrews 7 : 28). The Aaronic priesthood has long since passed away, but the priesthood of the Lord Jesus will last for ever, He having been raised from the dead in the power of an endless life (Hebrews 7 : 16). A question which no doubt will arise here is "Why is Jesus referred to as an

(*continued on page 510*)

YOUTH PAGE

Five-fifty miles out !

by W. G. Blackler

MINISTER OF THE ELIM PENTECOSTAL CHURCH, FINCHLEY

JEAN DE KAT is a very courageous and fortunate man. Sailing the fifty-foot trimaran *Yaksha* which he built himself, he set out to win the single-handed race across the Atlantic. It was a great tragedy for the twenty-seven-year-old Frenchman when, just 550 miles out from land, his boat broke up in fierce storms and high seas. After drifting in a dinghy for three days he was seen by the crew of an R.A.F. Shackleton which was taking part in a massive search for him, and in a very short time the Norwegian cargo ship *Dragona* had picked him up, and he was safe.

Speaking of his misfortune, he said that he had not built the vessel ruggedly enough to withstand the severe conditions that he had encountered. He added that he had also no sponsor, so that he had to find every penny for his project himself. Other competitors in this race were backed by interested investors who put the necessary capital into the venture.

Run to win the prize

Now the Christian is rather like a competitor in the single-handed race. Jean de Kat had a goal to be reached ; he desired to be the winner of the prize. The apostle Paul tells us that we are engaged in a very important race—that of life itself. He was participating in it, and he makes his own attitude to it very clear. He wrote to the Corinthians : " To win the contest you must deny yourselves many things that would keep you from doing your best ; run so as to win the prize. I run straight to the goal with purpose in every step. I fight to win. I'm not just shadow-boxing or playing around " (1 Corinthians 9 : 25, 26). The athlete in Paul's day competed for a fading wreath of leaves, but our prize is a glorious eternity with Christ.

Paul's testimony was that he was no longer concerned with that which was past ; it was forgotten. He was thinking only of the present and the future, and how he might best use the time at his disposal to extend the kingdom of God, and bring souls to glory. He determined to " press on," ever looking forward and upward. As far as he was concerned he would " press toward the mark for the prize of the high calling of God which is in Christ Jesus."

Now Jean de Kat failed because his vessel was not equal to the task demanded of it ; he found that his own unsponsored resources were inadequate to provide a suitable boat, that his gallantry and determination alone were not able to compensate for this lack. We need the determination of this young man, for it is an essential qualification of the Christian life. Paul most certainly possessed it, for he stated that his determination was to know only Christ and Him crucified, as this was the starting point to a knowledge of the power of His resurrection in his own life.

The resources of God

But Paul had resources beyond his own gallantry and determination. His was a fully sponsored life ; he was not going to be wrecked 550 miles out. He knew where his resources lay, and he knew how to appropriate them. He wrote to the Ephesian saints : " I pray that out of the glorious richness of His resources He will enable you to know the strength of the Spirit's inner reinforcement. . . . May you be filled through all your being with God Himself." What a prospect : the resources of God at the disposal of men ! What a privilege to be able to tap these resources, for Paul assures us that " my God will supply all that you need from His glorious resources in Christ Jesus."

Let the Lord of Glory sponsor you in the great race of life ; let His love fill you ; allow Him to control your every step. He is waiting to baptise you in the Holy Spirit, and then to keep you filled with His Spirit daily. He longs to guide you and provide for you continually. The Lord Jesus is your Saviour, your Baptiser in the Holy Spirit, your physician in sickness, and the Blessed Hope of your soul for eternity. His Father is your Father, and

(*continued on page 511*)

Women's Page

by Margaret M. Ladlow

THE KING'S SON

IN his address to the recent Methodist Conference the new president said, " Our Cornish brethren have been celebrating the centenary of Billy Bray. They remind us that the Church is more than overdue for a renewal of what the eighteenth century called inward religion, what John Wesley called the religion of the heart and the nineteenth century 'Christian experience.'" As I read his remarks I said a heart-felt " Amen." Farther on in his address he comments: " What changed Billy Bray from a drunkard into an apostle and into a saint, whose last words were joy unspeakable and full of glory, is the heart of the Christian religion "; to which I am sure we all say " Amen."

I must say that I was delighted to read this reference to dear old Billy Bray, and I remembered how as a newly converted schoolgirl I read his life story with avid interest. I remember too that I felt that if Billy had been alive today he would have joined the Pentecostal church. Billy was born at Twelveheads, a village near Truro, Cornwall, in 1794. He grew up to be a drinking, cursing reprobate, a tin miner by trade, who spent all his spare time in the beer shops with his fellow miners. It is significant that it was through reading the book *Visions of Heaven and Hell,* by John Bunyan, the one-time ungodly tinker of Bedford, that Billy Bray was brought to the crisis of his life. He was twenty-seven at the time, and for many days he was under deep conviction of sin and continually seeking God's face for forgiveness; he could not sleep, he lost all desire for food, he spent many hours reading the Bible and praying, crying to God for mercy, and at last the light broke through. Let me quote his own words: " In an instant the Lord made me so happy that I cannot express what I felt. I shouted for joy. I praised God with my whole heart for what He had done for a poor sinner like me."

Billy now rejoiced that he was " the King's son " and for forty-five years until his death in 1868 the keynote of his life was joy, and he became an effective preacher and soul-winner. He was a firm believer in the power of God to heal the sick, and he fought valiantly in his preaching against the evils of drink and tobacco and was a keen advocate of missionary work. Above all else he was a radiant Christian, continually rejoicing, and in victory. He never tired of telling of what God had done for him and of demonstrating the glory that filled his soul by singing, shouting and even dancing before the Lord. He said " Now I am a merry man for the Lord Jesus Christ," and his testimony was, " I have a heaven while going to heaven." His vociferousness in praise quite often brought criticism, and there were always folk who wanted to silence him, but his favourite saying to such was, " If they were to put me into a barrel, I would shout glory out through the bunghole! Praise the Lord! "

It is certainly a tonic to read again the story of such a great little man, such a lovable character; he was poor, uneducated by today's standards, but he was mighty in God. There seem to be so many downcast Christians today, so I think we must catch something of the spirit of Billy Bray. We have a like salvation and Billy's God is our God. The scripture commands us to " rejoice in the Lord," so how about it friend and fellow believer? Are *you* a rejoicing Christian? As Billy used to say, " Be done with the doubters and go up with the shouters."

Bible study helps

The tenderness of God

As a **father** pitieth (Psalm 103 : 13).

As a **mother** comforteth (Isaiah 66 : 13).

As a **hen** gathereth (Matthew 23 : 27).

As a **shepherd** seeketh (Ezekiel 34 : 12).

As a **refiner** purifieth (Malachi 3 : 3).

As a **bridegroom** rejoiceth (Isaiah 62 : 5).

Sunshine Corner

ONE day as Stephen was starting out for school mum said, "I'm going to be extra busy today, Stephen, because I'm going to decorate your bedroom, so will you be a good boy and bring me some things from the grocer's on your way home from school? It will save me a journey." "All right, mum," said Stephen. "Here's the list and here's the money, so don't forget, will you?" "All right, mum," said Stephen.

Tea-time came and Stephen came home to find his bedroom almost finished. "Oh, it looks super, mum," he said. Mum came slowly down the stairs because she was very tired after doing all that work. "Where's the shopping, Stephen?" she asked. "Oh, sorry, mum, I forgot," said Stephen. "Well, we'll just have to make do with what we have in the house," said mum. After they had finished tea she said "Will you wash up the dishes for me Stephen, while I finish off your bedroom?" "All right, mum," said Stephen, but when mum came downstairs some time later there he was sitting watching television and the dirty dishes were still on the table. Mum said, "Stephen, what about the dishes?" "Oh, sorry mum, I forgot." "Oh, well, I'll forgive you," she said, "it is way past your bed-time, so off you go upstairs." "But I want to watch this programme," he shouted, "and I don't want to go to bed yet."

Then mum took hold of him firmly and walked him upstairs and she said, "Now Stephen, I'm very tired, please hurry and get ready for bed and fold up your clothes and keep the room tidy." "All right, mum," said Stephen. A little while later mum looked into the newly decorated bedroom and it was in an awful mess. Clothes, comics and books were flung all over the place. "Oh, Steve," she said. "Sorry, mum," said Stephen.

"You are always saying that, 'Sorry, mum,' but it doesn't mean a thing, does it?" and to Stephen's horror tears started to roll down her face; she looked so tired too. "Never mind, I'll forgive you," she said.

Stephen lay in his bed thinking. "You have to forgive me an awful lot of times don't you mum? Will you always go on forgiving me?" "Yes," said mum, "I must always forgive you because Jesus says we must forgive seventy times seven, and that's a great big lot of forgiveness, isn't it?"

Have you helped your mum today? Have you helped anyone today? Don't be one of the "All right, mum, I'll do it" children, and then leave the job undone. Whatever you are asked to do, then do it as well as you possibly can—for Jesus' sake, and because you love Him. Jesus will see that you are trying to please Him and it will make Him very glad that you are one of His children.

Be good. God bless you.

Love from

AUNTY MAY.

Church news

(*continued*)

the weekend Pastor Wynne Lewis and Pastor and Mrs. J. Zbinden and five students from the I.B.T.I. Their ministry in word, testimony and song brought much blessing.

During the Saturday evening service a love gift was presented to our pastor by Mr. G. Pearson on behalf of the church for his loyal service during the past year. One dear brother testified of being healed of a back complaint during the morning worship service. The divine healing service conducted on Tuesday evening by our pastor and evangelist E. Smith was a wonderful climax to our convention. Two of our young ladies received their personal Pentecost at the conclusion of this service, hallelujah! In conclusion we would as a church like to express our sincere thanks to Pastor Alex Tee and his crusade party, and to all who helped to establish this thriving Elim Pentecostal church in Northampton.

D. J. HAYES.

MINISTRY TO THE SICK BY THE LONDON CRUSADER CHOIR

Following an afternoon service in Maidstone prison, in which the resident choir took part and also united with the Crusader Choir in song ministry, the choir journeyed to the Cheshire Home situated in the beautiful Mote Park in Maidstone. Eagerly awaiting the choir was a company of very sick and physically disabled men and women of

all ages. The kind and expectant reception was moving indeed. Drawn from all social backgrounds were men and women who, humanly speaking, have little to hope for in regard to health and normal human joys. Nevertheless, in so many ways, such people themselves minister even to those who go to them to minister.

Pastor D. B. Gray quickly adapts himself, and with feeling and understanding soon has the attention and hearts of all gathered. Several relatives remained for the service, and gratefully expressed their gratitude for the choir's ministry. Solos were rendered by Elizabeth Harland and Marie Hamilton and instrumental music was played by Peter Bye and Ron Cooper.

We covet the continued interest and prayers of the Elim family that this work may be blessed of God even to the physical healing of such needy souls.

M.M.

A home for ME ?

COMPASSION for the unmarried mother

SECURITY for her child

ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.
If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)

HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME

54 Grove Avenue, London, N.10

D.1706

Book review

Unity in Diversity. A book presenting the ten papers given at the National Assembly of Evangelicals at Westminster. Published by the Evangelical Alliance, 7/6.

This book gives us a backward glance at the conference of evangelicals and helps us to assess, with more time to consider the addresses given at the public sessions, our feelings regarding the subjects discussed and the general situation among present-day evangelicals.

Obviously there is more diversity than unity, and the attempt to present the case for oneness results only in highlighting the lack of unity among so many so-called conservative evangelicals. Indeed, the conference made a bad start with the unfortunate confrontation between Dr. Martin Lloyd-Jones and Rev. J. R. W. Stott. One presented the case for secession, for a gathering together of all who share a common objective, who are prepared to shed their preconceived notions and go eagerly for the souls of men. The other flatly denied the need to leave the established Church. From the Westminster speaker came the warning that evangelicals had no answer to the charge that they are less interested in Church unity than anyone else; their attitude is always negative. He then concluded with the plea: "What reasons have we for not coming together? Why is it that we are anxious to hold on to our inherited positions? Who knows but that the ecumenical movement may be something for which in years to come we shall thank God, because it made us face our problems on the church level instead of on the level of movements, and really brought us together as a fellowship or association of evangelical churches? May God speed the day."

The voice from All Souls, Langham Place, immediately rejected this appeal, hoping that no one would "take precipitate action as a result of what they had heard." He felt that Scripture and history were against the thesis put forward by Dr. Lloyd-Jones.

And so the addresses followed through the week, with clever little asides but failing to accomplish anything of a practical nature in the field of evangelical outreach. The masses still pass unheedingly the open doors of our churches, and the meagre minority still gather for prayer and sermon tasting. What we term the social implications of the gospel seem but weak platitudes in an affluent society, arguments on the value of Sunday observance are occasions for scorn.

Pastor J. Lancaster sums up the real need in fac-

ing the task at home: "We shall only be able to meet the challenge of the unfinished task in the power of the Holy Spirit. Evangelism is not so much a matter of technique or methods, however efficient they may be; it is rather the outcome of the direction and dynamic of the Spirit expressed through the life and witness of the Church collectively and individually."

Get the book and read it; you will be interested.

H. W. GREENWAY.

EDITORIAL *(continued)*

heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

The great mistake of our education is that we fail to learn the lesson of the influence of Hebrew, Greek and Roman thought. Roman thought attempted to teach us how to govern! Greek thought how to think! Hebrew thought teaches us how to live. Its basic principle is set out in a few words, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself" (Luke 10:27). Go wrong here and we cannot go right, ever; go right here and we cannot go wrong, ever. But our educational system, though it may give lip service to Christianity, is based upon the idea "Thou shalt ignore the Lord thy God and thou shalt crush thy neighbour if he gets in thy way." And if we debase our neighbour socially by our system, even though we may do it by economic means, we crush him as effectively as if we eliminated him by physical means.

But the Bible recognises that we would live in a world that would fail to practise its teaching and it points out the consequences of that failure: but it alone teaches us how individuals can succeed in, and even against, a failed system; how we can adapt to it, and how individuals, even if all the world collapses, may still, by their own decision, unite themselves with God's eternal purposes. This is beautifully brought out in a thousand ways in the Bible (see the stories of Joseph and Daniel for example), but not more remarkably so than in the Christian context of the Laodicean church. Here was a *failed church*—failed not because it was small, but because it valued its possessions more than people, and did not recognise that its Lord was outside the door. But the Lord standing, knocking, outside the door of a failed church still appealed to individuals in that failed church in the words "If *any man* will . . . I will . . ." (Revelation 3:14-20). In other words, the individual by his choice can still come within the scope of the eternal purpose and be united in fellowship with God.

This, of course, is the gravamen of the gospel message, though, in the very nature of things, it is not always explicitly so declared. The quite extraordinary failure of our educational system to impart knowledge about human nature, about the principles of how to live together in harmony, is the greatest disaster of the last 100 years: individual responsibility to God; identification with my fellow man; taking pains to understand his point of view; recognition that he, however humble his lot, is playing as important a role in the scheme of things as the greatest.

WINDOWS ON JERUSALEM *(continued)*

form of death as the final punishment is described in Zechariah 14:5, and appears to be some form of atomic radiation under the control of the King. Human life will be extended by the limitation of physical death. Mortals will live longer, some for a thousand years. A child will still be nominally a child at the age of a hundred years (Isaiah 65:20). Human life will reach a fulness and freshness in that blessed age far beyond our wildest dreams.

(3). War will be completely abolished as a means of settling the differences between nations. Christ will make wars to cease to the ends of the earth. Isaiah 2:4 indicates that armaments will be transformed into agricultural implements. Swords will be turned into ploughshares, spears into pruning hooks, tanks into tractors, and all military training will be abolished under the reign of the Prince of Peace. Armament factories will be turned over to peaceful products. No armies or navies or air forces will be maintained. It will indeed be the utopia which is the desire of all nations.

(continued next week)

HIS SEAMLESS ROBE *(continued)*

eternal High Priest, seeing there will be no need of His mediatorial and intercessory office after the Church has been raptured into heaven and perfected?"

There are two great truths of which the children of God will ever be reminded throughout eternity by the nail-pierced hands of the Saviour. The first is that He died for their sins at Calvary, and the second is that those hands have been raised in intercession before God as He pleaded their cause during their earthly sojourn as Christians. Wonderful thought, that all through eternity the redeemed will look upon the Lord Jesus as the sacrificial and atoning Lamb of God and as the eternal High Priest.

(continued next week)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, August 12th — 2 Kings 17:1-19

" The children of Israel did secretly those things that were not right " (v. 9).

It is strange but true that man considers he can hide his actions or even his thoughts from God. " All things are naked and opened unto the eyes of Him " (Hebrews 4:13). How foolish of Israel to think that their sins would not find them out. Ananias and Sapphira thought exactly the same, only to be exposed by divine revelation (Acts 5). There is coming a day when " God shall judge the secrets of men by Jesus Christ " (Romans 2:16). While secret acts of love and service for the Lord will be rewarded, secret sins unconfessed will be made evident by the divine search-light of judgment. Today let us pray the prayer of David, " Cleanse Thou me from secret faults " (Psalm 19:12).

Tuesday, August 13th — 2 Kings 17:20-41

" They feared the Lord, and served their own gods " (v. 33).

The first part of our text seems contradictory to verses 25 and 34. The context, however, makes it clear that their fear was more apprehension of judgment than a reverential awe of God which is the beginning of wisdom. There seems to have been a strange mixture of an acknowledgment of Jehovah and a worship of idols. Spurgeon calls them " spiritual half-breeds." Their descendants are still plentiful today! Few honestly deny the existence of God; many acknowledge with the lip a form of godliness, yet still go their own sinful way. God hates those who are half and half; one foot in the world, the other in the church. Christ used strong language when writing to the Laodicean church (Revelation 3).

Wednesday, August 14th — 2 Kings 18:1-12

" His mother's name also was Abi " (v. 2).

On a number of occasions the mother's name of a new king is given. This must be significant. Hezekiah's father certainly gave him no example, for " he did not that which was right in the sight of God " (16:2). Yet Hezekiah trusted in the Lord (v. 5), clave to the Lord (v. 6), obeyed the Lord (v. 3), and brought Judah back to God. How then was there such a difference between father and son? Could it not be the influence of a godly mother? God has left on record the Jochebeds, the Ruths, the Hannahs and the Abis to emphasise how much is owed to mothers who bring their saintly lives to bear on their children. While Nero's mother was a murderess, the mother of John and Charles Wesley was noted for her piety. Let all mothers in the quietude of home life be encouraged by the fact that God records what is being done and remember too that He entrusted His only begotten Son to the care of a mother.

Thursday, August 15th — 2 Kings 18:13-25

" Hezekiah gave him all the silver . . . in the house of the Lord " (v. 15).

This is an extraordinary incident following the excellent start Hezekiah had made. At first he had rebelled against the enemy Assyria; now he pays tribute. He had to learn a hard lesson in a hard way. By the time the silver and gold from the doors of the temple were in the coffers of Sennacherib his generals were again besieging the gates of Jerusalem demanding more. Compromise with the adversary never pays; much wants more. It is like the camel pushing his nose into the tent, eventually to oust its occupant. We are exhorted to stand in the evil day (Ephesians 6:13, 14). We are to contend with the Devil, never to compromise; we are to contest, never conciliate (James 4:7).

Friday, August 16th — 2 Kings 18:28—19:4

" He went into the house of the Lord " (19:1).

The enemy was at the gates of Jerusalem. Further he was making the most of propaganda (vv. 28, 35). Who could deliver the Jews? What gods had been effective so far? Let not the king deceive, or be deceived. So the constant arrogant boasting brought dread to the hearts of the inhabitants of Jerusalem.

At such a time Hezekiah went into the house of the Lord. It has often been noted that when in trouble or perplexity folk stay away from the house of the Lord. What spiritual folly. In the quietness of the temple the king could hear the voice of God above the shout of the enemy; he could remind God of the promises made to his forefathers in that hallowed place; he could gain courage from the company of those of like faith. Like Hezekiah, let us seek more the place where God's people gather.

Saturday, August 17th — 2 Kings 19:5-19

" He . . . spread it before the Lord " (v. 14).

It was not that Hezekiah considered God did not already know the contents of the letter, but rather that he was putting the whole matter into God's hands. The situation was beyond him; the enemy too powerful for his defence force to cope with. In asking God to take over he realised that God not only created but ruled all things. Here then is a lesson. The adversary boasts loudly against the truth and scoffs at those who trust in God, ever seeking to undermine their faith. Whether it be in our personal life or against the whole Church, let us spread every need before the Lord; put it in God's hands. Sennacherib is now only a name in history. We can afford to laugh at those who scoff today (2 Peter 3:3), for God will always have the last word.

Sunday, August 18th — 2 Kings 19:20-37

" I will put my hook in his nose " (v. 28).

It was the cruel custom of Assyrian kings literally to pass a hook through the noses of distinguished prisoners and lead them thus into their royal cities. 2 Chronicles 33:11 records that Sennacherib's son, Esarhaddon, took Manasseh " with hooks and thorns and brought him to Babylon " (Amp. Bible). But here God assures Hezekiah that He is conqueror; that He has the enemy helpless, defenceless, humiliated.

Fellow Christian, God has our enemy, Satan, " by the nose " today. The gates of hell shall not prevail against His Church. Arise, the Devil is already as defeated as the Assyrian host which lay outside the walls of Jerusalem (Hebrews 2:14). The fact that Scripture records this incident thrice is surely to encourage us to live in the victory of the cross.

YOUTH PAGE *(continued)*

the Holy Spirit is your Comforter, Advocate and indwelling, living Source of Power. You have the Word of God as your map and compass and prayer as your link with the central control in glory. What more can we desire or need?

" With Christ in the vessel
We can smile at the storm."

And in a future day, when our race is ended, and the victory is won, we shall hear the voice of our Sponsor saying, " Well done, good and faithful servant; enter thou into the joy of thy Lord."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH. Clarendon Private Hotel. Splendid position on sea front, near assembly and town centre, but sheltered from w.e. winds. Coach parties/conferences welcomed. Warm Christian fellowship assured by Mr. and Mrs. G. James. C.1667

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL. A warm Christian welcome awaits you at Maranatha Guest House, 15 and 17 Lower Lux Street, Liskeard. Telephone 3036. Ideal touring centre twixt moors and sea. Comfortable, homely atmosphere. S.a.e. brochure. C.1698

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526.

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel MOR 6671. C.1650

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182, C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980.

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

WESTON-SUPER-MARE. Christian guest house. Near shops and sea, h. and c., happy fellowship, liberal table. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

FOR SALE

PIANO ACCORDION for sale. Hohner Carena 111M. Black with silver fret. Five treble voices, two bass, 120, case. £20 o.n.o. Dean, 40 Roxburgh Road, Nuneaton. C.1736

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

WANTED. A kindly person to live in, to be with little girl aged 10½ while father is on shift work. Plenty of free time. Please apply Mr. H. Pell, 197 Whitefields Road, Cheshunt, Herts. C.1732

ITINERARIES

London Crusader Choir:
August 11, Worthing; 25, Pentonville prison.

H. Jeffery, Brazil:
August 14, Kilsyth; 15, Kirkintilloch; 16, Govan; 17, Paisley; 18, Greenock; 19, Clydebank; 20, Motherwell; 21, Coatbridge; 22, Glasgow; 24, Alloa; 25, Dundee; 26, 27, Aberdeen; 28, Edinburgh; 29, Kennoway; 31, Carlisle; September 1, Carlisle (a.m.), Whitehaven (p.m).

T. Johnston (Kenya):
August 15, Lurgan (United Missionary Service); 17, United Farewell Service at Ulster Temple.

Joseph Smith:
August 24-28, Macclesfield; 29—September 1, Blackpool: 3-5, Blackburn; 6-8, Glossop; 9-11, Southport; 12, 13, Ellesmere Port.

DEDICATIONS

BOWLEY. On June 21st, at Elim Pentecostal Church, Rochester. Andrew John Stanton, son of David and Joan (*née* Nurser), was dedicated to the Lord. Officiating minister: A. P. Johnston.

ERWIN. On June 21st, at Elim Pentecostal Church, Rochester. Paul Andrew, son of David and Brenda (*née* Ballam), was dedicated to the Lord. Officiating minister: A. P. Johnston.

MARRIAGES

GREENAWAY—COX. On June 29th, at the Elim Pentecostal Church, Barking, Paul Bernard Greenaway to Avis Lynda Cox. Both Crusaders. Officiating minister: B. C. Richardson.

MAYNARD—THORN. On June 29th, at the Elim Pentecostal Church, Barking, David Maynard to Marilyn Ann Thorn. Both Crusaders. Officiating minister: B. C. Richardson.

WITH CHRIST

BARNES. On July 7th, Lucy Barnes, aged 69 years, faithful member of Exeter Elim Pentecostal Church. Officiating ministers at funeral: G. A. Wright and T. E. Francis.

COLLIVER. On July 9th, Bessie May Colliver (Auntie Bess), aged 89 years, loyal member of Westcliff Elim Pentecostal Church. Life's work well done. Officiating minister at funeral: George Backhouse.

This is your personal invitation to the great
WEST OF ENGLAND PENTECOSTAL CONVENTION
at the
CITY TEMPLE, JAMAICA STREET, BRISTOL 2
Bank Holiday Monday, September 2nd
11 a.m., 3 p.m. and 6.30 p.m.
Children's convention and picnic at 2.30 p.m.
D.1727

ELIM MISSIONARY SOCIETY

Announcement: Pastor and Mrs. M. O. Thomas and family arrive Southampton on Monday, August 19th, on the Edinburgh Castle.

COMING EVENTS

BARRY. Elim Pentecostal Church, Pyke Street. Commencing August 18: Vacation Venture and crusade. Sundays at 6.30; weeknights (not Fridays) at 7.30. Led by Alex Tee and seventy Crusaders.

ISLINGTON. August 17, 19. Elim Pentecostal Church, Lennox Road, Finsbury Park. East London revival rally. Saturday at 7, Monday at 7.45. Preacher: J. F. Hardman.

SALISBURY. August 18, 25. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Visit of W. G. Hathaway.

SOUTHPORT. August 20. Elim Pentecostal Church, Evangel Temple, Manchester Road. University challenge at 7.30 directed by Graeme Thomson, B.A., and Paul Fiske, B.A., supported by students.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLIX No. 33 August 17th, 1968 6d

A party of Dundee Elim Crusaders with their pastor and his wife. See page 515.

THE VOICE OF PROPHECY

"And it shall come to pass that from one new moon to another and from one sabbath to another shall all flesh come to worship before Me, saith the Lord" (Isaiah 66:23).

By W. G. HATHAWAY

XVII. THE WORLD AT WORSHIP

(continued from last week)

(4) The movement of mortals will be unrestricted and many forms of transport will be in use (Isaiah 66:20). Every nation will be represented at the gatherings to Jerusalem every year. It would appear also that missionary work will be very active (Isaiah 66:19).

(5) All forms of idolatry will disappear. Temples that have been used for the worship of idols will be destroyed. All places which have been the haunts of sin and vice will go. Every place contaminated by its past sin will have to go. The whole world will be cleaned up, and made fit for the worshippers of the Lord Jesus Christ as King of kings. From one sabbath to another and from one new moon to another all flesh shall worship the Lord in the beauty of His holiness. Churches and places of worship will be erected everywhere. All business and commerce will be conducted in pure righteousness and holiness throughout this golden age (Zechariah 14:20, 21). In this very world where Satan brought the first Adam and his wife Eve and all their descendants under his control; in the world where Jesus came to die for our redemption; here in this same world will Jesus Christ abolish the curse and fill the whole world with His glory. The law that governs the world during the kingdom age will be the Word of the Lord which will go out from Jerusalem the city of the great King.

(6) Heaven and earth will be in close collaboration. Access to the whole mysterious universe will be possible to the immortals. Angels will ascend and descend between earth and heaven, for there will be free intercourse between the two spheres (John 1:51). The immortals will reign with Christ. Here the parable of the talents shows how rewards for faithfulness will be meted out to the saints.

(7) With the lifting of the curse, all the fauna and flora of the world will be liberated from its power. Carnivorous creatures will cease to be carnivores and become herbiforous (Isaiah 11:6-9 and 65:25). All evidence of the curse will be removed from plants and flowers. Pests will disappear. It seems also that all mortals will become herbiforous, for the killing of animals for food will cease. Work will be plentiful, but man will not work in the sweat of his brow or labour for the bread that perishes. Work will be a pleasure and everyone will be satisfied in that blissful age.

World government

(8) World government will be centred in Jerusalem. Here is a description of it taken from Micah 4:1-4 in Moffatt's translation:

"In after days it shall be that the Eternal's hill shall rise, towering over every hill, and higher than the heights. Nations shall stream to it, and many a people shall exclaim Come, let us go to the Eternal's hill, to the house of Jacob's God, that He may instruct us in His ways, to walk in His paths. For instruction comes from Zion. . . . For the law shall go forth of Zion . . . and from Jerusalem the Eternal's Word. He will decide disputes of many races, and arbitrate between strong foreign powers, till swords are beaten into plowshares, spears into pruninghooks, no nation draws the sword against another, no longer shall men learn to fight, but live each under his vine and under his fig-tree, in terror of no one: for so the lips of the Lord of hosts decree."

When the thousand years of Christ's reign are ended, Satan will be released from his prison and be allowed to go out and deceive the nations again for a short season. To many this is a great mystery which they cannot understand. We must remember that Satan has always been the testing point for all

created beings. When Satan rebelled against God in the distant ages of the past, before man was created, he tried to set up an independent dominion apart from God. But God allowed this to happen so that all the angels of God could be proved in their allegiance to God. Those who took sides with Satan came under condemnation and are now held in chains of darkness to await the great day of judgment at the end of time (2 Peter 2:4 and 1 Corinthians 6:3). Those angels who remained faithful to God are now perpetually holy and beyond sin.

When Adam and Eve were placed in the garden of Eden in the beginning they were made subject to the commands of God. But Satan deceived them. Sin entered into the world, and with it sickness and death, both physically and spiritually. Satan again became the centre of the test of man's obedience to God. Jesus also was led of the Spirit into the wilderness after His baptism in Jordan, there to meet the great Usurper himself. But Satan met his Master in Jesus Christ, the incarnate Son of God. All through every human dispensation Satan has been the adversary, the deceiver, the destroyer. Only in concert with God can man overcome him. Now in the millennial age, with Satan bound in prison, men and women are free from temptation. Many will worship the Lord Christ only because they are compelled to, and not with His love in their hearts. For this reason Satan is released, so that he may again become the point of testing for all the mortals of the millennial age.

The strange and almost incomprehensible fact is that he deceives multitudes and leads them in a final

(*continued on page 526*)

Elim Pentecostal Church News

DUNDEE **Pastor: H. Palliser**

I enclose a photograph of the Dundee Crusader branch enjoying a recent outing. The Dundee Crusaders are experiencing an encouraging time in their recently commenced outreach witness when they call from door to door witnessing, and inviting others to attend our services. The Crusader work is always enriched by the presence of their valuable leader, Pastor H. Palliser, who shows a most keen interest in their activities.

A special feature, and one that has been greatly used to obtain growth in spiritual matters, is the kneeling to conquer prayer meeting held on the first Wednesday of each month, a meeting marked by an atmosphere of earnestness exhibited in the concern for the lost.

WM. W. ANDERSON,
Church secretary.

WEYMOUTH **Pastor: B. C. Vidamour**

Sunday saw the Weymouth church packed to capacity on the occasion of the church anniversary. Mr. Barclay, the Sunday school superintendent, and Miss J. Newble, Sunshine Corner leader, had personally sent letters to every parent inviting them to a tea and to the gospel service. An excellent tea was prepared by the ladies of the church and was enjoyed by all.

In the evening service Pastor Vidamour led the children in a French chorus, which thrilled the parents. The speaker for the day was Pastor L. Lambert, of Yeovil, who was holidaying with twenty-five of his Junior Crusaders. The gospel was preached with conviction, and the Lord blessed with a decision for Christ.

A VISITOR.

SOUTHAMPTON **Pastor: J. C. Kennedy**

What a joy and privilege it was for the Southampton church on Thursday, July 11th, to share with the Gemmell family their last evening in England in the house of the Lord. What a joy it was to hear the two children—both having given their hearts to the Lord four years ago—sing of their Saviour!

Mrs. Gemmell really inspired us as she told us of their call to South Africa. This is no ordinary call, for this family are giving up all and are emigrating to South Africa as "light bearers"; there will be no home-coming every so often on furlough for them. Mr. Gemmell has given up a good position in the homeland to take up a more lowly one in the place of God's choice.

What a thrill it was after Pastors Wigglesworth and Kennedy laid hands upon the family to have a message from the Lord in which they were assured that the Lord would be with them at all times and in all circumstances.

Let us remember continually our "light bearers" and vocational missionaries and praise the Lord for them.

JOAN WHITE.

GLOSSOP **Pastor: H. B. Wreford Glanvill**

The Glossop Elim church has had two busy and rewarding weekends. The first occasion was the visit of the Derby Elim choir, which presented an ex-

cellent programme of over ten choir pieces and solos, all superbly sung, some recitations and testimonies and the preaching of the Word. Apart from the choir there were about sixty people in the congregation, many of whom we have never before seen in the church.

The second event was a baptismal service, to which over fifty came. After testifying to their conversion four candidates were baptised. Two of these, husband and wife, had been Jehovah's Witnesses, the husband having been the leader of the local "Kingdom Hall." It was while reading the Bible that he realised the error of the Jehovah's Witness doctrine and soon both he and his wife found their personal salvation in the Lord Jesus Christ.

H. B. WREFORD GLANVILL.

ILKESTON **Pastor: F. Waite**

John and Jennifer Cox report the commencement of a work among youth. About fifty attended a barbecue held to help promote the new endeavour. The average attendance is fifteen weekly. Groups from Nottingham and Beeston have helped in the services. Prayer is asked for that the unsaved who have attended this effort will be converted.

CLACTON-ON-SEA **Pastor: H. Burton-Haynes**

Recently we have lost pioneers and prayer warriors who have been so loyal to our Clacton church since the day of laying the foundation stone. We praise God for these faithful servants. And now we rejoice that the vacant seats are filled. The right hand of fellowship has been extended to many who have come to live in Clacton. What a thrill it is to see the increase in numbers at prayer meetings and Bible studies, and to see souls being saved.

The deacons, members and friends of our church would like to pay tribute to Pastor and Mrs. Burton-Haynes for the untiring way they have ministered here in Clacton over the last seven years. Much seed has been sown and much fruit has resulted.

Recently our secretary and his wife had the pleasure of presenting a cheque to our pastor and a bouquet of carnations to his wife in appreciation of their faithful ministry to both saved and sinner. We prayerfully thank them for their wonderful ministry to all our sick brothers, sisters and friends.

C.G.A.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 38 BIBLE LIGHTS

CHILDREN'S QUIZ

1. **What did God divide the light from ?**
2. **What did the psalmist say was "a light unto my path" ?**
3. **"Let your light so shine - - - - - - - - -, that they may see your good works, and glorify your Father which is in heaven."**
4. **Jesus said "I am the light of the - - - - -."**
5. **Who saw a light from heaven as he journeyed along the road to Damascus ?**

ADULT QUIZ

1. **The psalmist said "The entrance of - - - - - - - - - - giveth light."**
2. **Why did men love darkness rather than light ?**
3. **John the Baptist is described as being a - light.**
4. **Who was sent to be a light of the Gentiles ?**
5. **"Shew forth the praises of Him who hath called you out of darkness into His - - - - - - - - - - - - - - - - - - -

London Crusader Choir

ONE THOUSAND VISITS IN THIRTY-FIVE YEARS

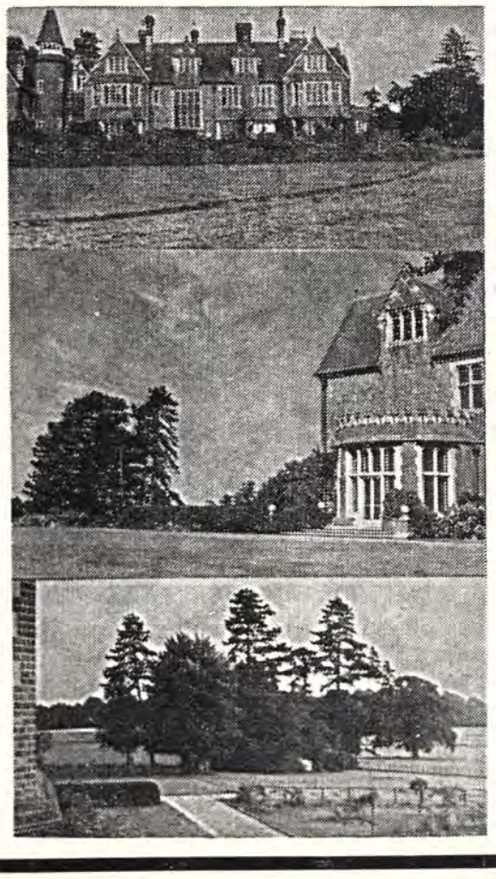
THE London Crusader Choir has completed its thirty-fifth year of prison evangelism, terminating this period with visits to Wormwood Scrubs, Brixton, Holloway, Pentonville, Maidstone and Wandsworth prisons. Under the direction of Pastor D. B. Gray the choir has won for itself the respect and confidence of the Prison Commissioners as well as the governors, chaplains and all in authority. During recent weeks at some of the establishments the morning Anglican service has been withdrawn and the service handed over entirely to Pastor Gray and the choir. Changes in the order of the Sunday morning service have resulted in larger numbers attending. In addition to the singing of the grand hymns of the Christian faith, the reading of the Word of God and devotional numbers sung by the choir and its soloists, Pastor Gray has captured the attention and interest of hundreds of men and women in a fearless declaration of the simple gospel and the saving power of the Lord Jesus Christ.

In order to capture the intense atmosphere and respectful attitude of such gatherings one must really be present. How often we have heard D.B.G. remark "I would rather minister to 700 souls in a British prison than sing to 7,000 Christians in a vast public auditorium." This is echoed by all the sixty members of the choir. And so we enter the thirty-sixth year of prison evangelism under the banner of Elim, for we are part of Elim's evangelistic thrust and earnestly seek the prayerful and practical interest and support of our members. Through this ministry thousands hear the gospel who otherwise might never be reached.

Thus the challenge is gladly accepted, and through the vista of the years we in gratitude to God recall the many who now enjoy the glorious experience of His pardoning grace and today are found within the ranks of those serving His kingdom.

R.R.

There's a place for you at E.B.C.



Do you wish to know more about the Bible ?

Can you take a break from industry or the office desk ?

Are you perplexed about your next step in Christian service ?

Why not apply to enter as a student on an abridged course at ELIM BIBLE COLLEGE, CAPEL ? You may have no aspirations to the pulpit or mission field or you may wish to serve part-time at home or abroad. Remember, you can only give the best in service as you know how. The training at E.B.C. is geared to provide practical guidance in all forms. You can combine studies with frequent opportunities to engage in practical ministry—children's work, house visitation, pulpit ministry, coffee-bar evangelism and evangelistic campaigns.

COURSES include : Outline and detailed Bible study ; Survey of great truths of the Bible ; How to prepare a sermon ; Spiritual gifts in the Church ; A history of the Christian Church ; How to lead a soul to Christ ; False religions (Mormonism, Jehovah's Witnesses, etc.) ; How to speak correctly ; The ministry of divine healing ; Modern missionary methods.

Also full diploma courses in preparation for the Christian ministry. Facilities for entry to external examinations.

WRITE NOW TO THE PRINCIPAL, ELIM BIBLE COLLEGE, CAPEL, SURREY

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch, Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. G. Hathaway	514
S. Gorman	520
Mansel Chuter	521
Alan Seeman	522
Margaret M. Ladlow ...	523
Aunty May	524
A. C. Jarvis	527
Church reports	515
Editorial	518
Comment, opinion and review	519
Letters	526

EDITORIAL

"HE [John Braine] also held the weird view that while Christians are open to the same temptations as everybody else, they are in a better position to cope."—Ludovic Kennedy.

In reply, John Braine writes: "[Ludovic Kennedy] seems to have missed the main point of my talk, which was that Christians are no better able to resist temptation than anyone else—it's simply that they avoid what the Church calls the occasions of sin . . ."—*The Listener*, July 11th and 18th.

It all depends on what is meant by "Christian." In commenting on the above remarks, we define a Christian as one who is "born from above" (John 3:7; 1 Peter 1:23; Ephesians 2:4, 5), but that the knowledgeable should so *miss the point* of the Christian message, *whether they accept it or not*, goes a long way to showing that if they got the point they would accept the message. But for the knowledgeable to miss the point of the world's most wonderful literature is unrelieved tragedy indeed.

But in an article in *America*, March 30th, by Kilian McDonnell, O.S.B., executive director of the Institute for Ecumenical and Cultural Research, Collegeville, Minn., there is the following on the comparison between David Wilkerson's work among drug addicts and that of other social services. We quote:

> "Undoubtedly the most significant figure is the number of addicts who finish the program and remain off drugs: eighty per cent. This is a claim of some magnitude. In a short-term follow-up the U.S. Public Health Service Hospital at Lexington, Ky., found that between 94-97 per cent of those they have released are back on drugs. Riverside hospital, a New York facility for adolescent addicts, has a reported relapse rate of ninety-five per cent over a period of five years. The Mount Carmel guide narcotics center of Newark, N.J., boasts that twenty per cent of those who finish their program remain 'clean,' while eighty per cent relapse."
>
> "An official of the New York State Narcotics Education Commission and two Minnesota psychiatrists involved in rehabilitation programs have stated that they doubt the accuracy of the teen challenge claim of eighty per cent for those finishing the program. One psychiatrist, a professional in drug-addiction work, said the claim to eighty per cent was 'unbelievable.'"

The psychiatrist's doubt and Ludovic Kennedy's and John Braine's statements stem from the same source—the failure to get the heart of the Christian message.

"Christians avoid occasions of sin!" Do the thousands of Christians who engage in the daily duties of business avoid occasions of sin? *Can they?* Did the supervisor who was sacked from a steel firm in the north of England for refusing to O.K. inferior material avoid an occasion of sin? Do the thousands of Christians who face this kind of temptation every day in the knockabout world of business avoid occasions of sin? *Can they?*

(*continued on page 526*)

COMMENT, OPINION AND REVIEW

TOM Driberg, M.P., Church of England delegate to the Fourth Assembly of the World Council of Churches, reporting on it in *The Times,* states: "One could even listen to a Pentecostalist." We did not know that Tom could be so snooty. Someone should tell him that one Pentecostal denomination alone in the U.S.A. has 8,500-plus churches and that militant Christianity throughout the world is watching Pentecostalism, 15,000,000 members according to one report, more than any other Christian group.

Methodists

Only one of 686 delegates at the Methodist Conference at Central Hall, Westminster, raised a hand in dissent when voting took place on a motion expressing appreciation of the Government's courage, persistence and restraint over Rhodesia and supporting United Nations mandatory sanctions.

Presbyterians

The Presbyterian Church of England General Assembly, London, adopted the following resolution: "The assembly condemns race discrimination, recognises the need to extend the scope of the Race Relations Act of 1965 and approves a reasonable control of immigrants to ensure equality of rights for all races in this country.

"The assembly welcomes the Race Relations Bill 1968 with its emphasis on conciliatory action by the Race Relations Board. It welcomes the Government's offer of an all-party select committee and hopes that the Opposition parties will accept this.

"The assembly appeals to its congregations to treat immigrant people as people, and, with them, to play their full part in a multi-racial society."

The assembly later supported the Government for its continued stand on the Rhodesian issue, and expressed the conviction that "independence should not be granted until the pattern of and timing for majority rule have been agreed."

Primate attacks Rome marriage rules

The Archbishop of Canterbury, Dr. Michael Ramsey, said today that Roman Catholic rules on mixed marriages were wrong and must be altered. He added that many Roman Catholics were also dissatisfied and were looking for a new solution on this issue.

Dr. Ramsey was speaking at a press conference at the fourth assembly of the World Council of Churches, of which he is one of the six presidents.

Noting that mixed marriages remained one of the most difficult topics under discussion by representatives of the Anglican and Roman communions, he said that on two matters he felt it necessary to be "absolutely uncompromising."

The first, he said, was the "pressure put by the Roman Catholic Church on the couple as a matter of duty that the offspring would be brought up as a Roman Catholic." The second was the Roman Catholic non-recognition of marriages performed outside the Roman Catholic Church.

Dr. Ramsey was also critical of the Pope's June 30 "Credo," a conservative summary of Roman Catholic beliefs based on the Nicene Creed and issued at the conclusion of the Year of Faith. The document has been criticised by Protestant and Orthodox leaders at Uppsala for the short shrift it allegedly gave to ecumenical themes and statements that some interpreted as an invitation to return to Rome.

Dr. Ramsey said this was one of the Roman Catholic Church's more conservative statements, and he regretted two aspects of it.

"After all the emphasis by the Vatican Council on collegiality, I regretted that there was no reference to collegiality in the reference to infallibility," he said.

"Also, since the Vatican Council began to distinguish between the more fundamental dogmas and the less fundamental ones, I was surprised that particular Roman Catholic dogmas, like the Immaculate Conception and Papal Infallibility, were inserted along with the tenets of the Nicene Creed."—*New York Times News Service.*

Dr. Ramsey, according to *Reuter,* also said he would like the Vatican to set up a commission to discuss the doctrine of the Christian Church as a whole.

He said what had impressed him most in the development of Anglican-Catholic relations since meeting the Pope last year was "the spontaneous cooperation between Anglican and Catholic clergymen.

(*continued on page 526*)

HIS SEAMLESS ROBE

THE CONTINUITY OF CHRIST'S COMMISSION

THE SIGNIFICANCE OF THE NON-RENDING OF THE TUNIC

By SAMUEL GORMAN

BECAUSE Jesus is the eternal High Priest the tunic, symbolising the eternity of His priesthood, must not be rent or divided asunder by the four soldiers. The significance of this is seen by considering the divine decree concerning the priesthood of the Old Testament and what actually did take place regarding the Saviour's tunic at Calvary. The decree issued by God through Moses to the Aaronic priesthood was "He that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes. . . . And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die . . ." (Leviticus 21 : 10 ; 10 : 6). These verses make vividly and solemnly clear that the high priest of Israel and his order of priests were forbidden to rend their official robes, the outward symbol of their priestly office. To do so would have disqualified them from priesthood by means of death.

A remarkable incident

With the foregoing as a background it is interesting, significant and revealing to note that when the Lord Jesus stood before Caiaphas, the high priest, who was the son-in-law of Annas (John 18 : 13), a remarkable incident took place. Caiaphas has been referred to in history as "a man of masterful temper," and the biblical record shows that he was determined to find Jesus guilty of the offences of which He was falsely accused, and to have Him put to death, shamelessly disregarding the proper forms of law in order to bring it about (Matthew 26 : 57-68 ; Mark 14 : 53-65 ; Luke 22 : 66-71 ; John 18 : 24). Matthew's descriptive record of the meeting between them will be sufficient for consideration here: "And the high priest arose, and said unto Him, Answereth thou nothing? what is this which these witness against thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy" (Matthew 26 : 62-65). Then to the people Caiaphas, already anticipating that their answer would be in keeping with his own hostile attitude to Jesus, said "What think ye?" They answered and said "He is guilty of death." In the quiet affirmation regarding His own identity that Jesus gave to Caiaphas there was nothing offensive or so provocative that Caiaphas should have acted in the unseemly way he did. In uncontrollable anger the high priest did the forbidden and, in view of the divine decree, to the Aaronic priesthood the unforgivable, he deliberately rent, tore in pieces, the tunic denoting his priestly office and ministry, and in so doing symbolised the passing away of his kind of priesthood (which had been in existence since the time of Aaron) in the presence of Jesus, God's *eternal* High Priest and only Mediator between God and men.

The penalty not implemented

That the penalty of the decree, disqualification by death, was not implemented in this case can only mean it would seem to indicate that God at least permitted it, if in point of fact He did not inspire it, to take place in the very presence of the Lord Jesus, practically on the eve of His death, resurrection and ascension into heaven as the eternal High Priest. This surely was significant in itself in its timing and circumstances, apart from the equally if not greater significance that the tunic symbolising the Saviour's priesthood was not rent by the four soldiers and divided among them.

There can be no doubt that prior to casting lots

for it they had had a strong difference of opinion as to the disposal and possession of it among them. The easiest way of settling the matter would have been to divide the tunic by tearing it into four equal parts, each one of the soldiers receiving a piece as a souvenir of this Man Jesus who, whatever the rightness or wrongness of His claims, had caused such upheaval in Israel and panic among the religious hierarchy by His teaching and healing ministry. Instead of rending and dividing the garment the soldiers cast lots for it, and so the tunic remained one whole piece.

Divine overruling

Nothing was allowed to happen at Calvary that could possibly have been construed as indicating that Jesus had been false in His claims to being the Son of God, the Saviour-King, the propitiating Priest, and was therefore disqualified by God as an impostor by His death on the cross. Surely God overruled in this, for had the tunic been torn and divided the religious authorities, very conversant with God's decree concerning the priesthood of Israel and the non-rending of their garments, would have blazoned it abroad. They would have made great propaganda of the fact that because of the falsity of Christ's claims God had dissociated Himself from the claims made, and in judgment had delivered Jesus into their hands to be disposed of for ever by the ignominious death of the cross.

How revealing that God undertook to make certain that nothing happened immediately before and after the death of Jesus that would give the least hint of any displeasure of God with Him as the atoning Saviour and interceding High Priest.

In His reply to Caiaphas Jesus made it clear

(*continued on page 524*)

BUILDING, PROTECTING AND BEAUTIFYING THE ASSEMBLY

By MANSEL CHUTER, MINISTER OF THE WINSON GREEN ELIM PENTECOSTAL CHURCH

PAUL, instructing Timothy how to conduct himself in the assembly at Ephesus, spoke of that company as God's house. In that house Timothy had to behave as having to do with the living God (1 Timothy 3:15). "Whatsoever things were written aforetime were written for our learning." Hence, when we read of a house in the Old Testament we often find instructions illustrating truth found in the New Testament regarding our assembly life. Let us consider three examples.

Building the house

"Every wise woman buildeth her house, but the foolish plucketh it down with her hands" (Proverbs 14:1). Writing of his work in the assembly at Corinth, Paul describes himself as "a wise master-builder," but the Corinthians, by their selfish and carnal behaviour, were pulling the Church down. Not only when gathered together but in their activities during the week they betrayed a grievous lack of the love that builds up. Therefore those who are desirous of spiritual gifts are commanded to seek that they may excel in building up the local assembly (1 Corinthians 3 : 10-17 ; 8 : 1 ; 14 : 12).

Is this our ambition? Are we diligently building up the assembly where God has placed us, or are we spending energy in building up a work of our own or societies and associations which have no warrant in Scripture? The question is urgent, for the character of our work will be revealed, and tested by fire. The "faithful and wise servant" who gains our Lord's approval is he who not only wins souls but feeds and strengthens the assembly of the saints. (Matthew 24:45-47).

Protecting the house

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence" (Deuteronomy 22:8). This was God's gracious injunction, that the immature and infirm might not be endangered by going on the unprotected flat roof of an eastern house. The householder himself might be in no danger, *but he was made responsible for the safety* of all who went on to the roof of his house.

We also are to encourage the faint-hearted, support the weak, and be patient toward all. We are to consider one another to provoke to love and to good works. One means of doing so is by "not forsaking the assembling of ourselves together," and by "exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

He who walks in love will do nothing to make his fellow Christian stumble. He may feel free to

(*continued on page 525*)

YOUTH PAGE

Watch out–there's a thief about!

By ALAN SEEMAN (INGATESTONE)

THE family is going on holiday. The packing is done and the last-minute checks are made before they finally close the door. All doors locked? Are the windows shut and latched? Milk and papers cancelled? These and other precautions are taken to protect house and possessions from thieves while the family is away. The intensified campaign by the police against thieves has made us more careful in our actions.

Are we so careful about the spiritual inheritance that is ours through contact with the Lord?

"The thief cometh not but for to steal, to kill and to destroy," and Satan continually seeks to find out ways in which he can destroy the work of God within us. A quick look into the Word of God and we shall see many cases of the people of God being robbed of blessing and effectiveness for God in their lives. Dr. J. Parker commenting upon the man on the Jericho road who was robbed and left for dead, declared "He deserved it." Yes, the man asked for trouble, travelling alone as he did, but there is no need for us to fall into the same trap.

The prodigal who lost his fellowship

The young man is happy as he leaves his home to seek fame and fortune. He has his inheritance with him, and if he has any qualms they are quickly settled by thoughts of adventure and freedom. Soon he is in the crowd, living it up with back-slapping friends who enjoy his company and money. The money runs out and he is alone in the pig-sty, desolate and in despair. The moment of truth comes to him: for the sake of a good time he has lost his inheritance and has been cut off from his father's fellowship. He retraces his steps, but though forgiven and welcomed back the memory of those lost days remains with him. Are you losing God's fellowship because of friendship with the world?

The servant who lost his sight

The laughing crowd mocks the blind man who is chained to the grindstone and is doing the work of the slave. They can hardly believe it; the man who was their mortal enemy is reduced to grinding corn! They spit upon him, but he cannot see them—his sight has gone.

Samson, the servant of God, who should have been a victor, is conquered. He was robbed of power with God because he gave in to the desires of the flesh and was found in the wrong company. He played with sin, weakened in the face of temptation and played the fool. He lost sight of his vows, he forgot that God is holy and can only use lives that are clean and pure.

The singer who lost his song

The thieves had covered their traces so well that this man did not realise he had been robbed until he wanted to worship the Lord in truth. He had been very active in the service of God, and now he was resting, retired from active service. He had done enough; let somebody else go to the front line of battle! And in the moment of relaxation the thieves broke in.

David invaded the privacy of another man's home, stole his wife, murdered the man and still felt all was in order because he was king. Of all people, he should have known better, but he allowed sinful thoughts to develop into actions, and soon he needed to repent. David recorded his thoughts and the bitterness of his spirit in Psalm 51. There is recorded

(*continued on page 527*)

BOOK YOUR COACH NOW FOR THE 1968

NATIONAL YOUTH RALLY – SATURDAY, SEPTEMBER 21st

Speaker: REV. YONNGI CHO, pastor of a 5,000-strong Pentecostal church in Korea

Women's Page

by Margaret M. Ladlow

CONTENTMENT

I MADE twelve pounds of blackcurrant jam today. I enjoy jam-making and do not look upon it as an irksome task but as a very pleasant occupation. Unexpectedly I was presented with three pounds of excellent fruit and first there came the rather slow but soothing task of removing stalks and odd leaves. Then came the actual jam-making. Alone in my warm kitchen I washed and measured the fruit and water, added the cascading white sugar and began to stir. The delicious aroma of fruit assailed my nostrils, the jam-making had begun and so I watched, stirred, tested and stirred again, occasionally glancing out of the window at the rose-filled garden. At last the work was done and on the table stood the gleaming pots full to the brim with dark red fruitiness. I even enjoy affixing the labels and covers, not to mention the many little tastes of jam during the making, and find a sense of satisfaction when placing the jars in a neat row on my pantry shelf. Somehow to me jam-making always speaks of summer-time, of golden days, of nature's rich provision in garden and field.

You will laugh when I tell you how my jam-making activities began—on my honeymoon ! Because of the outbreak of World War II we could not travel to the resort we had chosen, but spent our holiday roaming the then beautiful countryside around Mill Hill in North London. We came across some apple trees which were laden with crab apples, and returning with carrier bags filled them to overflowing. Arriving home, together we made twenty-five pounds of crab-apple jelly and were very proud of our efforts. Of course, it was pronounced to be the most delicious jelly we had ever tasted, but what young couple could use all that amount of such a preserve ! Maybe I am old-fashioned, and not " with it," but I find on looking back over life that my truly happiest days have been those filled with quiet and absorbing tasks or with leisurely pursuits and simple pleasures. Highlights of life, red-letter days come to us all, but these are infrequent and we cannot always live at a pitch of excitement. I believe we should savour each day as it comes and extract all the pleasure and blessing from it moment by moment. In this restless age people seem so discontented and ever longing for new experiences, fresh scenes and entertainment, to relieve their boredom ; to me this seems all wrong. I am with Paul when he counsels young Timothy and writes as follows: " godliness with contentment is great gain, and having food and raiment let us therewith be content " (1 Timothy 6 : 8). The godly *should* be content ; it should be the hall-mark of a true Christian ; godliness and contentment should go hand in hand.

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.
7568	Clydebank. For missionary work	2	0	0
7602	A believer	20	0	0
7033	Anon.	20	10	0
7645	E.M.J.	2	0	0
7821	J.T.L. Tanga project	7	0	0
7818	Southampton	40	0	0
—	Eldad member, per A. Tee. Tanga project		10	0
7822	" Ted." Miss F. Grossen's work	10	0	0
7906	" Sister in the Lord.' For India	10	0	0
7954	Two grateful ones	10	0	0
7958	Anon., Tanzania	2	0	0
8220	For foreign missions. Debtor ...	5	0	0
8219	From a believer	10	0	0
8296	For Brazil. From a debtor ...	5	0	0
8285	A very old member	1	0	0
8286	In His name	10	0	0
8377	V.M., Eastbourne	3	0	0
8378	Epsom P.O. B.S. Ghana	6	0	0
8422	In memory of J.J.M.	2	0	0

Evangelistic work

24	Elim member, Alloa. For crusade work	120	0	0
30	Campaign funds. E.M.J.	3	0	0
4133	Anon., campaigns	5	0	0
4186	Home missions. Debtor	5	0	0

Work in general

4182	Work in general	5	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, P.O. Box 8, Elim Church Headquarters, 297-299 High Street, Cheltenham, Glos.

JOHN THE PREACHER

One day there was great noise and excitement down by the river, and people could hear a loud voice shouting, " It is time to get right with God. It is time to have your sins forgiven." The people went out in crowds to see this strange man. He was not dressed like them, but had a sort of cloak of camel's hair ; he looked big and strong, and his face was brown from living in the desert under the scorching sun. " You are all sinners," declared John, " the Saviour is coming soon and you will not be ready to meet Him."

Some of the people were very frightened when they heard this, for they remembered all the sinful things they had done. Some of them asked John, " What must we do to get ready to meet the Saviour ? " and John said, " You've got to be really sorry for your sins and you must let me dip you in the river, in front of all the people, to show that you want your sins to be washed away." Then he said, " You folk who have two coats give one away to someone who hasn't got one, and share your food with the poor people."

The tax-gatherers asked John, " What must we do ? " and John said, " Do not take more money from the people than you ought." The soldiers asked him, " What must we do ? " John told them not to be rough and harsh with people and not to tell lies about anyone. Then somone asked, " Are you Elijah ? " for Elijah preached in the desert too. " No, I'm not Elijah," said John. " Are you the Messiah, our Saviour ? " " No, I'm not Messiah," said John, " but I am here to show you who is the Messiah."

Then one day Jesus came down to the river, and when John saw Jesus coming he cried with a loud voice, " Look ! Here's our Messiah ; He is come to take away the sins of the whole world."

So John was simply a man who led people to Jesus, and that is what we can all try to do. We can tell our friends that Jesus has saved us from our sins and that He will save them too if they ask Him to. We have to be ready to meet our Saviour, for He is coming back to earth soon. I wonder how many will be ready to meet Him. If you are not sure you are ready to meet Jesus, why don't you say a little prayer just now, and ask Him to forgive you for all your sins ; then you *will* be quite ready, won't you ?

God bless you.

Love from

AUNTY MAY.

HIS SEAMLESS ROBE (*continued*)

that His death at Calvary would not be the end for Him or the termination of His high-priestly ministry. He declared : " Hereafter shall ye see the Son of man sitting on the right hand of power," the place of His future and perpetual high-priestly function. This is the place of highest honour. In his Holy Spirit inspired discourse on the day of Pentecost Peter declared : " 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 " (Acts 2 : 32, 33). The writer to the Hebrews says : " And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins : but this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God " (10 : 11, 12).

The " right-hand " metaphor was taken from the manner in which kings advanced favourites by honouring them with a seat at their right hand. There is an Old Testament illustration of the right hand as the place of honour which is most illuminating. When Bathsheba, the mother of king Solomon, sought to come before him to present a request on behalf of Adonijah he not only granted her an audience but conferred upon her a great honour : he " rose to meet her, and bowed down before her ; then he sat on his throne, and had a seat brought for the king's mother ; and she sat on his right " (1 Kings 2 : 19, R.S.V.). The Lord Jesus, the great High Priest, sits at the right hand of God in heaven, the sitting posture denoting the completeness and perfection of His sacrifice at Calvary and the finished work of the cross, in contrast with the daily and continual ministrations of the priests of the old economy. In contemplating the Lord Jesus in this position of honour and authority Peter said " 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).

Testimony time

DIVINE HEALING TESTIMONY

OVER two years ago at Little Tancook, N. S., Mrs. Doris Levy asked for special prayer for healing, not stating the specific need.

Mrs. Levy was deaf in one ear. The ear drum was gone. The inner ear had been eaten away by infection, causing the loss of balance. The ear specialist had prescribed six types of drugs of which fifteen tablets each day was the prescribed dosage. This was to be the pattern the rest of her life. The condition had been such for the previous two years approximately.

After prayer, Mrs. Levy heard normally with both ears. A return visit to the doctor verified the miracle. Her ear was perfectly whole and the doctor reported the ear drum to be " brand new."

This miracle has lasted. All glory to God ! Over two years have passed without a return visit to the ear specialist.

This testimony is verified by Rev. J. Hooper, Shelburne, N. S., Mrs. Levy's pastor.

Pentecostal Testimony.

BUILDING, PROTECTING AND BEAUTIFYING THE ASSEMBLY (*continued*)

do things which in fact he abstains from doing because he desires to protect his brethren from all that panders to the desire of the flesh, the desire of the eye, and the pride of life. Are we allowing things in the assembly that might be a snare to the weak? This question will help to solve many a problem, particularly when we are tempted to copy the religious world around us. We must make straight paths for our feet, lest those who are lame be turned out of the way (Hebrews 12:13).

Beautifying the house

" Through wisdom is an house builded ; and by understanding it is established: and by knowledge shall the chambers be filled with all precious and pleasant riches " (Proverbs 24:3, 4). We need understanding from the Scriptures both to build and to beautify the assembly of God. The ornament of a meek and quiet spirit is one of the things that should enrich the house. " Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife " (Proverbs 17 : 1 ; 1 Peter 3 : 4). Better is an assembly poor in material wealth, in which brethren live in peace, than one with abundant gifts and material prosperity but which is marred by party spirit or pride. That was the trouble at Corinth. So Paul writes " Be perfect, be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you " (2 Corinthians 13 : 11).

We should indeed be concerned that the assemblies might be enlarged, but " it is better to dwell in the corner of the housetop than with a contentious woman in a wide house " (Proverbs 21:9, R.V.). Not numbers or activity, important as they are, should be our first consideration, but the maintenance of that harmony which flows from a meek and quiet spirit, from a submission to the word of God, and from a submission one to another in the fear of God (Ephesians 4:1-3). So will the house be established ; so will it be beautiful in the eyes of God.

COMING EVENTS

BARRY. Elim Pentecostal Church, Pyke Street. Commencing August 18: Vacation Venture and crusade. Sundays at 6.30; weeknights (not Fridays) at 7.30. Led by Alex Tee and seventy Crusaders.

ISLINGTON. August 17, 19. Elim Pentecostal Church, Lennox Road, Finsbury Park. East London revival rally. Saturday at 7, Monday at 7.45. Preacher: J. F. Hardman.

SALISBURY. August 25. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Visit of W. G. Hathaway.

SOUTHPORT. August 20. Elim Pentecostal Church, Evangel Temple, Manchester Road. University challenge at 7.30 directed by Graeme Thomson, B.A., and Paul Fiske, B.A., supported by students.

BANK HOLIDAY CONVENTIONS

BARKING. Elim Pentecostal Church, Ripple Road. Monday at 3 and 6.30. Preacher: A. C. Jarvis.

BRISTOL. Elim Pentecostal Church, City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30. Preachers: L. W. Green (President), W. M. Plowright (London), G. Stormont (Manchester). Conveners: W. R. Jones and Tom Stevens.

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday to Tuesday. Monday at 11, 2.30 and 6. Preachers and soloists: W. M. Plowright and W. Ll. Bell. Convener: James McAvoy.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday at 11 **At 3.15 and 6.30 in the Municipal Hall, Gelliwastad Road.** Tuesday at 3.30 and 7. Preachers: D. M. Russell-Jones, M. O. Thomas and E. Crew. Convener: Derek J. Green.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: S. Beresford (Blackburn), A. Lambie (Salford), R. J. Mackenzie (Nottingham).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Thursday, Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3. **Rally in St. Mark's at 7.30.** Preachers: S. Beresford (Blackburn) and Cecil Cousen, M.A. (Bradford).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: James McBurney (Bournemouth). Convener: George Backhouse.

Letters to the Editor

Dear Sir,

May I, through the EVANGEL, thank Pastors Canty and Maybin for their letters in answer to your correspondent (May 25th, 1968).

We have an organ and a nice church to worship in, and many of our aids to worship God and make our church attractive to the outsider have been through gifts and legacies. No doubt other churches have found it the same. Should we withdraw our support from our home church and place more burdens on our ministers? Never! They work hard enough as it is. May I give a list? Builders, bricklayers, plumbers, decorators, and what have you; and if they own a car it is used as an ambulance, taxi, etc.

Should we not support such godly men who are our servants, willingly, without grudging, and so cheerful with it, as well as God's servants? Remember the British need salvation too.

Camberwell, London. S. MACBEATH.

☆ ☆ ☆

Sir,

I must say I was rather surprised at the attitude taken by Rev. George Canty concerning missionaries.

There is no doubt whatsoever that missionaries in general suffer greater hardships than our ministers. After all, what Elim missionary can we claim works for the Master in a welfare state. Does our best known missionary receive the same stipend as our best known minister?

I am not trying to belittle our ministers, yet I feel I must defend our missionaries who risk their very lives in countries far less stable than our own.

Mr. Canty talks of his rare pleasure in consuming ice cream. Recently we were asked, through the EVANGEL, to give to a missionary church in order that they might have a roof to *worship* under.

Yours in the Lord,

Winson Green, F. ROBERTS.
Birmingham.

THE VOICE OF PROPHECY (*continued*)

battle against Christ and His control of the world. This is clearly an evidence that only by a free-will obedience and submission to the sovereignty of God and of Jesus Christ His Son can mortals be accounted worthy of that everlasting life He gives to all who obey Him from the heart.

The climax of this rebellion against Christ the King is that fire descends from heaven upon Satan and all his followers; they die in judgment from God (Revelation 20:9). This means that at the end of the thousand years of Christ's earthly reign everyone who has not surrendered voluntarily to His control out of pure love to Him, but has opposed Him now at the last and has refused to yield to Him as a servant of God to do His will, will die. Only those who have learned to love and serve Him will be found worthy to be incorporated into the eternal state. The righteousness and justice of God make it imperative that every soul that is to enjoy eternal blessedness with Him in the paradise of God be tested in this manner.

Our next and final theme in this series will be the judgment of the great white throne.

EDITORIAL (*continued*)

The genius of the Christian gospel is that, not figuratively but actually, the personality of Christ invades the person who is born again, and He, *the indwelling Christ,* enables the born-again person to resist temptation better than anyone else. Scores of millions throughout the world testify consistently to the enjoyment of this experience. Of course it is a mystery; it is called so in the Bible, it has been hidden from past ages and from generations until Christ came, but it is now revealed to the born-again: ". . . the church, whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is 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 1:24-27).

The Pentecostals and drug addiction. A member of the team of scientists who studied Pentecostalism for three years reports on his findings. We are requesting *America's* permission to reproduce this thought-stimulating article, from which the above quotation is taken. It is long, so it may appear in full in our September 7th supplement. You should not fail to get this issue. **Permission is to hand this morning.**

COMMENT, OPINION AND REVIEW (*continued*)

The old self-consciousness and misgivings are largely disappearing."

The Rev. Ian Paisley and two other extreme Protestant ministers demonstrated outside the assembly meeting halls carrying placards and wearing jackets labelled "Archbishop Ramsey betrays Protestants" and "Romeward trend of World Council."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, August 19th — 2 Kings 20:1-11

" I will heal thee " (v. 5). " He brought the shadow ten degrees backward " (v. 11).

A wonderful healing! A mighty miracle! Various explanations are given by the commentators concerning these two events; attempts are made to bring them down to a natural level. Unbelief always tries to do this. But Hezekiah's God was the God of the miraculous. So is our God. To deny the supernatural in Scripture is to deny God. To deny that God can do such things today is likewise to deny God. The experience of many readers will prove that " still He heals the sick today," and that " these signs do surely follow them who on His name believe."

Tuesday, August 20th — 2 Kings 20: 12-21

" Is it not good, if peace and truth be in my days? " (v. 19).

Although Hezekiah had withstood the direct onslaughts of Sennacherib he quickly fell to the more subtle temptation of the flattery of Babylon's princes. Satan's policy is " If you cannot beat them join them! " Thus the king compromised, and collaborated with the enemy, bringing the pronouncement of judgment through Isaiah on his posterity (vv. 17, 18). Our text gives his reaction to this. As long as there was peace in his life, why should he worry? He seemed strangely unconcerned about those who should follow. It is a truth to realise that, if the Lord tarries, our living for God today will vitally affect tomorrow's generation.

Wednesday, August 21st — 2 Kings 21:1-18

" Manasseh seduced them to do more evil " (v. 9).

What an ear-tingling biography indeed (v. 12)! How candid God is! While there is no exaggeration, neither is there any glossing over of the life of wicked Manasseh. Likewise, the narrative of our life is being recorded for good or evil, just as surely and candidly as that of this king. The worst effect of the life of Manasseh was that he seduced—made to err, or it could be rendered " led astray " —others to his evil ways. Does not God record this in order to shock us into the truth that our lives have a profound effect on others now? We are our brother's keeper, responsible to live for God to show him the way. Beware lest sin not only mars our own life, but stumbles others (Romans 14:13).

Thursday, August 22nd — 2 Kings 22:1-20

" Doers of the work " (v. 5).

" Carpenters, and builders, and masons " (v. 6), these were called " doers "; men who got on with the job of building again the house of the Lord. God loves men like these. Many are like Mr. Talkative of " Pilgrim's Progress "; they can instruct others, discuss spiritual matters, but it is all talk; when it comes to spiritual or practical work in the Church they are absent. Note that these men were not in the priesthood. They were ordinary men. So many of us feel we have no outstanding ability. Let us be glad that God uses those who will simply get on with the mundane job He has given them, faithfully and diligently (v. 7). Incidentally, please note that Jesus was a " doer " (Acts 1:1).

Friday, August 23rd — 2 Kings 23:1-14

" And he read in their ears all the words of the book " (v. 2).

The Word of God is the living Word; Josiah had made this personal discovery; now he reads the Word to the people. The way to affect others is to be moved personally by the Word ourselves first. Note that reading the Scriptures affected their hearts. With the king, the people stood to covenant and then zealously proceeded to put down the idolatrous priests (v. 5), break down the houses of ill-fame (v. 7) and pull down the heathen altars (v. 12). Further, they accepted " all the words of the book." How easy it is to accept the promises, and at times conveniently to overlook the promptings of the Word. Jesus said, " Man . . . shall . . . live . . . by every Word of God " (Luke 4:4).

Saturday, August 24th — 2 Kings 23:15-30

" Like unto him was there no king before him " (v. 25).

What a contrast to his grandfather, Manasseh, and his father, Amon. Josiah's life sets on record that circumstances do not doom a man to failure; nor does rank idolatry prevent a heaven-sent revival. We can rise above the wickedness of our own generation, and, by the same power of God, stem the evil tide of iniquity. His example of zeal and determination should encourage us. Notice the three " alls " —heart, soul and might. His actions were not the mere formal observance of the law, but he threw himself wholeheartedly into the work of the Lord. It is recorded of Christ " He was clad with zeal as a cloak " (Isaiah 59:17). God give us more enthusiasm in His service.

Sunday, August 25th — 2 Kings 24:1-16

" The Lord would not pardon " (v. 4).

This seems an awful statement. It could be rendered " the Lord willed not to pardon." The words stand out in contrast to Isaiah 55:7, " Let him return unto the Lord . . . for He will abundantly pardon." But Isaiah's mouth had been silenced. The reference to innocent blood in this verse could refer to his martyrdom by " being sawn asunder " (Hebrews 11:37), as tradition has it. By his death it seems the king had put aside the Word of God; He had silenced the voice of conscience within; he had refused the invitation by God to return. Thus the Lord would not—surely could not—pardon, for if a man deliberately and persistently ignores conviction of sin, whether through the voice of God's messenger or the voice of conscience, he inevitably brings judgment on himself. A solemn thought for both sinner and saint.

YOUTH PAGE *(continued)*

how he had to ask the Lord to give him back his song.

It never pays to backslide, but God is rich in mercy and He will restore and refurnish the house after the thieves have stolen the goods if we repent and turn again to Him.

The worker who lost his humility

Diotrephes was given a position in his local church and for a time worked well with the pastor and members. But soon he was being told how good he was and he began to believe he was the greatest. Even when John the apostle wrote to the church Diotrephes decided that he knew better than John, and in his spiritual pride he was used by Satan to disrupt the local church. He was robbed of humility and was resisted by God Himself. Check up on yourself; are you serving the Lord or yourself?

Watch and pray, look after your inheritance in Christ, for the thief is about.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526.

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980.

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

WANTED. A kindly person to live in, to be with little girl aged 10½ while father is on shift work. Plenty of free time. Please apply Mr. H. Pell, 197 Whitefields Road, Cheshunt, Herts. C.1732

ITINERARIES

London Crusader Choir:
August 25, Pentonville prison.

H. Jeffery, Brazil:
August 17, Paisley; 18, Greenock; 19, Clydebank; 20, Motherwell; 21, Coatbridge; 22, Glasgow; 24, Alloa; 25, Dundee; 26, 27, Aberdeen; 28, Edinburgh; 29, Kennoway; 31, Carlisle; September 1, Carlisle (a.m.), Whitehaven (p.m.).

T. Johnston (Kenya):
August 17, united farewell service at Ulster Temple.

Joseph Smith:
August 24-28, Macclesfield; 29—September 1, Blackpool; 3-5, Blackburn; 6-8, Glossop; 9-11, Southport; 12, 13, Ellesmere Port.

WITH CHRIST

SMITH. On July 16th, Thomas John Smith, aged 59 years, beloved husband of Mrs. Connie Smith and well-loved conductor of the Dowlais Male Gospel Singers (Elim). Officiating ministers at funeral: S. Jones (Hebron Baptist), A. Nicolson and others.

BIRTH

STEVENS. On July 27th, to Pastor and Mrs. Tom Stevens (Bristol), God's gift of a daughter, Alison Jane.

"PREPARE FOR THE AIR"

Courses in radio and television communication
at
Elim Bible College, Capel, Surrey
Commencing end of September

- ✱ Lectures by leading Christian personalities in radio, television and literary fields
- ✱ Modern recording studio

Write for particulars to the secretary NOW
D.1733

D.613

ELIM MISSIONARY SOCIETY

Announcement: Pastor and Mrs. M. O. Thomas and family arrive Southampton on Monday, August 19th, on the Edinburgh Castle.

Pastor and Mrs. Tom Johnston and family leave London airport Wednesday, August 21st, flight BA117, at 20.45 for Nairobi.

Give us the joy of welcoming you at the

WEST OF ENGLAND PENTECOSTAL CONVENTION

at

THE CITY TEMPLE

JAMAICA STREET, BRISTOL 2
(Stokes Croft end)

Note the dates and times:

- **WEDNESDAY, AUGUST 28th, to SATURDAY, AUGUST 31st** — **Nightly at 7.30**
- **SUNDAY at 11 a.m., 3, 6.30 and 8.15 p.m.**
- **BANK HOLIDAY MONDAY, SEPTEMBER 2nd**
  11 a.m., 3 and 6.30 p.m. (refreshments obtainable)
  2.30 p.m.:
  CHILDREN'S CONVENTION AND PICNIC

Special speakers from all parts:
REV. LESLIE GREEN (President)
REV. WILLIAM PLOWRIGHT (Camberwell)
REV. GEORGE STORMONT (Bethshan)

Musical features:
Dolores Holmes **Students in harmony**
Kelvin Thomas

✱

YOU WILL BE GLAD YOU CAME D.1728

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 34 AUGUST 24th, 1968 6d

Gloucester Elim Pentecostal church Sunday schools in city pageant.
See page 542.

WANTED—A REVOLUTION

THE REVOLUTION IN THE WEST

By E. J. SMITH

MINISTER OF THE ELIM PENTECOSTAL CHURCH, GREAT YARMOUTH

WE have been invaded, yet the average man in Britain has not noticed the invasion taking place. He has been too intoxicated with his Saturday sport, his beer, and Coronation Street. The cartoon character Andy Capp has long ago ceased to be fiction. The words "Britain never shall be slaves," which we sang at school with such exuberance and faith, now show signs of becoming a song of mockery. Well might we call our sons Ichabod—the glory of God has departed.

There has been a revolution in the west. Man has changed. The days of prayer and Bible-reading are over. Will Durant, the historian, author of *The Story of Civilisation*, writes: "The changes in belief are to me more important than the changes in the balance of political and economic power. At the present time there are millions of people in western Europe and America who no longer believe in the old Deity." Thus people have shunned the claims of Christ and the discipline of the cross and have adopted the ethics of the jungle.

The revolution in Russia

We have been invaded! While the western world wallows in its stealing, sex perversion, lying and laziness a great army of red-blooded, virile men and courageous women have, in fifty years, conquered approximately one-third of the world and are already encroaching on our western shores.

Who are these invaders? Where do they come from? How did they originate? They are the men and women of the Communist regime. It was only fifty years ago in Russia that the revolution took place and caused a cold stream of atheism to burst forth and spread over the earth. They claim that they will ultimately possess the world and exterminate 90,000,000 people in the west. This is no idle boast, as their achievements to date more than back up their future hopes. "Communists say their victory is certain because the average non-Communist is intellectually lazy, intoxicated with entertainment, limited in his horizon and inherently selfish. In other words, he won't have the conviction and dedication to do that which is necessary to stop them" (*Cancerous Communism*, a Voice of Deliverance publication).

Communist zeal

The zeal of the Communists puts the Church of Christ to shame. These are not pleasant words, nevertheless they are true. Two thousand years ago Christ gave His Church a commission to "preach the gospel to every creature." How faithful have His redeemed ones been? Today one-third of the world does not even know that such a person as Jesus Christ existed, let alone know the glorious good news of salvation. Yet in fifty years the zealous Communists have conquered approximately that same ratio (i.e. one-third of the world). While Christians sigh over past days when the Church made progress, Communism is making modern, up-to-date advances.

The Church must act! Read the testimony of Richard Wurmbrand, who was imprisoned by the Communists; study the Marxist-Leninist doctrine on which Communism is based, which states that man is merely an animal, void of a soul and without a God who loves him; read of the persecution against the Church in Communist-infested countries.

In the booklet *Cancerous Communism* it is stated: "In 1903 Lenin established Bolshevism with seventeen supporters. By 1917 Lenin had conquered Russia with 40,000 followers. The party of Lenin is now in iron control of 1,000,000,000 with a tentative date for world conquest already set." The book further points out the fact that both Hitler, when he began his campaign for a world conquest, and China, when she tried to conquer Asia, had 75,000 at their disposal. Russia has twelve times that number

The fact that is so alarming is that such stupen-

dous advance has been made in so short a time. We may sum up the advancement of the red flag by stating "from seventeen supporters to 1,000,000,000 in approximately fifty years." What zeal! What "evangelism"!

Wanted—a revolution in the Church

We have had two revolutions in the same century, one in the western mind, leading to moral demolition, and one in Russia, leading to a political system embraced by people with a vision, who are disciplined and dedicated. Now that we are over half-way through the century it is time for a third revolution—a revolution in the Church. How can we combat the apathy of a nation where, like Judah of old, "truth has fallen in the street"? How can we combat the terrifying fact of Communism which is knocking on the door, threatening to get boys and girls into its grip and steal our freedom to preach the gospel? The answer is a revolution. We cannot go on the way we are. We do not need more organisation or more committees. We need a revolution of zeal, love, fire and power. Christians have discussed this need, but now is the time for action. There is always a tendency when discussing rededication, prayer and revival to become rather starry-eyed, and then nothing is carried out. If we are to see results we must not only have vision (which is essential), but we must be practical. The question is what are we to do?

We must pray. Oh that the people of our own Elim movement would spend extra time in prayer

(*turn to page 540*)

Elim Pentecostal Church News

A HEART-WARMING LETTER

Rev. Derek J. Green,
Elim Pentecostal church, Pontypridd.

Dear Mr. Green,

I feel I must write to you about one of the nicest and most loyal little groups I have ever met. On my way to my Sunday school I met about fifteen of your Sunday school scholars, ages from five to ten years, I should think. They had just lost the bus and breathlessly they told me about it. I had lost the service bus, and my friend and I hardly knew what to do because it was pouring with rain, and by the time we would have another bus our Sunday school would be over.

Seeing how wet these youngsters were, I suggested that they went back home. By now we were nearing the main road from Glyncoch and I said again that I thought it better they gave up and went back, but one little one said "Oh, we can't, we have promised our pastor to be there, and we'll walk." "Yes," said another, "we can go over the bridge now, and we won't be long," and off they trotted, very wet but quite sure they were right, because they were honouring their promise. My friend and I thought "Well, we will have to go if they can," but a little way farther on came your special bus. There was great rejoicing and laughter and, very wet, they boarded the bus and we were asked to too, and were very glad to.

Straight away they were singing their choruses and quite forgave the driver, who quite by accident took the wrong turning at Garth Avenue.

The picture of those loyal Sunday school youngsters will remain with me always. They were so wet, but that did not matter; the goal was Sunday school and the promise they had made. It really made a wet dull day something lovely.

Yours sincerely,

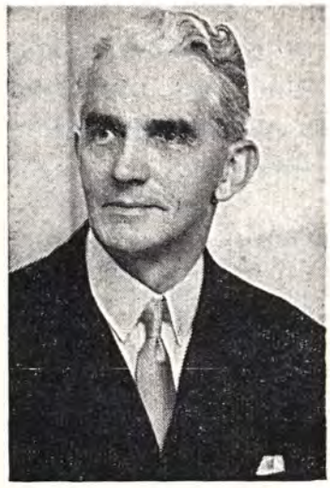
P. COTTER.

BRISTOL **Pastor: W. R. Jones**

Young people from Bristol City Temple, Caerphilly and Winson Green, Birmingham, at the City Temple's annual camp at Llanmadoc on the Gower coast. Ron Jones reports: "Eighty folk, great meetings, good weather and a visit from the National Youth Committee." He is seen in the centre of the group.

A reply to "Jesus only" teaching

By JOSEPH SMITH



WHAT does it mean to preach in His name? The disciples were forbidden by the Jewish leaders to preach in the name of Jesus Christ. It surely means to preach forgiveness of sins, eternal life as a gift, and the resurrection from the dead through the death, burial and resurrection of Jesus Christ. I have heard scores of godly men preaching the gospel in the name of the Lord Jesus Christ, but never once have I heard one of them begin his address with such words as these: "I am now going to preach to you in the name of the Lord Jesus." Yet I had to admit that they did preach in His name.

I have baptised scores of people in water, and in doing so I have identified every one of them with Jesus Christ in His death, burial and resurrection. Therefore I did it in His name, just as much as when I preach the gospel in His name. But never once did I use the words "I baptise thee in the name of the Lord Jesus Christ." It was evident to everyone standing around that I was doing it in His name.

Paul said "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Colossians 3:17). Why should baptism be an exception? But anyone with common sense knows that this does not mean that I use the words "In the name of the Lord Jesus" before I say or do anything. The Bible does not teach absurdities.

Preaching in His name or praying in His name is far more than using the words "In the name of the Lord Jesus Christ." In fact you may use these words and fail either to preach or to pray in His name. If, for example, you begin your address with the words "I am now going to preach to you in the name of the Lord Jesus" and then proceed to tell the people that they can be saved by living a good life apart from accepting Jesus Christ you are certainly not preaching in His name. Or if you pray in unbelief you are not praying in His name and, according to James 1:6, 7, you need not expect your prayer to be answered. The use of the words "In the name of Jesus" will never make up for your lack of faith.

In Acts 2:38 Peter said to the people "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins." If Peter meant that these words were to be used by those who did the baptising he addressed them to the wrong people. He should have spoken these words to those who were going to do the baptising. Therefore these words, being addressed to the candidates

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NO. 39 ALL ABOUT JOSEPH

CHILDREN'S QUIZ

1. **Who was Joseph's father?**
2. **What special gift did his father give to him?**
3. **Name Joseph's younger brother.**
4. **Who was Joseph's grandfather?**
5. **In what book of the Bible do we read about Joseph?**

ADULT QUIZ

1. **Who was Joseph's mother?**
2. **How much did his brethren sell him for?**
3. **Name his Egyptian master.**
4. **What did Pharaoh put around Joseph's neck when he told him the interpretation of his dream?**
5. **When Joseph's brethren came to Egypt to buy corn what did he accuse them of being?**

ANSWERS TO CHILDREN'S QUIZ

1. Jacob.
2. A coat of many colours.
3. Benjamin.
4. Isaac.
5. Genesis.

ANSWERS TO ADULT QUIZ

1. Rachel.
2. Twenty pieces of silver.
3. Potiphar.
4. A chain of gold.
5. Spies.

for baptism, can refer only to those people identifying themselves with Jesus Christ in His burial and resurrection. People when they are being baptised do not usually say anything. This is how Paul interprets baptism in Romans 6:2-4, as identification with Jesus Christ in His death, burial and resurrection, the person being baptised having finished with the old life. This is being baptised in His name.

In Acts 8:5-16 the Samaritans received the preaching of Philip concerning salvation through Jesus Christ and were willing to identify themselves with Jesus Christ in His death, burial and resurrection, and "they were baptised in the name of the Lord Jesus." Baptism is an act, and the Samaritans by their act of obedience identified themselves with Jesus Christ.

What do the words used in Matthew 28:19 mean: "baptising them in the name of the Father, and of the Son, and of the Holy Ghost"? In the Greek it is "into the name."

What a number of words are required to give expression to that name. Take the following: "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty . . ." (Exodus 34:5-7); "And God said unto Moses, I AM THAT I AM . . . this is my name for ever" (Exodus 3:14, 15); "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

I could go on and multiply words and names, such as Jehovah-ropheca (Exodus 15:26), Jehovah-tsidkenu (Jeremiah 23:6), Jehovah-jireh (Genesis 22:14). Jesus has united them all in the simple words "Baptising them into the name of the Father, and of the Son, and of the Holy Ghost."

Dr. Young says that in the Bible the name of a person is himself or his character. How the Jews would have loved to have those names separated. What a victory it would have been for them to have

(*turn to page 542*)

THE ELIM MISSIONARY SOCIETY CONFERENCE — Sept. 13th to 20th

ELIM BIBLE COLLEGE, CAPEL **Theme; "For such a time as this"**

PERSONALITIES EXPECTED

ELIM MISSIONARY SOCIETY
REV. and MRS. H. JEFFERY (Brazil)
REV. and MRS. M. O. THOMAS (Tanzania)
MISS ANNE STEPHENSON (Transvaal)
REV. and MRS. I. MacINNES (Guyana)

VISITING MISSIONARIES

REV. and MRS. D. WOMERSLEY (Congo)
REV. and MRS. C. POCOCK (Rhodesia)
PRESIDENT L. W. GREEN (Just returned from Africa)
MISSIONARY COUNCIL

Arrange a visit
Come for a week
Come for a day
Come for an evening

THE INTERESTING PROGRAMME WILL INCLUDE

The latest news from the fields
Up-to-date missionary talks
A grand youth night
Discussion groups
Daily Bible readings
Coach tour

SUBJECTS OF TOPICAL INTEREST

The outpouring of the Spirit
Immigrants in our country
Missionary Bible schools
Vocational missionaries
Methods of communication
The rising tide of youth

JOIN US FOR A GREAT WEEK OF FELLOWSHIP

Inquiries to REV. and MRS. G. W. GILPIN
Grenehurst Park, Capel, Surrey. Tel. 0306-74/3238

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
E. J. Smith	530
Joseph Smith	532
Samuel Gorman	536
T. Coales	537
A. Nicolson	538
Margaret M. Ladlow ...	539
Aunty May	540
A. C. Jarvis	543
Church news	531
Editorial	534
The vision of God	535

EDITORIAL

QUOTING again from "The Pentecostals and drug addiction," by Kilian McDonnell, the article which we hope to reproduce in our September 7th issue, the writer has the following: "The testimonies given at the services in Teen Challenge are important factors in supplying motivation. A young Pentecostal minister, for instance, took the pulpit to testify that he had been an addict for twelve years. His entry into Teen Challenge had nothing to do with his belief in God. Quite simply he had broken parole and the parole officer was after him. When he decided to come to Teen Challenge it took him 'three seconds—no, two seconds'—to pack all his worldly belongings. He was dirty, sick, broke, afraid, rejected by his parents. After some time at this centre he accepted Christ, finished the programme and went on to Bible school and the Pentecostal ministry. Now, he testifies, he is healthy, has an education, is happy and at peace, has a closet full of nice clothes, a car, and God has given him a beautiful wife. It would be difficult," the writer goes on, "to under-estimate the motivating power of these testimonies."

Quoting further from the article: "Since techniques at Teen Challenge are essentially religious, it is in the religious character of the centre that its effectiveness is to be found. The staff employs no social worker, psychologist or psychiatrist. As I have mentioned earlier, neither the boys nor the girls receive any medication to ease the withdrawal process. As one of the staff workers told the boys in chapel, all we have is Jesus. This is a decidedly supernatural approach which many non-Pentecostals would label simplistic and typical of the fundamentalist's exaggerated transcendentalism."

The writer continues: "In this primitive transcendentalism there are no secondary causalities, only God's primary causality."

This is it: "God is the primary causality." This is where religion, apart from that part of it which seeks to bring men and women to Christ in repentance and for conversion, fails. "The only causality is God"; this is what the gospel preacher declares and seeks to bring home to his hearers. God is the One who has been wronged; it is He against whom we are rebels; it is He who seeks to bring us to Himself, and it is He alone, in Christ, who can effect the work of salvation. The task of the gospel preacher is to bring the sinner and God into relationship with each other, and the gospel preacher has the glorious privilege of declaring that the one barrier which stands between men and God, sins, has been obliterated completely by Christ at the cross of Calvary.

Unfortunately, too much theology and too much church activity and preaching are concerned with secondary causalities. In other words, psychology, reformation and the forms and ceremonies of the Church are the secondary causalities that seem to be emphasised, whereas God, the primary causality, seeks to deal with the problem in every sinner and effect salvation in every believer. This of course

(continued on page 541)

THE VISION OF GOD

THE DAWN

SOME twelve visions of God are revealed in Scripture, all (since Adam) granted to fallen mankind and all (with one exception) granted to redeemed souls of conspicuous holiness and utmost fidelity. What was the effect?

Job

Job is one of the very few men whom God has called perfect. "Hast thou considered my servant, Job, that there is none like him in the earth, a perfect and an upright man?" (Job 1:8). So Job himself says "My righteousness I hold fast, and will not let it go"; "I am clean, without transgression" (Job 27:6; 33:9). But what happened when he saw the Lord? "Then the Lord answered Job out of the whirlwind"; and Job said "Now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 38:1; 42:5, 6). Behold the perfect man when face to face with God.

Moses

Moses was "fair unto God" in the cradle; though fiery-spirited, his lowliness of heart made him the meekest man on earth (Numbers 12:3); Jehovah revealed the whole body of the law through him, and he accomplished the mightiest administrative work for God ever achieved by human hands. But what followed on a vision of God? "God called unto him out of the midst of the bush . . . Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. . . . And Moses hid his face, for he was afraid to look upon God" (Exodus 3:4-6). Sin-cursed earth near which was deity was too holy for Moses.

Elijah

Elijah has been called "the grandest and most romantic character that Israel ever produced." He is one of the two men who alone of the human race never saw death: ripe on earth for heaven, he went up in a chariot of fire. But what followed on a vision of God? "Behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord. . . . And, behold, there came a voice unto him, and said, What doest thou here, Elijah?" (1 Kings 19:11-13); and at the sound of the still small voice "Elijah wrapped his face in his mantle." The man who in one day broke Baal-worship for ever with lightnings from God had fled from the face of a woman.

Isaiah

No Old Testament prophet had sublimer revelations than Isaiah; none caught so full a gospel light from the still unrisen Sun. But what followed on a vision of God? "I saw . . . the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . One [seraph] cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:1-6). The mouth through which some of heaven's sublimest revelations were poured was a mouth of unclean lips.

Daniel

Daniel is the only man in the whole Bible in whom his enemies could find no fault except that he prayed too much; he is the only man to whom God sent an angel from heaven to tell him that he was loved. But what followed on a vision of God? "His body . . . was like the beryl, and his face as the appearance of lightning, and His eyes as lamps of fire. . . . I . . . saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption" (Daniel 10:6-8). The most faultless saint of Scripture could not face God without being turned into corruption.

Paul

Paul came nearer to justification through works than any man who ever lived. By birth the purest Hebrew; by education the straitest Pharisee; by conviction a burning flame; by conduct blamelessly righteous. But what followed on a vision of

God? "Suddenly there shined round about him a light from heaven: and he fell to the earth. . . . And when his eyes were opened, he saw no man" (Acts 9:3-8). Even Paul's eyes were so sinful that he could not look on the glory without blindness.

John

John's, perhaps, is the supreme case. The man whom Jesus specially loved, the disciple who alone was faithful in the judgment hall, the apostle selected for the authorship of the divinest of the gospels and the most stupendous of all revelations—in the ripeness of perfected maturity the old saint sees his Lord. What followed on his vision of God? "His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire. And when I saw Him, I fell at His feet as one dead" (Revelation 1:14-17). Earth's ripest and loveliest saint, who had lain in the bosom of his Lord, falls as lifeless when he meets God.

This is not only a decisive disproof of sinlessness in any believer. In the holy city, where we shall be sinless, no such effects are recorded (Revelation 22:4) as produced by the vision and immediate presence of Deity; nor did any such effect overpower Adam in the garden, as long as he was sinless. It is much more. These overwhelming visions were all to saints; what will the vision be to sinners? "Prepare to meet thy God!" We may disown Him as Father, we may reject Him as Lord, we may dethrone Him as King, we may refuse Him as Saviour, but we must meet Him as God. See now the only vision that saves. "It was a human body that writhed, pale and racked, upon the accursed tree; they were human hands that were pierced so rudely by the nails; it was human flesh that bore that deadly gash upon the side; the soul that yearned over His mother was a human soul. But every wound was a mouth to speak of the grace and the love of God: every drop of blood that fell came as a messenger of love from His heart, to tell the love of the fountain" (McCheyne). "He that hath seen Me hath seen the Father"; "The bread that I will give is My flesh . . . for the life of the world" (John 14:9; 6:51).

HIS SEAMLESS ROBE

THE CONTINUITY OF CHRIST'S COMMISSION

THE CHURCH'S PRIESTLY FUNCTION

By SAMUEL GORMAN

THE BELIEVER-PRIESTHOOD. As already seen, the Lord Jesus does not pray for the world; but the believer-priesthood can and should do so with earnestness and intensity. The following Scriptures will suffice to show the reality of the Church as a priesthood. In 1 Peter it is stated: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (2:5,9). In Revelation we read that the redeemed sing "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever" (1:5,6). Robert Clark expresses and summarises the truth of these verses in the words "When God saves a man by His matchless grace He places on his head the mitre of priestly status and function."

In these days of intense activity inside and outside the church there is a great danger of the Lord's people relegating the ministry of intercession to the place of least importance. The times in which the Church now finds herself are so momentous and challenging that it is obligatory upon her to see that the ministry of intercession is not in any way neglected. It is easily possible for Christians to be so much taken up with the active side of Christianity that the prayer ministry is relegated to the background of their experience. The public and the private, the active and the meditative ministry of the Church on behalf of sinners must be wisely balanced and blended. In the ministry of prayer for the unconverted the believer priesthood must endeavour to emulate the Lord Jesus, the eternal high priest, in His mighty ministry of intercession on their behalf. How thankful to God the Church of Jesus Christ must always be for the fact that His death on the cross did not disqualify Him from the performance of His high-priestly function, so timely and vividly symbolised by the non-rending of His seamless robe at Calvary.

Next week: Our Lord's priestly office

TESTIMONY TIME

Mr. T. Coales, of Croydon, tells of his conversion from Roman Catholicism

THERE was a man at Hays Wharf, London docks, the place where I worked, who got converted. He was in my estimation a bad man, very worldly—everyone knew him for what he was. His wife and mother had prayed for him for years. God answered and he was saved, and his light began to shine very brightly before men, who called him everything; but the Lord was with him and, praise God, still is.

He knew that I was a Roman Catholic and I became one of his first concerns. He used to show me passages of God's Word and tell me what Jesus had done for him. Nearly every day he would have something to tell me. I began to resent this very much. Of course, I did not know what had happened to him; I did not know about being saved and about being a new creature in Christ.

Churchgoer for thirty years

I had been going to church for thirty years, twice on Sundays and also in the week. I was supposed to be something better than he was! One day he asked me to come to his place of worship to hear, as he said, just an ordinary man, a builder, preach. On the next Sunday, instead of getting up at my usual time to go to my church I stayed in bed; for some reason I did not want to go. Never before in my life had I done this. Never had I missed mass, unless through illness.

In the evening I found myself making my way to his home. His wife answered the door and told me he had gone and directed me to the place where he had gone. In I walked and saw three or four men on their knees praying, asking God to bless the meeting and the people. Then the preacher came in, and a few more people, and the meeting started. The singing was bright and joyful. I shall never forget the looks on the people's faces; it seemed as if they were alight—and did they sing! I thought it was wonderful. Remember that this was the very first time I had ever been in a Protestant church at service—what a change! I do not remember what the preacher spoke about; I was in a state of mixed feelings—doubt, happiness, wonderment, longing.

Wrestling for a soul

After the meeting was over the preacher came straight over to me and soon found out what I was. For nearly two hours he wrestled for my soul. He showed me from God's Word what God's High Priest had done for me and what my priest could not do; what salvation was, how one had to be saved, to believe God's Word. And at last all my arguments were of no avail against the Word of God and His Holy Spirit, and I said yes to the Son of God who loved me so.

We all went to my friend's house for a cup of tea, and I arrived home at midnight. My wife was waiting up with her hat and coat on and she just walked out without a word. After an hour or so she came back. She would not listen to me as to where I had been and never spoke to me for the whole week.

His wife converted

The preacher had warned me, however, to be on the lookout for trouble, because Satan would not let me go so easily. So I just looked to God to put things right. On the Friday evening my wife asked me where I went on Sunday. Then I told her the story. She said "Why did you not tell me?" So I said "I tried and you would not listen." She asked if the preacher would be there on the next Sunday. I did not think he would as he came only two or three times in a year. However, we went along and the meeting started. Later in came this said preacher; he had a free Sunday, so came to see if

(*continued on page 543*)

The Church at home and abroad

By A. Nicolson

MINISTER OF THE ELIM PENTECOSTAL CHURCH, DOWLAIS

TELL me, how do you really look on the Christians of other lands? When you hear about missionaries and their work, about young people who have accepted Christ as their Saviour but who are uneducated, whose homes and habits are so different from yours, do you rejoice at the results and even decide to pray more or give more to missionary work, or is there at the back of your mind the dominating thought that this is *missionary work,* and that very thought puts these converts in a category of their own?

I have been thinking a good deal recently about the truth of the Church as the body of Christ in relation to our real attitude to the Christians of our mission fields and to the whole question of the relationship of the mission field and the homeland. Paul puts it " Now ye are the body of Christ, and members in particular," and again, writing to the Ephesians, he emphasises this essential unity when he states " 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."

I want to stress the fact that whether people are converted in India, China, Africa, America, Australia or Europe, whether it be in the so-called " homeland " or " mission field," they are the " body of Christ," the building fitly framed together, and, as such, members one of another.

I want to say a word to my young brothers and sisters in Christ who are living across the seas. Many of you are living in the reserves and remote areas of your countries, and I know that the daily round of life is a hard one; but do remember that you are part of the body of Christ and, as such, Christ expects you to do all you can to increase the effective working of your part of the body. Some of you are doing a good work by sending out your own pastors and evangelists and supporting them. I wonder how many of you really pray for your brothers and sisters in Christ who live in the countries from which your missionaries have come. We are members one of another.

Let us take a look at this Church, the body of Christ, of which we are members.

CHRIST IS BUILDING THIS CHURCH

I do feel that this is something we must get straight in our thinking. In Matthew 16:18 Christ makes this point very plain, and we must see every worker and witness in the light of this fact and realise that they are the instruments of the Builder and not the builders.

THE INITIAL THRUST

On the day of Pentecost the Lord Jesus Christ launched the Church with a tremendous enduement of power; the Holy Spirit was sent from on high and the New Testament Church was thrust into its sphere of witness.

THE CHURCH SET ON COURSE

We look at the closing verses of the second chapter of Acts to find the Church firmly set on its course. I will just track that course and leave you to think about it.

They continued steadfastly in the apostles' doctrine. Just a thought here. I wonder how many of you know what the apostles' doctrine was and are living in the light of it.

They continued in fellowship. I find that this is one of the points at which there is a straying off course in these days.

They continued in the breaking of bread. The red light is really flashing when Christians begin to absent themselves from the communion service.

They continued in prayers. It is a serious matter when contact between the ground and a spaceship is lost, and everything must be done to restore it. Prayer is the communication link between earth and heaven, and if we are to keep on course it is essential that we maintain communication.

This then is the Church, the Church at home and abroad, set on its course, a course which is clear and unmistakable, and one by which every young person at home and abroad can check whether he is on beam or not.

Women's Page

by Margaret M. Ladlow

A MESSAGE FROM A POSTAGE STAMP

THE stamp I held in my hand had been given to me by an old gentleman, a member of our church and a keen philatelist. I focused the magnifying glass and read with growing interest the lettering: "Norfolk Island, Christmas 1967." The stamp was a cheery red and showed a lighted candle together with a tiny scroll of parchment on which were inscribed the words of John Adams's prayer. I prided myself on being good at geography, but confess I knew little of this Pacific island. Who *was* John Adams, and why was his prayer used for this particular stamp? I determined to find out, so I wrote to the island and received a charming letter in reply to my query. In it Mrs. Ruth McCoy wrote as follows: "John Adams was a member of the crew of H.M.S. *Bounty* and landed with others at Pitcairn Island. Later, after all the other mutineers had died, he decided that the children should be brought up as Christians and not heathens. He taught them from the *Bounty* Bible, and the prayer we now know as John Adams's prayer was composed by him there. My husband designed the last Christmas stamp; he felt that as our children are still taught the prayer at school and it is such a lovely one it would be ideal. We also have in our home two tablets carved by John Adams on planks from the *Bounty*, the ten commandments and the Lord's Prayer."

Naturally I was delighted to receive this information, and it served to arouse my interest even more. Who has not heard the stirring tale of the mutiny on the *Bounty*, of the stern lieutenant William Bligh, whose severity provoked the mutiny and resulted in eighteen loyal crew members being set adrift in the Pacific? Their 4,000-mile journey in an open boat and miraculous arrival in Batavia, Java, is an epic sea drama. I felt I must find out more about this strange story of far-away places and so consulted the reference library. I discovered that the mutineers returned to Tahiti, where some were captured, but subsequently a party consisting of ten mutineers, twelve Tahitian women and six men managed to escape and arrived on the island of Pitcairn midway between New Zealand and Panama in 1790. Within ten years all the adult male members of the community had perished through violence and jealousy, with the exception of John Adams, who now became the leader of the little settlement. He determined to establish it on Christian principles and practice, and guided it until his death in 1829, when the population numbered only eighty-six. The years passed by and the population grew, and in 1856 the British Government realised that this little volcanic island was too small to support the people living there and decided to evacuate it and settle the population elsewhere. The famous Captain Cook discovered Norfolk Island in 1774 some 800 miles off the coast of Australia and a penal settlement was established there which was closed down in 1855, and so it was decided to transfer the Pitcairners to this island. After a sea voyage of some 2,000 miles, ninety-four males and 100 females arrived in Norfolk Island and founded the new community on the Christian principles laid down by godly John Adams. Today it is a prosperous and beautiful island with a population of over 1,000.

And so my story is told and my investigations, I feel, have been worth while, for they bring to light the providence of God and the staunch faith and witness of one isolated Christian. The saga of John Adams really needs no comment from me; it is complete in itself and makes one rightly proud of such a Christian warrior, who, facing cruelty and the possibility of death on the high seas, followed by privation and banishment on a strange, far-away volcanic island with an area of only three square miles, could say like Paul of old "But I believe God."

Here is his prayer, and I know it will be a blessing to you as it has been to me:

"Suffer me not, O Lord, to waste this day in sin or folly; but let me worship Thee with much delight. Teach me to know more of Thee and to serve Thee better than I have ever done before, that I may be fitter to dwell in heaven, where Thy worship and service is everlasting." Amen.

Sunshine Corner

ABOUT 2,000 years ago there was a certain priest named Zacharias and he had a wife named Elisabeth. They loved one another and they loved God, but they were very sad because they had no children and now they were both getting old. From the time that Moses' brother Aaron had been made high priest all his sons and their sons and their sons were made priests, so there were a great many priests; at this time there were about 20,000, so they could not serve in the temple very often—only about twice a year. Zacharias was a very good priest, and he longed for the time to come when it would be his turn to serve in the temple.

Every morning and evening a male lamb was sacrificed as a burnt offering, and the priests also burned incense on the altar of incense. On this particular day it was Zacharias's job to burn the incense, and he was thrilled to be the one chosen All the people were in the outer court of the temple praying, and Zacharias went into the priests' court to burn the incense. Suddenly he saw an angel standing at the right side of the altar. He was terrified, but the angel said "Don't be afraid. God has heard your prayers and your wife Elisabeth will have a baby boy and you must call his name John. He will be a very wonderful man when he grows up and will bring blessing to many people and turn them back to God." Then Zacharias said "My wife and I are both old now, so how can I believe what you've just said?" "Well," said the angel, "I am the angel Gabriel, and you shall be struck dumb by God because you doubted my word," and the angel disappeared.

When Zacharias came out to the people in the outer court he couldn't say a single word, and they knew that something had happened to him in the inner court. Day after day went by and Zacharias was still dumb, till nearly a year had passed by. Then the angel's word came true and a lovely baby boy was born to Elisabeth.

When the baby was eight days old all his relations and friends gathered together. They said "Isn't he a lovely baby? We'll call him Zacharias after his father."

But Elisabeth said "No, his name is to be John."

"But there's no one in our family called John" they said.

Then they asked Zacharias "What shall the baby be called?" and he wrote on a pad "His name is John," and as soon as he had written it God loosed his tongue and he shouted for joy and praised God for all His goodness. Do you know who the baby was? He was John the Baptist, so the angel's word was true, wasn't it?

I love to read the Bible stories, don't you? Best of all is to know that they are true stories, and ones from which God wants us to learn something. Zacharias doubted the angel's word, but we must never doubt God's holy word, the Bible, for God has given it to us to show us how to live for Him. If you read your Bible and pray every day I'm sure that God will have a special work for you to do when you grow up, just as John the Baptist had.

God bless. Love from AUNTY MAY.

WANTED—A REVOLUTION (*continued*)

and faithfully attend the prayer meeting! Oh that as we pray God would burn into our hearts a compassion for the lost and the urgency of the hour! Oh that we might have a new anointing of the Holy Spirit, so that we have a personal revolution in our own lives—a revolution that will cause us to love Jesus Christ with a love that will stir us to worship, praise and service. Christians who spend time on their knees arise with a passion in their souls. If you can do nothing else, *pray*.

We need to increase our knowledge. We need to study God's Word for ourselves. Why let the evangelical commentaries in the public libraries gather dust while cheap novels are being worn out by constant reading? God gave us a mind—let us use it for His glory, according to the ability given to us.

Christ's commission was not only to evangelise but to teach (Matthew 28:19, 20). Here then is an important responsibility for every minister and lay preacher: to give clear exposition of Scripture, with a practical application, so that men and women will realise that they do not have to wait "to feel a call" but that they can serve God in the mundane tasks. If every Christian was fulfilling the task God had given him the Church would again pulsate with activity and life.

We need to evangelise. Communists boast that what the Christians failed to do in China after 100 years they did in ten years. How did they do it? By flooding the land with literature. When God chose to give a revelation to man He did it through the printed pages of Holy Writ; when God brought in the Reformation He used among other things

the pens of such men as Calvin and Luther. Too many Christians despair because they feel they are unable to witness. For such literature opens up new horizons. You may not be able to preach, but you can write a letter telling someone about Christ. You may not be a second George Dempster when it comes to personal evangelism, but you can make a gift of an evangelical book to a friend. There is something for everybody to do. If all Christians witnessed according to the ability God had given them there would be joy in heaven. Souls would be saved and Christians would experience a sense of achievement.

EDITORIAL (*continued*)

is exactly like God and exactly like the Bible; they dismiss secondary causalities as being irrelevant in the case of the salvation of the soul and direct us unequivocally to the primary causality, God.

Farther on in the article the writer goes on as follows: "Music plays a large role in the life of Teen Challenge; most of it is in the nature of gospel songs that adhere to a fundamentalist type of religion—such songs as 'The old rugged cross,' 'Love lifted me,' 'There is power in the blood,' 'Give me that old-time religion' and a number of fine Spanish hymns. One could question some of these songs from the standpoint of theological, musical and literary merit, yet judging the use of these hymns in the actual context of Teen Challenge worship one would hesitate to be severe. Their markedly individualistic character speaks to the addicts, who have often been rejected by society, family and friends. The assurances that they are loved, that Christ shed His blood for them and that they are called to joy and peace are assurances that respond to real need."

The writer goes on to develop this theme quite forcefully, but to requote from the above paragraph: "Their markedly individualistic character speaks to the addicts." Just so. This is an exact reflection of the divine intention in the gospel. Jesus died for individuals, God speaks to individuals, He saves individuals and He promises that individuality will continue throughout eternity. The basic needs of the human heart are met in and by the essentials of the gospel; but the essentials of the gospel are not cold precepts, the essentials of the gospel are fundamentally the principles of life; the genius of the gospel is that the crucified Christ now lives to make effective, by His power, the principles of life which are necessary to living in the Bible sense of that word.

COMING EVENTS

BIRMINGHAM, West Bromwich. September 7. Town Hall, West Bromwich. Presbytery youth rally at 7. Preacher: George Canty. Music features. Convener: Tony Williams (Youth Commissioner).

SOWERBY BRIDGE. August 26-30. Elim Pentecostal Church, Willow Street. Children's crusade each night at 6. Preacher: Anthony Sykes (Luddenden). August 31, September 1. Services conducted by the Royal National Mission to Deep Sea Fishermen. Saturday at 7, film: "Sign of the Fish." Sunday at 10.30, 2.30 and 6.30.

SALISBURY. August 25. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Visit of W. G. Hathaway.

YEOVIL. September 8. Elim Pentecostal Church, Southville. Farewell services for Pastor and Mrs. I. MacInnes at 11 and 6.30.

BANK HOLIDAY CONVENTIONS

BARKING. Elim Pentecostal Church, Ripple Road. Monday at 3 and 6.30. Preacher: A. C. Jarvis.

BRISTOL. Elim Pentecostal Church, City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30. Preachers: L. W. Green (President), W. M. Plowright (London), G. Stormont (Manchester). Conveners: W. R. Jones and Tom Stevens.

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday to Tuesday. Monday at 11, 2.30 and 6. Preachers and soloists: W. M. Plowright and W. Ll. Bell. Convener: James McAvoy.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday at 11. **At 3.15 and 6.30 in the Municipal Hall, Gelliwastad Road.** Tuesday at 3.30 and 7. Preachers: D. M. Russell-Jones, M. O. Thomas and E. Crew. Convener: Derek J. Green.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. S. F. Horne (Ealing), L. E. Lambert (Yeovil). Testimonies and music items. Convener: D. E. Edmonds.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: S. Beresford (Blackburn), A. Lambie (Salford), R. J. Mackenzie (Nottingham).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Thursday, Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3. **Rally in St. Mark's at 7.30.** Preachers: S. Beresford (Blackburn) and Cecil Cousen, M.A. (Bradford).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: James McBurney (Bournemouth). Convener: George Backhouse.

ITINERARIES

London Crusader Choir:
August 25, Pentonville prison; September 7, Guildford Cathedral; 8, Hastings; 15, Aylesham (Maidstone prison during afternoon); 28, Ilford; 29, Chadwell Heath.

H. Jeffery, Brazil:
August 24, Alloa; 25, Dundee; 26, 27, Aberdeen; 28, Edinburgh; 29, Kennoway; 31, Carlisle; September 1, Carlisle a.m.), Whitehaven (p.m.).

Joseph Smith:
August 24-28, Macclesfield; 29—September 1, Blackpool; 3-5, Blackburn; 6-8, Glossop; 9-11, Southport; 12, 13, Ellesmere Port.

A REPLY, by Joseph Smith *(continued)*

the name of Jesus separated from the Father and the Holy Spirit. How they hate to this day to have anyone belonging to them baptised. It stirs up more opposition than even conversion. If the name of Jesus Christ only had been used in baptism it could have developed into another sect arising in the world who were followers of Jesus of Nazareth only, without having any particular connection with God the Father or with the Holy Spirit. What a tragedy this would have been. When Jesus said "I and my Father are one" the Jews took up stones again to stone him (John 10:30, 31). Surely the wisdom of God was manifest in those divinely inspired words recorded in Matthew 28:19.

Here is another great proof that Matthew 28:19 is the correct formula to be used in the baptism of believers. It is an undeniable fact that from the day of Pentecost to this very day no other baptismal formula but Matthew 28:19 has ever been used in the Christian Church by any of the major denominations. Search through church history, and not once can you find a single reference to a change in the baptismal formula. To have at any time changed it would have meant a major upheaval in the Church, and history would have been full of it. We will readily admit that many changes have taken place in both doctrine and practice during the past 1,900 years, but in baptism the words recorded in Matthew 28:19 have been adhered to. It therefore follows that the baptismal formula that is now used in the twentieth century is, and must be, the same as was used in the first century.

When was the "Jesus only" doctrine introduced? It was introduced chiefly by Sabellius about A.D. 240. He was tried by the Church and put out of fellowship for teaching error, thus proving that this doctrine was not held by the early Church. A man is not put out of fellowship for teaching what is commonly held by the other members of the Church. Please note that this was before the great falling away in the fourth and fifth centuries.

I met with this doctrine in America over fifty years ago. I stood on the edge of a baptismal pool and watched my own pastor being rebaptised. I will admit I was perplexed, for at that time I was only a young convert. I sought God with all my heart to reveal the truth to me—and He surely did. This doctrine at first caused quite a fuss, as new doctrines usually do; but after a time it began to fade out, as most new doctrines usually do. My pastor also believed that "Lord Jesus Christ" was the name of the Trinity. One day I asked him "To whom did Paul refer when he said 'Blessed be the God and Father of our Lord Jesus Christ'? Did the Trinity have a father?" He sought hard for an answer, but found none.

Some years ago a Pentecostal preacher from Northern Ireland visited America, and brought this doctrine back with him to Belfast as a new revelation. I know of several people in Belfast who have accepted this doctrine—but they did not stop at baptism; they soon ceased to believe in the doctrine of the Trinity. I asked one of their members how they managed with that grand old hymn "Holy, holy, holy, merciful and mighty, God in three persons, blessed Trinity." "Oh," he said, "we don't sing it."

Gloucester church wins carnival first prize and cup

To receive the youth section first prize and the Henry Roger perpetual trophy in the Gloucester carnival was well beyond our dreams, but it was accomplished. After weeks of really hard work and planning by a willing team led by "actively retired" Pastor L. Quest, this was a most gratifying reward. Yet the chief purpose of the demonstration was to witness for the Lord.

The theme "Christian kindness" was well explained by both the poster work and the children and youth taking part. A nurse tending children, another nursing a sick man in bed, a policeman caring for young folk and children leading someone blind, a tree symbolising the fruit of the Spirit in the centre—all blended to emphasise the "war on sin."

From many remarks, applause and congratulations it was evident that the message made a marked impression on the thousands of people who saw the float. Among the many who congratulated was the local M.P. We thank God for the opportunity of witnessing in this unique way.

A. CECIL JARVIS.

In the photograph may be seen, in the cab, Pastor A. C. Jarvis with Pastor L. C. Quest on his right. Bernard Jorden, co-ordinator of the Gloucester Elim Sunday schools, who helped to arrange the tableau, stands on the left of the cab facing the camera, and John Ridgeway, superintendent of Grange Lane Sunday school, is on the right with camera.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, August 26th — 2 Kings 24 : 17—25 : 12

" So they took the king " (25 : 6).

Over 500 years before Israel had said to Samuel " Give us a king to judge us " (1 Samuel 8:6). The first king died by his own sword ; the last was blinded after his children had been slain before him and then taken in chains into captivity. During those years Israel had risen to be the leading nation, only to fall into decay and ruin. The book of Judges records constant rise and fall. The reason for this is that when Israel sought God and walked in His ways she prospered; when she forgot God sin ruined her. Nationally this is true of Great Britain today. Is it not also true of us personally ?

Tuesday, August 27th — 2 Kings 25 : 13-30

" Evil-merodach . . . did lift up the head of Jehoiachin " (v. 27).

There was no apparent reason for the king of Babylon to show favour to the captive ex-king. It was all of grace, as with ourselves and God. This happier story, to conclude the record of the kings, is a simple illustration of God's goodness to us. " Long our imprisoned spirits lay, fast bound in sin and nature's night," but Christ came and lifted us up, released us and exchanged our prison rags of shame for the pure robes of His righteousness. He has provided for us a feast of spiritual dainties and speaks kindly to us in His gracious words. His allowance, too, is of the riches of His grace, sufficient for all our earthly pilgrimage. Hallelujah !

Wednesday, August 28th — Philippians 1 : 1-11

" I pray, that your love may abound . . . in knowledge and . . . judgment " (v. 9).

So often love is thought of as being blind and confined to the emotions. Here the apostle prays that love will " overflow " into spiritual understanding and perception. True love ever seeks to learn. Mary, who so loved the Lord, sat at His feet, to listen. The knowledge referred to is knowledge of God, and only as it is obtained through that real love for Him will it benefit the soul. Likewise with judgment, or, better, perception which results from love : there will be the recognition of spiritual truth and the rejection of that which is false.

Thursday, August 29th — Philippians 1 : 12-21

" The things which happened unto me have fallen out rather to the furtherance of the gospel " (v. 12).

Incredibly these words were penned from a Roman jail. The writer was confined to a cell after traversing ocean and continent preaching and establishing churches. Yet the restriction did not cause chafing and fretting. Rather he sought in that very prison to preach, and there he furthered the cause of the gospel, so that the whole of the imperial guard heard the message. Many who were timid were challenged to witness, and though some did preach through rivalry and party spirit the apostle knew that the gospel was life in itself and thus he rejoiced. Do we bemoan a restricted life and limited opportunity for service ? Then remember not only was the Word preached from that cell, but this very letter we are enjoying was penned from that prison.

ing of the saints and the salvation of sinners.

Friday, August 30th — Philippians 1 : 22-30

" To be with Christ ; which is far better " (v. 23).

Paul was " hemmed in " as though passing through a narrow defile, unable to turn either way, but his longing desire was to be with Christ. The reason? It is far better. Better company: with the Lord and with " the spirits of just men made perfect " (Hebrews 12:23). Better joy: while here Paul could write " Rejoice in the Lord," yet this world will always continue to be a vale of tears. There God will wipe away all tears. Better place : heaven itself. Better conditions : free from constant temptations and irksome limitations. Best of all to see the One who made it all possible ! Nevertheless, his words " to abide side by side with you " (Ellicott) revealed the unselfishness of Paul in ever seeking the deepen-

Saturday, August 31st — Philippians 2 : 1-11

" Let this mind be in you " (v. 5).

Verses 5 to 11 have been described as " the greatest and most moving passage that Paul ever wrote about Jesus." How true ! They should be memorised by every believer. They so vividly describe the voluntary humiliation of our Lord in His coming from the highest to the lowest, from the greatest to the least. Yet they were not intended to be just a moving description or a tremendous doctrinal statement ; the purpose of these words was to bring about the same " attitude and purpose and humble mind " (Amp. Bible) in the saints at Philippi. Apparently there were contentions, strifes, divisions and selfishness among some even in this lovely church, but such cannot exist where this Christ-like spirit is in Christian hearts.

Sunday, September 1st — Philippians 2:12-18

" Work out your own salvation. . . . It is God which worketh in you " (vv. 12, 13).

This seems paradoxical, but it is impossible to " work out " without God working within. Salvation is essentially God working within to grant repentance, to minister faith, to assure forgiveness through the blood, to effect the new birth. There must, however, be our part. To work out means to " cultivate, carry out to the goal and fully complete " (Amp. Bible). This is God's goal for us, but it can only be achieved by our personal co-operation with God. It means our willingness of spirit, our submission to the divine will, our glad response to His call to service. This can only be done within the heart by reverential awe of God and distrust of self ; by our seeking ever to please God and avoid bringing discredit to the name of Christ.

TESTIMONY TIME *(continued)*

I was there, and the meeting was handed over to him. I remember that night. He spoke about Ruth and Boaz—the kinsman-redeemer. When the appeal was made my wife was the first to answer the call. What a wonderful night that was! What rejoicing in that little hall! What a wonderful Saviour we have! My family one by one shunned us, but what did that matter when we had the friend who " sticketh closer than a brother ": Jesus the sinner's Friend? As for the blessings which have followed us right up to the present, the half has never been told. To God be all the glory.

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

BOURNEMOUTH. Christian hotel ; happy fellowship ; good food ; liberal table ; spring interiors ; h. and c. all rooms ; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary : Colwyn Bay 30524. D.1730

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526.

EDINBURGH 10. Caerketton Christian Guest House. Very comfortable with excellent food. Homely with happy fellowship. Convenient to city centre. Highly recommended. Send s.a.e. G. Brown, 20 Braid Crescent. Tel. MOR 6671. C.1650

ILFRACOMBE. " Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980.

SOUTHPORT. " Orleans " Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

WESTON-SUPER-MARE. Christian guest house. Near shops and sea, h. and c., happy fellowship, liberal table. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). 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

BIRTH

CUTHBERT. On August 3rd, to Pastor and Mrs. J. Cuthbert, of Northampton, a daughter, Michelle.

WITH CHRIST

BENTLEY. On August 2nd, Florence Joanna Bentley, aged 94 years, of Westcliff-on-Sea. Officiating minister at funeral: George Backhouse.

HAIGH (formerly Hainsworth). On August 3rd, Marjorie Eileen Haigh, aged 51 years. Loyal member of Southend Hall, Bradford. " Severed only till He come." Officiating ministers at funeral: E. J. Jarvis and A. D. Hathaway.

LANGLOIS. On July 28th, Emile Langlois, aged 79 years, of Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. " Absent from the body, present with the Lord." Officiating minister at funeral: S. Penney.

PRIGENT. On July 30th, Pamela Ann Prigent, aged 17. Bible class member at Eldad Elim Pentecostal Church, St. Peter Port, Guernsey. Officiating minister at funeral: S. Penney.

STOREY. On August 5th, Paula Ruth Storey, aged 21 months, beloved daughter of Mr. and Mrs. B. Storey, of Salisbury Elim Pentecostal Church. " He shall gather the lambs with His arm." Officiating minister at funeral: T. W. Walker.

BLACKPOOL

SPIRITUAL CONFERENCE

SUNNYSIDE GUEST HOUSE
September 30th—October 4th

STUDIES IN THE
ACTS OF THE APOSTLES
Directed by Stanley Beresford

Open to all PASTORS and their wives.

Write : 84 Grange Road, Southport.

D.1739

See you at
THE CITY TEMPLE
JAMAICA STREET, BRISTOL 2.
BANK HOLIDAY MONDAY (September 2nd)
11 a.m., 3 and 6.30 p.m.
WEST OF ENGLAND PENTECOSTAL CONVENTION
D.1729

PONTYPRIDD

ELIM PENTECOSTAL CHURCH, THURSTON ROAD

SOUTH WALES HOLIDAY CONVENTION. AUGUST 31st—SEPTEMBER 3rd.

Saturday 7.15 p.m. Sunday 11 a.m., 6 and 7.45 p.m. Monday 11 am., 3.15 and 6.30 p.m. Tuesday 3.30 and 7 p.m. Monday afternoon and evening in Municipal Hall, Gelliwastad Road. Children's outing, Monday 3.15 p.m.

Preachers : E. Crew (Risca), D. M. Russell-Jones (Advent Testimony Movement), M. O. Thomas (Elim missionary, Tanzania).

Visit of Gloucester choir. Convener : Derek J. Green. Refreshments provided.

D.1735

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts

THE ELIM EVANGEL

Vol. XLIX No. 35 August 31st, 1968 6d

Psalm 65 : 8-13

Near Conway, Caernarvonshire.

Photograph by Jane J. Miller.

Elim's new office building

BY THE SECRETARY-GENERAL

H. W. GREENWAY

THE culmination of many months of urgent prayer, intensive planning and hard work will be reached (D.V.) on the afternoon of Saturday, October 19th, when the newly built Elim office administration building is opened by our President, Pastor Leslie W. Green. For some years it has been evident that our offices were too small to accommodate our various departments, and members of the staff have found it difficult to carry on under the cramped conditions.

There are still among us those who can remember the first London office in a room at the rear of the Methodist church in Park Crescent, Clapham, which had been taken over and opened as the Clapham Elim church. From this simple beginning Pastor E. J. Phillips (Secretary-General) moved to a suite of rooms in the Elim Bible College, and in June 1930 transferred the administration to a house which had been built in the grounds of Elim Woodlands in close proximity to the newly erected garage, a house which became generally known by most of the ministers as " No. 20."

This house in one of London's best residential areas served as an office for thirty-six years, but during the last twenty of these years it became evident that the space available for the needs of the growing movement was inadequate. As long ago as 1954 drawings were prepared for the building of an extension at the rear of 20 Clarence Avenue, but the project was not proceeded with for a number of reasons. Later, plans were designed by an architect for a new set of offices to be erected beside the original building, plans which were not used at that time owing to lack of finance and the uncertainty created by rumours of local residential building in the Clapham area.

In 1963 the Wandsworth Borough Council made it clear that it intended to acquire the land surrounding the Elim Bible College under a compulsory purchase order, and it became evident that our days in Clarence Avenue were numbered. Protracted and difficult negotiations followed, the site from which we had operated for so long was sold to the local authority, and a search began to find alternative venues for both college and offices. After much journeying, viewing of properties, discussions with agents, prayerful Executive Council meetings and advice from many sources, a beautiful property was acquired in Capel, Surrey, for the Elim Bible College, and in Cheltenham an arrangement was made with the trustees of the Elim church in that town to adopt the site which was being used for the church to put up a new church building and the offices on the land. Temporary accommodation was therefore found in the High Street, and for over two years the headquarters staff has carried on its work while preparations have gone ahead to put up the new building.

The Elim Bible College, London, was demolished some time before the offices, which can be seen in the background. Vandalism made it necessary to man the offices day and night, imposing a great strain on those responsible for the administration.

Photograph : H. W. Greenway

Now the new premises are almost ready, and for the first time in Elim's history the departmental heads will have purpose-built offices from which to direct the affairs of the movement. This should make

for greater efficiency. The building is both pleasing and functional, with adequate space for the multifarious activities associated with our progressive work. Up-to-date filing systems and equipment are to be installed, while an eye will be kept on the latest methods designed to improve our service to one another.

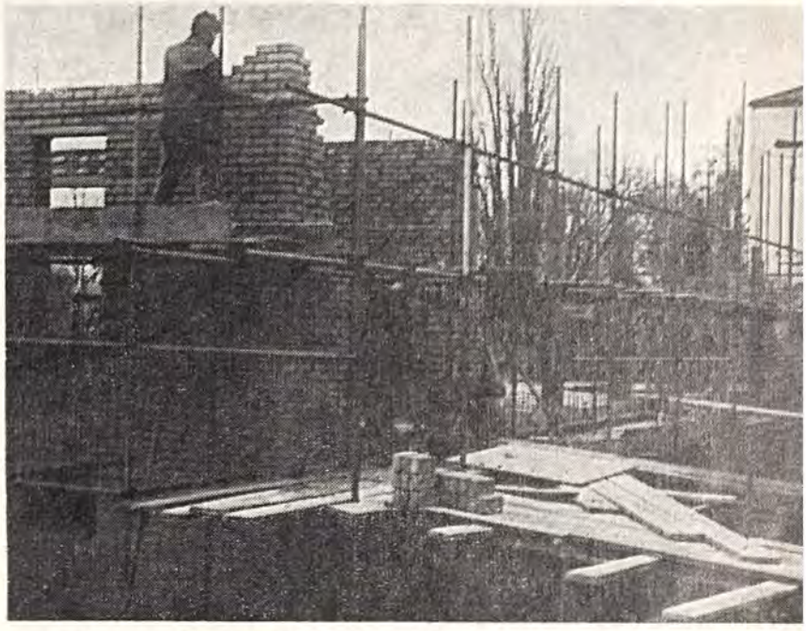
One of the last pictures taken of the Clapham, London, offices before demolition.

Photograph : H. W. Greenway

Cheltenham itself is central to the country as a whole, thus making for easy travel by road to the many churches. Many of the tensions which have become such a distressing part of modern London life are noticeably absent in the centre of the Cotswolds. Large business concerns are finding it necessary to move out of the metropolis in order to maintain effective communication with their scattered departments and to reduce the high costs of running their administration from what is becoming one of the world's most expensive business centres. Can it be that God is directing us in this move for the days that lie ahead?

It is a happy commentary on the dedication of our staff when it is pointed out that Miss M. Dalton, who has been private secretary to the Secretary-General from the days when the office was situated behind the Clapham church, is still with us doing loyal service for the Master. Prayer time every morning helps to keep us balanced in our ministry, for work at headquarters is a ministry, and in this spirit and with this vision our staff maintains a happy atmosphere.

We are also glad to announce that the Cheltenham church will be opened officially following the opening of the office, both functions being performed by our President. Numbers have been increasing at the meetings, souls are being saved and a wave of pentecostal blessing is resulting in many baptisms in the Holy Spirit. Pastor A. D. Sandford has been loyal to the work and is rewarded by these results now evident almost every week. The London Crusader Choir, under the direction of Pastor D. B. Gray, will also share the weekend celebrations.



The new offices at Cheltenham in course of erection.

Photograph : H. W. Greenway

A DATE TO REMEMBER!

October 19th, 1968

Opening of new Elim Pentecostal church

and

New Elim headquarters offices

at 117 St. George's Road, Cheltenham
at 3 and 3.30 p.m.
by the President, Pastor Leslie W. Green

followed by service in the new church
There will also be a public thanksgiving service at 6.30 p.m., at which items will be rendered by the London Crusader Choir, directed by Pastor D. B. Gray

Elim Pentecostal Church News

The Eldad choir, showing Pastor S. Penney (front row, centre), with Mr. N. Bourgaize, deputy organist, on his right, and Mr. Ronald Le Tissier, choirmaster and organist. Mrs. B. Penney is seen second from left, standing.

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

The Eldad choir, under its conductor Mr. Ronald Le Tissier, continues to render valuable service to the worship of our church both in the congregational singing and in the various choir items rendered each Sunday. In the autumn months the choir has made several visits to the churches of other denominations on the island, where its ministry has been much appreciated. A melodica group, under the direction of Mrs. A. Bourgaize, has been formed from the scholars of the Sunday school and has played musical selections at the Sunday school anniversary and contributed to the programmes of song given by the choir.

The installation of a new Hammond organ has further enhanced the ministry of music, which plays such an important part in the worship in our Elim services.

Eldad melodica group.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 40

DAVID, MOSES OR NOAH ?

With which of the above do you associate the following ?

1. **A harp.**
2. **Gopher wood.**
3. **An olive leaf.**
4. **A brazen serpent.**
5. **Jethro.**
6. **Manna from heaven.**
7. **Bulrushes.**
8. **A giant.**
9. **A throne.**
10. **Ten commandments.**

ANSWERS

1. David.
2. Noah.
3. Noah.
4. Moses.
5. Moses.
6. Moses.
7. Moses.
8. David.
9. David.
10. Moses.

READING

PASTOR AND MRS. T. W. THOMSON'S FAREWELL

Expressions of deep appreciation of the faithful preaching of the Word, extension of the work, direction and execution of improvements and decorations to the church and the manse were given at the farewell service of Pastor and Mrs. Thomson, who are taking up an appointment at Hove.

Pastor Thomson's active membership of the Reading and District Evangelical Alliance, Youth for Christ and the Advent and Testimony Movement will be greatly missed.

A cheque was presented and other tributes were paid as tokens of love and acknowledgments of a devoted ministry, which will be much treasured and long remembered.

HIS SEAMLESS ROBE

CHRIST'S HIGH PRIESTHOOD

Christ's priesthood, though similar, is superior to the Aaronic priesthood represented by Caiaphas

By SAMUEL GORMAN

THE Aaronic priesthood, which Caiaphas represented, was in the purpose of God destined to pass away. Although Christ's priesthood had a number of similarities to the priesthood existing from Aaron to Caiaphas, His own priesthood was vastly superior to it. It was inevitable, therefore, that Caiaphas's type of priestly office terminated when Jesus began His ministry as High Priest before God. Before describing this superiority it is well to note two of a number of important similarities, the first being that, like Caiaphas and the high priests of Israel who preceded him, Jesus was chosen from among men, " For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins " (Hebrews 5:1).

No other order of beings

The statement that the high priest was " taken from among men " seems incongruous and unnecessary, for there was no other order of beings from which the priesthood could have been supplied. Why then this seemingly unnecessary statement? The meaning that underlies it relates to the first advent of Jesus as God's only begotten Son and points to the fact that He had to assume humanity in order to become God's only propitiating priest and mediator between God and men. Jesus the Son of God became man to fulfil the requirements of God. How comforting the thought that Jesus is the divine attorney, interceding before God for the Church, having Himself been man, and therefore He intercedes with compassion and understanding (Hebrews 5:2). That is why He is referred to as the merciful, faithful and sympathetic High Priest, and why it was obligatory for Him to assume humanity. See Hebrews 2:17; 4:15, 16. Mercy and faithfulness are two of the many characteristics of Jesus; He was faithful to God and merciful to men: faithful at all times to the honour and justice of God; merciful to mankind in that He fitted Himself for the office of high priest by being made like His brethren, becoming liable to the same temptations, yet without sin, that He might succour those who are tempted, being touched with the feeling of their infirmities.

Having experienced the temptations common to men He is capable of sympathetic understanding of their weaknesses and failings. Because of this, believers in Christ are exhorted to come boldly to God's throne, where help is always available and effective. Commonplace consolation is not enough to pass on to a tempted and sorely tried person, and truly effective succour can be given only by those who have been tempted and have proved the overcoming grace of God. The Lord Jesus is well qualified to succour His Church and plead her cause before the throne of God. This ministry on her behalf will continue until her perfection at His second advent when He will present " to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish " (Ephesians 5:27).

Appointment from God

The second important similarity is that, like the high priest of Israel, Jesus received His appointment from God: " And no man taketh this honour unto himself, but he that is called of God, as was Aaron " (Hebrews 5:4). No man, then, was allowed to take the office of priesthood to himself, and this applied to Caiaphas. If a man assumed the office himself he could expect the judgment of God to fall upon him as it did upon Korah (Numbers 16). Like the other high priests, Jesus was not self-appointed, He did not take the honour to Himself (Hebrews 5:5, 10).

The superiority of Jesus over the priesthood represented by Caiaphas, which terminated in the presence of Jesus, as already mentioned, is set forth in several ways, only three of which need be considered here.

(turn to page 558)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 36/- for one year or 18/6 for 6 months, post free to any address. Quantities: 6/- per doz. post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. W. Greenway	546
S. Gorman	549
Kilian McDonnell	552
A. Nicolson	554
Margaret M. Ladlow ...	555
Aunty May	556
A. C. Jarvis	559
Church news	548
Editorial	550
Comment, opinion and review	551
Book review	557

EDITORIAL

ARTICLE 37 of the Church of England states "The Bishop of Rome [i.e. the Pope] hath no jurisdiction in this Realm of England."

The superstitious regard that the Christian(!) religious have for persons, orders, rites and ceremonies strikes us who have been nurtured in Reformation and fundamentalist liberties as an amazing phenomenon. Even the sophisticated as touching worldly matters, those instructed in the sciences, astute business men and politicians, who have been indoctrinated by Roman Catholicism seem intellectually paralysed when they come to matters of religious belief and priestly authority.

The debate on the Pope's latest encyclical letter has revealed as nothing else could (a) the quite extraordinary longing for an authority to which people can escape and shelve their responsibilities, (b) the—to one brought up in the freedom of Biblical faith—almost incredible regard for papal pronouncements, and (c) the genuine fears roused by papal pronouncements in those to whom they are directed. Those so bound should return to the one and only Authority, the Lord Jesus Christ; they should go back to His words "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36), and "Ye shall know the truth, and the truth shall set you free" (John 8:32), free from fear of the Pope and papal pronouncements, free from fear of the priesthood and the Church.

Again, from the point of view of fundamentalism, the very idea that the words of the Pope should be infallible strikes one as extraordinary, and that infallibility in this context should form a subject for serious debate, leave alone believe in it, is surprising indeed.

One supposes that the liberty that our Lord and His doctrine bring is taken so much for granted by fundamentalists that only a debate such as that which the Pope's encyclical has aroused awakens us to its wonder. We have made the claim before that the superstitious regard for the Pope, for the priesthood, and for forms and ceremonies and the power of the priesthood over Roman Catholics are no different in principle from the superstitious regard for witchcraft, and the power of the witch doctor over those we call heathen.

As touching the subject of the encyclical no man, whoever he be, has authority to dictate what form the physical aspects of the marital state should take. God has ordained that the intimacy of man and wife shall be theirs alone before Him, that the manner in which their love is expressed is between them absolutely, being the concern of no one else at all.

The chaos in the Roman Catholic Church becoming more and more apparent as touching the Pope's dictatorship will result in widespread schism in that church. Some time ago the suggestion was put forward that Roman Catholics should renounce their allegiance to Rome and form their own national Catholic churches, owing alle-

(continued on page 555)

COMMENT, OPINION AND REVIEW

A ROMAN CATHOLIC SCHOLAR COMMENTS ON PENTECOSTALS

PENTECOSTAL literature is quite number conscious, quoting astronomical increases in membership. It should be said that the membership figures of the Pentecostals are extremely difficult to check. It is estimated that there are 10,000,000 Pentecostals in the world, of which 4,000,000 are to be found in the United States. In Chile fourteen per cent of the Protestant population belongs to the Pentecostal movement, constituting 700,000 members out of 835,000 Protestants.

FAST GROWING MOVEMENT

In Italy and Russia the Pentecostals are the group with the highest growth rate. The Russian Pentecostal community is reported to be the largest in Europe. In France and Norway and some other European countries the Pentecostals represent the largest of the free churches.

In Latin America they outnumber the traditional Protestants by at least four to one, and in some areas the rate of Pentecostal growth is from three to five times the population increase. One out of two Puerto Rican Protestants is a Pentecostal, and in New York City Spanish-speaking immigrants have founded 250 Pentecostal churches.

The Pentecostalist mood was summed up by a Norwegian Pentecostalist: "On the question of justification by faith they are Lutherans, on baptism, Baptists, on sanctification, early Methodists, in their work of winning souls, Salvationists, but with regard to baptism by the Holy Spirit they are Pentecostalists, as they believe and preach that it is possible to be baptised in, or filled by, the Holy Spirit as on the day of Pentecost."—Rev. Kilian McDonnell, O.S.B., in *Worship*, Vol. 40, No. 10.

THE GREAT AMERICAN TAKEOVER

IS Britain already the fifty-first state of America? Does £2,020,000,000 investment of American capital in Britain answer the question?

If Britain is as decadent as the banner headlines scream why the rise in American investment in Britain from £300,000,000 in 1950 to £2,020,000,000 in 1966?

Of course it is not all one-way: British investments in North America were £1,013,000,000 in 1962, net assets at book value, which earned between 1963 and 1965 £225,000,000. British world investments in 1962 were £3,600,000,000 and earned £1,101,000,000. Incidentally, when you read the screaming headlines about Britain's monthly balance of payments, note that these earnings have still to be taken into account.

It is curious that American companies employing British workpeople are better at profit-making and exporting than British companies. Reason? The American firm increases the amount of capital at the disposal of the worker and therefore increases his wealth-creating ability.

RUSSIAN PLAN TO CHANGE ARCTIC CLIMATE

A Russian revival of an old scheme for damming the Bering Strait seems to have caused consternation among Canadian planning authorities, to judge from a Reuter message from Ottawa yesterday. The latest version of this scheme has been put forward by P. M. Borisov, in the Russian scientific journal *Priroda*.

This version of the scheme differs from others in that it is suggested that a battery of pumps could be used to transfer cold water from the Arctic Sea into the Pacific, thus increasing the flow of warm water from the Atlantic Gulf Stream through the Greenland Sea.

EDITORIAL (*continued*)

giance only within the state of which they are citizens. This idea, it seems, is in process of being carried out in Holland, where "Reaction to the encyclical in Holland has been less traumatic than in Britain. It has been calmly condemned and theologically dissected.

"The Church in Holland *is well on the way to emancipation*, and the Pope's paternalistic call has fallen on deaf ears. The effect has been to reduce even further the Pope's declining authority over the *Dutch* Catholic Church [our italics]."—An *Observer* foreign correspondent.

The Pentecostals and drug addiction

One of the most successful drug rehabilitation programmes in operation today is based on the religious doctrines of the fundamentalist Pentecostal sect. A member of the team of scientists who studied Pentecostalism for three years reports on his findings.

BY KILIAN McDONNELL

Reprinted by permission from the magazine America.

[KILIAN McDONNELL, O.S.B., is executive director of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota.]

IT was in 1952 that New York City finally recognised that the Police Department could no longer cope with the growing social problems of drug addiction. Since that time a staggering sum of money has been spent by the State of New York for programmes fighting what professionals assert is a losing battle. Despite the massive programme of prevention and rehabilitation, drug addiction is on the increase. In New York City there are about 35,000 known addicts, and the number of addicts not known to officials could be in the hundreds of thousands.

There are a number of organisations in the city — public, private and voluntary—that attempt to deal with the problem. Each is convinced that its programme alone has the answer. One of the most interesting centres of rehabilitation is Teen Challenge centre, at 444 Clinton Avenue, in Brooklyn. The present article is based on two weeks of research there. My concern is mostly with the male addicts at the centre, who range in age from seventeen to fifty, with an average age of twenty-five.

Early in 1958 a young Pentecostal minister from Philipsburg, Pennsylvania, felt a call to go to New York City to help seven boys from the gang known as "the Dragons," who were on trial for the murder of Michael Farmer. This was the beginning of Rev. David Wilkerson's work among drug addicts, a work that has resulted in the founding of Teen Challenge centre. David Wilkerson has told the story of the founding of the centre in a book entitled *The Cross and the Switchblade* (Revell), which has sold about 4,000,000 copies.

At first Wilkerson and his coworkers went out into the streets and met addicts in their own environment. They would convince them that Christ could transform their lives and would bring them back to Teen Challenge, where they were given board, room and clothing. This aggressive street apostolate finally had to be abandoned because word got around among the addicts in New York City that Teen Challenge was successful in its rehabilitation work. As the centre now has a waiting list, there is no need to seek out boys in the streets. The house is usually full.

KICKING COLD TURKEY

During their first three days at the centre the boys go through the most agonising part of the programme, going off drugs without the aid of medicinal support, which is known as "kicking cold turkey." In this initial period the addict becomes very ill; he suffers from nausea, diarrhœa, chills and the shakes. Some professionals have criticised Teen Challenge for this programme, stating that they have limited themselves, since there are addicts who claim that they cannot (or will not) kick cold turkey, and therefore are not eligible for entry into Teen Challenge. Others point out the dangers of the programme, since some, especially women, have died during withdrawal when there was no medicinal support. Rev. Allan Palmquist, director of the Brooklyn Teen Challenge, who is a Lutheran minister, replies that

with the use of medication an addict needs several weeks to finish the withdrawal process; those who kick cold turkey, on the other hand, are very ill for three days but then have completed their withdrawal period.

Teen Challenge centre is not a prison or a detention ward. No boy is accepted unless he comes and stays voluntarily. There is room for thirty-five boys at the Brooklyn centre (a separate house is provided for girls), and they remain for six weeks. After this period of six weeks the boys go to a farm at Rehrersburg, Pennsylvania, for seven or eight months, where they follow a schedule of work, prayer, study and counselling similar to the programme at the Brooklyn centre.

The programme for the addicts is unashamedly religious. The studies are all Biblical, and they are taught in both Spanish and English. There is a large percentage of Spanish-speaking boys among the group, and much of the teaching and some of the preaching is in Spanish. The religious background of the boys varies. A few are Jewish, but ninety per cent of the group are at least nominal Catholics. Though they are free to affiliate as they wish, most of these become members of the Pentecostal churches by the time they have finished the nine-month programme.

Besides a chapel service from 10.30 a.m. until about noon there is a period of prayer from 1.30 to 2 p.m., and, on one evening a week, hymn singing from 8.30 to 9.30. There is also an hour of Bible study in both afternoon and evening. This is a rigorous programme, though the Pentecostals claim that it is one of the easiest programmes in the city. From the amount of attention given to prayer and Bible study it is evident that the programme is, in essence, a nine-month retreat.

HOW MANY STICK IT OUT?

In addition to the centre, where there is accommodation for about thirty-five boys, there are a separate house for about twenty girls (out of every 100 addicts twenty are girls), a farm in Pennsylvania that can handle about 100 boys, a half-way house in Brooklyn for those who have finished the whole nine-month programme and are returning to their neighbourhood and work, a house for children of addicts, and a mission in Puerto Rico. Teen Challenge also has a coffee house, the Lost Coin, in Greenwich Village for the apostolate among the hippies.

The turnover at Teen Challenge is understandably high, a factor that surprises no one involved in the rehabilitation of drug addicts. In the course of a year about sixty-three boys complete the nine-month programme, fifty per cent of those who come leave within three days (though thirty-five per cent of those later return), and another twenty-five per cent leave within two or three weeks. About fifteen per cent of those who go through the nine-month programme come back to work on the staff at Teen Challenge, fifty-five per cent go back to their families and twenty per cent of those who finish the programme go to Bible school for a three-year programme and then on into Pentecostal ministry.

Undoubtedly the most significant figure is the number of addicts who finish the programme and remain off drugs: eighty per cent. This is a claim of some magnitude. In a short-term follow-up, the U.S. Public Health Service Hospital at Lexington, Kentucky, found that ninety-four to ninety-seven per cent of those they have released are back on drugs. Riverside Hospital, a New York facility for adolescent addicts, has a reported relapse rate of ninety-five per cent over a period of five years. The Mount Carmel Guide narcotics centre, of Newark, New Jersey, boasts that twenty per cent of those who finish their programme remain "clean," while eighty per cent relapse.

Some controlled groups—professional people such as nurses, doctors, lawyers—have a success rate of ninety per cent in Minnesota and ninety-three per cent in California; but in these groups one is dealing with neurotics, while in an undifferentiated sampling, such as one has at Teen Challenge centre, one could rightly expect a larger representation of sociopaths. A sociopath is much more difficult to rehabilitate than a neurotic.

An official of the New York State Narcotics Education Commission and two Minnesota psychiatrists involved in rehabilitation programmes have stated that they doubt the accuracy of the Teen Challenge claim of eighty per cent for those finishing the programme. One psychiatrist, a professional in drug-addiction work, said the claim to eighty per cent was "unbelievable."

Continued next week: THE PROOF OF THE PUDDING . . .!

The Church at home and abroad

THE CHURCH IN ORBIT

By A. Nicolson
MINISTER OF THE ELIM PENTECOSTAL CHURCH, DOWLAIS

IN the first part of this article we saw the Church set on its course, a course mapped out by doctrine, fellowship, prayer and communion. Let us now look briefly at the Church as it makes progress in its divinely appointed orbit.

The home base : Jerusalem and Judæa

The " blast-off," as we have referred to it, took place at Jerusalem, which became the headquarters. On the glorious day of Pentecost about 3,000 people were converted after Peter's sermon, and then the Church increased daily. We further read of 5,000 men being added to it in one day, and in chapter five of Acts we read that multitudes of both men and women were added to the Lord. Thus Jerusalem became the headquarters of the new Church.

The outreach

The interesting thought here is that the outreach in the early Church began with those in the surrounding cities coming into Jerusalem (Acts 5:16). The other important factor in this outreach was persecution. I want to emphasise here that it was not persecution that produced a powerful Church but rather a powerful Church that produced persecution. The Christians are scattered abroad, but here we have the key to the success of this outreach. The Christians went everywhere preaching the Word.

Missionary enterprise in the early Church

Jerusalem, Judæa, Samaria. The Church, set on its course, is on an ever-widening orbit. Christ, the Head of the Church, now brings into His service the chief persecutor of the Church and makes him the spearhead for the great missionary break-through of the Church. I want to underline the wonderful co-operation between the Holy Spirit, the Church and the missionary. Read the first few verses of Acts 13 and you will see what I mean.

In three great missionary journeys the apostle Paul and his fellow labourers, under the hand of God, extend the borders of the Church into Europe, as well as Asia Minor.

The Church in the nineteenth and twentieth centuries

We skip the centuries and come to the nineteenth, the " era of modern missionary enterprise." This mighty move owed its beginnings to the great revivals of that period. These resulted in a greater co-operation between Christian missions and a renewed sense of the great commission, seen in the formation of the Evangelical Alliance in 1846 and the international missionary conferences which were held in New York, Liverpool and London between 1854 and 1900.

In this twentieth century there is a continuation of this progress overseas, and in the homeland there are gracious outpourings of the Holy Spirit. Overseas, churches were established, schools and hospitals were opened, and there was a growth of interdenominational missions. As the work increased in the homeland more and more effort was put into the work on the mission field.

Today from Brazil, Nigeria, India and Indonesia there come reports of tremendous blessing. Remember, there is *one body, one Church,* and the significance of this is obvious. The Lord is adding to the Church daily and in great numbers such as should be saved.

We in this country long for a fresh outpouring of His Spirit, and I appeal to you, young people of our churches, to seek God earnestly in these days.

(*turn to page 559*)

BOOK YOUR COACH NOW FOR THE 1968
NATIONAL YOUTH RALLY — SATURDAY, SEPTEMBER 21st
Speaker : REV. PAUL YONNGI CHO, pastor of a 5,000-strong Pentecostal church in Korea

Women's Page

by Margaret M. Ladlow

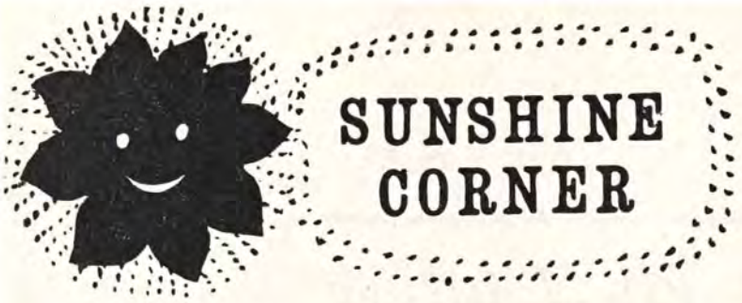
SERMONS IN STONES

DURING my recent holiday I revisited not only my childhood haunts but also the places of interest and beauty I first saw as a schoolgirl. After more than thirty years of absence I wondered whether the places I had visited with such pleasure would be just as charming as I remembered them—or had memory and the passage of years glamorised the sights and scenes of yesteryear? Then I had the freshness of youth, then I tramped up the hills, over the moors and through the dales, now I was travelling comfortably and swiftly by car as an adult who had viewed many other parts of the British Isles. At last we came to the heart of the Peak District national park, to the village of Castleton, and passing by its quaint stone cottages climbed the tortuous road to reach the heights above and there enjoy the magnificent view and to explore the Blue John caverns, whose entrance is high up in the limestone hills. As we gazed at the panorama spread before us and then, turning away, descended into the caverns I felt the old magic at work. I had not lost my childhood sense of wonder. I knew again that joy of beholding "the great, wide, beautiful, wonderful world," and as we plunged deeper into the caverns I marvelled at their hidden wonders, the crystal sparkling in the rocks, the age-old fossils, the mass of stalagmites, the 200-foot-high cavern rich with variegated rock colours and blue veins of stone for which the caves are famous. The guide told us how the Romans discovered this stone and fashioned it into vases, two of which were discovered in the ruins of Pompeii and one in Rome. We learned too that more recently French miners came seeking lead and rediscovered the purple stone mottled with pale yellow-brown and named it "bleu-jaune," of which Blue John is a corruption. We gazed at the shafts they had made, at their ancient machinery and tools, and marvelled at their daring and skill in cutting a way down into the bowels of the earth. Our steep descent was lit by electricity, friendly and reliable; those miners of long ago had only flickering lamps as they explored deeper and deeper in their search. There was something awesome about it all, and one felt that we were gazing upon the very structure of the earth and seeing how God laid the foundations of our world.

I was not the first to have marvelled at the determination and ingenuity of man in seeking out the treasures of the earth, for I remembered how Job of old had done this very thing. What a poetic masterpiece is Job's hymn on wisdom in chapter 28 Let me quote from Moffatt's translation:

"Where is wisdom to be found?
And knowledge, where does it abound?
For silver there are mines,
And places for refining gold;
Iron from the earth is taken,
Copper smelted out of stones.
Men search the darkness to its depth
And in the pitchy gloom for stones they grope;
They run a shaft down, far from daylight,
They hang below, swinging upon a rope.
A harvest comes out of the earth below,
When the miner blasts it underground;
Sapphires lie among its stones,
And he picks up lumps of gold;
He falls to work upon the flinty rocks,
He turns up hills by the roots;
He drills a channel in the cliff,
To draw the water off;
He delves for what is rare,
And hidden gems he will unbare.
But where is wisdom to be found?
And knowledge, where does it abound?"

Since Job's day man has progressed far in his search for wisdom and knowledge. Oh the secrets the scientist has wrested from nature! Yet as we live in this atomic age with all its privileges the world is not a happy place and we find ourselves agreeing most heartily with the conclusion to Job's hymn: "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."



DAVID THE ARCHITECT

ONE day king David was sitting in his palace talking to Nathan the prophet of God. David said "I've been thinking, Nathan, about God's goodness to me, and it does not seem right that the ark of the covenant should be kept in a tabernacle of curtains, so I've decided that I am going to build a magnificent house for God." Nathan said "That's a very good idea, my lord." But that night God spoke to Nathan: "Go to king David and tell him that he is not to build My house; he has been a man of war and My house must be built by a man of peace, and I, the Lord, have chosen David's son Solomon to be the builder of My house. Tell David that I will bless his son, Solomon, and I will not take My blessing away from him like I did with Saul."

King David listened to Nathan, and he was very disappointed that God would not let him build the house, but he thought "God knows best," and he said "If I can't build it I'm very glad that God has chosen one of my sons for the job." So David sent for Solomon and told him he was the one chosen to build God's house. He said "Serve God with a perfect heart and a willing mind; be strong and do it." Then David gave to Solomon the design and all the details of how the house of God was to be built, because the Holy Spirit had told David just how God wanted it done. So David was very thrilled that, even if he couldn't build the house, God had allowed him to be the architect, or the man who makes the plans.

King David said "I want to do all I can for this house of God," so he freely gave large amounts of gold and silver and precious stones for the building. When the princes and the people heard what David was doing they too brought their gifts for the building of the house.

Then when king David died Solomon became king and the Bible tells us that God blessed him and bestowed such royal majesty on him, far above any other king, that the people and the princes all loved him. King Solomon remembered all that his father had told him and he built the magnificent house for God and it was called the temple.

God had plans for Solomon's life, and He has plans for your life too. All you have to do is to be obedient to God, listen to the wise advice of your parents, and pray each day for God to help and guide you. I am sure the time will come when you will be able to do something great for God too.

God bless.

Love from

AUNTY MAY.

Devotional

CULTIVATE FORBEARANCE

The apostle James wrote: "The wisdom that is from above is . . . peaceable, gentle." He puts before us a sign on the road of life which reads: "Christian, yield the right of way."

It was said of Samuel Johnson that the way to get a favour from him was to do him an injury. He forgave his enemies easily, and was inclined to be more generous with them than with his friends.

Emerson said of Lincoln: "His heart was as great as the world, but there was no room in it to hold the memory of a wrong."

Spurgeon advised: "Cultivate forbearance until your heart yields a fine crop of it. Pray for a short memory as to all unkindness."

This is the way a wise man acts.

A Hindu woman who became a Christian convert was much persecuted by her husband. One day a missionary asked her: "When your husband is angry and persecutes you, what do you do?" She replied: "Well, sir, I cook his food better; when he complains I sweep the room cleaner; and when he speaks unkindly I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother." The consequence of this was that the man gave his heart to God. He could withstand the preaching of the missionary but he could not turn aside the practical preaching of his wife.

The Free Methodist.

THE VOICE OF PROPHECY

By W. G. HATHAWAY

NEXT WEEK: Mr. Hathaway introduces his final article in this great study.

Book review

Realities, by Basilea Schlink. Lakeland Series, Oliphants, London, 6/-.

This one word is the theme of this little book. God is real, prayer is real, faith is real, and God's answers are remarkable and wonderful. What a treatise on the "how" of prayer, and marvellous answers to believing prayer. I am reminded of Nehemiah and his helpers in their building the wall of Jerusalem—they prayed, fasted, sang praises and worked hard, and God prospered their efforts. This book tells how knockers, scoffers, sceptics and opposers alike yielded to fervent prayer. In dangers and difficulties one has experienced God's hand in answer to prayer; but who would ask for salt, spices and detergents for kitchen use? God was mindful of these insignificant needs and sent them along. There are lessons on giving as well as receiving. Miracles, prayer-based, Word-based and faith-inspired! I could not recommend the way the sisters used the Word—picking out texts can be very misleading. In their case it worked. This book will inspire your faith and give you a new conception of prayer power; you will want to put what you read in this book into action.

F. SHADLOCK.

WE NEED YOUR PRAYERS

PORTSMOUTH PENTECOSTAL CRUSADE '68

conducted by

REV. RON JONES AND PARTY

Commencing Saturday, September 7th, at 7.30
Continuing nightly at 7.30, Sundays at 7.30

THE ELIM CHURCH

ARUNDEL STREET, PORTSMOUTH

D.1737

COMMENCING SATURDAY, SEPTEMBER 7th,
in the
ROYAL PAVILION THEATRE, BRIGHTON
at 7 p.m.

GREAT GOSPEL AND HEALING CRUSADE

conducted by

REV. A. J. CHUTER AND PARTY

Saturday and Sunday at 7 p.m., Royal Pavilion Theatre
Monday and Tuesday at 7.30 p.m., Elim Pentecostal Church
Wednesday, Thursday and Friday, 7.30, Royal Pavilion

This will be continued in the Brighton Elim Church from Saturday, September 14th, until Thursday, September 19th

PLEASE PRAY FOR THIS EFFORT

D.1741

COMING EVENTS

BIRMINGHAM, West Bromwich. September 7. Town Hall, West Bromwich. Presbytery youth rally at 7. Preacher: George Canty. Music features. Convener: Tony Williams (Youth Commissioner).

BRIGHTON. September 14, 15. Elim Pentecostal Church, The Lanes. Saturday at 7. Evangelistic rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: A. J. Chuter.

GREAT YARMOUTH. Commencing September 15. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade. Sunday at 6.30 and 8.15. Weeknights at 7.30.

HASTINGS. September 8. Elim Pentecostal Church, Station Road. Visit of D. B. Gray and the London Crusader Choir at 2.45 and 6.

MOUNTAIN ASH. September 14-19. Elim Pentecostal Church, Knight Street. Twenty-first anniversary convention. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday to Thursday at 7.15. Preachers: C. Brookes, W. J. Maybin, J. McAvoy, A. Nicolson, W. M. Plowright and L. C. Quest.

LIVERPOOL. September 8-29. Elim Pentecostal Church, Jubilee Drive, Kensington. Mondays, Tuesdays and Wednesdays at 6.30. Youth for Christ crusade conducted by Ron Robinson and music groups.

NUNEATON. September 7, 8. Elim Full Gospel Church, Queen's Road. Minister's fifth anniversary. Visit of East Ham members. Saturday at 7.30. Sunday at 10.45 and 6. Preacher: A. T. Harries. Convener: D. E. Dean, who also celebrates twenty-one years in the Elim ministry.

READING. September 7-9. Elim Pentecostal Church, Waylen Street. Fortieth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. C. Kennedy. Convener: F. Shadlock.

SOWERBY BRIDGE. August 31, September 1. Elim Pentecostal Church, Willow Street. Services conducted by the Royal National Mission to Deep Sea Fishermen. Saturday at 7, film: "Sign of the Fish." Sunday at 10.30, 2.30 and 6.30.

STOWMARKET. September 14-17. Elim Pentecostal Church, Crowe Street. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: E. R. Smith.

WRENTHORPE. September 7-9. Foursquare Gospel Church. Fortieth anniversary services. Saturday at 3 and 6. Sunday at 10.45, 3 and 6.15. Monday at 7. Preachers: L. W. Green (President) and S. Beresford (Bradford).

YEOVIL. September 8. Elim Pentecostal Church, Southville. Farewell services for Pastor and Mrs. I. MacInnes at 11 and 6.30.

BANK HOLIDAY CONVENTIONS

BARKING. Elim Pentecostal Church, Ripple Road. Monday at 3 and 6.30. Preacher: A. C. Jarvis.

BRISTOL. Elim Pentecostal Church, City Temple, Jamaica Street. Wednesday to Saturday at 7.30. Sunday at 11, 3, 6.30 and 8.15. Monday at 11, 3 and 6.30. Preachers: L. W. Green (President), W. M. Plowright (London), G. Stormont (Manchester). Conveners: W. R. Jones and Tom Stevens.

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday to Tuesday. Monday at 11, 2.30 and 6. Preachers and soloists: W. M. Plowright and W. Ll. Bell. Convener: James McAvoy.

(continued on back page)

BRENTWOOD CONVENTION

CONGREGATIONAL HALL, SOUTH STREET

Saturday, September 7th, at 3.30 and 6.30 p.m.

Preachers:

David Phillips, Aaron Linford, Adrian Vaughan (ex-boxer)

CUPS OF TEA

D.1731

CHRIST'S HIGH PRIESTHOOD *(continued)*

By S. GORMAN

Jesus' superiority

Jesus was superior legally. Hebrews 7:20-22 reveals that in the priesthood of Jesus there was a startling change from the Levitical priesthood, the order to which Caiaphas belonged. God took an oath as to Jesus which He never took regarding Caiaphas and the whole order of Aaron, for, concerning the Saviour, God irrevocably "swore and would not repent, Thou art a priest for ever." The Levitical order, stretching from Aaron to Caiaphas, was appointed only temporarily by God; but by oath He declared the eternity of Christ's priesthood.

This oath involves the second consideration of the superiority of the Saviour's priesthood.

He was superior durationally. The average length of time any man occupied the office of high priest is said to have been about eighteen years—they were not suffered to continue by reason of death. It was, therefore, a changeable priesthood; but of the Lord Jesus, the supreme High Priest, it is recorded "He abideth for ever." That is to say His priesthood is unchangeable, untransferable and eternal. Death could not terminate His office, so He rose on the third day from the dead and is alive for evermore, alive in the power of an indestructible life as the infallible Attorney in God's presence, pleading the cause of His people. What confidence and inspiration this gives to the Church!

He was superior ministerially. "But now hath He obtained a more excellent ministry" (Hebrews 8:6). Under the law sin was never a settled question; sacrifice after sacrifice had to be offered by the priests for the sins of the people. The superiority of the ministry of Jesus is seen clearly in that He by the sacrifice of Himself settled the sin question for ever.

Compassed with infirmity

As the high priest's office was of the earth, and he himself compassed by infirmity, so on entering the holy of holies he presented the blood of animals on behalf of his own sins and those of the people of Israel. On the other hand, Jesus, the High Priest, is "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26, 27), and His priesthood is carried on in heaven, which He entered with His own blood. In this connection there is a striking statement in Hebrews: "Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (chapter 12:24).

The generally accepted opinion is that the Saviour's blood speaks more eloquently and effectively to God on behalf of sinners than does the blood of Abel's sacrifice. This is true, but there is another very important and illustrative truth set forth. In the verse the contrast is between the efficacy of the Saviour's and Abel's blood—"it speaketh better things than that of Abel." In jealous rage Cain slew his brother, and as Abel's blood stained the earth it spoke (figuratively speaking, it cried aloud), demanding justice, and vengeance upon the murderer. It was the only language it knew.

How different with the blood of Jesus! On the cross it spoke, cried aloud, for mercy upon and forgiveness of sinners; not for vengeance and retribution. Thank God it still speaks, for at the altar of Calvary, through the atoning work of Jesus, sinners can be forgiven and reconciled to God. From that moment the Saviour pleads their cause in heaven as the priest-propitiator on the ground of His finished work on the cross.

The perfect intercessor

All the foregoing superior qualifications of the Lord Jesus were essential in order that He became the perfect and mighty intercessor before God, and amply demonstrate how majestically and thoroughly He exercises His high-priestly ministry in heaven. The non-rending of the tunic was but the symbolic confirmation of the absolute right, authority and eternity of His priesthood.

It is clear from the New Testament that Christ's priestly ministry is for the Church and *not* for the world at large. There is a striking illustration of this in what is known as His high-priestly prayer. Speaking of His disciples He prayed: "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me" (John 17:9, 20, 21). Why does He not pray for the world? Because He has made the supreme sacrifice for it—He died for the world. However, the Church can pray for, as well as witness to, the world, in order to win men and women to Christ.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, September 2nd — Philippians 2:19-30

" Epaphroditus " (v. 25).

Sometimes a minister is asked to write a testimonial for one seeking a new appointment; it must be an honest statement concerning the character and standing of the person. In this verse Paul gives a wonderful testimonial to the character and spiritual standing of Epaphroditus. He was a beloved brother in the Lord, unafraid to identify himself with the apostle awaiting trial. He was a fellow worker, unafraid to labour in the Lord's service. He was a comrade in arms, a soldier unafraid to face the evil foe and fight the good fight of faith. He was a messenger (the word is apostle) of the gospel, unafraid to declare its truth and power. He was a servant, unafraid to humble himself to minister to the wants of others, even to the point of his own health breaking. Truly an exemplary Christian character.

Tuesday, September 3rd — Philippians 3:1-11

" That I may know Him " (v. 10).

Here is the apostle's greatest ambition. There was a time when his ambition was to gain fame as a righteous, zealous Pharisee, but having realised something of the " overwhelming gain of knowing Christ " (v. 8, J. B. Phillips) he was prepared to throw everything else overboard. To know Christ is far more than to know about Him: it means a personal, intimate nearness and fellowship; it necessitates a preparedness to be ready to be identified with His death and rejection; it results in a sharing in the glorious resurrection, of which Christ is the firstfruit. To know Him is also to have eternal life (see John 17:3). Before this all other ambitions pale into insignificance.

Wednesday, September 4th — Philippians 3:12-21

" Our conversation is in heaven " (v. 20).

The word " conversation " used here can be better rendered citizenship, and it is also the root word for politics. There is much interest in the politics of the nation and of the world these days, and some are roused to intense zeal for their particular party. While the believer accepts loyally his responsibility as a citizen of his own country, he has an even greater loyalty to the things concerning his heavenly citizenship. Governments and policies of this world will crumble in the dust even as Rome's glory passed away, but the kingdom of God will stand for ever.

Thursday, September 5th — Philippians 4:1-9

" Rejoice in the Lord alway " (v. 4).

It has been said that some have just enough Christianity to make them miserable. What a contrast to this aged saint! Far from bemoaning his imprisonment and the irksome chains, he not only rejoices himself but exhorts others to do the same. It would seem that rejoicing was his constant experience, as when in the Philippian jail, with feet fast in the stocks and backs bleeding, he and his companion sang God's praises at midnight. The secret was that he rejoiced in the Lord, not in circumstances. He rejoiced in the Lord's salvation, in the Lord's deliverances, in the Lord's goodness, in the Lord's peace within, in the Lord bearing his cares, in the Lord's coming again. And now, facing execution, he repeats " and again I say, Rejoice " !

Friday, September 6th — Philippians 4:10-23

" I have learned, in whatsoever state I am, therewith to be content " (v. 11).

The word " content " here means self-sufficient, or " satisfied to the point where I am not disturbed or disquieted " (Amplified Bible). The apostle is obviously referring to material things. When writing to Timothy he warns " They that will be rich fall into temptation and a snare " (1 Timothy 6:9). The spirit of the world today seems to be the same as that of Judas: " What will ye give me?" The majority are avariciously grasping for more and more worldly wealth. Yet what shall we profit if we gain the whole world and lose our own souls? This contentment produces peace of mind, rids of covetousness, realises true values, for it is godliness with contentment, which is great gain (1 Timothy 6:6).

Saturday, September 7th — Ezekiel 1:1-14

" I was among the captives . . . the heavens were opened " (v. 1).

" God will strengthen " is the meaning of the name Ezekiel. Little is known of him other than that revealed in this book. Evidently he spent his earlier years in Jerusalem but was eventually taken to Babylon with king Jehoiachin, and thus he was found among the captives. It is recorded in Psalm 137, " By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion." Tears of regret and remorse! But for Ezekiel, there among the weeping captives, the heavens were opened; he beheld the mysterious creatures which do the bidding of the Almighty; he beheld the glory of God; he beheld a revelation of the power of God.

Let others weep in despair in this day of spiritual declension; the one in touch with God will still behold the One who has all things in control.

Sunday, September 8th — Ezekiel 1:22-28

" Fire . . . from . . . his loins upward, and . . . downward . . . fire " (v. 27).

In his vision of the One upon the throne the prophet can only describe Him by the symbol of fire. Fire indeed is the appropriate symbol of the Almighty. Fire speaks of purity, of God's holiness. Moses was bidden to take off his sandals by the burning bush. The lips of Isaiah were purged by a coal from the heavenly altar. Fire speaks of illumination; the fiery pillar of God led Israel through the darkness of the wilderness wastes. Fire speaks of power, as when Daniel saw a vision of God (7:9). Fire speaks of judgment, as when it devoured Nadab and Abihu (Leviticus 10:2). Fire will also try the believer's works (1 Corinthians 3:33). Finally, fire should characterise the Holy Spirit filled life (Luke 3:16).

YOUTH PAGE (*continued*)

Make sure that you as individual members of Christ's body are on beam.

Let us see that our home bases are strong and let the home bases keep the vision of the world-wide orbit of the Church, so that together we work as members of the one body. Let us ever remember that Christ Himself is building the Church, and He has declared that the gates of hell shall not prevail against it.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526.

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SIX-BERTH luxury caravan. Near sea, river, village. End bedroom. Every comfort. Lovely beaches. Rhosneigr, Anglesey. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, Worcs. Tel. 62980.

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872). 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATION VACANT

HEIDELBERG platen operator with some experience as compositor required in Christian company. Apply, stating experience, to Box No. C.1744, Elim Evangel, P.O. Box 38, Cheltenham.

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

ITINERARIES

London Crusader Choir:
September 7, Guildford Cathedral; 8, Hastings; 15, Aylesham (Maidstone prison during afternoon); 28, Ilford; 29, Chadwell Heath.

H. Jeffery, Brazil:
August 31, Carlisle; September 1, Carlisle (a.m.), Whitehaven (p.m.)

BIRTHS

BOOTH. On July 28th, to Edward and Elizabeth (*née* Clayton) (Elim Crusaders, Sheffield), God's precious gift of a son, Timothy Matthew.

EDMONDS. On July 21st, to Don and Eileen Edmonds, Elim Pentecostal Church, Exeter, God's gift of a son, Simon, dedicated by his uncle, Pastor Derek Edmonds.

WAKEMAN. On July 16th, to Mr. and Mrs. T. Wakeman, of Salisbury, God's gift of a daughter, Rebecca Clare.

DEDICATIONS

HATHAWAY. On July 21st, at the Elim Pentecostal Church, Springbourne, Bournemouth, Joseph James, adopted son of Pastor and Mrs. K. J. Hathaway, of Brecon. Dedication by W. G. Hathaway.

BARKER. On August 11th, at Chelmsford Elim Pentecostal Church, Alison Joy, daughter of Jill and David Barker, and sister for Julie. Officiating minister: D. W. Anthony.

WITH CHRIST

ANDREWS (formerly Gibbons), Florence, on August 3rd, aged 79. A loyal and faithful member of Ipswich Elim Pentecostal Church. Officiating ministers at funeral: J. T. Bradley and P. Watson.

ESCOTT. On July 1st, Bryan Escott, aged 39 years. Funeral at Elim Pentecostal Church, Wells. Officiating minister: R. Williams.

JONES. Suddenly on July 25th, while on holiday in Cornwall, Rees Jones, aged 77 years, beloved husband of Mrs. M. Jones and esteemed secretary of Elim Church, Dowlais, for forty-four years. Officiating ministers at funeral: A. Nicolson, P. S. Brewster, R. Hunston, F. Byatt, C. Stacey, W. Ll. Bell and C. Price.

MILLER. On August 4th, Mrs. Gladys Edith Miller, of Exeter, aged 75 years. Officiating minister at funeral: T. E. Francis.

WADDINGTON. On August 6th, at Reedyford Hospital, Nelson, Lena Marie, aged 68 years, beloved wife of Thomas Waddington, of 7 Berkeley Street, Nelson, Lancs, and late of Portsmouth, Hants. Cremated on Saturday, August 10th. Faithful member of the Elim family for over thirty years. "Absent from the body, present with the Lord." Officiating minister at funeral: R. G. Hallam.

WHITE. On July 27th, Mrs. Bessie Ruth White, of Exeter, aged 87 years (Clarence White's mother). Officiating minister at funeral: Rev. Osman Woodbury, C. of E.

APPRECIATION

MRS. M. JONES, Dowlais, wishes to thank the many ministers and friends for their kind expressions of sympathy during her recent and sudden bereavement.

BANK HOLIDAY CONVENTIONS (continued)

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday at 11. **At 3.15 and 6.30 in the Municipal Hall, Gelliwastad Road.** Tuesday at 3.30 and 7. Preachers: D. M. Russell-Jones, M. O. Thomas and E. Crew. Convener: Derek J. Green.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: A. S. F. Horne (Ealing), L. E. Lambert (Yeovil). Testimonies and music items. Convener: D. E. Edmonds.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: S. Beresford (Blackburn), A. Lambie (Salford), R. J. Mackenzie (Nottingham).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Thursday, Friday at 7.30. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3. **Rally in St. Mark's at 7.30.** Preachers: S. Beresford (Blackburn) and Cecil Cousen, M.A. (Bradford).

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: James McBurney (Bournemouth). Convener: George Backhouse.

"PREPARE FOR THE AIR"
Courses in radio and television communication
at
Elim Bible College, Capel, Surrey
Commencing end of September
* Lectures by leading Christian personalities in radio, television and literary fields
* Modern recording studio
Write for particulars to the secretary NOW
D.1733

SOUTHPORT
ALL-YEAR-ROUND SEASIDE RESORT
YOUTH AND WORKERS' CONFERENCE
Friday to Sunday, October 4th to 6th, Sands End Hotel
35/-

EVANGEL
TEMPLE WORKSHOPS

10 a.m.—2 p.m. A. TEE and P. FENWICK, B.A.

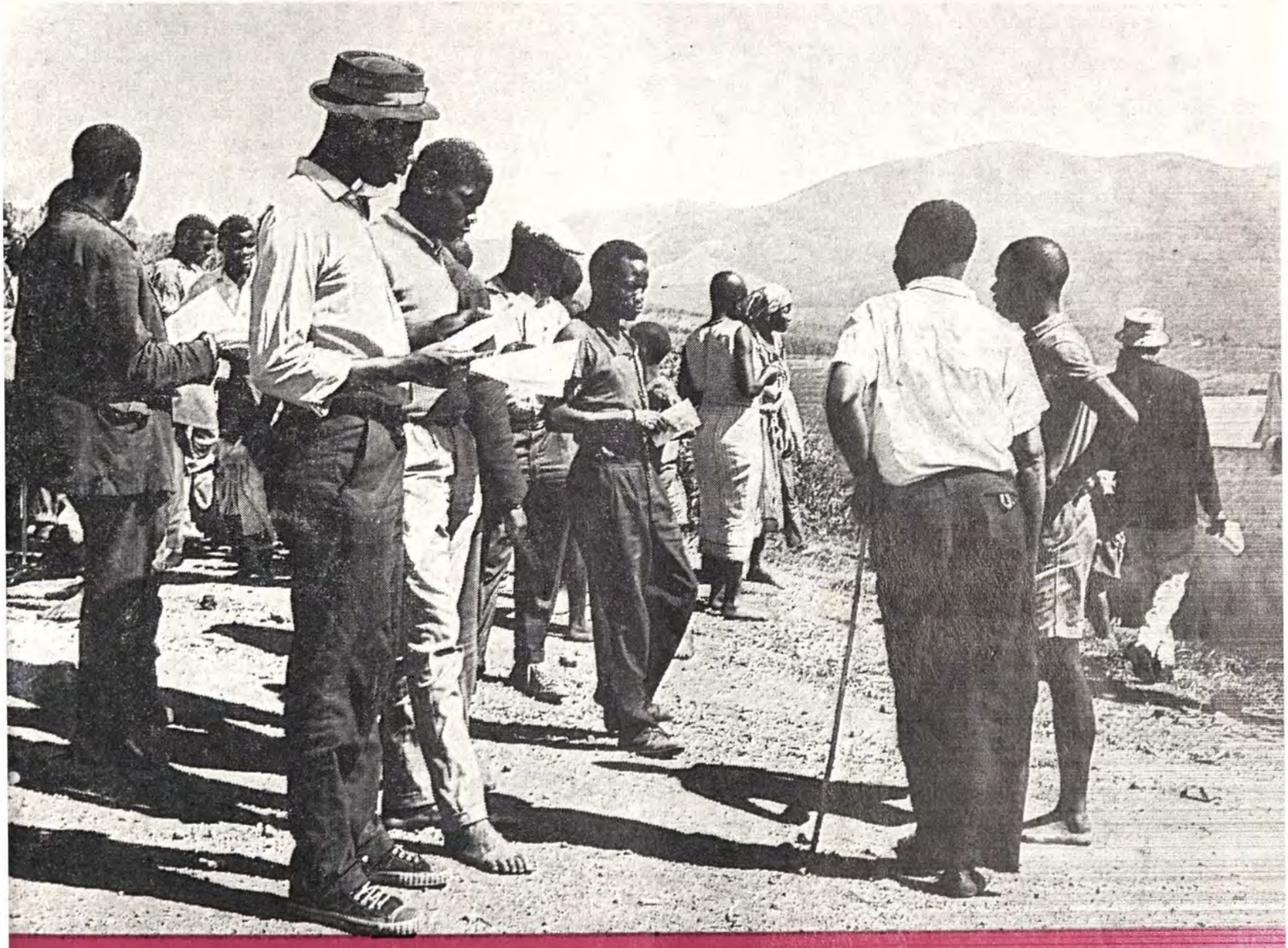
Wonderful opportunity. Write: 84 Grange Road, Southport.
D.1738

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR

THE ELIM EVANGEL

Vol. XLIX No. 36 SEPTEMBER 7th, 1968 9d



Photograph by Elim missionary W. H. Francis.

Transvaal. Young men of the Pedi and Shangaan tribes reading gospel literature after an open-air service.

Proclaiming the Truths of Pentecost

Christian stewardship

by H. W. Greenway

(SECRETARY-GENERAL)

THIS article is written as a result of a proposal put to the 1966 conference by lay brethren that we should promote a "stewardship year" throughout our Elim Pentecostal churches following government restrictions on spending throughout the country. The suggestion led to a careful study of stewardship campaigns in other churches, and in view of further stringent fiscal freezes throughout the economy and the warnings from those in high positions of a decline in our moral values as a nation we feel that we cannot delay publication of a series of articles on this important matter. There can be no doubt that liberality is the basis of spiritual prosperity and joy.

People

Our first consideration is that *people matter more than money*. This may seem an unusual observation to make, yet it is true, and must be recognised if we are to achieve maximum benefits from this effort. We must begin with the right emphasis and a correctly focused view of the situation. Nothing will be accomplished unless we are prepared to put God first in our lives. The whole purpose of our stewardship, in whatever way we seek to serve, is to fulfil the command of the Master to go and preach the gospel to every creature. It is the ready response of a grateful heart: "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6: 20). So often our understanding of the command of Christ is obscured by our interpretation of the words "into all the world." We confine the commission of Mark 16: 15 to overseas missions, and indeed it is capable of such an interpretation, but we must not overlook the fact that the world begins at our own doorstep, and that overseas missions are but an extension of home missions. Just as a nation has a domestic policy and a foreign policy, so the Church is concerned with home affairs and activities afar off.

There can be no doubt that the recent interest among the denominations and the State Church in this matter of our personal accountability before God for what we do with our time, our talents and our possessions is a move of the Holy Spirit Himself. Church members are recognising their responsibility. As long ago as 1961 a group of laymen, pastors and church officers gathered from many communions at Cateau de Bossey stated: "We assert our belief that there is a vital connection between the need for the renewal of the Church and the commitment that is called into being through Christian stewardship. We likewise believe that the ability of the Church to fulfil her mission in our time is closely related to the development of dynamic stewardship in the entire Church."

Perhaps one of the best definitions of this effort is one contained in a pamphlet before us as we write: "Christian stewardship is the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of all mankind in grateful acknowledgment of Christ's redeeming love."

Divine ownership

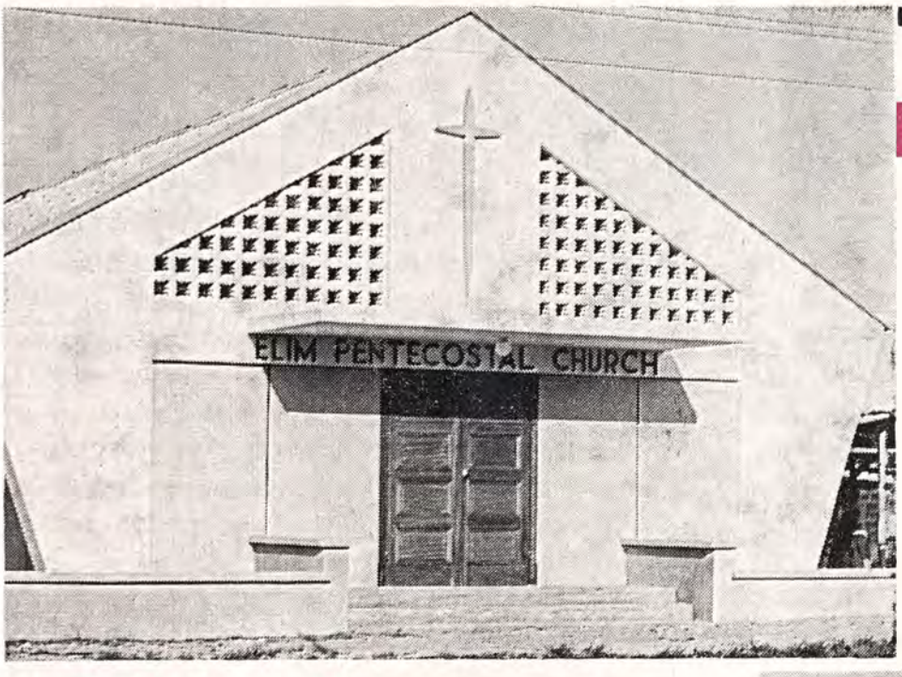
We belong to God; we belong to our generation. It is our venture of faith to give ourselves to the worthy cause of soul-saving, and this must begin at the house of God. We are sure that there are many who, given the correct lead, will serve in the ranks as Christian soldiers. The Word of God makes it quite clear in a number of references that we are responsible to our generation to warn them of the consquences of sin and the power of the gospel to redeem from sin: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked

from his wicked way, to save his life ; the same wicked man shall die in his iniquity ; but his blood will I require at thine hand " (Ezekiel 3 : 18) ; " And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved ; but he that believeth not shall be damned " (Mark 16 : 15, 16).

It is our duty to give of all that we have and are. Christianity is not merely a comfortable cushion on which to rest our weary souls, but an effective way of life, a life of active service. When our motive is right the result will be productive of living results in the kingdom of God. This may call for searching self-examination, but it will be well worth while if it leads to more effective discipleship. Both Paul and John touch upon this in their letters : " I beseech you therefore, brethren, by the mercies of God," writes the former, " that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service " (Romans 12 : 1), and John in his first letter enjoins us " My little children, let us not love in word, neither in tongue ; but in deed and in truth " (3 : 18).

Such inspired dedication will lead to effective planning. This is important. Our work can be wider in scope and easier to carry out if it is well organised. Whoever would think of running a business on the occasional methods so often employed in the Lord's work ? We do not go to our employment just when we have a feeling that way or when our inclination happens to direct our steps

(*continued on page 574*)



ABROAD and AT HOME

Church Construction

urgently needs your £s

Where can you better **USE** your savings than by investments in Elim projects at home and overseas ?

Investments may be made in £50, £100 or £1,000 units.

Write : THE SECRETARY-GENERAL
Elim Pentecostal Church Headquarters
Box 38, CHELTENHAM, GLOS

Elim Missionary Society feature

TAIWAN

A story by Ken McGillivray

LITTLE LING'S REST

AT the end of April, just as spring was beginning to warm the ground and coax flowers to open, it seemed that the children of Love kindergarten in Yuan Shan responded to the warmth of God's love and opened their hearts to embrace Him. The apparent deadness of the soil yielded to the countless germs of life within the tiny seeds which grew up into lovely flowers with gay colours and fragrant perfumes. Likewise, the children seemed to blossom with bright, happy faces, singing praises to God.

Little Ling was in the higher class in kindergarten. Her father was a soldier serving his country, while her mother was an upright woman and Little Ling the oldest child in a family of five.

Little Ling had a better home than most children and was well cared for and loved, but she seemed drawn to the children of the Christian kindergarten and longed to be with them. True, her father's time was taken up with his work, and her mother, because of her many duties, never seemed to have an idle moment to spend with her.

But this was not the real reason why Little Ling never seemed satisfied with her home and the material things which she had. The magnetism of the children was that they had learned about the God of grace, whom her parents did not know, and this was what her little heart yearned for.

It was in March, in God's wonderful leading, that Little Ling and her younger sister Pei Pei started attending the school. They accepted the Saviour and basked in the heavenly Father's love. Often afterwards a smile would light up Little Ling's pale face, so like the white lilies which were opening in the garden.

It was on the third Friday of April that Little Ling's mother came to the kindergarten to bring lunch for the two little girls. At the same time she told the teacher that Pei Pei could not eat fat, and suggested that, as far as she was able, Little Ling should see that she had the lean meat. At noon Little Ling opened the small box with their lunch and the teacher noticed that, without being told, she removed the lean pieces of meat and placed them for her sister to eat.

That evening she began to be feverish and by the early hours of the next day her parents had taken her to the hospital, where the doctors were puzzled as to what might be the cause of this strange fever. Even in the hospital she talked about coming back to the kindergarten and about her teacher and playmates. In between times she would close her eyes and softly pray in an earnest whisper. In this way she spent the last weekend of her earthly life.

Towards evening she grew pale and her pulse became weak. Her eyes lost their normal sparkle and she complained that even the indirect rays of the setting sun were a trial to her. She became quiet and motionless. While the doctor was standing beside her the laboratory report was brought in, which showed that she had leukemia in its most acute form. There was little that was humanly possible to do to save this young life.

Little Ling opened her eyes and saw her parents weeping, and her words comforted them: "I'm all right, mummy-daddy! I can hear Someone talking to me and I will soon be well. Don't worry about me, for Jesus will come and take me." Outside, on the busy streets, people hurried to their

homes from the fields and shops. Traffic almost ceased as the night closed in, and the croaking of frogs could be heard in nearby rice fields.

SAFELY HOME

Towards dawn, as if in a dream, Little Ling softly called the name of "Jesus." Her mother bent over to hear her soft whisper as she said assuringly "Mother, you may leave me now; I'm going to Jesus," and with that simple sentence the life left the little body and found rest in the bosom of the Saviour.

We sympathise with Little Ling's mother, who says her daughter's departure is a deep grief and sorrow. However, we praise God that the light was made to shine in this dark heathen home. Let us pray that the whole family will find Little Ling's Saviour.

Elim Pentecostal Church News

Another view of our Gloucester church's float shown and reported on in August 31st "Elim Evangel."

Bridgend youth raised £24 for the E.M.S. Tanga church project by a march from Bridgend to Porthcawl. Here they are seen at the end of their march.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 41 GENESIS

CHILDREN'S QUIZ

1. **Name the father of Isaac.**
2. **Name the younger brother of Joseph.**
3. **What did Jacob's sons buy in Egypt ?**
4. **Name the father of Abel.**
5. **Name the man whose wife was turned into a pillar of salt.**

ADULT QUIZ

1. **How many chapters are there in the book of Genesis ?**
2. **Name the mother of Ishmael.**
3. **What did God create on the seventh day ?**
4. **What kind of leaf did the dove bring to Noah ?**
5. **Who was the husband of Rebekah ?**

ANSWERS TO CHILDREN'S QUIZ

1. Abraham.
2. Benjamin.
3. Corn.
4. Adam.
5. Lot.

ANSWERS TO ADULT QUIZ

1. 50.
2. Hagar.
3. Nothing. He rested.
4. Olive.
5. Isaac.

DEVOTIONAL

THE CRITICAL TRUTH

IF the resurrection goes the supernatural goes; if the resurrection remains the door is open for the miraculous. We hear all round about us today, in all sorts of voices, the declaration that all miracle is impossible. There is one fact that stands on its own appropriate evidence, evidence which I venture to say is irrefragable, viz. the historical fact of the resurrection of Jesus Christ, which shatters all such contention. The fact is the key of the position. Like some great fortress standing at the mouth of the pass into the fertile country, as long as it holds out the storm of war is rolled back in broken foam from its firm battlements; if it yields all is surrendered. Round the alleged fact of the resurrection of Jesus Christ turns this whole controversy, and more and more it will be manifest that any theory of the relations between God and man which is not able to find a place for the fact of the resurrection of Jesus Christ from the dead is unable to hold the field. All sorts of preposterous theories to account for the belief in it upon natural grounds spring up, generation after generation, and generation after generation are swept away into the dustbin of forgotten absurdities, and the old message stands, *"Jesus Christ is risen from the dead!"*—ALEXANDER MACLAREN, D.D.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 56/- for one year or 29/- for 6 months, post free to any address. Quantities: 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. W. Greenway	562
Ken McGillivray	564
W. G. Hathaway	567
Robert C. Cunningham ...	568
Margaret M. Ladlow ...	571
Aunty May	572
A. C. Jarvis	575
Editorial	566
Family affairs	569
A pagan cross	xvii
World news	xviii
Pentecostals and drug addiction	xx
Vera McGillivray	xxiv

EDITORIAL

LET us discuss economics—EVANGEL economics. The last price increase in the EVANGEL was in September 1961—from 5d. to 6d. We are all well acquainted with the apparently irreversible cost trends—always upward. Had the price of the EVANGEL followed cost trends consistently, at least seven per cent would have been added to its price each year. However, as readers know, we have held the price to its 1961 figure until now. Unfortunately, in spite of all our endeavours, this can no longer be so. Readers will readily recognise from the foregoing that to increase the EVANGEL price by only twopence would be perpetuating our present problems. For example, *since deciding on our price increase at our last Executive Council meeting in June,* in accordance with the demand of our annual Conference that steps be taken to deal with EVANGEL finances, we are faced with new post charges.

But more economics. Every change made in EVANGEL layout adds to costs. For example, almost without exception we print every good picture we receive of church activities, and how we would just like to print more! But half a dozen new pictures add very considerably to the costs of producing the EVANGEL. We would more often vary the layout by using three columns instead of two, but again to do this costs more.

The Council felt that at ninepence per copy, instead of our having to pare and skimp, we could more often use colour and produce more insets and extra pages. As we explained to the conference in May this year, one problem with our EVANGEL is lack of space for all the material we would like to publish for your benefit.

And still more economics. None of our contributors receive any remuneration for their articles. Their time, energy and ability are gladly given, amid their other duties, in serving our readers in this literary capacity. Were our writers to be paid for their contributions on the basis that obtains for other publications the EVANGEL would cost very much more than the present increased price—in the region of twelve to fifteen per cent more.

We thank those who send in suggestions for the EVANGEL. All the suggestions made up to the present time have already been carefully considered. However, we invite correspondence on this matter—letters to the Editor of not more than 150 words please.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

XVIII. THE GREAT WHITE THRONE

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened" (Revelation 20:11, 12).

In the unfolding of the great revelation of the eternal purposes of God, three major factors appear at the end of Christ's reign on earth: (1) the great white throne of judgment before which all the unsaved of all ages will appear to give account of themselves to God; (2) the destruction of the heaven and the earth, and apparently all the material universe which God created; (3) the creation of a new heaven and a new earth as the abiding habitation of the saints, into which no sin will ever enter. Let us consider them in that order.

The great white throne. Since heaven and earth flee away from the presence of the great eternal One as He sits on the throne of His judgment the throne itself, celestial rather than terrestrial, must be in space and not in any material plane. Here is seen the purity and righteousness of eternal justice before which all men and women of every age will stand in the presence of the great eternal One.

The amazing feature of this final judgment is that all will appear before this great assize to be judged out of the things that were written in God's books of account, and *they will be resurrected from their graves* so to appear. This is quite clear from Revelation 20:5, 13; John 5:28, 29 and Acts 24:15. John says that "all that are in the graves shall come forth." Daniel 12:2 also makes this plain. This naturally brings us to the question of the order of the resurrections as set forth in the Word of God. There are three resurrections: the first involving two subsidiary ones; the second involving one other subsidiary one; the third which also includes one subsidiary one—making seven in all.

The first, in 1 Corinthians 15:20, 23, is "Christ the firstfruits." He is the firstborn from the dead" (Colossians 1:18 and Revelation 1:5). The others involved in His earthly life, which was brought to its climax by His resurrection, are those raised from the dead by Him: Jairus's daughter, the son of the widow of Nain, and Lazarus, though it is quite clear that all these died again. Then there were those released from their graves at His death on the cross and who appeared in the holy city *after His resurrection* (Matthew 27:50-53). All these were tokens of Him who Himself is the Resurrection and the Life.

The second, also in 1 Corinthians 15:23, is "they that are Christ's at His coming." This is second only in the sense that it follows Him who is the "firstfruits from the dead," but actually it is called in the scriptures the "first resurrection," i.e. the resurrection of the saints (Revelation 20:5). This resurrection will include all those who have fallen asleep in Christ, these are the believers of the New Testament dispensation who are to be the bride of Christ. There is a second group also resurrected at the same time, they are the Old Testament sains who died in faith while waiting for the days of His incarnation. Probably these are not in the bridal group but are "friends of the Bridegroom" (Daniel 12:13; Matthew 8:11 and 9:15), who will rise to meet Him at His advent and share with Him in the glory of His kingdom.

The third, in 1 Corinthians 15:24 and Revelation 20:5, 12, 13, "Then cometh the end." This last and final resurrection brings forth the unsaved dead of all the ages to appear before the righteous One, who has committed all judgment to Him who became the Son of man. This rising from the dead also involves all who died at or after His advent, at the beginning of His earthly reign; those who died in the fiery judgment at His coming in the clouds for His saints; those who have died in judgment during Christ's reign because they refused

to come up to worship the Lord; and those who at the end of Christ's reign died in the fiery judgment which fell upon Satan and those who elected to join him in that last rebellion of all time, which was directed against Jerusalem and the camp of the saints.

These are the seven groups which rise, or have risen, in these three major resurrections.

No believer will come into judgment at this great assize. All judgment for them for sin has passed and their only judgment is for reward at the Bema, the judgment seat of Christ, which takes place at His coming for His saints to begin His reign on the earth with them. Believers will, I believe, appear surrounding the great white throne as witnesses against those who have refused to accept their witness of the Word of God and of Jesus Christ the Lord.

The destruction of heaven and earth. " The earth

(*turn to page 574*)

NEEDED: TONGUES OF LIVING FLAME

Jesus will baptise you in the Holy Spirit

By ROBERT C. CUNNINGHAM

A MINISTER can baptise you in water, but no man can baptise you with the Holy Spirit. Only the Lord Jesus can do that. It is significant that each of the four gospels contains a direct statement to the effect that Jesus is the One who baptises with the Holy Spirit.

" I indeed baptise you with water," said John the Baptist, " but He that cometh after me is mightier than I. . . . He [Christ] shall baptise you with the Holy Ghost and with fire " (Matthew 3 : 11 ; see also Mark 1 : 8 ; Luke 3 : 16 ; John 1 : 32, 33). This prediction was fulfilled after the Lord Jesus had died on the cross, risen from the dead, and ascended back to heaven. Jesus poured the Holy Spirit down from heaven upon His disciples, beginning on the day of Pentecost (Acts 2), and He has been doing it ever since.

You may ask " What does it mean to be baptised with the Holy Spirit ? " It means that the Holy Spirit comes upon a person in an overwhelming measure, causing manifestations that are physical as well as spiritual—as described in various portions of the book of Acts. The experience will be new, and to fear the unknown is only natural—but since it is Jesus Himself who is baptising you there is not the slightest need to fear.

Do you wonder how long it will take ? The Lord Jesus said to His disciples on the eve of His departure from them " John truly baptised with water ; but ye shall be baptised with the Holy Ghost not many days hence " (Acts 1 : 5). The reason they had to wait a few days was that Jesus was not yet glorified (John 7 : 39). The Holy Spirit could not be poured out from heaven because Jesus had not yet returned to heaven. But Jesus is there now and is ready to baptise you without delay.

On the day of Pentecost the followers of Jesus acted a bit strangely and some onlookers made fun. They mocked their strange behaviour, particularly their " speaking in other tongues," and accused them of being drunk. The apostle Peter contradicted the mockers. He said it was not drunkenness but a fulfilment of the Old Testament prophecy that God would pour out His Spirit on all mankind (Joel 2 : 28). He declared that it was the resurrected Christ who was making His followers act this way. " This Jesus hath God raised up," he said. " 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 " (Acts 2 : 33).

Jesus is alive today. Though He is in heaven He can touch your life. He can pour the Spirit upon you until you are filled to overflowing and you will " speak with other tongues " as described in Acts 2 : 4.

It is the *glorified* Christ who will baptise you. Therefore it is by praising and magnifying and worshipping Him that you open your heart and life to receive the Holy Spirit in His fullness.

This wonderful baptism is the work of a Person. You must yield yourself to His control, just as you yielded your body to the minister when he baptised you in water. Jesus cannot baptise you with the Holy Spirit until you put yourself in His hands ; your body, your soul and your spirit must be in His control. If you will ask for the Holy Spirit (Luke 11 : 13), and if you will put yourself at the Lord's disposal, He will baptise you—and you will taste the ecstasy of being " filled with the Spirit " (see Ephesians 5 : 18-20).

WORLD
Pentecostal NEWS

Vol. 2 No. 3 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH SEPTEMBER 1968

A pagan cross!

OUR picture, reproduced by permission from the *Pentecostal Evangel* of Canada, is of a blood-spattered cross beside a heap of stones known as *apacheta* on a pass over Bolivia's high plateau. The Bolivians of the high plateau believe, as their forebears have done for 1,000 years, that powerful deities that control the elements inhabit these rock piles.

About 400 years ago the Spaniards brought the cross and forced it upon the people. Now a concrete cross is erected beside the heap of stones, the people bring their offerings, the witch doctor bespatters the cross with blood on every side, and liquor is poured on it and on the *apacheta* as well as on *Pacha Mama* (Mother Earth). Muses Antonio: "I don't really understand the cross, or about this God; it probably isn't as powerful as the ancient spirits, but it demands respect. I have eight wooden crosses on the roof of my house to keep sickness and poverty away, and I always plant a cross in my field during harvest to keep thieves away. Yes, the spirits must be satisfied, even the cross spirit."

Based on an article in the *Pentecostal Evangel* by Monroe D. Grams, missionary to Bolivia.

SOUTH AMERICA

PARAGUAY

" Revival at the point of a gun "

We started the meeting and several thousands began to come by the third night. Then thirty young Catholic men and women tried to break the meeting by loud talking and disputing, among them a professor from the Catholic university. . . .

On Wednesday a huge crowd gathered for the meeting, and at 8 p.m. five priests and over 100 followers came to break up the meeting. They knew and we knew that if they could cause a disturbance the government would close us down, as the country is in a state of siege. We closed the gate and with the help of the Lord were able to keep them out. In the same service two men with pistols had entered undetected, and just as one of them drew his gun to fire Sister Daoud, unaware of the danger, asked everyone to kneel in prayer. At the same moment one of the ushers saw the men. One of the would-be murderers knelt and repented of his sins, the other fled. Again God had given us the victory.

Every day we had been pleading for police protection and the plea had been ignored; now at the height of the battle on Wednesday night we went to get help fast and a lone police boy was sent, whom we had to bring inside the gate to protect from the mob.

Early on Thursday morning we went to the police and they promised to send help, which they did. They sent fifteen policemen with guns. That night the priests came in force and the policemen were forced to draw their guns to stop them and to get them to leave.

On Friday the priests began working on the government officials to cancel the permit that had been given us, and on Friday night the order was given to arrest the leaders of the campaign and close the meeting.

We went to the police station on Saturday morning and we were allowed to continue the meetings. The services on Saturday and Sunday were peaceful with the exception of a few rocks being thrown at us.

By Monday night the crowds had grown to 4,000 and more nightly.

Missionary Paul Hutsell, who reports this campaign conducted by Rev. and Mrs. M. A. Daoud, states that they were the largest gospel services ever held in Paraguay, .075 of the population attending a single service at the height of the campaign.

BOGATÁ

Two days before the Pope's arrival at Bogatá, a Colombian Anglican minister, Rev. Samuel Pinzon, denounced from the pulpit that the Pope used on his arrival there what he described as Roman Catholic discrimination against Protestants. Señor Pinzon condemned the 1887 concordat between the Vatican and the Colombian government. He said that it violated the spirit of Pope John XXIII and the second Vatican Council.

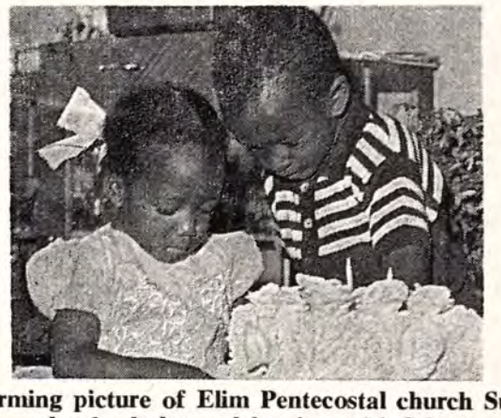
U.P.I. and Reuter via *The Times*.

PROTESTANT INCREASE

The masses of the poor, the educated middle class and the youth of Latin America are turning to Protestant churches in search of relevance and spiritual satisfaction.

Time magazine, reporting this trend, states that in only fifty years the number of Protestants in Latin America has increased from 123,000 to more than 10,000,000. Pentecostal groups account for at least one-third of the continent's Protestants, according to *Time*.

GUYANA



A charming picture of Elim Pentecostal church Sunday school scholars celebrating a birthday.

STATUS QUO CHALLENGED

" Roman Catholicism is receiving its most serious challenge in its history from a new Christian denomination in South America," the Rev. Alan Walker, a Methodist cleric, said on his return to Australia.

" Pentecostalism," he said, " has something—it reaches out to the lower classes. The Roman Catholic Church will be forced to examine itself in the face of the rise of Pentecostalism. My experience with this new church was like a bombshell under my thinking. It could be the beginning of a Christian revival in the world."

He quoted figures that indicated a slip in numbers by the Roman Church in South America. "Practising Roman Catholics numbered only ten per cent and have been stated to be as low as six per cent in Brazil. Pentecostals numbered between seven and eight per cent. The secret of Pentecostalism was its use of laity and open-air preaching," he said.

Turning to his native Australia Mr. Walker said "Protestantism is cold and intellectual, and has nothing to offer the people, while Pentecostalism is warm and full of fervour, and gives the people what they want (spiritually)."

CHURCH MEN VOLUNTEER FOR OVERSEAS CONSTRUCTION PROJECTS

Laymen of the Assemblies of God of the U.S.A. are volunteering in increasing numbers to assist in mission construction projects overseas.

Under the denomination's mobilisation and placement service (M.A.P.S.), a plan involving laymen in mission activities, twenty-five men have participated or will participate in the construction of a church at Freeport on booming Grand Bahama Island.

Work on the Grand Bahama church, pilot project of this feature of M.A.P.S., was begun last December after the island port authority granted the denomination a ninety-nine-year lease on a two-acre tract in the heart of Freeport, the island's only city.

Carpenters, electricians, plumbers, blocklayers and others with construction skills apply to M.A.P.S. for scheduling into teams that work in two-week relays to keep the project going.

EUROPE

RUMANIA

The first meeting takes place at Ipotesti, a big village that one reaches by taking an almost impassable road full of mud and mire. The hall is packed with 1,000 persons all eager to hear the word of God and singing hymns with all their might. It is extremely hot inside, and the air is stifling. The meeting will last for three hours.

The next day we are at Vicovul-de-Sus, where about 2,000 people are awaiting us. We are half a mile from the Russian frontier. In the congregation there are some Ukrainians. There are also shepherds wearing their national costumes. On my way to the platform I am pushed and pulled along. It is quite a job to get there. But what a wonderful meeting! We can feel the Holy Spirit at work in this wonderful atmosphere.

A stop at Valovat; 1,000 people at the meeting. The chairs have been taken away and the people remain standing the whole time of the meeting, squeezed like sardines in a tin, yet they manage to sing heartily.

Here I am back at Bucuresti. We stop at Brasov, where 800 are gathered for the meeting. The last churches I visited are those of Timisoara and Arad. I find it impossible to count the crowd that is there, inside and outside the hall. It is like a human flood-tide. My attention is drawn to some particularly moving cases, such as this man who travelled 100 miles in order to meet me.

Andre Nicolle, Paris, reporting in *Redemption Tidings.*

SPAIN EXTENDS DEADLINE ON RELIGIOUS LAW

Madrid. The Spanish Government has agreed to a five-month extension of the deadline for the controversial registration of non-Catholic groups under the new religious freedom law.

The extension is designed to provide additional time for the government and Protestant and Jewish groups to find a generally acceptable registration formula.

Under the law which granted non-Catholics the legal right to worship freely and publicly in Spain for the first time in 475 years the Protestant, Jewish and other religious minority groups had been ordered to register as "confessional associations" by December 31 in order to enjoy the new liberty.

The law was approved in June by the Cortes (Parliament).

Several Protestant churches protested, however, that the registration requirements violated both their principles and the spirit of the Vatican Council's decree on religious freedom.

NORWEGIAN PEOPLE GIVE £430,000

Stavanger, Norway. Through the use of mass media together with personal visitation the sum of 10,000,000 Norwegian crowns (£430,000) was raised in three hours for the support of Christian missions

Some 80,000 volunteers contacted virtually every home in Norway during a three-hour period on a Monday evening. In the months preceding the collection newspaper articles and advertisements, speeches and radio and television programmes had heralded the campaign.

Receipts from the drive were divided proportionately between the Norwegian Missionary Society.

(continued on page xxiv)

The Pentecostals and drug addiction

(*continued*)

One of the most successful drug rehabilitation programmes in operation today is based on the religious doctrines of the fundamentalist Pentecostal sect. A member of the team of scientists who studied Pentecostalism for three years reports on his findings.

BY KILIAN McDONNELL

Reprinted by permission from AMERICA, the National Catholic Weekly Review, March 30th, 1968. All rights reserved.
© *America Press Inc., 106 West 56 St., New York, N.Y. 10019—1968.*

[KILIAN McDONNELL, O.S.B., is executive director of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota.]

THERE is a basis for this doubt. First, the figure is completely out of line with the figures of other narcotic rehabilitation centres. Secondly, while other institutions have medical resources, social workers, clinical psychologists and psychiatrists at their disposal the Pentecostals do not employ these specialised staff workers. (This arrangement is a matter not of lack of funds but rather of policy. Theirs is purely a religious programme.) Those engaged in research have learned that Pentecostal statistics are frequently inaccurate — not, however, because of any falsification of records, but rather because of a lack of accurate records. Inaccuracy also results from the optimistic, even enthusiastic, nature of the Pentecostals' world view.

On the other hand, there are also good reasons to support the substantial success of Teen Challenge. If one were to posit a thirty-per-cent margin of error on the Pentecostal figures—leaving them with fifty per cent of the addicts remaining clean and fifty per cent returning to addiction—the record of their success would still be most impressive. Again, two of the three psychiatrists consulted indicated that they judged Teen Challenge by the public image that Pentecostals project, namely of fanaticism, mindless zeal, ignorance and emotional instability. But research has shown that though this public image may be accurate in individual instances in this country the image does not generally correspond to the Pentecostal realities.

GROWTH OF THE MOVEMENT

David Wilkerson started the first centre in Brooklyn in 1958. Now there are approximately twenty-two Teen Challenge centres in various cities across the country—e.g. in Philadelphia, Detroit, Los Angeles. These other centres are structurally independent of the Brooklyn centre but take their inspiration from it. One can rightly speak of a Teen Challenge movement. The growth of the movement is a testimony to the success of Teen Challenge technique. Then, too, Teen Challenge has been candid about its failures, both in the literature that emanates from the centre and in the talks addressed to the boys. There seems to be no attempt to paint a picture of unadulterated success.

Another factor favours a more benign view of the claims of Teen Challenge. The figures quoted on the success rate of the U.S. Public Health Service Hospital are less than ten per cent. This percentage is quoted by the Pentecostals, by professionals and in articles in the popular press. Dr. George E. Vaillant, in a series of articles appearing in various medical and psychiatric journals, has published the results of a twelve-year follow-up of New York addicts who have been through the U.S. Hospital in Lexington. Surprisingly, Dr. Vaillant shows that the longer term follow-up is more favourable than a short-term follow-up.

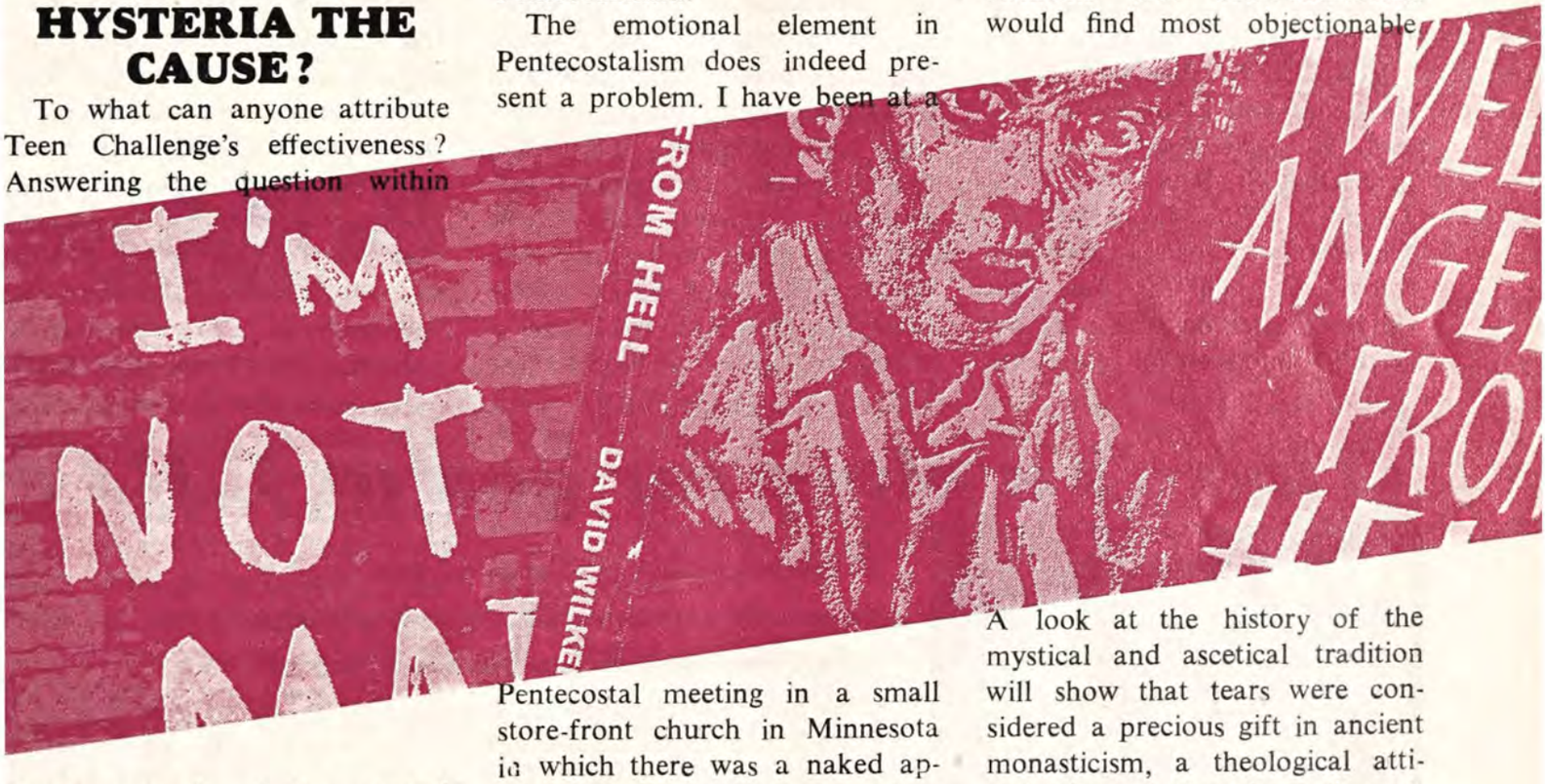
Of 100 male addicts released from Lexington ninety per cent of the sampling returned to the use of drugs at some time after release. Yet at the end of the twelve-year follow-up forty-six

per cent were off drugs, with thirty per cent abstinent for from three to twelve years. These figures would make the Pentecostal claim less noticeably out of line. Vaillant also found that the addicts' discovery of a "new and meaningful relationship" can be a substitute for addiction. The Pentecostals would say that when a new and meaningful relationship with God is established through a conversion the need for drugs is supplanted.

IS MASS HYSTERIA THE CAUSE?

To what can anyone attribute Teen Challenge's effectiveness? Answering the question within the framework of the general growth of the Pentecostal movement, one might be tempted to say, as many have done, that it represents a type of mass delusional hysteria. Applying these categories to the Teen Challenge technique, one would conclude that the Pentecostals there approach the problem of addiction by inducing a conversion experience which is basically emotional, even hysterical, in character. This the Pentecostals would deny. A team of anthropologists (on which I function as a theologian) that has been studying Pentecostalism for three years has been forced to set aside this hypothesis as not explaining the growth of Pentecostal churches, which in some areas are multiplying nine times faster than main-line Protestant churches. Pentecostals are as well adjusted as members of main-line churches and stand up under stress situations at least as well as non-Pentecostals. Nor does there seem to be any emotional predisposition that inclines certain persons to accept Pentecostalism.

The emotional element in Pentecostalism does indeed present a problem. I have been at a



Pentecostal meeting in a small store-front church in Minnesota in which there was a naked appeal to emotion. This was truly a disturbing experience—an excess that a great many Pentecostals would themselves reject. Such emotional outbursts are unusual, except in certain ethnic groups. Though the emotional content of some of the meetings—by no means all—was higher than I personally could feel comfortable with, at no time did I judge the emotional level at Teen Challenge to be excessive. This judgment should be evaluated remembering that as a Roman Catholic I come out of a tradition of formalised liturgy and am myself a somewhat formal person. There is a good deal of hand-clapping, some loud praying, occasionally some tears, and on one occasion two of the boys (out of thirty-five) fell to the floor when Rev. David Wilkerson laid his hand upon them and prayed for them. This situation was handled with dignity and restraint by Wilkerson and his associate, Rev. John Benton.

The tears and the falling to the floor are the two emotional elements that non-Pentecostals would find most objectionable. A look at the history of the mystical and ascetical tradition will show that tears were considered a precious gift in ancient monasticism, a theological attitude that continued on through the high Middle Ages, as can be shown from John Climacus, Cassian, Isaac of Ninive, Gregory the Great and Peter Damian, and even as late as Robert Bellarmine. The gift of tears was sometimes concerned with one's own sins or those of mankind, but was also, and that quite frequently, an expression of great joy and peace because of God's love and mercy.

In the *editio typica* of the Roman Missal (cf. *Orationes diversae,* 21) one can find a set

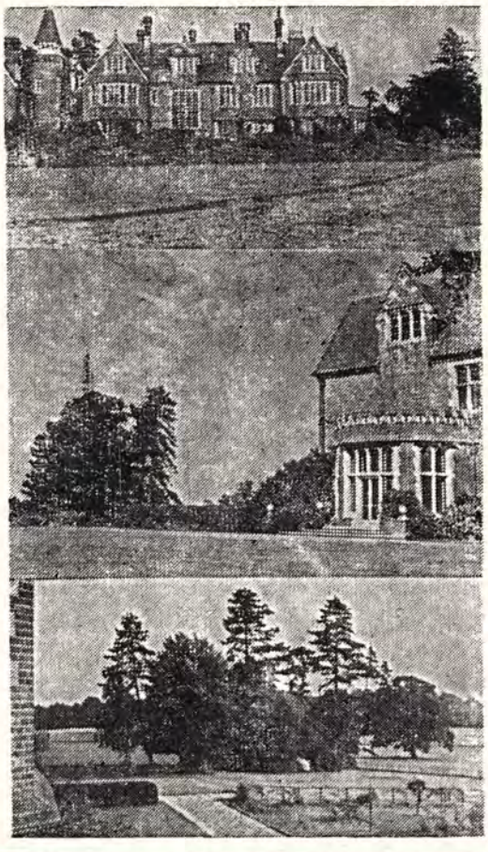
of collects labelled "For petitioning the gift of tears." While it would be unwise to ignore this long mystical, ascetical and liturgical tradition and to dismiss all tears in a religious context as dubious emotion or near-hysteria, one should also recognise, as do the Pentecostals themselves, that not every flow of tears is necessarily evidence of a gift of God. Tears can be merely an expression of emotional weakness and hysteria.

Falling to the ground under the impact of a conversion experience, too, would seem to be evidence of a reaction that is emotional and hysterical in content. St. Luke records in Acts 26:14 that St. Paul "fell to the ground" at the moment of his conversion to Christ. From a theological point of view the validity of a conversion cannot be called into question simply because the person falls to the ground under the impact of the religious transformation, which can be instantaneous. On the other hand, Pentecostals grant that this type of behaviour can be learned and imitated by those who think that in a given situation this behaviour is expected of them. It would be difficult to deny that such behaviour can have, in given cases, an hysterical basis.

The possibility of such an emotional basis should not make one attribute to hysteria every act of falling to the ground. There are both psychological and theological norms for distinguishing true religious conversion (which can be accompanied with emotional content) from mere hysterical behaviour. A sensitive pastor will rather easily distinguish between the two, and a researcher into Pentecostalism learns that many Pentecostal pastors are not as easily deceived in this matter as the public image of Pentecostalism would lead one to believe. At Teen Challenge there is an awareness of the problem: four times during my two weeks there the problem was mentioned. Twice preachers warned that some kind of emotional elevation is not the true test of conversion.

The Pentecostals, as we have seen, have projected a public image of mindless zeal. If this image were a true reflection of the Pentecostal reality one would expect the staff workers at Teen Challenge to rush the boys into the baptism of the Holy Spirit, the power-generating, bridge-burning commitment experience that Pentecostals look upon as the experience of the enduring relevance of Pentecost for the Christian life. The temptation to

There's a place for you at E.B.C.



Do you wish to know more about the Bible ?

Can you take a break from industry or the office desk ?

Are you perplexed about your next step in Christian service ?

Why not apply to enter as a student on an abridged course at ELIM BIBLE COLLEGE, CAPEL ? You may have no aspirations to the pulpit or mission field or you may wish to serve part-time at home or abroad. Remember, you can only give the best in service as you know how. The training at E.B.C. is geared to provide practical guidance in all forms. You can combine studies with frequent opportunities to engage in practical ministry—children's work, house visitation, pulpit ministry, coffee-bar evangelism and evangelistic campaigns.

COURSES include : Outline and detailed Bible study ; Survey of great truths of the Bible ; How to prepare a sermon ; Spiritual gifts in the Church ; A history of the Christian Church ; How to lead a soul to Christ ; False religions (Mormonism, Jehovah's Witnesses, etc.) ; How to speak correctly ; The ministry of divine healing ; Modern missionary methods.

Also full diploma courses in preparation for the Christian ministry. Facilities for entry to external examinations.

WRITE NOW TO THE PRINCIPAL, ELIM BIBLE COLLEGE, CAPEL, SURREY

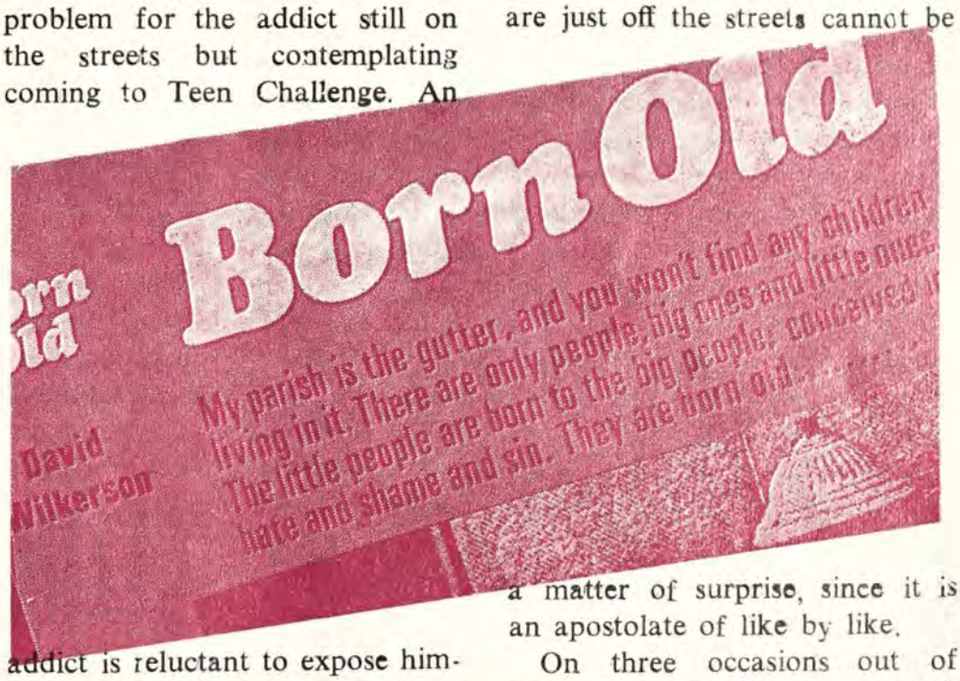
rush boys into an experience for which they would be little prepared is all the greater as the baptism of the Holy Spirit—say the Pentecostals with good reason—has been somewhat consistently followed by moral reformation of lasting value. The baptism of the Holy Spirit is an experience of the presence and action of the Holy Spirit, accompanied by speaking in tongues praising God. Speaking in tongues, says the note of the Jerusalem Bible on Acts 2:4, was "common in the early Church," and it refers the reader to Acts 10:46; 11:15; 19:16; 1 Corinthians 12-14.

THE PRAYER GIFT OF SPEAKING IN TONGUES

Unfortunately Pentecostalism, which is essentially a spirituality rather than a denomination, has become too much identified with tongues. The Pentecostals look upon speaking in tongues as a true prayer gift of the Holy Spirit, though admittedly the lowest of the gifts. But it does not play as dominant a role in the public worship and life of Pentecostal groups as an outsider would expect. One can repeatedly visit Pentecostal services without hearing tongues. In the sixteen chapel services I attended at Teen Challenge I heard no one speaking in tongues. For Pentecostals what is primary is life in the Holy Spirit and openness to Him. The decisive moment in this openness is the baptism of the Holy Spirit, which can and often does take place without emotional concomitants. For many Pentecostals speaking in tongues is the sign that the baptism has indeed taken place.

The temptation to lead the boys into baptism early in order to forestall dropouts from the programme has been resisted. The boys are not led into the baptism during their six-week stay at the Clinton Avenue centre, they are led into it only after they have moved on to the farm at Rehrersburg, Pennsylvania, where they remain for seven or eight months.

One gathers from remarks made by staff members that the problem of the emotional content of the programme is also a problem for the addict still on the streets but contemplating coming to Teen Challenge. An



addict is reluctant to expose himself to what he expects to be a programme of "sweet Jesus talk" and religious emotionalism. This appears to be the image that Pentecostalism in general seems to project. There is only a minimal amount of sweet Jesus talk at Teen Challenge. There is a Pentecostal jargon, some of it precious by non-Pentecostal standards, but there is also real substance to the message that is preached. In the beginning the boys are put off by the jargon, but gradually they come to see that behind the over-precious talk there is solidity and a message of theological depth and relevance.

In general the preaching I heard was good, and in some cases it was excellent. The best preachers were former addicts who themselves had been through the programme, many of them with long histories of addiction. Some had served jail terms and many had been through cures in other programmes that failed to free them of their addiction. The ex-addicts had either completed or were in the process of completing three years of Bible school. That such preachers get the message across to boys who are just off the streets cannot be a matter of surprise, since it is an apostolate of like by like.

On three occasions out of fifteen the exegesis was a bit strained (fanciful exegesis in the pulpit is not the private preserve of Pentecostals), but the doctrinal message drawn from this exegesis was orthodox when judged by Catholic standards. At no time did I hear anything I would have had to reject as a Roman Catholic. Quite the opposite. Everything I heard I was bound in conscience as a Catholic to accept. If the staff members had preached on the nature of the Church, or authority in the Church, or the sacraments, there would surely have been doctrinal positions that I would not have been able to accept.

To be continued

EUROPE (*continued*)

with a 1967 budget of 14,000,000 crowns, and the Santal Mission of Northern Churches, whose budget is 3,500,000. Subsequently these two groups gave 250,000 crowns to the Pentecostal Missionary Society to meet unexpected expenses incurred in evacuating its missionaries from the Congo.

ASIA

NEW ZEALAND

There is increasing blessing in Nelson and a growing Sunday attendance. In Hamilton a number of adults have testified to blessing following Sunny Blundell's meetings. Aunty Sunny and her husband took charge of the church while Pastor and Mrs. Hemingway enjoyed a very welcome and well-earned holiday in Auckland. During the last few weeks in Christchurch various brethren have been ministering and the Lord's blessing has been upon these services. Pastor G. T. S. Dunk has also provided visiting ministry recently. The Men's Fellowship is to start the year with a missionary night about India and Pakistan, two very needy countries.

Missions have also been emphasised in Wellington, where Mr. Havill, Lebanon Evangelistic Mission, gave a very interesting talk on the work with the aid of colour slides and tape recordings. At a missionary service on Japan Mr. and Mrs. Birch spoke on the work of the Bickertons as they saw it when they visited them last year. The latest slides from the Bickertons were also screened and a taped commentary was given.

HONG KONG

TESTIMONY

Mei Mui, aged twenty-two years, was one of the young people recently baptised in water. She told us: "In November 1967 a Christian friend [Mary Lok from our church] gave me a book to read. This book first brought me into contact with Jesus Christ and started me off reading the Bible. Then with my friend I went to see a film [Moody Science film] at the young people's meeting, which led me to accept the Lord Jesus as my Saviour. My family are very anti-Christian and do all possible to stop me going to church, even threatening to lock me up. One day after church I went home and they refused to let me have any food to eat. But by His grace I will be faithful to Him. Please pray for me."

This testimony has been much reduced, but I think there is enough for you to realise afresh how precious and worth while work among the young people is in Hong Kong.

In His joy,

VERA MCGILLIVRAY.

EXPANSION

Throughout the world the Pentecostal churches have been expanding rapidly, and there are signs that the rate of growth is increasing. The Assemblies of God, the largest of the Pentecostal groups, has grown to about 3,000,000 followers since 1914. Church attendance in its seventy-five mission fields has increased by more than 1,000,000 believers since 1959. In some countries it is the largest Protestant body.

* * *

The Assemblies of God of America is a co-operative fellowship of some 8,506 churches, the world's largest Pentecostal denomination.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)

Evening—188 metres (medium wave)

All day—89 mc/s (V.H.F.)

These broadcasts are being heard in the following areas:

Isle of Man, east coast of Ireland (including Belfast and Dublin), west coast of Lancashire, north coast of Wales, south-west Scotland

If you live in the areas—or have friends there—tell them to tune in to "Elim Calling" every Wednesday

D.1636

Family Affairs

Dedication of Pastor and Mrs. John Woodhead's grandchild

At Pastor Arnold Brooks's first dedication service in York the baby was the grandchild of Pastor and and Mrs. John Woodhead, who laboured so faithfully at York for some years. We thank God too for the parents, Mr. and Mrs. David Watson, whose labours, and ministry in the Word and in song, are much appreciated here. ALEX LAWRENCE.

●

Sir,—Two of my friends and I have just returned from the Elim youth camp at Friasehorpe in Yorkshire, and we would like to express our sincere thanks to the camp staff for a tremendous holiday.

We were refreshed both physically and spiritually by the fellowship and rich blessings of camp life, and I came away rejoicing and looking forward to next year. Yours in Christ,

L. GREEN.
G. LESTER BROWN.
M. DALBY.

Hull.

●

Tribute to a conductor beloved

"I've got a mansion, just over the hill-top." The words rang out with confidence as the Dowlais Male Gospel Singers, a group of men from our Elim church, sang in the Baptist church in Aberdare with our conductor at the piano. It was with deep sorrow that we learned on the following Tuesday that Mr. Tom Smith had been called home to his mansion.

Our beloved conductor was one who shared the joy and blessing of Pentecostal fellowship over many years. Those who were his boys in the choir—and I was privileged to be one of them—will miss him. Some express their faith in preaching, others through writing or public prayer; our late conductor gave expression to his faith through the gift which God had given to him.

A. NICOLSON (pastor).

●

Home-call

Thirty-four years ago in a revival and healing campaign at York, under the ministry of Principal George Jeffreys, Mrs. Lena Marie Waddington was converted. She very soon became an active worker for the cause of Christ and Elim. For six years, from 1953, Mrs. Waddington loyally supported her husband, Mr. Thomas Waddington, during his ministry as honorary pastor of the Petersfield church. She had an intense love of children, which was expressed through her work in Sunday school and Sunshine Corner, and she will also be remembered for her service in women's meetings in the Portsmouth district, where she laboured for a long number of years.

●

PASTOR AND MRS. J. McAVOY.
Reitrement after forty-two years' ministry in Elim.

The Lord richly blessed our gathering when we had a farewell service and party for our beloved pastor and his dear wife. It was a sad occasion for us to say farewell, and we thank Pastor and Mrs. McAvoy for their devotion to duty and the love they have shown us during their two and a half years in Hereford. Indeed, we thank Pastor McAvoy for his faithful service to the Master during his forty-two years' ministry in the Elim family. Our assembly's appreciation was expressed in the presentation of a love gift of £50, and to Mrs. McAvoy a bouquet of flowers. We wish them many happy years of retirement in their new home at Worcester. May God bless them. BRENDA APPERLEY.

Pastor and Mrs. McAvoy with (left to right) Edwin, Myrtle and Trevor.

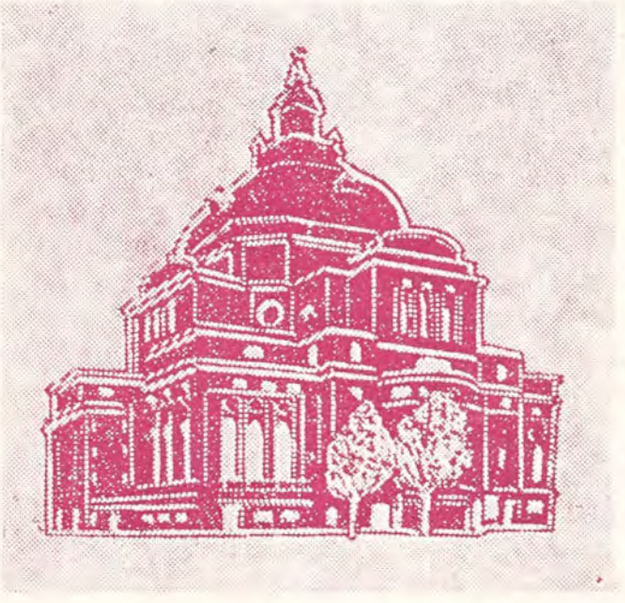
Announcing the 1968

NATIONAL YOUTH RALLY

Saturday, September 21st, at 6.30

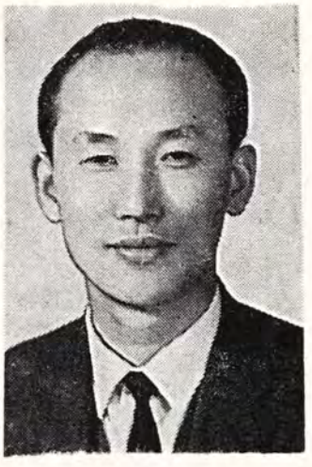
Full programme of youthful harmony and song

in Westminster Central Hall
LONDON



Guest speaker:
REV.
YONGGI CHO
(Korea)

This evangelist pioneered a new Pentecostal church in 1960. Today he is its pastor, with over 5,000 members. He preached at the world conference in Brazil in a dynamic way.



Special guests
REV. AND MRS.
M. O. THOMAS
(Just home from Tanzania)

RESERVED SEAT TICKETS 1/- EACH

Write : Youth Dept., P.O. Box 38, Cheltenham

AMPLE UNRESERVED SEATS AVAILABLE

BRING AN UNSAVED FRIEND IF POSSIBLE

Women's Page

by Margaret M. Ladlow

IN THE LIGHT

"IT can't be just a picture. I'm quite sure it's a real violin hanging on a door in spite of all the guide book says. I'd like to slip in here after closing time and handle it and find out the truth for myself!" So said the little Welsh lady who with a party of visitors was standing in the magnificent state music room in Chatsworth House, the Derbyshire home of the Duke of Devonshire. She was looking at the famous violin painting on the inner central door, executed by the artist Vandervaart and depicting a neat little violin hanging by a blue ribbon from a metal stud on the door, with the bow suspended slantwise through the strings.

Along came one of the uniformed officials and an appeal was made to him to settle the queries. Yes, he assured them, it was only a painting of a door with a violin suspended on it, not only cleverly painted but cleverly hung. The picture was being seen through a half-open door, and in order to illumine it an electric light was shining from the right side. Thus the painted shadow on the left-hand side of the violin appeared to be cast by this light, so making the picture realistic. "Wait until later this afternoon when the sun shines from the left side," said the official, "and you will find that the shadow never changes; the reality or otherwise of the violin is proved by its relationship to the light."

His words remained with me (for I was among that group of visitors), and as I pondered over them I saw how true they are in regard to our relationship with the Lord Jesus Christ, who declared Himself to be the light of the world. The reality of much that is put forward in the name of Christian service can only be tested by its correct relationship to the Saviour. Things are not always what they seem, deeds are not always as genuine as they appear to be. The incident in the gospels of the rich men with their gifts to the treasury and the poor widow with her two mites is illustrative of this truth. Our Lord revealed the reality as He made His cryptic comment on that day "This poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12: 43, 44). What a comfort to the widow even today, and to all with small incomes and resources, and what a rebuke to those who try to impress with outward show or ostentatious giving. By God's grace we must seek to be genuine Christians, knowing that our conduct will be judged by the Lord and His light is all-revealing both now and in the hereafter. Are you afraid of the light and what it may reveal, or is your life blameless and true? Are you in reality what you seem to be?

He builded for time and he gathered much gold,
In storehouse and barn he had riches untold;
He had toiled through the burden and heat of the years,
And he garnered his wealth in blood and in tears.
"Now soul, take thine ease" he cried in his glee,
"For many long years I have struggled for thee,
Let pleasure be mine ere life's fires grow cool"—
Then a voice out of heaven said sadly "Thou fool."

He builded for God, and spent were his years
In sowing for Him, though often in tears;
He toiled and he laboured, and wealth he had none
When at last came the call that his life-work was done;
And the treasures he lavishly scattered down here
He found gathered in heaven with all he held dear;
He had worked for the Saviour down under the sun,
And received the reward of the Master's "Well done."

ELIM MEMBER, ILKESTON.

Sunshine Corner

THE BRIDGE

IT was the long school holidays, and one day Peter and John came home and asked "Can we go out to play with our friends, mum?" "Yes," said mum, "you can go and play in the park with them, and don't be late for tea." So off the five children went together, but then Gerry said "Come on, let's go up the mountain; I'm sick of playing in the park," and he persuaded them all to follow him up the rough, rugged Welsh mountainside. They had a great time climbing up and up, higher and higher, until they could see their village like a group of dolls' houses down below. They were really enjoying themselves.

Then suddenly Peter said "I can smell smoke," and they looked round to see that a forest fire had broken out and that it was coming in their direction. They started to run for their lives, and they stumbled and slipped and really lost all sense of direction. The smoke started coming over in billows and they began to get really scared. They hurried along, choking and coughing, until they came to a great gap; there was no bridge and they could not possibly get over it, and the fire was getting nearer and nearer. They were terrified, but it was no good now wishing that they had gone to play in the park. No one knew where they were, so no one would come looking for them. What could they do? Yes, they could pray, and that's what they did.

High up on the mountain a man was bird-watching. He was studying the habits of the Welsh eagles, which nested very high up. He too smelt the smoke and, looking down, saw the five children huddled on the edge of the gap, with the flames spreading in their direction. He hurried down to them and quickly told them what they must do. There was a narrow ledge on the other side of the gap and there was a large boulder sticking up, so the man said "I'm going to wedge my feet behind these rocks and then I'm going to throw myself across the gap and hold on to that rock, and I want you to crawl over me to the other side. Don't look down whatever you do. Just grab hold of my clothes and get over as quickly as you can. You come first, Peter; you are one of the biggest and you can help the smaller ones off at the other side."

The children were terrified, but they did as they were told because it was the only way to safety. One by by one they slowly crawled over the stranger until they were all safely on the ledge which would lead them down to safety. Then they watched as the man started to haul himself up too, but to their horror the earth round the rock suddenly started to crumble, and the rock and the man went crashing down into the deep crevasse. He was a stranger, they didn't even know his name, but he had given his life to save them. Do you think those children ever forgot him? I guess they would remember him with love and gratitude all their lives. He made himself a bridge to rescue them.

That is just what Jesus has done for us too. Every one of us has sinned, and that has put a gap between us and God, and there was no way for us to get back to Him. But Jesus saw us in our need and He came down to rescue us, just like that man came down the mountain. Cruel men nailed Him on the cross because of our sins, and they shouted "If you are the Son of God come down from the cross." He could have come down, but He stayed there for your sake and mine. It was as if He reached one hand up to God and one hand down to us and became a bridge over which we can safely reach heaven. Isn't He a wonderful Saviour?

Lots of love from

AUNTY MAY.

BOOK REVIEW

Is God Dead? by Richard Wolff, Coverdale House Publishers Limited, P.O. Box 544, London, S.W.12, 5/-.

Here is a very helpful five-shillings worth, coming from an American press. It is one of many very informative volumes reaching us today from the same source. As the title suggests, it deals with the radical theory of the "God is Dead" movement, now fighting for attention in the minds of many in America and in this country. It is therefore a timely volume, and one every preacher and layman should seek to possess. The German author examines this "blunderbuss theology," as it was recently styled in one periodical, and begins by showing that it is but a revival of the Nietzschean philosophy of some eighty years ago. Indeed Thomas J. Altizer, one of the chief exponents of the heresy, claims that the German philosopher Friedrich Nietzsche was his theological forebear. So it is not new. The chapter on what is meant by this phrase "God is dead" is succinct, as is the brief history of those who have conceived and continue to propound the heresy.

There are ten main chapters in this book, and space cannot permit any fuller write-up. Just to say

that one of the closing chapters deals with the illogical expectation of the possible return of God, since in the incarnation of Jesus the idea of God is supposed to have died. What a curious mingling of blatant unbelief and blissful longing! The true Christian can say with assurance ". . . God is . . ." (Hebrews 11:6), and with Paul "If God be for us, who can be against us?" (Romans 8:31). This is pure optimism based on a belief in, and personal knowledge of, God and is the most powerful answer to the "death of God" heresy. W. J. MAYBIN.

COMING EVENTS

BIRMINGHAM, Weoley Castle. September 22-29. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Saturday at 7. Monday—Thursday at 7.45. Preachers: F. A. Hodge (22-26), and D. Evans (28, 29).

BRIGHTON. September 14, 15. Elim Pentecostal Church, The Lanes. Saturday at 7. Evangelistic rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: A. J. Chuter.

CROYDON. September 7-12. Elim Pentecostal Church, Stanley Road. Minister's fourth anniversary services. Saturday at 7.30. Preacher: W. M. Plowright. Sunday at 11 and 6.30. Preacher: W. J. Maybin. Tuesday—Thursday at 7.30 p.m. Preacher: C. J. E. Kingston. Sunday, September 15. At 11 and 6.30. Preacher and soloist: Eric Dainton.

GREAT YARMOUTH. Commencing September 15. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade. Sunday at 6.30 and 8.15. Weeknights at 7.30.

HALIFAX. September 21-25. Elim Pentecostal Church, Hopwood Lane and Bond Street corner. Convention. Saturday at 7. Sunday at 10.30 and 6.30. Monday, Tuesday and Wednesday at 7.30. Preacher: John Seaman (Wigan). Convener: W. J. Hilliard.

HASTINGS. September 8. Elim Pentecostal Church, Station Road. Visit of D. B. Gray and the London Crusader Choir at 2.45 and 6.

MANCHESTER. September 7. Elim Pentecostal Church, Oswald Road. Lancashire Presbytery rally. Preacher: J. Smith.

MOUNTAIN ASH. September 14-19. Elim Pentecostal Church, Knight Street. Twenty-first anniversary convention. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday to Thursday at 7.15. Preachers: C. Brookes, W. J. Maybin, J. McAvoy, A. Nicolson, W. M. Plowright and L. C. Quest.

LIVERPOOL. September 8-29. Elim Pentecostal Church, Jubilee Drive, Kensington. Mondays, Tuesdays and Wednesdays at 6.30. Youth for Christ crusade conducted by Ron Robinson and music groups.

LIVERPOOL. September 8. Elim Pentecostal Church, Jubilee Drive. Evangelistic crusade commences. Sundays at 11 and 6.30. Weekdays (excluding Thursdays) at 7.45. Preacher: Rev. Bert Dearden, of "New Life" radio and television ministry of Canada. Please pray and support.

NEATH. September 21-24. Elim Pentecostal Church, Briton Ferry Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7. Preachers: S. Beresford (Blackburn) and J. Watkins (Rotherham).

NUNEATON. September 7, 8. Elim Full Gospel Church, Queen's Road. Minister's fifth anniversary. Visit of East Ham members. Saturday at 7.30. Sunday at 10.45 and 6. Preacher: A. T. Harries. Convener: D. E. Dean, who also celebrates twenty-one years in the Elim ministry.

READING. September 7-9. Elim Pentecostal Church, Waylen Street. Fortieth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. C. Kennedy. Convener: F. Shadlock.

Appreciation

A tribute to Mr. Rhys Jones

On Wednesday, July 31st, relatives, friends and ministers of the Welsh Presbytery and other parts of Britain met to pay their respects to a faithful servant of Christ who had been called into the presence of the Lord he loved and had served for so long.

Mr. Rhys Jones, of Dowlais, was indeed a faithful servant of Christ—this was the theme of Pastor P. S. Brewster's address at the funeral service. For over forty years Rhys Jones had been faithful to his local church, the Elim tabernacle, Ivor Street, Dowlais, the first Elim church after the early beginnings in Ireland. He contributed so much to the cause of Christ and the influence of Elim in the community in which he lived during the many years that he held office as church secretary.

In the dark days of unemployment and depression in the Welsh valleys a number of Spanish families settled in the Dowlais area, and to these strangers in a foreign land Rhys Jones became a preacher, a friend and a beloved pastor. He learned their language as he sought to reach them for Christ, and conducted services in the Elim church in conjunction with the usual services. The children and grandchildren of those families remain grateful for the faithful ministry of this Welshman.

Those of us who have known his fellowship and kindness in the home will long treasure his memory. There was always a warm welcome in the home of Rhys Jones for those engaged in the work of the ministry, and we extend our sincere sympathy and prayers to Mrs. Jones in this time of sorrow.

RAMON HUNSTON,
District superintendent.

SALISBURY. September 22. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Preacher: Leslie Wigglesworth. Convener: T. W. Walker. At 11, 2.45 and 6.30. September 23. Lord's Day Observance Society public meeting at 7.30. Speaker: H. J. W. Legerton (general secretary). Chairman: T. W. Walker.

STOWMARKET. September 14-17. Elim Pentecostal Church, Crowe Street. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: E. R. Smith.

WRENTHORPE. September 7-9. Foursquare Gospel Church. Fortieth anniversary services. Saturday at 3 and 6. Sunday at 10.45, 3 and 6.15. Monday at 7. Preachers: L. W. Green (President) and S. Beresford (Bradford).

YEOVIL. September 8. Elim Pentecostal Church, Southville. Farewell services for Pastor and Mrs. I. MacInnes at 11 and 6.30. September 22. Elim Pentecostal Church, Southville. Sunday school anniversary services at 11, 3 and 6.30. September 28, 29. Harvest festival services. Saturday at 7. Singing by Romsey Ambassador Choir. Sunday at 11, 3 and 6.30. Preacher: John C. Smyth (Administrative Secretary).

CHRISTIAN STEWARDSHIP *(continued)*

toward the office or factory ; we go regularly, we plan carefully and systematically. God has made His universe to run on this principle—the seasons in their appointed time, the stars in their orbits, day and night in orderly succession. We have no right to assume that the Almighty takes less care over the worship and witness of His Church. The casual and spasmodic activities of some Christians make the machinery of the churches grind almost to a standstill and the output lacks maximum results.

Time

We would suggest therefore that we apportion regular amounts of time to God every day, for time is a valuable commodity, often wasted for lack of adequate planning and the ability to concentrate. We spend hours on personal pursuits : to provide ourselves with a living, to indulge in entertainments and recreation, to refresh ourselves with sleep ; we must have in that programme a place for God and the development of our spiritual nature. We are not among those who commend an unattached disorganised Christian experience ; the Bible enjoins us to fellowship together, particularly as the day of Christ's return draws near (Hebrews 10 : 25), and to fellowship in the simplest of churches demands some form of organisation. God is not the author of confusion, which is not only a reference to pentecostal gifts, but must apply to all His works in all parts of His domain.

It is within the fellowship of the Church that we can find an opportunity to do some practical work for the Master.

Talents

You may well ask " What can I do for Christ in my humble way ? I have no special talents to bring to His work." Let us begin at the beginning. Ordinary members sometimes forget that regular prayerful attendance is of supreme importance to the witness of a church—the minister is encouraged, other people are inspired by the example you set, and an influence is created in the corporate worship of the assembly that makes the local church attractive to outsiders. Thus in the simple act of consistent loyalty we are humbly serving the Master. Other important tasks can be taken up later by those whose talents enable them to work in the various duties associated with the worship and expansion of God's house. A stewardship campaign could itself provide work for almost every member, in addition to which the challenge of every-member evangelism opens the door to many forms of activity in door-to-door distribution of literature, helping in the local plans, addressing letters and invitations, visiting, and magazine (ELIM EVANGEL) promotion in hospitals, libraries and various institutions.

There are not wanting ways in which we can dedicate ourselves to a vital ministry right here in the homeland.

" I have only just a minute,
Only sixty seconds in it ;
Thrust upon me, can't refuse it
Didn't seek it, didn't choose it,
But it's up to me to use it ;
I must suffer if I lose it,
Give account if I abuse it ;
Just a tiny little minute,
But eternity is in it."

WINDOWS ON JERUSALEM *(continued)*

and heaven fled away." What a graphic description of the disintegration of the material universe ! All the creation which came into being out of nothing by His command (Hebrews 11 : 3) now dissolves into nothingness at His Word. Peter describes it in the most up-to-date scientific terms : " The heavens shall pass away with a great noise, and the elements shall melt with fervent heat." The motive force behind the " fleeing away " of the material earth is a gigantic atomic explosion, producing nuclear fission which dissolves the elements. The only force which prevents this taking place now is the cohesive grasp of the upholding hand of our Saviour Jesus Christ (Colossians 1 : 17 and Hebrews 1 : 3). He was the " Word " that created. He is the power which sustains and upholds in cohesion. His will be the loosening of that grip that will cause the earth to explode like a bomb and disintegrate into final oblivion, because it has been tainted by the sinfulness of human depravity. It must give way to a new creation. All that is of the old is under sentence of death because of sin, only that which is made new by the Son will survive eternally. Blessed be God ! He, Jesus Christ our Saviour, was the beginning of the new creation when He arose from the dead (Revelation 3 : 14), and we have been made His by a new birth and are part of the new creation that will outlast the material universe. We shall still be dwelling in the fire of His eternity when all the suns of this material universe have grown cold.

(To be concluded next week)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, September 9th — Ezekiel 2:1-10

" The Spirit entered into me . . . and set me upon my feet " (v. 2).

Having seen the glory of God Ezekiel falls prostrate in worship. Following this comes the word of God, and a new experience: the Spirit causes him to stand. How significant! The exhilarating revelation is to be followed by action, worship by service. Standing means being in a state of alertness, ready to face the hard opposition and rebellion, ready to speak for God. How much we need the Spirit of God within us today, to reveal the glory of God and to strengthen us to stand against today's floodtide of iniquity and cynicism. Ezekiel was bidden not to be afraid of overbearing personalities, sharp words or disdainful looks (v. 6), but to give God's word. Paul reminds us ". . . having done all, to stand " (Ephesians 6:13).

Tuesday, September 10th — Ezekiel 3:1-11

" Eat this roll " (v. 1).

Here Ezekiel is bidden to take spiritual food, to eat the roll to make him strong to do the work of God. Thus partaking of the Word of the Lord the prophet found it sweet and blessed. More was needed, however; he was to digest it thoroughly (v. 3); he was to master the Word; he was to assimilate it so that it became part of his spiritual life.

His task was not to be a missionary but to declare God's message to his own people (v. 6), who were " impudent and hardhearted." There are similar conditions today. God certainly needs those who will go to other nations, but He also needs those who will declare His Word to kith and kin, hard though it may be in this day and generation.

Wednesday, September 11th — Ezekiel 3:12-27

" I sat where they sat " (v. 15).

Ezekiel did not stand aloof from the plight of the captives; here we find him overwhelmed at their condition. Then came God's message to him to plead with the wicked and the righteous: he was a watchman to warn; he must deliver his own soul. In this we are reminded of Another who came and " sat where we sat " (Philippians 2:5-8). How the sin and sorrow of the world must have appalled Him too! He wept over Jerusalem. And still His cross stands erect, " like a watchman set to guard the way from that eternal grave."

Ezekiel also reminds us that we are watchmen. Are we unconcerned, or do we put ourselves in the place of others and, entering into their sorrows and problems, bring to them the message of life and hope?

Thursday, September 12th — Ezekiel 4:1-8; 5:1-4

" Take a tile . . . and pourtray upon it the city " (4:1).

In these chapters the prophet is bidden to bring home the force of God's message by using a simple demonstration: the siege of Jerusalem is portrayed on a tablet; the years of captivity are shown by the prophet's lying for a period of time on his left side and then on his right; the judgment of the captivity is depicted by the cutting off of his beard. Our Lord used the same method to illustrate His message: a grain of wheat (Matthew 13), a draught of water (John 4), a loaf of bread (John 6). The apostle Paul likens the unity between Christ and the Church to the sacred bond of marriage. Thus, whether it is a message of judgment to Israel, or the proclamation of the gospel, or teaching deeper spiritual truth, illustrations help the truth to be understood.

Friday, September 13th — Ezekiel 8:1-18

" Behold a hole in the wall " (v. 7).

It is evident that the leaders of Israel thought that God could not see what was being thought and done in secret. They were practising animal worship (v. 10), worship of nature (Tammuz [v. 14] was a Babylonian god of vegetation), and sun worship (v. 16). The prophet was shown that which was thought to be hidden; for there is nothing hidden from the eyes of Him with whom we have to do (Hebrews 4:13). It is a solemn truth that God sees through " the hole in the wall " of our minds. There may be formal worship and attendance at the Lord's house but within the mind evil thoughts, worship of the world and unchaste imagination. Is this what Paul had in mind in Romans 12:2? This and Philippians 4:8 are the remedy for wrong thoughts.

Saturday, September 14th — Ezekiel 9:1-11

" Set a mark upon the foreheads " (v. 4).

An Anglican minister acquaintance stated that he had to be careful lest he divided his congregation into two sections. God does just this. Before the judgment of Israel was to be meted out all who abhorred the abominations of their idolatry were marked. God will not condemn the redeemed with the wicked. The gospel divides mankind into two camps: the regenerate and the unregenerate, children of God and children of the Devil, the saved and the unsaved. The position one may hold in the church makes no difference, for judgment began at the sanctuary (v. 6; 1 Peter 4:17). All must choose between the mark of God's redeemed and the mark of the man of sin (Revelation 13:16).

Sunday, September 15th — Ezekiel 11:14-25

" I will be to them as a little sanctuary " (v. 16).

To those like Ezekiel who loved the Lord the destruction of the temple was the worst possible calamity. Here in the temple was the place where God dwelt, where the Shekinah glory rested. Those already scattered made the habit of opening their windows towards Jerusalem to pray (Daniel 6:10). Here God gives the prophet a new understanding: He Himself would be " a little sanctuary "; He would be with them wherever they were; He would be there to help, strengthen and comfort. Jesus said " Lo, I am with you alway." He is our sanctuary in the home, in the office and in the workshop, as well as in the house of the Lord.

BIBLE STUDY HELPS

Race relations in the Bible

* A Chaldean—Rebekah (Genesis 24 : 1-67).

An Egyptian—Asenath (Genesis 41 : 45).

* A Moabite—Ruth (Ruth 1 : 16, 17).

* A Canaanite—Rahab (Joshua 2 : 1-24 ; 6 : 22, 23).

A Cyrenian—Simon (Luke 23 : 26).

An Ethiopian—the eunuch (Acts 8 : 26-39).

The Samaritans (Acts 8 : 5-17).

A Macedonian—the jailer (Acts 16 : 12-34).

* By birth strangers from the covenant of promise but brought by grace into the messianic line.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATION VACANT

HEIDELBERG platen operator with some experience as compositor required in Christian company. Apply, stating experience, to Box No. C.1744, Elim Evangel, P.O. Box 38, Cheltenham.

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

ITINERARIES

London Crusader Choir:
September 7, Guildford Cathedral; 8, Hastings; 15, Aylesham (Maidstone prison during afternoon); 28, Ilford; 29, Chadwell Heath.

F. B. Phillips, Elim Missionary Society itinerary:
September 18, 19, Exeter; 21, 22, Newquay; 24, Camborne; 25, 26, Falmouth; 28, 29, Plymouth; 30, Barnstaple.

CHURCH HEATING CONTROL

An electrically operated Time Switch is now available which can be set for a whole week's programme, including different times each day. For every service you can walk into a warm church without anyone being responsible for heating. The sequence will be repeated week by week, so giving maximum comfort with maximum economy.

Write for literature to:

SHIRLEY PRODUCTS

101 RALPH ROAD, SHIRLEY, SOLIHULL, WARWICKSHIRE

D.1743

DEDICATION

HOWARD. Mary, daughter of Mr. and Mrs. B. Howard, was dedicated in the Elim Pentecostal Church, Clacton-on-Sea, on August 4th by H. Burton-Haynes.

BIRTH

RIGG. To Ian and Ethel Rigg, God's gift of a daughter, Andrea Dawn, born August 15th, a sister for Nicola Jayne.

MARRIAGES

KEENAN—HOLMES. On July 20th, at Elim Pentecostal Church, Dundee, James Keenan to June Holmes. Officiating minister: H. Palliser.

LIPPITT—LITTLE. On August 17th, at Elim Pentecostal Church, Carlisle, Raymond Lippitt to Freda Little. Officiating minister: Frank F. Frost.

VAUDIN—LANGLOIS. On August 13th, at Eldad Elim Pentecostal Church, St. Peter Port, Guernsey, Peter Vaudin to Sandra Eunice Langlois. Officiating minister: T. W. Walker.

SILVER WEDDING

ANDERSON—SWORD. At Elim Pentecostal Church, Dundee, on September 4th, 1943, William Westwood Anderson to Olive Sword, both Elim church members. Officiating ministers: A. J. K. Magee and John Woodhead. Thanks be unto our God for His continued faithfulness. C.1745

WITH CHRIST

IRELAND. On August 1st, 1968, Andrew Ireland, beloved husband of the late Christina Baldie and dear father of Betty. Officiating minister at funeral: J. C. Quinn.

LAW. On July 21st, Florence Law, aged 83 years, of Dundee Elim Pentecostal Church, member much beloved. Officiating minister at funeral: H. Palliser

NEWS FLASH. Vacation venture is packing the Barry church every night.

GREAT YARMOUTH CRUSADE

Conducted by

PASTORS ERIC SMITH and TOM BURNS

FROM SUNDAY, SEPTEMBER 15th,
in the
NEW ELIM PENTECOSTAL CHURCH, YORK ROAD.

Sunday at 6.30 and 8.15. Weeknights at 7.30

PLEASE PRAY AND PLAN TO COME

D.1734

"PREPARE FOR THE AIR"

Courses in radio and television communication at

Elim Bible College, Capel, Surrey

Commencing end of September

* Lectures by leading Christian personalities in radio, television and literary fields

* Modern recording studio

Write for particulars to the secretary NOW

D.1733

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR.

THE ELIM EVANGEL

Vol. XLIX No. 37 September 14th, 1968 9d

This group of Christians is part of an assembly eighty miles north-west of Pretoria. The young minister (on the extreme left, holding his Bible) was converted some years ago in Pretoria. God called him and his young wife to evangelise the Tswana tribe. Here are some of those he has won to Christ.

See page 579.

Photograph by W. H. Francis.

THE FIRST EPISTLE OF PETER

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

STUDY ONE

THE New Testament is the most important document in the world, and is composed of twenty-seven books. Twenty-one of these are letters, personal and precious pages of instructions and exhortations from the hands of those chosen by God to guide the saints in matters relative to their faith and fellowship. This first epistle of Peter is one such fragment of spiritual exhortation and encouragement. Though the theological profundities of Romans and the indictments of Galatians relative to heresy may be absent this letter is replete with tender encouragements to those who are experiencing a period of acute trial for their faith. Because suffering occupies a large part of the contents the writer skilfully directs the attention of his readers to the sufferings of their Lord and Master; and, comments one writer, "the two sufferings, His and ours, though worlds apart from one point of view, are nevertheless closely related."

INTRODUCTION

Written around A.D. 62-64, just before Nero's persecution, the letter opens with a brief but comprehensive introduction—two verses in our Bibles. These verses do three things.

1. *They designate the author:* "Peter, an apostle of Jesus Christ." Here the claim to authorship is simple and direct. "Peter" is the Greek form of the name *Petros,* "a pebble," the name used by Jesus when Peter was first introduced to Him (John 1:42), and again at Cæsarea Philippi when Jesus said "Thou are Peter [*Petros*], but upon this rock [*petra*] I will build My church" (Matthew 16:18). In this letter, however, Peter employs this word "stones" to describe all believers, but with one significant difference: in 2:4 he uses it of Christ, and in 2:5 of the believer. But here the word used is the Greek word which suggests *a stone made ready for a particular purpose,* suggesting the work of grace in taking us as stones from the quarry of sin, working upon us, as He did upon Peter, and thus making us acceptable material for the building.

As an "apostle" of Jesus Christ, Peter is laying claim to his official apostleship. It is interesting to note that he does not refer to himself as "chief bishop" but simply as "an apostle." The title of "chief" he employs of Christ only (5:4), while in 5:1 he claims for himself the title of "fellow elder," a term which infers pastoral function and responsibility. In his translation J. B. Phillips uses the term "special messenger" in 1:1, and there is a sense in which he was one of God's special advocates. And let us remember that, though we are not "apostles" in the official sense of the term, every Christian has been commissioned by Christ, having received the ordination of the nail-scarred hands.

2. *They describe the readers:* ". . . to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Those addressed were exiles dispersed through what we know as Asia Minor. The word "dispersion" (*diaspora*) was a term used to denote Jews living outside Palestine, but it is likely that Peter is here using the word in a much wider application: "In this world they are not only scattered, but also away from their true homeland or metropolis in heaven" (Alan M. Stibbs). Peter's use of the words "sojourners" (1:17) and "strangers and pilgrims (2:11) would seem to back this view. As Christians we are strangers without a home, and pilgrims going home. Then having indicated their position in the world he proceeds to show their relation to God, not by attempting any theological excursion into the intricacies of election and predestination but simply by stating a threefold truth relating to our election of God.

First, that election is linked to the foreknowledge of God, since election always has its origin in the purpose and will of God. "Whom He did foreknow, He also did predestinate" (Romans 8:29). The verb "foreknow" has as its basic ingredient knowledge. The same foreknowledge that foreordained Israel, as the elect nation, has foreknown and thus foreordained that He would choose

the Church of the New Testament as His chosen nation. Indeed, since Jesus Christ is the chosen of God (Luke 23:35; 1 Peter 2:4, 6), those who are "in Christ" are the elect or chosen of God.

Second, it is seen to be operative in the believer's life through the activity of the Holy Spirit, defined here as "sanctification." "The election of the Father in eternity is made effectual through the work of the Holy Spirit in time, working in the soul and setting it apart for God" (*New Bible Commentary*).

Third, the end in view is obedience to God, leading to the cleansing of the blood of Christ. Initially, obedience in repentance and faith results in cleansing from sin, and progressive obedience as servants re-

(*continued on page 591*)

Elim Missionary Society feature

THE PRESIDENT'S VISIT TO PRETORIA

by Wm. H. Francis

ELIM MISSIONARY IN TRANSVAAL

FOR the first time in our experience we have been honoured by the short visit of an Elim President here in Pretoria. We are grateful to Pastor L. Green not only for his keen interest in our work for God but also for the loving greetings he brought from the dear friends in the homeland. To be able to board the plane in Salisbury at 3 p.m. for Johannesburg meant that Mr. Green had to rise at 3 a.m. out there at the mission in Inyanga North reserve, and precisely on time the plane touched down at 5.30 p.m. at Jan Smuts airport, where our esteemed visitor was happily welcomed by a little group of Christian friends.

An hour later, when our car passed through the busy streets of the capital city, Pastor Green was struck by the great contrast between Pretoria's brilliant night scenes and the quiet loneliness of the African bush, so recently left behind!

As our President's busy schedule allowed him to spend only one full day with us we made the best use of it, and also saw to it that he was able to relax a little following his strenuous programme in the north.

During our visits that day we went to one of the leading African townships here, where we were able to converse and have a precious time of prayer with two of our faithful Bantu ministers, whose faces simply beamed with pleasure. Then I took the opportunity of relating to Mr. Green some of the Lord's leadings experienced during the past nine years, and how our work has spread far beyond the borders of the Pretoria district through God's gracious blessing. In fact, to try to take the President to each part of it, and to meet more of our zealous co-workers, would take many weeks of his time and involve much travel. As this was out of the question, before Mr. Green took leave of us we spent some time poring over large maps of South Africa, computing distances between various outposts and noting particulars of the workers manning them, for prayerful remembrance in the days to come.

I thought that I should also share these with you, dear praying friends, for our earnest efforts in the gospel have been blessed because you have been faithful in prayerful intercession, according to His Word. Here are the figures again:

District	Ministers	Evangelists	Local preachers
TRANSVAAL ...	7	5	15
NATAL ... ... (including Pondoland)	10	11	13
CAPE PROVINCE (including Transkei and Ciskei)	5	24	29
BOTSWANA ...	2	5	10
SOUTH-WEST AFRICA	13	—	7
Totals	37	45	74

The sum total of 156 certificated workers does not include their wives or many faithful elders. During the past nine years I have been enabled to organise this band of energetic workers into a Bantu department responsible for its own affairs through Bantu councils operating in each of the above large districts.

They are responsible for the acceptance of their

own workers after careful scrutiny by the respective Bantu ministers' committees. Great care has been taken to preserve the unity of the Spirit among all, so that up till now an outstanding spirit of love and mutual respect has existed throughout this body of men and women of differing tribes and languages.

In October 1967 we convened our first general conference in one of the leading Bantu townships within the Durban area (Natal), when representatives and delegates attended from all parts of the country and great blessing and Pentecostal fervour were very evident in each session. Special emphasis was laid upon two important subjects in particular —a call to all our workers (a) to make special study of God's precious Word and (b) to live a Spirit-filled life in true holiness before God and man. Special ministry was given by leading speakers on these subjects, followed by great blessing. Since then many reports of baptisms in the Holy Spirit have reached me from various places. We are already planning and arranging for our second general conference, in October 1968 (D.V.), scheduled to take place in Cape Town. Please pray for these important meetings.

I feel specially called to give all my time, when God opens the way, to intensive Bible teaching for these many men and women of God throughout the land.

At present I am kept extremely busy with this (part-time) as well as administration and guidance, involving much travel. I hope to tell you more in later reports of blessing received in various Bible conferences held recently in pursuance of this desire to equip such workers more fully for their ministry for God among their own people before Christ comes. May we request your earnest, prayerful support in this?

With sincere, loving greetings from us and co-workers,

Very sincerely yours in Christ,

W. H. FRANCIS.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 42 BIBLE ARITHMETIC

CHILDREN'S QUIZ

1. **Divide the number of books in the Bible by the number of days God worked on His creation.**
2. **Multiply the number of disciples Jesus chose by the number of gospels in the New Testament.**
3. **Take away the number of books in the New Testament from the number of books in the Old Testament.**
4. **Multiply the number of wise virgins by the number of foolish ones in the parable of Christ.**
5. **Take away the number of the sons of Noah saved in the ark from the number of stones David took to fight Goliath.**

ADULT QUIZ

1. **Divide the number of years Moses lived by the number of years the children of Israel wandered in the wilderness.**
2. **Divide the number of chapters in the Acts of the Apostles by the number of chapters in the book of Ruth.**
3. **Add the number of people saved in the ark to the number of sons Jacob had.**
4. **Take away the number of books which Luke wrote from the number of books which John wrote.**
5. **Add the number of disciples present on the mount of transfiguration to the number of chapters in the gospel of Mark.**

ANSWERS TO CHILDREN'S QUIZ

1. 66 divided by 6 = 11.
2. 12 multiplied by 4 = 48.
3. 39 minus 27 = 12.
4. 5 multiplied by 5 = 25.
5. 5 minus 3 = 2.

ANSWERS TO ADULT QUIZ

1. 120 divided by 40 = 3.
2. 28 divided by 4 = 7.
3. 8 plus 12 = 20.
4. 5 minus 2 = 3.
5. 3 plus 16 = 19.

A DATE TO REMEMBER!

October 19th, 1968

Opening of new Elim Pentecostal church

and

New Elim headquarters offices

St. George's Road, Cheltenham
at 3 and 3.30 p.m.
by the President, Pastor Leslie W. Green

followed by service in the new church
There will also be a public thanksgiving service at 6.30 p.m., at which items will be rendered by the London Crusader Choir, directed by Pastor D. B. Gray

Margaret M. Ladlow's Page

THE LEGLESS WONDER

HAVE you ever heard of Jimmy Hamilton? If you live in Scotland you may have done so. He is a very well-known character in his home town of Motherwell and in south-west Scotland, and has travelled to many parts of the British Isles. This may not seem at all remarkable to you, but pause before you pass judgment; it is remarkable because Jimmy has no legs. At the age of three years and nine months he wandered on to the railway line near the village of Cleland, following some older boys, and was trailing behind when he was struck by the wagon wheels and severely injured. Dragging himself free, he fell on to the side of the track where there was a deposit of recently burnt ash, which was comparatively free from germs; thus his extensive wounds were protected from bacteria. A fast train to Glasgow was stopped but for a moment and his poor little body was rushed to the city and conveyed to hospital. Miraculously he lived, and in six weeks was home again, having had both legs amputated. There were no artificial limbs in those days and so he was taught to propel himself along by the use of his hands and roller-skates. During his boyhood he was fit and well, and when Motherwell swimming baths opened he learned to swim and within a week was able to cover fifty yards. Soon he was diving from a height of twenty-two feet. His arms became wonderfully strong, and thus he has been very active throughout his life and to this day at the age of sixty-two is hale and hearty.

At the age of sixteen and a half years he gave his heart to the Lord. He had already learned to drink and play cards and to gamble, being the owner of greyhounds, so his was a really glorious conversion. He finished with his old life but continued with his swimming. Known as "the legless wonder," he toured the country giving diving exhibitions for charities, sometimes diving sixty feet into a glass tank, and at that time held down a good job. At one never-to-be-forgotten service he publicly surrendered his all to God in a threefold dedication, promising to give all his time, all his money and all his talents in full-time Christian service. God opened the hearts of people to provide him with a car, and so, dispensing with his roller-skates, he commenced a ministry of hospital visitation. Today he is able to visit as many as 900 patients in a week, leading many to Christ and being a particular blessing and comfort to those facing amputations and chronic disablement. When I listened to Jimmy giving his testimony I felt very humbled as I thought of all he does in spite of severe handicap. Only our great God could take such a man and use him and cause him to triumph over his disability. Our brother links himself with the man blind from birth who was healed by the Saviour. Looking back over his life he feels that God brought joy out of tragedy and good out of apparent evil so that "the works of God should be made manifest in him."

BOOK REVIEWS

Exploring the Bible, by John Phillips. Published by Victory Press, Lottbridge Drove, Eastbourne, 25/- net.

Exploring the Bible is, as the blurb states, a fast-moving tour of the Bible. It is to be recommended for young converts who want a quick comprehensive view of the Bible content to which to relate their detailed study and reading. In presenting the digest and analytical form the author also points out the practical application of Bible teaching. There are maps, charts and background material.

J. T. BRADLEY.

Scripture Union Choruses. Published by Scripture Union and C.S.S.M. at 12/6 net.

This excellent selection of over 700 choruses in one volume we heartily recommend. The sensible words are set to catchy, easy-to-pick-up melodies. Workers among children will continue to find it a mine of excellent material. Scripture references enhance the usefulness of choruses where they are given.

L. WHITTON

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 56/- for one year or 29/- for 6 months, post free to any address. Quantities: 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	578
Wm. H. Francis	579
Margaret M. Ladlow ...	581
Kilian McDonnell	584
A. Lambie	588
Aunty May	590
A. C. Jarvis	591
Editorial	582
Family affairs	583
Church reports	586

EDITORIAL

IN the context of the perpetual reproduction of the living cell physical death takes on a fascinating and fantastic new function.

Though we reject evolution let us look at the life-death phenomenon from the evolution point of view. According to evolutionary theory life began with the first spontaneously generated cell about 2,000,000,000 years ago. This living cell immediately reproduced itself by division. But this miracle immediately introduced a more astounding miracle: the event more miraculous than the beginning of life was immediately followed by the introduction of death. Inanimate nature, having reached the colossal climax of life, *instantly* went into reverse and introduced death. This incredible accident (!) no evolutionist ever refers to. The chances of life taking place spontaneously are pretty remote—we believe impossible—but the chances that that chance having taken place it should instantly reverse itself by another spectacular chance are obviously remoter still; for consider: if death had not supervened the living cell would have reproduced itself by division with not one dying. Let us assume the impossible: that the living cell reproduced itself by division only once a year. This would give according to evolutionary theory 2,000,000,000 doublings, i.e. 1, 2, 4, 8, 16, 32, etc. As readers will know, one doubled only *twenty-four times* gives a figure of over 16,000,000. Perhaps some computer boffin will give us the result of one doubled 2,000,000,000 times! No evolutionist has dealt with the problem that the introduction of death into the life sequence poses for evolution. And, of course, the living cell reproduces itself every few minutes, not once a year. The life-death phenomenon presents a problem for evolutionists, ignore it as they may, for *the cessation of terrestrial life is as necessary as its generation* to prevent the world being choked millions of years ago by living entities unable to die. The miraculous nature of this birth-life-death sequence is therefore clearly seen.

The astounding fact is that the Bible writers refer to beings who do not die—angels, seraphim, cherubim, demons—but with this remarkable proviso: the Bible writers also state that these beings do not reproduce themselves.

Apart from the Bible we know only of life on earth, created and continuing in the sequence of birth, reproduction, life and death. We would have thought that a being such as an angel, always carrying on living, would have been an impossibility. But the Bible reveals this, and also expressly states that they do not multiply by reproducing their like, therefore they do not multiply *ad infinitum*. Moreover, the Bible, and only the Bible, deals with this problem as touching our living for ever. It again expressly states that the redeemed live for ever in the eternal state, but they do not reproduce themselves, " they neither marry, nor are given in marriage, but are as the angels " (Matthew 22:30).

Death to us is a most fearsome thing, but, according to the medical profession, more fearful in anticipation than in experience. And death

(*continued on facing page*)

Family affairs

PASTOR AND MRS. F. SHADLOCK

The weekend of August 10th and 11th closed another chapter in the thirty-six years' ministry of Pastor F. Shadlock in Elim when, after eight years' loyal service, together with his wife, he bade farewell to members and friends of Selly Oak, Birmingham, Elim church. The church was almost full for the sit-down tea, where, in a characteristic family atmos-

phere, everyone was to be found, including toddlers and dear old Granny Jones, now in her 102nd year.

In a service precious with the blessing and anointing of the Holy Spirit, many tributes were paid to this man of "the common people"; his relentless efforts to clear the debt on the new church (the £13,000 now almost paid), his faithful ministry at the unmarried mothers' home and successful efforts in securing happiness for several adoptive parents of the assembly, his regular visitations to the sick and his general readiness to befriend anyone in need were all touched upon. He was designated "a man of faith" and "a man of the Word," fundamental and upholding the fine traditions of the Elim work.

Not least were the inspirational observations of Pastor Morrison, who in the closing part of the service reflected upon past successes in the presbytery and previewed divine possibilities with the people of God truly dedicated and filled with faith.

Space prevents full justice to an altogether outstanding service, overflowing in quality and quantity—the contribution of the deacons, the tributes of the ladies, the presentation, the male voice choir and group singing and the splendid ministry of the Blackheath Trio were all crowned with a very real sense of the presence of the Master. P.J.R.

Pastor and Mrs. T. Stevenson and their family at the dedication of their grandchildren. Left to right: Alastair and his wife, Sally, with their son Matthew; Pastor and Mrs. Stevenson, their daughter Ethne and her husband, Dr. Claud Scott, with their daughter, Sarah Claudia.

Photograph by courtesy of Worcester Evening News.

EDITORIAL (*continued*)

is an enemy because of the sorrow it brings in the separation of loved ones, and because its operation throughout our life brings so much physical pain, disease, disability and mutilation. Therefore mankind, through fear of death itself and the awful unknown that lies beyond it, is all its lifetime subject to bondage (Hebrews 2:15).

But, *in keeping with the true purpose of death to prevent the eternal muliplication of terrestrial life,* the problems and fears that death involves are resolved for the child of God by the resurrection of our Lord Jesus Christ. "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:52); ". . . the dead in Christ shall rise first; then we which are alive and remain shall be caught up with them . . . to meet the Lord in the air. . . . Wherefore comfort one another with these words" (1 Thessalonians 4:16-18); "that mortality might be swallowed up of life" (2 Corinthians 5:4); ". . . to be with Christ; which is far better" (Philippians 1:23).

Therefore, though we are saddened by the home-call of loved ones in Christ "we do not sorrow as those who have no hope."

(*turn to page 590*)

The Pentecostals and drug addiction

(*concluded*)

One of the most successful drug rehabilitation programmes in operation today is based on the religious doctrines of the fundamentalist Pentecostal sect. A member of the team of scientists who studied Pentecostalism for three years reports on his findings.

BY KILIAN McDONNELL

Reprinted by permission from AMERICA, the National Catholic Weekly Review, March 30th, 1968. *All rights reserved.*
© *America Press Inc., 106 West 56 St., New York, N.Y. 10019—1968.*

[KILIAN McDONNELL, O.S.B., is executive director of the Institute for Ecumenical and Cultural Research, Collegeville, Minnesota.]

MUSIC plays a large role in the life at Teen Challenge. Most of it is in the nature of gospel songs dear to a fundamentalist type religion—such songs as "The old rugged cross," "Love lifted me," "There is power in the blood," "Give me that old-time religion" and a number of fine Spanish hymns. One could question some of these songs from the standpoint of theological, musical and literary merit, yet judging the use of these hymns in the actual context of Teen Challenge worship one would hesitate to be severe. Their markedly individualistic character speaks to the addicts, who have often been rejected by society, family and friends. The assurances that they are loved, that Christ shed His blood for them, that they are called to joy and peace, are assurances that respond to real needs.

The addicts show a real love for these hymns and sing them with vigour and devotion, attended by rhythmic hand-clapping, a manner of devotional expression now to be found in some Catholic churches at guitar masses. One cannot but be impressed with the fact that Pentecostals enjoy their time of worship. Though they do not go to church to be entertained, they truly enjoy the hymns, the hand-clapping, the testimonies and the sermon. Chapel services each day at Teen Challenge usually last about an hour and a half in the morning and an hour in the evening, certainly a formidable stretch of time by Catholic standards, especially when one considers that these boys are just a matter of weeks, and sometimes of days, away from the life of the streets, of addiction and sometimes even of crime.

GENERAL PATTERN OF PENTECOSTAL WORSHIP

Religious services at Teen Challenge follow the norms of Pentecostal worship, which, though ideally unstructured, follows a general pattern. The boys enter the chapel and some of them go to the "altar," where they kneel in private prayer. Then follows a period of thirty to forty minutes of hymn-singing interspersed with testimonies. After the testimonies there is a sermon by one of the staff members. Frequently at the end of the service there is an "altar call," when those who wish to be prayed for go forward and kneel at the front of the chapel, where the minister prays with them, placing his hand either on the person's head or on his shoulders.

The testimonies given at these services are important factors in supplying motivation. A young Pentecostal minister, for instance, took the pulpit to testify that he had been an addict for twelve years. His entry into Teen Challenge had nothing to do with his belief in God. Quite simply, he had broken parole and the parole officer was after him. When he decided to come to Teen Challenge it took him "three seconds, no, two seconds," to pack his worldly belongings. He was dirty, sick, broke, afraid, rejected by his parents. After some time at the centre he accepted Christ, finished the programme and went on to Bible school and the Pentecostal ministry. Now, he testified.

he is healthy, has an education; he is happy and at peace, has a closet full of nice clothes, a car, and God has given him a beautiful wife.

It would be difficult to underestimate the motivating power of these testimonies. David Wilkerson has written up the testimonies of the former drug addicts in a well-written volume, *Twelve Angels from Hell* (Revell). In a third book, *The Little People* (Revell), he recounts the plight of the children of the drug addicts.

The anthropology that Teen Challenge represents stands, consciously or unconsciously, quite close to the rather optimistic anthropology of the Roman Catholic tradition. It is based on complete dependence upon God coupled with man's striving, under grace, for moral perfection. The assertion of man's complete dependence is both a spiritual and an economic attitude. Since frequently the boys who enter have no financial resources, no financial demands are made upon them or their parents. During their nine-month stay they receive food, clothing and housing. Teen Challenge has no regular source of income but depends upon contributions for its daily expenses.

Since the Brooklyn Teen Challenge needs $1,000 a day to keep abreast of current expenses, the centre's dependence on the providence of God is not a spiritual pose. In the first years there were times when the boys came to meals to find that no food had been prepared because there was no money with which to buy it. In such cases the boys and staff gathered in the chapel and thanked God for the money He was going to send them. Though they have missed a meal on occasion they have never missed more than one meal in a day.

Since the techniques of Teen Challenge are essentially religious, it is in the religious character of the centre that its effectiveness is to be found. The staff employs no social worker, psychologist or psychiatrist. As I have mentioned earlier, neither the boys nor the girls receive any medication to ease the withdrawal process. As one of the staff workers told the boys in chapel, "All we have is Jesus." This is a decidedly supernatural approach, which many non-Pentecostals would label simplistic and typical of the fundamentalists' exaggerated transcendentalism.

In this primitive transcendentalism there are no secondary causalities, only God's primary causality; there is no positive appraisal of earthly realities or worldly involvement. There is no encouragement to seek God precisely through involvement in the world; there is no listening to the voice of God speaking through the mouth of the secular world. The preaching on the world is concerned with the one Biblical sense of the world as identified with all that is opposed to God.

I have not yet heard at Teen Challenge or in other Pentecostal churches mention of a second Biblical sense of the "world" based on the doctrine of creation and the incarnation, by virtue of which the whole of the universe is an image of God and holy because it comes from the hand of God. Even after the fall it groans for redemption and is redeemable. It is this cosmic and cultural dimension, non-sacral but not non-religious, that is the heart of Christian secularity, a secularity that an aggressive transcendentalism judges to be simply secularism, which it is not.

BIBLICAL DOCTRINE OF SIN AND JUDGMENT

But the message heard at Teen Challenge is a reminder of Biblical doctrines that are simply missing from much of contemporary preaching. One can hardly regret the passing of the age when Roman Catholics were badgered and thundered at from the pulpit during Sunday mass, and during retreats and missions, with a proclamation of the good news that was dominated by denunciations of sin and threats of eternal damnation. That phase represented a state of theological imbalance. But today perhaps there is danger of the other extreme. Even in a day of the renewal of Biblical studies one does not hear any sermons on sin or conversion or judgment in Roman Catholic or main-line Protestant churches. These doctrines belong to the Biblical message, and one cannot say that one has preached the Biblical message when there is no mention, year after year, of what is one of the essentials of the gospel. The preaching at Teen Challenge and in other Pentecostal churches is a reminder to the other churches that Christian secularity without a consciousness of sin and judgment will degenerate into the vaporizings of a bloodless humanism. The Pentecostal instinct is essentially correct: a secularity without a consciousness of sin and judgment is quite simply secularism.

There are more than theological factors at work in the effectiveness of Teen Challenge. The boys at the centre form a strongly cohesive group and find mutual support in their attempt to reach

a common goal. They are made to subject themselves to the discipline of the house (not going out alone, no home visits, daily household chores), but the basic attitude of the staff is to overwhelm them with love. If one were pressed to specify those aspects of Teen Challenge that account for its effectiveness one would have to name theological factors. The emotional involvement, to which outsiders attribute so much of Pentecostal success, is a contributing factor but is not decisive.

Whatever the true percentage of its success and whatever the deficiencies of its programme, Teen Challenge is effective because it preaches the whole of Biblical message as the Pentecostals see it, which includes sin, conversion, sanctification, joy, peace and judgment. This message is simple, direct and eminently personal. The centre is effective because its staff members have taken seriously the imitation of Christ and because they live Spirit-filled lives. Finally, it is effective because the spiritual posture and the daily finances are based on prayer that has dared to take our Lord's injunction seriously: "Everything you ask and pray for, believe that you have it already and it will be yours."

Elim Church Reports

Reaching out for those who have got lost

By MARK RUSSELL-SCARR

THE last flecks of colour draining from his face, he staggered uncontrollably and reeled to the floor; his body was a useless, twitching, withered blade. He raised his legs in pain.

This happened—in a church—last Monday.

This is a story of a group of young people in Paignton who decided it was their duty to rescue beatniks, hippies, drug addicts—anyone who has dropped out or, worse, been thrown out of our society.

ON TO THE BEACHES

Three weeks ago this group, called the South Devon Youth Outreach team, who are meeting at the Elim church in New Street, Paignton, decided to go to the beaches to gain the confidence of the beatniks living there and to try to help them.

EVENING MEETINGS

The team is achieving its aims already—on the two Monday evening meetings it has had.

The first night thirty people visited the church, relaxed, played the guitar, listened to records, or talked about anything they wanted. Prayers and

Some of the South Devon Youth Outreach team standing behind their visitors. Left to right: Paul Bowden, Pete Hodge, Sylvia Bithell and Angela Bowden. Sitting down, fourth from right, is Scott Squires, who dropped back into society as a result of their work.

singing followed in an informal atmosphere.

The South Devon Youth Outreach team would never have existed had it not been for its leader, Pete Hodge, aged twenty-one, and his conversion to the Elim Church.

"I was sitting in a room in Winner Street, watching television, leather jacket, long hair, fag hanging out of my mouth, the lot," he explained.

"Somebody said to me 'Come along to the Elim, but I wasn't the religious type at all and thought up every excuse I could to get out of it. But eventually I went—and that was it; I was saved.

"NEVER LOOKED BACK"

"I was sitting in that pew there [he pointed it out] pretending I was bored. But the speaker was so good that I joined the church immediately, and have never looked back."

The team was founded three months ago, but for some time Pete was its only member—until he was joined by Paul Bowden, aged twenty-five.

From this nucleus it has grown rapidly. Evangelistic rallies have been held and various projects pursued.

Today their three-day Paignton rally begins with services at the Elim church (7.30 p.m. today, the youth rally, and Monday; 6.30 p.m. tomorrow).

The Freemen, an evangelistic pop group, will perform today, and testimonies, singing and other items are on the programme too.

More rallies are planned for the winter months, when the team intends to step up its activities in this field. *Paignton News.*

OXFORD **Pastor: F. J. Slemming**

WE TRIED SOMETHING NEW

The branch Sunday school of the City Temple, Oxford, has to close for one month during the summer holidays, the community centre where the school is held not being available. To recommence this year we decided to experiment with a recruiting effort in the shopping precinct at Cowley. This is a modern centre and very popular, and serves the estate on which we have the branch Sunday school. It is very much the side of Oxford where are situated the Morris Motors and the Pressed Steel works. The Traders' Association granted us the use of Cowley Square. On Saturday, August 11th, we erected an enclosure with two sides and one end, the other end being open to the public, and having established our stand and seated it with chairs lent to us by the Cowley community centre we commenced services for the children. At first they were a little shy of coming in, but as the day warmed up—and it became our first fine day for weeks!—so the services warmed up. Our team of workers got on with the job, and during the course of the day we held seven meetings, gave out a few thousand pieces of literature, contacted a few hundred children and had crowds of adults standing at the open end of the enclosure, and the following day recommenced our Blackbird Leys Sunday school with over ninety children, many of them bringing back competitions which had been given out in the square. We actually did one week's children's campaign in one day. Mr. L. Thomas, the superintendent of the branch Sunday school, and Mrs. Tapsell, the City Temple Sunday school superintendent, with the teachers, worked together in a good team effort. We are now looking for fresh fields to conquer and hope to experiment in another effort to help the children's work at the City Temple. F. J. SLEMMING, *minister.*

CAMBORNE, CORNWALL

"We have never heard it like this for many years in Camborne" was the testimony of many who attended the convention. The anointing of the Holy Spirit was upon God's servants, Pastor W. J. Allen (Falmouth) and Pastor and Mrs. H. M. Walters (Torquay), as they ministered the Word.

Our church not being large enough, the services were held in the Camborne Town Band's room.

One of our members, after anointing and prayer, testified how the Lord touched her and she is now able to attend every meeting. Praise the Lord!

T. J. MORGAN
(*church secretary*).

YORK **Pastor: A. Brooks**

ANOTHER BRANCH SUNDAY SCHOOL

Earlier this year we were able to commence a new branch Sunday school in the Tong Hall area of York.

This new school and the parent school spent a day together in one of the local parks. The Lord

York Sunday schools enjoy an outing.

blessed the day with bright sunshine, and happy fellowship was enjoyed by everyone.

We are now looking forward to the next baptismal service here at York, when we expect a good number of candidates to follow the Lord in being baptised. We are experiencing much blessing in York under the ministry of Pastor Brooks.

ALEX LAWRENCE.

LONDON CRUSADER CHOIR

THE choir on a recent visit to our Eastbourne church saw it packed, with Elim members from many parts of the British Isles present. Taking part as guests of the choir were Russell and Betty Lou Mills.

The following Sunday found the choir at Worthing. At an afternoon united service hundreds gathered for worship and praise in the Salvation Army citadel. The choir was accompanied by the male trio from the Worthing Elim church and by the Worthing Salvation Army band, Douglas B. Gray directing all these special services.

The evening spent at the Elim church was another feast of spiritual fare. A crowded building included several young people from Europe. Choir members in all the meetings stirred many hearts by personal testimony and the ministry of the Word. To Pastors John Lancaster and Len Tranter, to the church members and to Major England thanks are expressed for such united gatherings. M.M.

YOUTH PAGE

The student problem!

By A. LAMBIE
MINISTER OF THE ELIM PENTECOSTAL CHURCH, SALFORD

FEW will deny that youth today figures very largely in almost every sphere of our national life. From its numbers we have had the holiday resort vandal, the drug addict and the avowed gangster; but now we have the more sophisticated approach, the students of our university colleges. Dissatisfied with their lot in life and with the mismanagement of public affairs by the older generation, and seeking to rectify the social evils of our democracy, many of these well-intentioned young people have brought before the public eye some of the injustices and inequalities of our welfare state.

In their search for knowledge many of them have failed to discern the false from the true and, being misguided by a few hotheads with their Marxist ideology (like Danny the Red, who has made a laughing-stock of two governments), instead of rectifying the wrongs and enjoying a greater sense of freedom they have created greater evils and exposed themselves to a bondage that threatens to enslave.

Knowledge can therefore be a very dangerous thing unless it is harnessed with that wisdom which is the capacity to make the right use of that knowledge. And from the Scriptures we are instructed that "the fear of the Lord is beginning of wisdom."

In order to have a true sense of vocation, to be well informed, and to enjoy that growing sense of freedom so dearly prized by those to whom it is denied, a saving experience of Jesus Christ is the sure foundation. Indeed, we are assured that "ye shall know the truth, and the truth shall make you free," and that "he whom the Son sets free is free indeed." From that truth God says "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye," and further exhorts "Walk worthy of the vocation wherewith ye are called."

It is a very wonderful thing to be so closely linked with the omnipotence of God, to have a place in the hollow of His almighty hand and to be so submerged in His holy will that the earnest desire within the soul is continually to rely on Him alone and, as Saul, to cry out "Lord, what wilt Thou have me to do?" To know God's purpose for our life is a tremendous thing, and one that every Christian young man and woman should covet most earnestly—not to be the misguided youth who are stirred to wrongful deeds by a few hotheads, but rather to be moved by a burning heart, set ablaze for God by a real experience of the baptism of the Holy Ghost and fire, with signs following. Such an experience, treated not simply as a means of speaking in tongues but as a door into a new relationship with Jesus Christ, can produce in the life the character that will emulate the example of Christ, and the potential that will do exploits for God.

Consider carefully the life of Joseph. Though in the eyes of his brethren his youthfulness made him insignificant God raised him to an exalted position.

It is said of him that he was the son of Jacob's old age; perhaps it is more true to say "a son of old age"—old and wise in his ways. He was a youth of great thoughtfulness, and his thoughts were very much with God; he was therefore forced to protest against the evil conduct of his brothers, who through malice sold him into Egypt as a slave. But no sooner was he there than we read "And the Lord was with Joseph." And when he came in the way of temptation his answer was "How can I do this great wickedness, and sin against God?" By the intrigue of another he was cast into prison, but the very prison was brightened by his presence and became the path to the court of Pharaoh, so that he could say "God hath caused me to be fruitful in the land of my affliction." When he saw his aged father, their talk was concerning the Lord God; when about to die he said "God will surely visit you."

Recounting his experiences in the ears of his brothers prior to his death he could say "Ye thought evil against me; but God meant it unto good . . . to save much people alive."

This life of much persecution and great good resulted because he was "a fruitful bough by a well."

Get by the well and tap the depths of God's all-sufficiency, and your life also in all its youthfulness can take on a new form as you consecrate yourself afresh to God, until your heart, burning within with His love, becomes the throne of His almightiness.

God bless you!

COMING EVENTS

BIRMINGHAM, Graham Street. October 5. Opening of the new Elim Pentecostal Church at 6 by Samuel Gorman. Taking part also are H. W. Greenway, H. Palliser and J. C. Smyth. Music by the Cardale Trio, W. Ll. Bell and the Graham Street church choir. Cups of tea at 4. Will ministers and their wives who plan to attend please notify Edward F. Cole by September 28 ?

BIRMINGHAM, Weoley Castle. September 22-29. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Saturday at 7. Monday—Thursday at 7.45. Preachers: F. A. Hodge (22-26), and D. Evans (28, 29).

BRIGHTON. September 14, 15. Elim Pentecostal Church, The Lanes. Saturday at 7. Evangelistic rally. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: A. J. Chuter.

CROYDON. September 22. Missionary harvest services at 11 and 6.30. Preachers: W. J. Maybin (morning) and G. Wesley Gilpin (evening).

GREAT YARMOUTH. Commencing September 15. Elim Pentecostal Church, York Road. Evangelistic and divine healing crusade. Sunday at 6.30 and 8.15. Weeknights at 7.30.

HALIFAX. September 21-25. Elim Pentecostal Church, Hopwood Lane and Bond Street corner. Convention. Saturday at 7. Sunday at 10.30 and 6.30. Monday, Tuesday and Wednesday at 7.30. Preacher: John Seaman (Wigan). Convener: W. J. Hilliard.

MOUNTAIN ASH. September 14-19. Elim Pentecostal Church, Knight Street. Twenty-first anniversary convention. Saturday at 7.15. Sunday at 11, 6 and 7.45. Monday to Thursday at 7.15. Preachers: C. Brookes, W. J. Maybin, J McAvoy, A. Nicolson, W. M. Plowright and L. C. Quest.

LIVERPOOL. September 8-29. Elim Pentecostal Church, Jubilee Drive, Kensington. Mondays, Tuesdays and Wednesdays at 6.30. Youth for Christ crusade conducted by Ron Robinson and music groups.

LOWESTOFT. September 14, 15. Elim Pentecostal Church, St. Peter's Street. Convention. Saturday at 7. Norwich Elim Pentecostal Church choir. Sunday at 11 and 6.30. Preacher at all services: J. C. Smyth.

NEATH. September 21-24. Elim Pentecostal Church, Briton Ferry Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7. Preachers: S. Beresford (Blackburn) and J. Watkins (Rotherham).

NORTHAMPTON. September 28—October 5. Bective Road Junior School, Kingsthorpe, Northampton. Evangelistic and divine healing crusade by John M. Cuthbert and Northampton Elim Pentecostal Church members each night at 7.30. Not Sunday.

SALISBURY. September 22. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Preacher: Leslie Wigglesworth. Convener: T. W. Walker. At 11, 2.45 and 6.30. September 23. Lord's Day Observance Society public meeting at 7.30. Speaker: H. J. W. Legerton (general secretary). Chairman: T. W. Walker.

STOWMARKET. September 14-17. Elim Pentecostal Church, Crowe Street. Minister's third anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: E. R. Smith.

(*continued on back page*)

Announcing the 1968

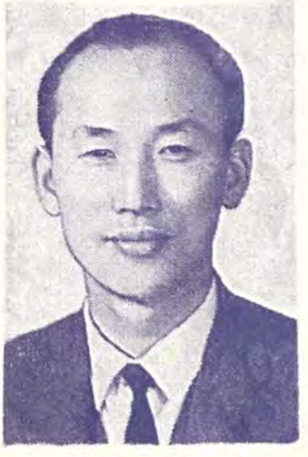
NATIONAL YOUTH RALLY

SATURDAY September 21st

at 6.30 p.m.

in Westminster Central Hall, London

Preacher :
REV.
YONGGI CHO
(Korea)



This evangelist pioneered a new Pentecostal church in 1960. Today he is its pastor, with over 5,000 members.

Special guests :
REV. AND MRS.
M. O. THOMAS
(Just home from Tanzania)

RESERVED SEAT TICKETS 1/- EACH
Write : Youth Dept., P.O. Box 38, Cheltenham
AMPLE UNRESERVED SEATS AVAILABLE
BRING AN UNSAVED FRIEND IF POSSIBLE

JESUS ANSWERS PRAYER

IAN had given his heart to the Lord Jesus and he did try to be a good boy, but sometimes he found that it was very hard to do what he knew to be right. One day he came rushing in from school, flung his satchel and cap down on a chair and shouted excitedly "Mum, can I go to the party tomorrow? Johnny said his mum has a spare ticket and I can go if you are willing. Oh, please, please, mum say yes. Please, mum."

Mother looked worried as she looked down at Ian and said "If you go your brothers and sister will want to go too, and I just haven't got the money to buy the tickets. Besides, don't you remember that you promised me you would baby-sit with the children so that I could go over and sing and talk at the big house where all the spastic children live? I can't let them down, can I?"

The bright, eager look was wiped off Ian's face and it grew sulky. "There's always something that goes wrong," he said. "I never go anywhere." "Well, I think we'd better pray about it tonight" said mum, "and see what God has to say." So when Ian went to bed he prayed that somehow God would make it possible for them all to go to the party. As he lay in his bed he thought about all the poor crippled children in the home, some of whom would never be well enough to go to a party. "They'll love having our mum sing to them and tell them stories about Jesus" he thought.

So the next day Ian told Johnny that he couldn't go to the party because he had to baby-sit. Johnny said "That's a shame. Couldn't you sneak out after your mum has gone and come with us?" "Oh, no," said Ian, "I'd never leave my little brothers and sister alone; they'd be frightened. No, I've got to stay at home. Jesus would want me to, anyhow."

Well, mum went off to the children's home, and before she went she had all the little ones tucked up in bed and Ian was sitting doing his homework. She kissed Ian and said "I'm sure God will reward you in some way my dear." And what do you think? When she came home from the children's home she had four free tickets for the party on Saturday afternoon. Matron had given them to her because some of the children were too poorly to go and the organiser had sent her a lot of free tickets. So on Saturday Ian took the children and they all went. So you see, God answered Ian's prayer because God could see that it was an unselfish prayer. God has answered many of my prayers, and I'm sure He will do the same for you too if you learn to pray in an unselfish way.

God bless you.

Love from

AUNTY MAY.

A home for ME?

COMPASSION for the unmarried mother
SECURITY for her child
ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.
If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)

HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME

54 Grove Avenue, London, N.10

D.1706

EDITORIAL (*continued*)

Since writing the above we had a go, in an idle moment, at calculating 1 doubled 2,000,000,000 times. Result: $\frac{1{,}000{,}000^{50{,}000{,}000}+1{,}000{,}000^{50{,}000{,}000}}{.024}$

Were our supposition correct the total figure of living cells would be, assuming x to be the sum of all the doublings up to the 1,999,999th:

$$1+x+1{,}000{,}000^{50{,}000{,}000}+\frac{(x+1{,}000{,}000^{50{,}000{,}000}+24)}{.024}$$

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, September 16th — Ezekiel 12:1-20

" They are a rebellious house " (v. 2).

It was strange that Israel rebelled. It was sad that Israel rebelled. It was serious that Israel rebelled. Strange in that they had been so signally blessed of God; no other people had seen and enjoyed the power and presence of the Almighty as they had, yet they refused to obey His commandments. Sad in that they destroyed themselves; God Himself grieved over the waywardness of Israel: " Oh that My people had hearkened unto Me, and Israel had walked in My ways " (Psalm 81:13). Serious in that, as Samuel warned Saul, " rebellion is as the sin of witchcraft " (1 Samuel 15:23). It is still " hard to kick against the pricks " (Acts 9:5). Better had Israel maintained, and better that we maintain, " a heart resigned, submissive, meek."

Tuesday, September 17th — Ezekiel 13:1-16

" Ye have not gone up into the gaps ' (v. 5).

The safety of Jerusalem depended on the fortified walls surrounding the city. Using this as an illustration, God accuses the false prophets of trying to fill the gaps with lying divinations and by daubing such walls with the whitewash of delusions. They had failed to stop up the breaches with the solid stones of repentance, faith and holiness, which alone could give Jerusalem the security needed against the onslaughts of evil that assailed. God is looking for men to stand in the gap today (Ezekiel 22:30). Sin is making breaches in the walls of the Church today. Let us rise like Moses and Nehemiah of old and repair the gaps by our godliness, faithfulness and prayerfulness.

Wednesday, September 18th — Ezekiel 14:1-14

" That they may be My people " (v. 11).

The constant revelation of the hypocrisy and idolatry of Israel and the constant repetition of warnings of impending judgment could give the impression that God is finally washing His hands of Israel—indeed they deserved this. Yet, in spite of Israel's rebellion and the chastisement meted out, God's whole design and plan was to purify them and bring them to a place once more where they would be His people, a holy people. In the life of the believer our Father still chastises with the same object in view (Hebrews 12:5-7). He does not desire us " to be condemned with the world " (1 Corinthians 11:32), but rather that we should be His " peculiar people," " God's own purchased, special people " (1 Peter 2:9, Amp. Bible).

Thursday, September 19th — Ezekiel 15:1-8

" What is the vine tree more than any tree?" (v. 2).

The fruit of the vine in Ezekiel's day was among the most precious productions of the earth. But should the vine itself fail to produce grapes its wood was only fit for the fire—it was no good even for a peg (v. 3). Israel was as a fruitless vine, in spite of priding itself on being above the other nations, therefore the inhabitants of Jerusalem were fit only for the fire. This may seem drastic treatment, but our Lord speaks to His disciples in similar tones in John 15. The branch must abide in the vine to be productive; the Lord justifiably expects fruit from the believer's life; none can claim to be more than any other tree, unless he abides in the living Vine (John 15:6).

Friday, September 20th — Ezekiel 18:20-32

" Have I any pleasure at all that the wicked should die?" (v. 23).

This question manifests the heart of God and states a truth that runs through the whole of Scripture. From the very fall of man, God has ever sought to bring sinful mankind back to Himself. Every dispensation has proved this truth. Sin is against the very nature of a holy God, and if the righteous man turns again to evil he must therefore die in his sins. Yet the Lord takes no delight therein. There are two opposing common errors relating to God's nature: one that He loves too much to punish; the other that He ever waits to pounce on the sinner to consign him to hell. The truth is that while He loves He cannot overlook sin. Therefore in His great grace He has provided, through the cross, forgiveness, " that He might be just, and the justifier of him which believeth in Jesus " (Romans 3:26).

Saturday, September 21st — Ezekiel 20:5-26

" I gave them My sabbaths " (v. 12).

The institution of the sabbath goes back beyond Moses to the very beginning (Genesis 2:3). It is of evident importance by its being included in the ten commandments. Besides being a divine principle of a day of rest it was given as a sign to the children of Israel (Exodus 31:16, 17). It is interesting to note that while it refers to the evening and morning in the six days of creation no mention is made concerning the seventh day. The rabbis concluded that the seventh day of rest had no ending. It certainly was a sign that God had fulfilled His divine plan. Thus Hebrews 4:9 records " There remaineth therefore a rest to the people of God." Is not the sabbath a sign to us of the rest enjoyed by us through the completed plan of redemption?

Sunday, September 22nd — Ezekiel 33:21-33

" Thou art unto them as a very lovely song " (v. 32).

It would seem that as a preacher Ezekiel was really successful. The people gathered in crowds to hear him. They talked of his eloquence in their homes and privately (the word " against " in verse 30 is better rendered " of thee "). His voice captivated, his presentation was as music and the substance as a delightful song. Outwardly they received the message, but God enlightens the prophet as to their true state (v. 31). It is extraordinary that people can hear and actually enjoy a good sermon yet their lives remain unchanged. Our text emphasises that a sermon must not end with the dying away of the last word. It should really then begin by our being " doers of the word " (James 1:25).

THE FIRST EPISTLE OF PETER (*continued*)

sults in the continual cleansing of the blood (1 John 1:7).

Before leaving this point it is worth noting, as does Matthew Henry, that " the doctrine of the Trinity lies at the foundation of all revealed religion. If you deny the proper deity of the Son and the Holy Spirit you invalidate the redemption of the one and the gracious operation of the other, and by this means destroy the foundation of your safety and comfort."

3. *They include a prayer:* " Grace and peace be multiplied." In this brief benediction Peter blends the eastern and western salutations: " grace," the source of our salvation, and what Tenney describes as the " counter-theme " of suffering; " peace," the stream of our salvation and the peculiar inseparable effect of the grace of God. *The measure of the apostle's desire is also noted in his use of the word " multiplied."* We shall see in our studies how this peace will invade the domestic, civil, ecclesiastical and personal spheres.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. Lovely furnished home, near sea and rail, to let yearly (July and August excepted). £4 per week, plus rates. Christians only. Tel. Belfast 746224 between 9 a.m. and 7 p.m. C.1746

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

SITUATION VACANT

HEIDELBERG platen operator with some experience as compositor required in Christian company. Apply, stating experience, to Box No. C.1744, Elim Evangel, P.O. Box 38, Cheltenham.

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

FOR SALE. Large number of oval tubular heaters, various lengths, from church being demolished in Birmingham area. In good order, only 2/- per foot. Also several 3kW. infra-red heaters. Messrs. N. Bracey and Son Ltd., 101 Ralph Road, Shirley, Solihull, Birmingham. Telephone Shirley 5024.

ITINERARIES

London Crusader Choir:
September 15, Aylesham (Maidstone prison during afternoon); 28, Ilford; 29, Chadwell Heath.

F. B. Phillips, Elim Missionary Society itinerary:
September 18, 19, Exeter; 21, 22, Newquay; 24, Camborne; 25, 26, Falmouth; 28, 29, Plymouth; 30, Barnstaple.

MARRIAGE

WILSON—WHIFE. On August 17th, at Westcliff Elim Pentecostal Church, John Andrew Wilson to Joy Whife. Officiating ministers: George Backhouse and R. B. Chapman.

GREAT YARMOUTH CRUSADE

Conducted by

PASTORS ERIC SMITH and TOM BURNS

FROM SUNDAY, SEPTEMBER 15th

in the

NEW ELIM PENTECOSTAL CHURCH
YORK ROAD

Sunday at 6.30 and 8.15. Weeknights at 7.30

PLEASE PRAY AND PLAN TO COME

D.1734

"PREPARE FOR THE AIR"

Courses in radio and television communication
at
Elim Bible College, Capel, Surrey
Commencing end of September

* Lectures by leading Christian personalities in radio, television and literary fields
* Modern recording studio

Write for particulars to the secretary NOW

D.1733

ELIM MISSIONARY SOCIETY ANNOUNCEMENT

Pastor and Mrs. Ian MacInnes sail from Southampton on Saturday, September 21st, on "Oranje Nassau" for Guyana.

Elim members rally to see them off.

CHURCH REOPENING

following alterations and rebuilding
EALING
Elim Pentecostal Church,
Northfield Avenue, Ealing, W.13
on Saturday, September 28th
Services at 3 and 7 p.m.
Preachers:
H. W. Greenway and R. B. Chapman
Sunday, September 29th, at 11 a.m. and 6.30 p.m.
Preacher: H. W. Greenway
Convener: A. S. F. Horne D.1742

COMING EVENTS *(continued)*

TREALAW. September 28—October 1. Elim Pentecostal Church, Miskin Road. Annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: S. J. Brown and Ramon Hunston. Supporting musical items. Convener: Lyndon Jones.

YEOVIL. September 22. Elim Pentecostal Church, Southville. Sunday school anniversary services at 11, 3 and 6.30. September 28, 29. Harvest festival services. Saturday at 7. Singing by Romsey Ambassador Choir. Sunday at 11, 3 and 6.30. Preacher: John C. Smyth (Administrative Secretary).

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

PASTOR

THE ELIM EVANGEL

Vol. XLIX No. 38 SEPTEMBER 21st, 1968 9d

Bantu ministers lay hands on the sick following an open-air service, north-east Transvaal.

Photograph by W. H. Francis

A SYMBOL OF HIS DEEP HUMILIATION

By SAMUEL GORMAN

If I but touch His seamless dress
I shall be blessed;
Though surging crowds around
Him press,
I shall find rest.

P. LE TISSIER.

THIS is seen in the attitude of the soldiers to Jesus. During the period of the Roman occupation of Israel it was customary for criminals to be escorted to the place of execution by a guard of, usually, four soldiers. The attitude of the four men assigned to guard Jesus was a prototype of the attitude of the masses of men and women from the day the Saviour died upon the cross to the present day.

Male Jews usually wore five articles of clothing: a turban, a tunic, an outer robe, a girdle, and shoes or sandals. It was these articles of clothing that the soldiers occupied themselves with, and in particular the tunic. They were more interested in possessing them than in manifesting the slightest concern for the Saviour Himself in His awful situation and suffering. They were only mindful of the material benefits to be derived from the sharing among them of His meagre possessions, and were callously indifferent to the spectacle of His deep humiliation, and mental and physical agony, as He joined issue with the forces of evil and the powers of darkness at Calvary. Apart from the shame of being stripped of His garments, and laid wide open to such public ridicule as was heaped upon Him immediately prior to and upon the cross, Jesus was carrying upon His person the sins of the world. This surely must have been His profoundest and deepest humiliation, for "He who knew no sin became sin for us" (2 Corinthians 5:21), became "a curse for us" (Galatians 3:13), in order to become the sin-offering, to make possible the redemption of mankind, and to save men and women from the curse of the law and the penalty of sin.

The humiliation of the Lord Jesus having to bear the curse of sin is revealingly illustrated by the incident that took place in Pilate's judgment hall when those rugged and rough soldiers, without regard for the Saviour's person or respect for His office as *the* specially and specifically sent One from God, placed a crown of thorns upon His kingly head. They were in actual fact, whether or not they realised the solemn significance of their action, pressing back into the forehead of the Son of God, the last Adam and second head or representative of mankind (1 Corinthians 15:45,47), a crown of thorns which was a symbol of the very curse that followed upon the sin and fall of the first Adam, the first representative of the human race. Following Adam's sin of disobedience God decreed: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee" (Genesis 3:17,18). Little did those soldiers and people around the cross realise that in His humiliation Jesus was shedding His blood for the remission of their sins and the sin of the world as a whole.

The depth of humiliation

The depth of such a humiliation cannot be fathomed by mere finite human thinking, but only wondered at. It is however, prophetically portrayed by the psalmist, and vividly depicted in its fulfilment in Jesus on the cross as He was derided and crucified by men: "Scorned by men, and despised by the people. All who see me mock at me, they make mouths at me, they wag their heads; they open wide their mouths at me like a raving and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax, it is melted within my breast; my strength is dried

up like a potsherd, and my tongue cleaves to my jaws . . . they have pierced my hands and feet—they stare and gloat over me; they divide my garments among them and for my raiment they cast lots" (Psalm 22:6, 7, 13, 14-18, R.S.V.). That these words were not applicable to David is revealed in the fact that he never had his hands and feet pierced. This is a remarkable prophecy concerning the Saviour's humiliation and death, for these prophetic words were uttered about 1,000 years before the Lord's crucifixion, when under the Jewish law the mode of capital punishment was by stoning, but this was not put into effect as Jerusalem was under Roman rule, which decreed that crucifixion must be the mode of capital punishment.

This always followed a strict routine. When the prisoner was found guilty the judge passed the dreaded sentence upon him: "You will go to the cross." Cicero referred to death by crucifixion as "the most cruel and horrifying death," and went on to say: "It is a crime for a Roman citizen to be bound; it is a worse crime for him to be beaten; it is well-nigh parricide for him to be killed; what am I to say if he be killed on a cross? A nefarious action such as that is incapable of description by any word, for there is none fit to describe it." It was that kind of humiliating and agonising death,

(*continued on page 606*)

Elim Pentecostal Church Reports

BRAINTREE AND DUNMOW CHURCHES

Pastor: L. J. Withams

A crowded congregation gathered in the Braintree Elim church for a combined baptismal service, when nine candidates, members of the two churches, were immersed by Pastors J. Eaton and L. J. Withams. It was a joy to see a number of young people as well as an American family consisting of husband, wife and son obeying the Lord. The speaker was Pastor F. H. Hodge and solos were rendered by Mrs. Maureen Butcher, of Elim Bible College.

YEOVIL **Pastor: L. E. Lambert**

PLANS TO REBUILD CHURCH

As members of the Elim church, Yeovil, complete work on a new extension to the church plans are in hand for further development. The rear of the church will be demolished and rebuilt in a modern style. A £15,000 youth centre on the site adjoining the church is also planned.

The front of the church was rebuilt about five years ago. The present plan will entail demolishing the rear of the building, which is part of the original Elim church, and rebuilding it in the modern style of the existing facia. As it is rebuilt the church will be enlarged so that the building fills the present Southville site.

It is hoped that the work on the rebuilding programme can go ahead within the next two or three years.

In the aisles

The Elim church faces the problem of a congregation which is too large for the church building.

The minister (Rev. L. E. Lambert) said on Tuesday that in past weeks the only way that the church could accommodate the congregation was to place chairs in the aisle, which he described as "uncomfortable and unsatisfactory."

As a temporary answer to this problem, members of the church have spent the past two months building an extension which will seat a further fifty people.

READING **Pastor: F. Shadlock**

The induction service was recently held to welcome Pastor and Mrs. Shadlock. The service was conducted by the district superintendent, Pastor F. H. Coleman. Pastor Harries gave an appropriate word on 2 Timothy 4:7, Mr. F. E. Croker spoke acceptably on John 20:21, Mr. L. C. Rammell ex-

(*continued on page 597*)

Elim Missionary Society feature

Irish Superintendent A. Wilson reports on his four weeks' visit GUYANA

ON Thursday, July 25th, I left Belfast airport for Georgetown, Guyana, to visit the mission field where Pastor and Mrs. J. H. MacInnes have laboured so faithfully and successfully for the past nineteen years. Having laboured with Mr. MacInnes in the homeland for a number of years it was with joy that I looked forward to renewed fellowship and to sharing one month's ministry in his many activities.

It was a thrill as I walked down the steps of the plane to see brother and sister MacInnes in the crowd, awaiting my arrival. Recent months had brought alarming news of their health condition, but it was a great relief to find Mr. MacInnes fully recovered from the serious stomach pains that had caused such alarm at the conference, and to find Mrs. MacInnes joyful in the Lord even though she has not yet fully recovered from the eye complaint that started a short time before her husband's sickness.

The MacInneses are tireless in their dedication to the task of taking the gospel to a people less privileged than we in Britain. They encounter many obstacles that we know nothing about. Undeterred by flies, ants, mosquitoes and all kinds of insects (millions of them) and heat, from which there is no escaping even for one minute, they continue to preach the full gospel of Christ. Their programme of services alone is very heavy. On Sunday they hold five preaching services, with eleven branch Sunday schools, three breaking-of-bread services and four gospel services to arrange; from Monday to Friday they take or arrange twenty-four services in the church and its branch churches. It amazes me that they can continue conducting and overseeing all this work week after week, under conditions we know nothing of in Britain. The country is such that there is no place where one can relax for a day, or even get a holiday. How much they need our prayers for physical strength to carry on.

Nineteen years ago Pastor and Mrs. MacInnes started the Elim work in Guyana from literally nothing. They preached in the open air and gathered a few children and adults in an old rented house (in which they also lived), and today there is a real good work going on for God. The Sunday morning Sunday school in Albert Street has an attendance of over 200 every Sunday. I saw by the records that on a recent Sunday the attendance was 314. It was a thrill to minister to all these boys and girls, young men and women. I had also the opportunity of visit-

(*continued on page 599*)

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 43. MISSING WORDS

Can you supply the missing words ?

CHILDREN'S QUIZ

1. " I am the - - -, the - - - - -, and the - - - -."
2. " All we like - - - - - have gone - - - - - -."
3. " Pray - - - - - - - ceasing."
4. " And now abideth - - - - -, - - - -, - - - - - - -, these three."
5. " Jesus Christ the same - - - - - - - - - -, and - - - - -, and - - - - - - -."

ADULT QUIZ

1. " And be not conformed to this - - - - - : but be ye - - - - - - - - - - - - by the renewing of your - - - -, that ye may prove what is that good, and acceptable, and - - - - - - - -, will of God."
2. " If we say that we have no - - -, we deceive ourselves, and the - - - - - is not in us."
3. - - - - - - - - from all appearance of - - - -."
4. " I - - - - - - - - you therefore, - - - - - - - - -, by the mercies of God, that ye present your - - - - - - - a living - - - - - - - - - -, holy, acceptable unto God, which is your - - - - - - - - - - service.
5. Now - - - - - is the substance of things - - - - - for, the - - - - - - - - - of things not seen."

ANSWERS TO CHILDREN'S QUIZ

1. Way, truth, life (John 14:6).
2. Sheep, astray (Isaiah 53:6).
3. Without (Thessalonians 5:17).
4. Faith, hope, charity (1 Corinthians 13:13).
5. Yesterday, today, for ever (Hebrews 13:8).

ANSWERS TO ADULT QUIZ

1. World, transformed, mind, perfect (Romans 12:2).
2. Sin, truth (1 John 1:8).
3. Abstain, evil (1 Thessalonians 5:22).
4. Beseech, brethren, bodies, sacrifice, reasonable (Romans 12:1).
5. Faith, hoped, evidence (Hebrews 11:1).

Margaret M. Ladlow's page

THE POWER OF LOVE

"Everybody's loved by someone, everybody know that's true,
Everybody likes to know that someone cares,
Someone who is always true,
Friend of friends the best is Jesus, One whose love is ever true,
Though you may not love the Saviour,
Oh, remember He loves you."

MANY of my readers will recognise the above words as being from a gospel song written by Seth Sykes, the beloved Scottish evangelist. I wonder how many will know how it came to be written. I recently heard Mrs. Sykes tell how it came to be composed as the result of a meeting which she and her husband conducted in Charrington Street, London. The congregation consisted of "down-and-outs." Mrs. Sykes was asked to play the organ, which proved to be both bronchial and asthmatic, and somehow the service was dreary, with little response from the pathetic bunch of men. A hymn was announced and at last the men began to sing with some fervour, and when they reached the chorus "I am so glad that Jesus loves me" they really seemed to enter into its sentiments. As the voices died away the missioner who was leading the service earnestly emphasised the meaning of the words that had been sung by saying "Though you may not love the Saviour, remember He loves you." His comment inspired Seth Sykes to write the gospel song which has been a blessing to many and contains his words in the last line of the chorus.

Some time later on Mr. and Mrs. Sykes were taking part in an open-air service on Bristol Downs. They sang the hymn once more, and unknown to them a would-be suicide was within the sound of their voices. God reached out to this poor tormented soul through the loving message of the song and he was snatched from the brink of eternity and accepted Christ as his Saviour. Such is the influence of a gospel song, such is the way God uses consecrated talent, and such is the power of the Saviour's love. The hymn may be simple, the singer just a humble believer, but if the love of God pours through song and singer what untold blessing can result. It is an indisputable fact that God loves the wayward sons of men and His love is strong and true. We may not be able to preach and we may not be able theologians, but every one of us can tell of God's love in Christ Jesus. It is not easy to remain unaffected by the full blaze of God's love; even the coldest heart can be thawed and warmed by such a revelation. Calvary is so definite and final; it is the supreme manifestation of divine love. It cannot be refuted or denied, and we need have no hesitation in declaring such love. With Charles Wesley we can cry

"O unexampled love!
O all redeeming grace!
How swiftly didst Thou move
To save a fallen race!
What shall I do to make it known
What Thou for all mankind hast done?"

Have you told someone today of Jesus' love?

CHURCH REPORTS *(continued)*

tended a welcome on behalf of the North London Presbytery, and Mr. Dainton's solo was much appreciated.

The acting chairman of the Reading and District Evangelical Alliance, Dr. John Matthews, offered the right hand of fellowship.

When the service concluded, visitors and friends shared refreshments.

We trust and pray that the happy evening will be the forerunner of a blessed and fruitful ministry.

INDUCTION OF ALAN CAPLE

The induction of Alan Caple to our Selly Oak, Birmingham, church is reported by Leslie Evans. District Superintendent R. Morrison convened the service, David Dean preached; R. D. Bradley welcomed Pastor and Mrs. Caple and their family on behalf of the Birmingham Presbytery, and Mr. A. Bevan, the church secretary, spoke on behalf of the church. Mr. Evans reports the healing of a little girl of a leg complaint at this service. The following Sunday was a day of blessing and two people accepted Christ as Saviour at the gospel service.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
S. Gorman	594
A. Wilson	596
Margaret M. Ladlow ...	597
Z. Kofsmann	600
G. Canty	603
Aunty May	605
A. C. Jarvis	607
Reports	595
Editorial	598

EDITORIAL

IT is good to read at long last someone debunking Sigmund Freud and "the formidable body of doctrine that he and his disciples elaborated, which purports to describe and account for human mental processes and to prescribe a method of treatment when these go wrong." We think that Max Hammerton goes too far in his debunking, but we share his wish : "Sometimes I heartily wish that Dr. Freud had never been born, or at least, out of my great respect for Clement, that he had never dreamed up his eccentric mythology." Freudian psychology is largely responsible for the change from the West's robust uprightness of the last century, with all its shortcomings, to the present permissiveness. Had the West adopted Methodist Biblical psychology for Freudian psychology it would enjoy a much more robust morality today.

As Max Hammerton states, Freudian psychology is a closed system with its own high-sounding jargon into which it can escape when its claims fail to stand up to scientific tests.

The Freudians psycho-analysed Charles Darwin—post-mortem. Suffering from heart palpitations and feelings of lethargy and gloom, for which his doctors could find no physical cause, Darwin was widely believed to be a victim of self-pity, his illness mental in origin, a sop to his conscience. Quote : "Darwin, [Freudian psychology] explains, hated his father. How do they know? you will ask. Well, they say so ; and besides, he once wrote that his father was the kindest man he'd ever known, and that proves it, doesn't it? So he hated his father, and felt guilty about it. Also, they say, he felt that his theories had 'dethroned God,' who was a sort of heavenly father : which made his life-work 'symbolically equivalent' to killing or castrating his father, which he wanted to do anyway (Oedipus and all that) and felt guilty about. So, having a powerful conscience (super-ego is the word is their jargon), he proceeded to punish himself with psychosomatic illness and misery. I have to spoil this lovely fantasy by pointing out that none of it is called for. Because it now appears that Darwin had contracted Chargas' disease during his stay in Argentina ; and the symptoms of Chargas' disease—which is a kind of parasitic infestation—are palpitations, lethargy and gloom."

Some Freudians psycho-analysed George III. Quote : "As you will recall, that unfortunate monarch suffered repeated bouts of apparent insanity. The analysts interpreted these as withdrawals from intolerable conflict situations. However, it now seems that the poor man's afflictions—which exposed him to the full horrors of eighteenth-century brutality to the mentally sick—were caused by a rare disease known as porphyria. Had he lived today his treatment would have been difficult indeed, but not dramatic. He would not have needed to expose his inmost fears, to meditate upon his infantile sexuality, or even to face up to the conflicts he rejected. He would probably

EDITORIAL *(continued)*

be dosed with promazine ; and perhaps have a splenectomy. How prosaic! How dull! How sensible."

We think, however, that Max Hammerton goes too far in his wholesale debunking of the Freudian illusion in that quite clearly some physical ailments are psycho-originated. Obviously he does not deny this, but if, say, migraine or inguinal hernia is psycho-originated, though the former may be alleviated by drugs and the latter cured by surgery, it is much better for the person that the personality maladjustment, of which the physical complaint is a symptom, be rectified than that the symptom merely be dealt with and the cause of it be left to rankle and find a compensation later in another physical symptom.

But this escape to excuses to account for our failure is deplorable : this, that or something else happened when I was five, six or seven. To blame parental shortcomings for our own character failures is mean morality. As W. H. Trethowan states, what this idea fails to take account of is that there are people who have been exposed to mind-injuring experiences in childhood who have grown up perfectly normally. He goes on : " There is even a school which believes that adverse influences in the early years may contribute something to later life." Of course there is such a school ; it teaches that given a sufficiently powerful incentive a person's whole personality can be integrated to accomplish his life's purpose whatever his drawbacks, and whatever the obstacles he has to overcome. But, as Trethowan states, " we must not start a new morality, according to which everybody who doesn't bring up their [*sic*] children right is to be blamed in some way. The world is full of guilty parents with disturbed children, but most of the unfortunate things which happen to children are accidents which couldn't have been prevented."

The current self-centred, self-pitying, excuse-seeking approach to life is developing a namby pamby, spineless society. One does not shelter the tree to make it strong ; the eagle does not shelter its young to develop their wing power—it will even plunge its brood, nest and all, from their eyrie to make them fly. And for Christians innate personality resources are strengthened by the divine indwelling Person—our Lord Himself—and his motives are reinforced by the " end product " revealed to us in the Bible—our eternal inheritance in Jesus Christ and His eternal inheritance in us (1 Peter 1 : 3-5 ; 2 Peter 1 : 2-4).

GUYANA *(continued)*

ing the eleven branch Sunday schools and ministering at them. The Sunday morning breaking-of-bread service in Albert Street is wonderful ; eighty to 100 believers gather to break bread and remember the Lord. It is wonderful to hear both the young and the old in their own unique way worshipping the Lord. The gospel service in the evening would number around the 180 mark. Three other breaking-of-bread services and four Sunday evening services are held in other districts. There are many other districts where the door for the gospel would open if only there were enough workers and money for the job.

The building at Albert Street is a lovely one ; the photographs do not do it credit ; on the market in Guyana it is worth 30,000 to 40,000 dollars. At the moment it is in need of some repairs and painting. which will cost around 2,000 dollars. The rent of the other buildings for the branch works places a very heavy financial responsibility upon Mr. MacInnes. Some time ago the building at Denis Street, where there is a full assembly programme, came on the market and it was either purchase the building or leave. Rather than close the witness Mr. MacInnes had to take a loan of 6,000 dollars from a building society. Having seen this work and visited every station I can highly commend it to you for your loyal support. Only this week Mr. MacInnes went out to yet another village to arrange about another building so that the gospel can be preached there also. " How does he do all this?" someone may ask. I do not know, but he does it and does it well.

The visit to this mission field is an experience of a lifetime and has shown me that there are still some who " count not their lives dear unto them."

I had also the privilege of visiting the leper colony, an experience never to be forgotten. The 300 patients there, men, women and children, love this compassionate minister of the gospel. In accompanying him around the colony it was easy to discern the love and appreciation expressed in their faces for him. I had the privilege of spending two hours each Friday in the colony visiting these dreadfully afflicted people. The effect it had on me, I never having seen a leper before, is difficult to describe. Many of the lepers have no hands, no feet, no legs, no eyes ; others have such shapeless bodies. Some lay on the floors, while others hid behind curtains to try to hide their dreadful condition. In spite of this some of them are very bright and happy Christians.

(continued on page 602)

Israel today

HEBREW LANGUAGE RESURRECTION

by Z. Kofsmann
Pastor, Messianic Assembly, Jerusalem

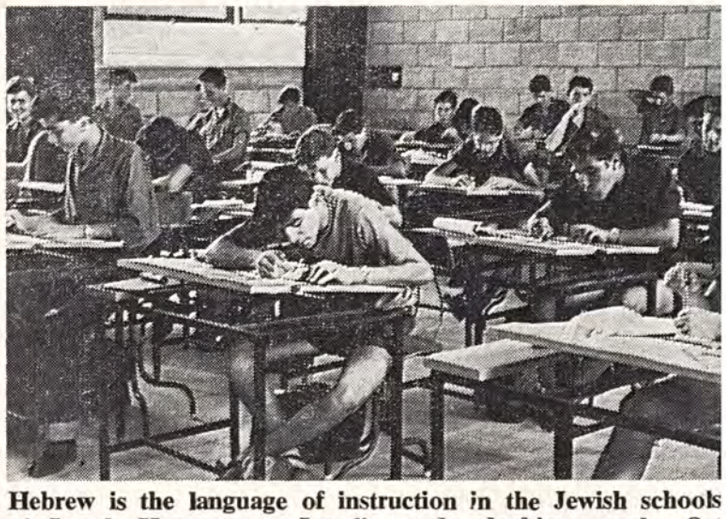
THE resurrection of the Hebrew language, which for over eighteen centuries was not spoken in everyday life, is as remarkable as the revival of Israel itself. Indeed, it is a most important factor in cementing the Jews into a united nation.

In the process of learning a common language the Jew has undergone a revolutionary change, casting off his 2,000-year shroud of exile, taking on a new aspect and mentality. Once again the language of Abraham, Isaac and Jacob is heard throughout the hills and cities of the ancient homeland which has opened its arms to receive the ingathering of their descendants.

A hundred years ago Hebrew was considered a dead language. Actually, however, the Jews never considered it so. It was the language of their Bible and the language of their prayers, and although they did not use it in secular life they always felt that at some time they would return to Zion and speak Hebrew. It remained for Eliezer Ben-Yehuda, a European Jew, to demonstrate that the time for doing so was now, not in some distant future.

So God raised up this man, born near Vilna in 1858, to lead the Jews back to a common language. The people were scattered abroad throughout the nations; they spoke the languages of the people among whom they dwelt. Many Jews in Europe spoke Yiddish, a language based on medieval German. Others spoke Ladino, based on medieval Spanish. In the spring of 1879 Ben-Yehuda (formerly known by the name Perlman) published an article in which he proposed that a Jewish state be founded in Palestine and that the language of that state be Hebrew. The more pious Jews were shocked at the suggestion; to them it was sacrilegious to think of using the language of the Bible in everyday conversation, A few of them spoke Hebrew, but only on the sabbath. But Ben-Yehuda was a determined man and he was convinced that his idea was right.

Driven by a supernatural force (though doubtless



Hebrew is the language of instruction in the Jewish schools of Israel. Here young Israelis study drafting at the Ort Technical High School in Tel Aviv.

unaware of the fact), this young man laid aside his medical studies at the Sorbonne in Paris and, to the consternation of relatives and friends, made off with all his belongings toward Jerusalem. In 1880, on his way to Palestine, he wrote "Today we are speaking foreign languages, tomorrow we shall speak Hebrew."

Jerusalem, the holy city, was at that period a hub of medieval fanaticism and obscurantism, unpenetrated by any ray of modernity. A few thousand pious Jews, old men for the most part, had come from all corners of the earth to live there, or rather to vegetate and die there. They concentrated in the area near the Wailing Wall and spent most of their time praying and bemoaning the loss of the temple. There in the insalubrious Jewish

quarter Elezier Ben-Yehuda made his home and raised his family. He was the first man in Jerusalem to teach his children to speak Hebrew.

From the start he faced opposition from the ultra-orthodox Jews among whom he established himself. To them this young Jew was a heretic from the modern Sodom, who profaned the sacred tongue. How dare he speak of common things in Hebrew? He even addressed an " impure creature " (his wife) in that language, as well as his child! To them he was an enemy of God, a false messiah who ought to be obliterated, so he became an object of hatred and persecution. He and his family endured much suffering. Denunciations, threats and even the hardships of a Turkish prison became his lot. One of his children died—a little girl, the first child to " stutter " Hebrew words in Jerusalem. The orthodox saw in this the hand of God—it was punishment from heaven—and they refused to let him bury her in the Jewish cemetery. The father, crushed with grief, had to bury the child himself next to his house; but he persevered with stoic determination and courageously withstood all opposition.

He succeeding in establishing the first Hebrew-speaking family in Palestine after a span of eighteen centuries. Soon a few other families who were newcomers followed his example. Little by little Hebrew became a language of conversation in various Jewish centres until its use became widespread. By 1918 some forty per cent of the Jews in Palestine spoke Hebrew. By 1948 the number had grown to eighty per cent. Today it is estimated that ninety-five per cent can carry on their daily business in Hebrew, although many still speak other languages at home and they may read daily newspapers in non-Hebrew languages.

Four Hebrew newspapers

Eliezer Ben-Yehuda created the first non-religious Hebrew school where all subjects were taught in Hebrew. He also founded and operated four Hebrew newspapers, and was instrumental in establishing the Hebrew language council which in 1954 became the government's official Academy of the Hebrew Language. His chief work, however, was gathering material for a 17-volume Hebrew dictionary now widely used.

In reviving the Hebrew language it was necessary to create many new words for modern use, particularly in industrial, technological and professional areas. The Hebrew vocabulary in the Bible has only 7,704 different words. This vocabulary has been

Evangelistic Sunday, October 13

We live in a country which is in need of Christ!

Your generous gifts will help to arouse this solemn knowledge!

★ Plead for a spiritual awakening ★ Provide liberally towards evangelism

I enclose cheque/postal or money order for

£ ..... as my gift to Elim evangelism.

Name .....

Address .....

.....

Gifts can be forwarded through your church or direct to:

THE SECRETARY,

ELIM EVANGELISTIC FUND,

P.O. BOX 38,

CHELTENHAM, GLOS.

D.1740

multiplied several times over. The Academy of the Hebrew Language has fixed the use of some 30,000 words.

The task of teaching the language to Jewish immigrants has been gigantic, but the Israelis, with characteristic vigour and resourcefulness, have devised rapid methods of learning. By means of these modern methods the immigrants are able to learn the language in five months. Among the seventeen daily newspapers in Israel that are published in Hebrew there is one which uses simplified, vowelled Hebrew for the benefit of immigrants who cannot yet read the regular Hebrew, in which most vowels are omitted. Also Hebrew lessons and news bulletins in easy Hebrew are broadcast over the national radio.

Every Jew in Israel is urged to learn Hebrew and it is the language of instruction in all the Jewish schools, but Arabic is used by teachers in Arab schools. Arab citizens of Israel are not forced to learn Hebrew. There is full liberty for each race to maintain its own culture and traditions. Stamps, coins and currency bear both Jewish and Arabic inscriptions.

The resurrection of the Hebrew language is a modern miracle—never before in human history has a "dead" language come to life again—and the man whom God used more than any other individual to accomplish this feat was Eliezer Ben-Yehuda. He died in 1922 and the whole land, particularly the Jews of Jerusalem, honoured him with a grand funeral on a national scale. In every Jewish town in Israel one of the principal streets is named after him.

The advance of Hebrew, to which he dedicated his life, became a triumphal march which today overflows the frontiers of the promised land, reaching toward every corner of the globe. Again Hebrew is a modern tongue which proclaims the power of God and His faithfulness to fulfil His promises—the miraculous accomplishment of His will in the past, in our time as well, and also in times to come. To Him be all the glory. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance" (Psalm 33:12).

The Pentecostal Evangel.

GUYANA *(continued)*

The service in the church at 5 p.m. for those able to be brought (some were able to walk) was wonderful; how they would sing the hymns and choruses and then drink in the simple message of the gospel! Mr. MacInnes's work each Friday in this leper colony alone would justify his going to Guyana. His ministry there has brightened many of their lives, and brought some of them to know the Saviour. He has baptised some of them in water, thus identifying himself with them, and their appreciation of it is shown on their faces.

Pastor and Mrs. MacInnes, having seen the work you have done and are doing under God, the Elim family can be proud of you, for many of us living under far better conditions have not accomplished as much. It was a joy to be able to reap some of the seed you have so faithfully sown, in the salvation of the many who were counselled and professed faith in Christ during my four weeks with you. May the Lord bless your central work in Albert Street, Georgetown, and the eleven branches you and your faithful workers run.

To all the Elim family: the MacInneses need any good Bibles you are not using. Another urgent need is money to buy properties where Sunday schools can be opened for those who have never had the privilege of hearing the gospel. If this is not made available the Hindus and Muslims will buy them and another door be closed to the gospel.

Pray for your missionaries, send them *good* Bibles and Christian books. Help them to help others who need the Word of life.

THE POWER OF THE NAME OF JESUS

Nearly 100 years ago Richard Weaver was preaching in the Alhambra Circus in Manchester. Henry Moorhouse, hearing a noise, and thinking a fight was going on, buttoned his coat, eager to join the mêlée. But as he entered he was arrested by one word. The glorious name of *Jesus* shot from the preacher's lips, and to the heart of the wayward youth. Then he entered and heard the blessed gospel of grace, simply and earnestly preached. The almighty name *Jesus* had entered his soul with living power. He saw and felt his *sin*; nay, more, his *sins* in countless multitude stood against him in battle array. He groaned for release and was speedily delivered. The word of the Lord assured him that his guilt was laid on Jesus. By faith he beheld the Lamb of God and rested on the blood which saves. He possessed the blessing of the man who knew that his iniquities were blotted out, and trespasses forgiven. He became a choice messenger of God, a radiant soul-winner, and His intense love for souls and boundless love for the Master were the keynotes of his life.

THE YOUTH COMMITTEE'S PAGE

George Canty asks—

WHO INVENTED TEENAGERS?

THE trouble with most youth articles is that they are about youth. Suppose that articles for the middle-aged were always about being middle-aged!

Christ never gave "youth sermons." His message was never to one age group. Elim was full of young people in the beginning because the evangelism of that period appealed to all. Christ was the One for all men. Only when it was seen that the churches were crowded with young people was the Crusader movement commenced.

Today young people have become a new species. They are supposed to have some kind of "understanding" denied older people, like a duck understands another duck's quack, as if they are the first young people ever to have existed. Older folk have been young, however, and we can remember what it was like. Our initiation secrets did not evaporate from our minds by magic when we attained adulthood. I can assure all girls and fellows that, despite their protests, parents do understand them—only too well perhaps! The truth is that young folk do not understand older people. The subtleties of life escape them as yet. Twenty-year-olds have not been fifty, but the fifties have been twenty.

Now of course, young people like young people's company, and so they should. But young people should not suppose that they like other young people because they are their own age. That is an error of logic and of inexperience. I hope that when today's young people get older they will still like young people. I do! Further, I strongly object to human beings being ghettoed according to the year of birth. Why should teenagers so hog the company of teenagers that I, for instance, never have a chance to have a day out with them? If Crusaders like Crusaders so do I, so let me have a look in please!

It is said that we should seek the company of our own age group. Some of us, who intend to live to be 100, are going to have a thin time of it then. I personally do not pine for company of my own age group. People older than I are probably wiser, and have recollections of days before I was born. They fascinate me. I ask all kinds of questions. What was it like in 1890? They are walking history books, and I can get the sort of history out of them that most interests me.

There are early Pentecostals among us. I probe into their memories. It is a privilege to know them. Have we got what they had? Are we slowly letting the fire go out?

Then there are new boys and girls, just saved and filled. They talk to me. I wonder if they feel it the same as I did.

People should not be exclusive of all but their own age groups. God made us to live in families. That is why I am strongly opposed to boarding schools. Too many people of the same age living too long together produces specimens of human personality quite different from what the good Lord intended. Dad and mum need their children, and their children need one another. The modern trend to move into a bed-sitter at eighteen is utterly unchristian, and is partly responsible for the queer types that slop around London today, some still teenagers at thirty.

God courts our company, although we are all rather younger and less experienced than He is! God the Father is a Father—the family idea is built into the nature of all things. The Church should be a family. It is in fact a body, in which all are one. The eye, says Paul, cannot say to the ear "I do not need you." Nor can the old say to the young "I only want the old."

Within our Pentecostal churches let us "make all things according to the pattern shown to us in the mount." Modern trends are bad if they are not scriptural. The cult of youth has brought out evils and developed acute tensions and problems within modern society. We are all the same model of

(*continued on page 606*)

You deserve better insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1681

Sunshine Corner

KIDNAPPED

GEOFFREY lived in a lovely big house just outside a village in Gloucestershire. His father was the local squire and they had plenty of money, and cars and servants, but Geoffrey was a very lonely boy ; he had no one to play with in the holidays because he was not allowed to mix with the village children. However, he soon found that he could get out through a hole in the hedge, and out he used to go in the afternoons when his mother was resting, and hurry down to the woods to play with the gamekeeper's children. He disobeyed his father and broke the rules that were set for him.

One day as he crept through the hedge a huge sack was thrown over his head and he was picked up by some strong hands and bustled into the back of a van. He was struggling and kicking and trying to shout, but the sack muffled the sound, and anyway there was no one to hear him.

He was driven for a long time in this van and was all hot and uncomfortable and felt very sick. A rough voice said " We'll take the sack off your head if you promise not to shout out." What a relief it was to have that horrible smelly sack taken off his head. He looked a sight ; the dirt from the sack was all in his hair and on his face, and his tears had made streaks all down his cheeks. Then the van did an abrupt right turn and stopped after a little way. Someone came round and opened the door and then the two men picked Geoff up and carried him into an old shabby house. They took him up to a small attic room and threw him down on an old mattress on the floor, then they went out and locked the door.

Geoff lay there for a while too frightened to do anything. Then he got up and started hammering on the door, shouting " Let me out, let me out ! " One of the rough men came up and shouted " You keep quiet my lad, or I'll belt you." " How long are you going to keep me here ? " asked Geoff. " Until your dad stumps up £10,000 " said the rough voice. *(continued next week)*

God bless.

Love from

AUNTY MAY.

COMING EVENTS

BIRMINGHAM, Graham Street. October 5. Opening of the new Elim Pentecostal Church at 6 by Samuel Gorman. Taking part also are H. W. Greenway, H. Palliser and J. C. Smyth. Music by the Cardale Trio, W. Ll. Bell and the Graham Street church choir. Cups of tea at 4. Will ministers and their wives who plan to attend please notify Edward F. Cole by September 28 ?

BIRMINGHAM, Weoley Castle. September 22-29. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Saturday at 7. Monday—Thursday at 7.45. Preachers: F. A. Hodge (22-26), and D. Evans (28, 29).

CROYDON. September 22. Missionary harvest services at 11 and 6.30. Preachers: W. J. Maybin (morning) and G. Wesley Gilpin (evening). September 29. At 6.30. Preacher: John Clarke (converted actor). Convener: W. J. Maybin. October 3. Sisterhood rally at 3. Speaker: Mrs. Eric Dainton. Soloist: Mrs. Thelma Beacham (founder member of " Joystrings "). Convener: Mrs. Marjorie Maybin.

GREENOCK. September 21-29. Elim Pentecostal Church, Belville Street. Evangelistic crusade conducted by E. J. Thomas (Liverpool). Sundays at 11 and 6.30. Weeknights at 7.30.

HALIFAX. September 21-25. Elim Pentecostal Church, Hopwood Lane and Bond Street corner. Convention. Saturday at 7. Sunday at 10.30 and 6.30. Monday, Tuesday and Wednesday at 7.30. Preacher: John Seaman (Wigan). Convener: W. J. Hilliard.

LIVERPOOL. September 8-29. Elim Pentecostal Church, Jubilee Drive, Kensington. Mondays, Tuesdays and Wednesdays at 6.30. Youth for Christ crusade conducted by Ron Robinson and music groups.

NEATH. September 21-24. Elim Pentecostal Church, Briton Ferry Road. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7. Preachers: S. Beresford (Blackburn) and J. Watkins (Rotherham).

NORTHAMPTON. September 28—October 5. Bective Road Junior School, Kingsthorpe, Northampton. Evangelistic and divine healing crusade by John M. Cuthbert and Northampton Elim Pentecostal Church members each night at 7.30. Not Sunday.

SALISBURY. September 22. Elim Pentecostal Church, Milford Street. Harvest thanksgiving. Preacher: Leslie Wigglesworth. Convener: T. W. Walker. At 11, 2.45 and 6.30. September 23. Lord's Day Observance Society public meeting at 7.30. Speaker: H. J. W. Legerton (general secretary). Chairman: T. W. Walker. September 28. United presbytery rally. Preacher: Wynne Lewis. Items from Bournemouth, Portsmouth and Southampton. At 6.30.

TREALAW. September 28—October 1. Elim Pentecostal Church, Miskin Road. Annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: S. J. Brown and Ramon Hunston. Supporting musical items. Convener: Lyndon Jones.

YEOVIL. September 22. Elim Pentecostal Church, Southville. Sunday school anniversary services at 11, 3 and 6.30. September 28, 29. Harvest festival services. Saturday at 7. Singing by Romsey Ambassador Choir. Sunday at 11, 3 and 6.30. Preacher: John C. Smyth (Administrative Secretary).

WHAT MONEY CANNOT DO

Money buys a bed but not sleep, food but not appetite, finery but not beauty, a house but not a home, medicine but not health, luxuries but not culture, books but not brains, amusement but not happiness, possessions but not peace. Sent by Albert Hodgson, Gosport.

HIS SEAMLESS ROBE (*continued*)

so dreaded by the people of the ancient world, that Jesus underwent on the cross.

How the Master must have suffered under the intense agony of such cruel treatment. No wonder "His strength was dried up like a potsherd and His tongue clave to the roof of His mouth." Had He wished He could have come down from the cross and thus escaped the awful pain and anguish, but instead He chose to suffer and die, the Just for the unjust, that He might bring us to God (1 Peter 3:18). For a further striking proof of His humiliation and suffering one has only to read the beautiful and vividly descriptive fifty-third chapter of Isaiah, which Luther in his day exhorted the Christians to memorise, "for the Lord's blessed person dominates it and His sufferings fill it."

The two cups

The Master Himself referred to His humiliation and suffering under a twofold symbol: the *cup* of sin and suffering, and a *baptism* in suffering.

Concerning the first-mentioned it is necessary to go back in thought to that memorable night in the garden of Gethsemane. The three disciples who accompanied Jesus were fast asleep, and just a stone's throw away Jesus was in agony of soul with the awful cup of sin, suffering and death before His gaze. He knew that in a short time, if He was to be the world's Redeemer and Saviour, He must drink the cup's contents. How dreadful that cup must have appeared in all its hideousness to the *sinless* Son of God to cause Him to cry out "Father, if this cup may not pass away from Me, except I drink it, Thy will be done" (Matthew 26:42). In other words, "Save Me from this crisis hour for that of the cross, when, by drinking the contents of the cup there, I can make atonement for sin and thus bring about the salvation of sinners." And God did save Him from that hour, for immediately following Christ's prayer, according to Luke's record of the garden experience, God sent an angel to strengthen and sustain Him (Luke 22:41-43).

A little later, on the cross, Jesus raised that awful cup of sin, suffering and death to His lips and drank it to its bitterest dregs. In drinking that cup He provided for sinful men the cup of salvation. He drank, as it were, the cup of cursing that men might drink the cup of blessing, containing the soothing, refreshing ingredients of pardon, forgiveness and peace.

As to the Lord's baptism in suffering, it will help towards a correct understanding of what He meant by considering the meaning and mode of baptism. The word for baptism in the Greek is *baptiso,* and means to plunge, dip or immerse. Regarding the mode of baptism it must be stated that in referring to certain scriptures no attempt is being made to prove believers' baptism by immersion, but merely to establish that the word *baptism* is associated with burial, and is used in this sense by the Lord Jesus concerning His sufferings. It is recorded in Romans, "buried with Him in baptism" (5:4), and the same expression is used in Colossians (2:12), evidencing that the mode of baptism is burial.

When Jesus was baptised, immersed by John the Baptist in the waters of the Jordan, it was a foreshadowing of His going down into the waters of suffering and death on Calvary. There Jesus was not merely sprinkled but immersed in and overshadowed with sorrow, and in the prophetic language of Psalm 42:7 He cried "All thy waves and thy billows are gone over me." What a baptism of suffering! The sin of the world upon Him, the venom of hell stinging Him, His Father's back turned upon Him, untold agony of body, the indescribable anguish of His soul, as predicted by Isaiah, the pouring out of His soul unto death (53:12), and the insults of the mob hurled at Him. Who can even begin to fathom the depth of such suffering and humiliation? No wonder nature decked herself with mourning for the space of three hours, for on that centre cross, passing through the deep waters of God's judgment against sin, was the Saviour of the world.

YOUTH PAGE (*continued*)

human being, whatever our date of production, and we all contribute to one another's enjoyment of life. Young people will never grow up unless they mix with grown-ups Older people will become clogged and stale without the breeziness of younger minds.

Some are antiquated in outlook because younger folk shut them out of their company. It is one of the "defence mechanisms" of the inexperienced to pretend that folk above fifty are not capable of appreciating the feelings of teenagers. It makes the over-fifties feel unwanted. That is the reverse of all Christianity stands for. We are "all one in Christ."

There are souls in the awful place of the lost who would give a million worlds for just one more of the precious "nows" you are treading underfoot. And when you see these trampled "nows" in the light of eternity you too will weep with unspeakable agony in the realisation that not one of them will ever return.—*The Gospel Call.*

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, September 23rd — Ezekiel 34:1-19

" I will seek that which was lost " (v. 16).

Three things stand out in today's reading: condemnation of the shepherds, consolation for the scattered sheep and concern in the heart of God. It is no light thing to be a shepherd of God's flock. The true minister lives to strengthen, succour, sacrifice for and supply the sheep (1 Peter 5:1-4). Woe to him who is faithless and selfish. Sheep are easily scattered and injured. A sheep on its back will die unless given immediate aid. Here we are assured of divine aid. When astray, broken and maimed the good Shepherd seeks until He finds and rejoices over the restored wanderer. Israel seemed so scattered and the nations were rending the flock, but God was still concerned. Likewise our Lord encourages us " Fear not, little flock; for it is your Father's good pleasure to give you the kingdom " (Luke 12:32).

Tuesday, September 24th — Ezekiel 34:20-31

" There shall be showers of blessing " (v. 26).

The hymn-writer has immortalised these words. What a contrast to the flood of God's wrath (Genesis 6)! Water can be devastating, as has been witnessed by recent floods. Here, however, God promises rain that will be happiness and blessing. Note the gentleness of His blessing; showers do not flatten the crops or spoil the harvest. Note the sufficiency of His blessing: showers enough to suffice the thirsty. Note the life-giving effect of His blessing, for without water plants wither and die. Finally, note the fruitfulness of His blessing, for where there are such showers " the earth shall yield her increase " (v. 27). Thus we sing " There shall be showers of blessing. Oh that today they might fall."

Wednesday, September 25th — Ezekiel 36:19-36

" A new heart also will I give you " (v. 26).

As well as cleansing Israel from her sin (v. 25) God promises her a new heart. This means a complete change of nature. It is an act of amazing grace that God has provided cleansing from all our guilty past through the cross. It is a divine miracle that He can change the old sinful Adamic nature within. So much is this so that Peter declares that we are made " partakers of the divine nature " (1 Peter 1:4). This is regeneration, resulting in revolution within. Having such a changed nature enables us to " escape from the corruption that is in the world." The new life within not only rejoices in sins forgiven; it hates the sin that once enslaved, and desires only to live well pleasing to God.

Thursday, September 26th — Ezekiel 37:1-14

" Can these bones live ? " (v. 3).

What a thrilling chapter! This prophecy of the restoration of Israel is being fulfilled before our eyes today. The dry bones of Israel, bleached through the centuries of the past, are coming to life, and remind us that the coming of the Lord draws near. What is more thrilling is the truth that that same power can revive the Church of God. Here is hope for the dry, parched Church. The breath of the Spirit of God is the same. Oh for prophets to stand in the Lord's name! Oh for the noise and the shaking of the dry bones! Oh for a mighty army revived to stand on its feet again in this evil day! Only the breath of the living God can and will do this.

Friday, September 27th — Ezekiel 37:15-28

" I . . . will make them one stick . . . in Mine hand " (v. 19).

God hates division among His people. Through the sin of Solomon and the folly of Rehoboam, Judah and Israel were split in two (1 Kings 12), and thereafter there was a continuous feud between them—they who were kinsmen and God's chosen. Paul wrote strongly to the Corinthian church on hearing that there were divisions among them (1 Corinthians 3:3). This is contrary to the nature and Spirit of Christ. His prayer for the disciples was " that they may be one " (John 17:22). Our text also emphasises the strength of unity. Israel was to become one stick **in the hand of God.** A united Church in the hand of the Almighty is invincible. The maintenance of unity, however, requires determination on our part (Ephesians 4:3).

Saturday, September 28th — Ezekiel 39:17-29

" I . . . will be jealous for My holy name " (v. 25).

God has a reputation to maintain; He is jealous that the honour of His name be revered. Moses appealed to God on these very lines when the people had transgressed at Kadesh-barnea (Numbers 14:16). He would then have made of Moses a greater nation, but Moses reminded Him of what other nations would say. Here the Lord declares that He will restore Israel to her former glory to prove that He is a God who always honours His word. He is a God of all power, able to fulfil His promises; He is a God who delights in mercy; He is a God of infinite patience. Thus even the very chastisement of Israel would be turned to the glory of God and His holy name vindicated. Should we not likewise be jealous of our own reputation lest we bring discredit on our Lord's name ?

Sunday, September 29th — Ezekiel 43:1-12

" Behold, the glory of the Lord filled the house " (v. 5).

All the details of the new temple had been shown to the prophet. It now remained for the new sanctuary to be filled with the presence of the Lord as on the dedication of the tabernacle of Moses (Exodus 40:34, 35) and the temple of Solomon (1 Kings 8:10, 11). Without that presence this new temple would have been as any other ornate building, admired by men but devoid of divine glory. The believer also is distinct from his fellow men; he is the temple of God (1 Corinthians 6:19) indwelt by the Holy Spirit (1 Corinthians 3:16). The glory within results in worship (v. 4), and the radiance of God is seen in the life. In that indwelt sanctuary, too, the voice of God is heard (v. 6).

ANNIVERSARY DEMONSTRATIONS AND POEMS

available from E.Y.M., P.O. Box 38 Cheltenham

★ Ample to choose from

★ Hire charge 1/3 (including postage)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. Lovely furnished home, near sea and rail, to let yearly (July and August excepted). £4 per week, plus rates. Christians only. Tel. Belfast 746224 between 9 a.m. and 7 p.m. C.1746

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. "Keswick House," Lower Torrs Park. Highly recommended for excellent table and warm fellowship. Car space. Bathing beaches near. Coaches and conferences welcomed at reduced terms. Stamp for brochure, please. Mr. and Mrs. Clemence. Telephone 3182. C.1583

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

FOR SALE. Large number of oval tubular heaters, various lengths, from church being demolished in Birmingham area. In good order, only 2/- per foot. Also several 3kW. infra-red heaters. Messrs. N. Bracey and Son Ltd., 101 Ralph Road, Shirley, Solihull, Birmingham. Telephone Shirley 5024.

ITINERARIES

London Crusader Choir:
September 28, Ilford; 29, Chadwell Heath.

F. B. Phillips, Elim Missionary Society itinerary:
September 21, 22, Newquay; 24, Camborne; 25, 26, Falmouth; 28, 29, Plymouth; 30, Barnstaple.

Joseph Smith:
September 28—October 3, Ballymoney; 5-10, Annaghanoon; 12-17, Randalstown; 19-24, Cullybackey.

FORTHCOMING MARRIAGE

KERMODE—GIBBS. On September 28th, at the Elim Pentecostal Church, Northampton, Florence Gibbs (27 Welford Road, Northampton) to John Jennings Kermode.

MARRIAGES

BEASLEY—MALE. On August 10th, at the Elim Pentecostal Church, Blackheath, David Beasley to Janette Male. Officiating minister: F. W. Jones.

TAIT—HUNTLY. On August 26th, at Knightswood United Free Church, Glasgow, Maureen Tait to Stephen Huntly. Officiating ministers: Frank Frost and Frank Newey.

WOOLGAR—HUNTER. On September 7th, at the Elim Pentecostal Church, Rugby, Diane Woolgar to William Hunter. Officiating ministers: T. W. Walker and A. R. Thomas.

GOLDEN WEDDING

KILNER. September 23rd, 1918. Best wishes from all the family to Mr. and Mrs. A. Kilner, of Halifax Elim Pentecostal Church.

WITH CHRIST

JOHNSON. Frederick George Johnson, beloved deacon of the City Temple, Oxford, died August 18th, 1968. Officiating minister at funeral: F. J. Slemming, August 22nd, 1968. Called to his eternal reward.

ELIM MISSIONARY SOCIETY
ANNOUNCEMENT

Pastor and Mrs. Ian MacInnes sail from Southampton on Saturday, September 21st, on "Oranje Nassau" for Guyana.

Elim members rally to see them off.

ELIM BIBLE COLLEGE

A New Advanced Course of Instruction

FOR CHURCH WORKERS AND LAY PREACHERS

Theological, Practical, Homiletical

based on the Elim Lay Preachers' Handbook

- Prepared for lay preachers, those preparing as lay preachers and those in charge of churches.
- This is more than a Bible course. It deals with practical issues in church life, ministry, administration and services.
- The Elim Lay Preachers' Handbook is written by Elim Ministers and deals with subjects relevant to the functioning of a church.

For particulars tear out this advertisement, insert your name and address here:

Name .....

Address .....

.....

and post to the Secretary, Lay Preachers' Course, Elim Bible College, Grenehurst Park, CAPEL (near Dorking), Surrey, or write to the Secretary of the Course. D.1065e

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 39 September 28th, 1968 9d

VACATION VENTURE AT BARRY
THE NIGHTLY MARCH OF WITNESS (see page 612)

Proclaiming the Truths of Pentecost

THE BREATH OF GOD

by J. Ken McGillivray, Formosa

IN Paul's second letter to Timothy (3:16) we find this statement: "All scripture is inspired by God and is profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (R.S.V.). The original word translated into English as "inspired" is *theopneustos,* and defines the nature of scripture; it is a fascinating word and is variously translated "divinely breathed," "divinely revealed" and "divinely moved." The Jesuit translation also uses the word "inspired," but this it does also in Galatians 2:2 and Ephesians 3:3 (*apocalupsin,* usually translated "revelation" in other versions). This is inconsistent with the original word, and confusing.

Yet these translations do not adequately convey the meaning of the original word; the word "inspiration" comes from the Latin Vulgate and does not exactly portray the concept of scripture; being "divinely breathed into" is not usually understood by the word "inspiration." Directly translated it should read "God expired." It is a verb and is associated with the movement of air and wind (see Matthew 7:25, 26; John 3:8). So the meaning of this verse is that every part of Scripture has been given birth by the expired "breath of God."

"God's breath" is referred to elsewhere in Scripture. Genesis 2:7 contains the first reference made in connection with the divine creation of man. Man became a living soul when the breath of Almighty God was "breathed" (expired—*yapah*) into his body (nostrils)—see also Job 27:3. This scripture also defines each individual person as being God-created ("breathed"). The Almighty has given life and wisdom to men (Job 32:8; 33:4; Isaiah 42:5). "The breath of God" maintains life in each of us; if He should withdraw His breath all life would cease and man would return to the dust from which he came (Job 34:14; Psalm 104:29; Ecclesiastes 12:7).

It is evident that all life depends upon the Creator. Even all animal life originates from "God's breath." But "God's breath" has not only created all life (living things); the heavens and all things were created by His breath (Psalm 33:6). The melting and the forming of ice are caused by His breath (Job 37:10). "God's breath" is creative in its power, but it is also destructive in judgment. The psalmist David spoke of earthquakes and storms as being inflicted by "God's breath" (2 Samuel 22:16; Psalm 18:15). Evil men perish (Job 4:9) and judgment upon mankind (Isaiah 30:28, 33) is executed by "God's breath." In the day of judgment, when the Lord is revealed at His coming, it will be the breath from the mouth of Messiah, as a rod (Revelation 1:16), that will destroy evil men (Isaiah 11:4; 2 Thessalonians 2:8); at that time He will execute judgment by "His breath" and they will perish.

The references above to God's breath clearly reveal His power and might; closely associated are God's outflowings of power. We should note that the words "spirit" and "breath" are interchangeable; this is true both in the Hebrew and Greek. That is to say His ("Breath") Spirit is "the execu-

tive member" of the triune Godhead. When God created this world "the Spirit of God moved on the face of the waters" (Genesis 1 : 2). His Spirit also regenerates men and gives them new hearts (Ezekiel 36:27). He also came upon prophets and revealed God's Word to them, and through them revealed His Word to men (Isaiah 48 : 16 ; 61 : 1 ; Micah 3 : 8 ; Joel 2 : 28, 29 ; 2 Samuel 23 : 2).

In the New Testament this creative "breath of God" is clearly revealed in relation to Scripture. When Jesus imparted the Holy Spirit to His disciples after His resurrection He breathed on them (John 20 : 22).

On the day of Pentecost the Holy Spirit's coming was "like the rush of a mighty wind" (Acts 2 : 2). Then the Holy Spirit inspired Peter to write that the men who penned the Scriptures were "moved by the Holy Spirit" and "spoke from God." The picture behind this word "moved" is that of a sailing ship being moved by the wind ; the word is used in Acts 27 : 15, 17, where we read that the ship "gave way to it, and was driven." Thus impelled by the Spirit of God the prophets spoke (and still speak) to us. See Hebrews 3:7 ; 10:15 ; Matthew 22 : 43 ; Mark 12 : 36 ; Acts 1 : 16 ; 4 : 25).

For this reason, when we read in 2 Timothy 3 : 16 "all scripture is inspired of God" it does not mean that this is our impression or that it inspires us as we read. The meaning is that the Bible has a supernatural origin and an awesome nature. This verse tells us that *all* the Bible has been "brought to birth" by the breath of Almighty God. This means the same thing as saying that God

(*continued on page 622*)

Elim Pentecostal Church Reports

ROTHERHAM **Pastor: C. J. Watkins**

August is always a busy month at Rotherham. First comes Sunshine Corner in the bandstand of Clifton Park. This annual feature has been running for about a quarter of a century and is eagerly anticipated by boys and girls. Nowadays a regular weekly Sunshine Corner appears each Saturday in the local paper, with a small prize for a competition. That Sunshine Corner is a familiar part of local activities in the holiday season can be seen when you think of one woman who declared that she used to bring her own children and now brings the grandchildren along to Sunshine Corner. Then there was another who came with her baby and looked very disappointed not to find "uncle Archie" still there. Nevertheless, Sunshine Corner still has an array of "uncles" and "aunties," some of whom came as toddlers to this great attraction themselves.

The bank holiday brought us our convention, with a rich and profitable time under the able ministry of Pastors S. Beresford, A. Lambie and R. J. Mackenzie.

C.J.W.

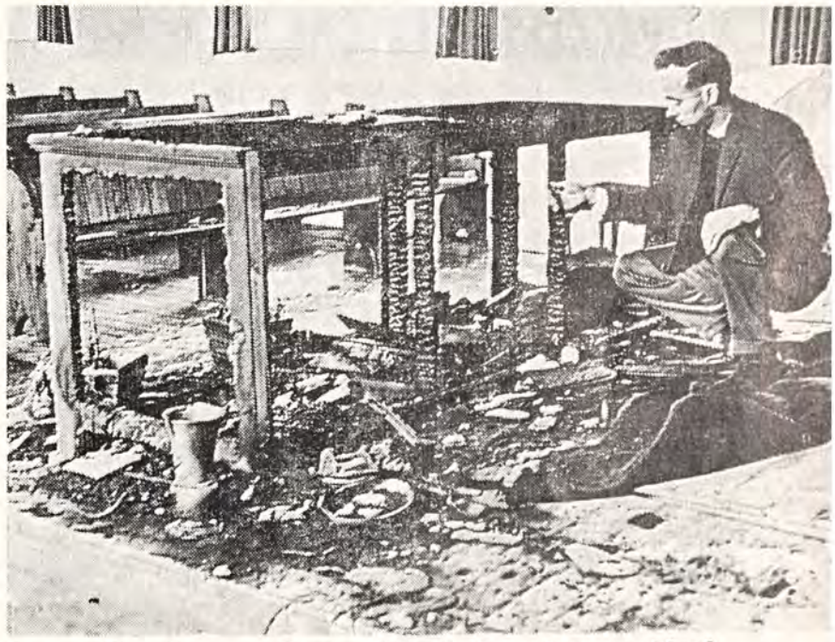
MOSBOROUGH **Pastor: P. T. Bunting**

The induction service of Pastor P. T. Bunting was recently held at the Mosborough Elim church. The church was full for the Saturday evening service. Pastor Wynne Lewis, the district superintendent, convened the service, and Pastor C. J. Watkins, of Rotherham, preached.

P.F.S.

WHITEHAVEN **Pastor: K. J. Cave**

The blessing at the Whitehaven church has been continuing to flow. The night before the fire which wrecked the inside of our church we had our largest Sunday evening attendance (apart from special services). Then at the end of the meeting the second soul to be saved in a week made his decision.



Pastor Cave inspects the remains of the unique combined pulpit and communion table which was destroyed with so much else in the fire.

Monday brought the sound of the siren and a policeman to the door ; the church had been broken into and set on fire. The church which had only three weeks before been redecorated and had had

a new suspended ceiling installed was now damaged to the extent of £2,500. Many wept at the scene as police looked for clues and photographed fingerprints.

However, we are not defeated; from the smoke and desolation has arisen the determination that by God's grace we will go on with greater effort than ever before to uphold the great message and do our utmost for the Lord who has done so much for us.

Thank you, brothers and sisters, for praying for us. "The Lord is on our side; what can man do unto us?"

HEREFORD

Strains of "Oh, how I love the Saviour's name" could be heard in Hereford as we gathered to listen to the stirring messages in word and song brought to us by Pastor W. M. Plowright, of Camberwell, and W. Ll. Bell, of Pontardulais. We were pleased also to have Pastor and Mrs. R. B. Chapman with us. Pastor Plowright reminded us at the close of the convention of the meaning of "Where two or three are gathered *together* in the name of Jesus" and how we should cherish each opportunity of so doing.

This was Pastor McAvoy's last service in Hereford before his retirement after forty-two years in the ministry, and he and his wife were presented with another gift, a "Teasmade," as a token of our love and affection for them.

VACATION VENTURE AT BARRY

CROWDING into Elim church are people from all walks in life. They are being attracted there by the efforts of some eighty young people who are inviting the people of Barry to their lively crusade. These smiling teenagers are to be admired for giving up their annual holiday to sponsor this crusade.

The services so far have been alive with hymn singing, choral music and youthful speakers telling what Christ has done for them.

Teenagers are proving the challenge and joy of a life packed with enterprise and purpose.

Already hundreds of homes have been visited by these smiling youngsters wearing their red and black badges. They are making a religious survey in the town and inviting people to their Vacation Venture.

COFFEE BAR

After their main programme is over in the church they are to be found searching for young people. The Maypole restaurant is being used for a late-night special from 9.30 to 10.30, when a different type of programme is presented to show that Christ can satisfy modern youth. The organisers of the venture are grateful for the local response to their efforts.

In an interview with the *Barry and District News* Rev. Alexander Tee, who is the National Youth Director of the Elim Youth Movement, said "We are thrilled to see the church so full in response to our venture." *Barry and District News.*

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 44

FORWARD OR BACKWARD ?

If you opened your Bible at Psalm 1 would you have to turn forward or backward to find the following events ?

1. **The children of Israel crossing the River Jordan.**
2. **Daniel in the lions' den.**
3. **Isaiah's vision of the Lord.**
4. **The book of Ecclesiastes.**
5. **Solomon building the temple.**
6. **The words "All we like sheep have gone astray."**
7. **The book of Job.**
8. **The words "The Lord is my shepherd."**
9. **The life of Joshua.**
10. **Hannah praying in the temple.**

ANSWERS

1. Backward.
2. Forward.
3. Forward.
4. Forward.
5. Backward.
6. Forward.
7. Backward.
8. Forward.
9. Backward.
10. Backward.

ELIM BIBLE COLLEGE

ANNUAL SPEECH DAY AND PRIZE DISTRIBUTION

in

DORKING HALLS, DORKING

on Saturday, October 12th, at 7.45 p.m.

Guest speaker:

REV. GILBERT KIRBY, M.A.

(PRINCIPAL, LONDON BIBLE COLLEGE)

Chairman:

REV. H. W. GREENWAY

(SECRETARY-GENERAL, ELIM PENTECOSTAL CHURCH)

SINGING BY LONDON CRUSADER CHOIR and STUDENT GROUPS

A WELCOME TO ALL

Margaret M. Ladlow's page

"When the mists have rolled away."

WE were recently going to a wedding which was to be held in Northern Ireland, for a Scots laddie was to marry an Irish colleen. We looked forward to the event with pleasure and included in our happy anticipation was the steamer trip from Stranraer to Larne. We left home in brilliant sunshine, but as the train neared the coast we travelled into ever-increasing sea mist and the sail down Loch Ryan, across the open sea and into Larne harbour was most disappointing. We never saw the hills, the sea was slate grey and choppy, we were confined to a stuffy lounge and even the shores of Ireland, which after four years' absence we were longing to see, looked dull and uninviting. However, loving friends met us and the following days surpassed our expectations, and all too soon we were once more embarking on another steamer for our return journey. My! What a difference from the outward sail! The surrounding hills were as green as only Irish hills can be, the sun began to shine as we left the harbour and we settled ourselves on the sun deck, determined to enjoy the sights and sounds of the trip, the sun warm on our faces, the pleasant breeze and the call of the gulls as in a white-winged flight they followed the steamer and fed from the hands of the passengers. The sea was blue and sparkling; the path across the water in the wake of the boat was dazzling white, shot with green. It was a delight to sail along now in mid-channel and then slowly to discern the shores of Scotland. A lighthouse, great rocky cliffs, heather-clad hills, tiny whitewashed cottages, a little harbour, a coastal road, sheep on the hillside, other sea-going craft—so much to see and to feast the eyes upon, every detail clearly shown in the bright sunshine and easily etched upon our memories, to be not easily forgotten.

What a contrast between our two journeys, the mist and the sunshine, dark clouds and bright skies, and yet the scenery was just the same; though completely obscured on our outward trip it was still there, but of course shrouded in mist and unseen by us. I do not suppose that anyone cares for sea fog, and it is dreaded by the sailor, yet it is part of a natural climatic process and has to be endured. Our Christian experience has often been likened to a voyage, and we are certain to encounter mists—they are a hazard that we must face, and face philosophically. The mists of doubt, fear and depression do sweep over our skies, the mists of disappointment, misunderstanding and sorrow often seem to hinder our progress so that our voyage seems no more than a dreary grey monotony. But let us take fresh heart; the mists can and do roll away eventually and there stand revealed all the solid and enduring features of our faith. All the promises of God are unalterable, the character of God is unchanging. No matter what our circumstances, the love of our heavenly Father still abides, so do not be deceived by the mists; things are not always what they seem. Praise God that one glad day all mists and clouds will disappear for ever and we shall end life's journey and step upward into everlasting light and love. It is with confidence that we sing with Ira D. Sankey

"Oft we tread the path before us
With a weary burdened heart,
Oft we toil amid the shadows
And our fields are far apart;
But the Saviour's 'Come ye blessed'
All our labour will repay,
When we gather in the morning
Where the mists have rolled away."

OPENING

GRAHAM STREET, BIRMINGHAM
NEW
ELIM PENTECOSTAL CHURCH
by
S. GORMAN

On October 5th at 6 p.m.
with H. W. GREENWAY, J. C. SMYTH and H. PALLISER
Music by the Cardale Trio, W. Ll. Bell and the Graham Street choir
CUPS OF TEA at 4 p.m.
SEE COMING EVENTS

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms: 56/- for one year or 29/- for 6 months, post free to any address. Quantities: 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham (STD code OCH2) 53449/53440. Editorial Office: Cheltenham 53449/53440.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
J. K. McGillivray	610
Margaret M. Ladlow ...	613
Samuel Gorman	616
R. B. Chapman	617
W. G. Hathaway ...	618
Leslie Todd	619
Aunty May	621
F. H. Coleman	622
A. C. Jarvis	623
Church reports	611
Editorial	614
Comment, opinion and review	615

EDITORIAL

RIGHT at the beginning of human history the state of society anticipates ours. Robert S. McNamara, the former U.S. Secretary of Defence, in his book *The Essence of Security,* published this month by Hodder and Stoughton at 30/-, makes a good point in this context: "In the Judeo-Christian dispensation the first human organisation was a very simple one, one Adam and one Eve. The organisation was simple, but they managed to get one another into an extraordinary amount of difficulty. Even the first fraternal organisation we read about was ideally simple. There were two brothers, one Cain and one Abel; the arrangement was very unbureaucratic, but the outcome was classically undemocratic."

God taught us right from the beginning and has continued so to teach us that the sickness of our society is not in our environment or our institutions but in ourselves, and that He has provided the way of deliverance. Of course there is no new thing under the sun, as the preacher truly declared (Ecclesiastes 1:9). Our descriptions of society, our slogans, our problems, our space craft were all anticipated or experienced by the ancients. The first space craft we read about visited us 2,800 years ago; nor was it a U.F.O. (2 Kings 2:11).

The description of our corporate society as being sick—"our sick society"—simply echoes words used by Isaiah ". . . the whole head is sick, and the whole heart faint. From the sole of the foot even into the head there is no soundness in it; but wounds, and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment" (1:5, 6). But the situation is worse today. The prophet's "not," "neither" and "neither" tell of neglect; were he prophesying today he would have to declare not a prophecy of neglect but a prophecy of intentional exacerbation of the moral wounds of our society by many leaders of thought; not the closing of the wounds but their probing; not the binding up but the exposure; not the mollifying but the inflaming of the putrefied condition by the use of infected mental probes.

And Isaiah's contemporary, Amos, describes the symptoms of the sick society: they oppress the poor (4:1); they dwell in an atmosphere of violence; they abound with superfluous possessions; they slay the unmatured flocks and herds for food; they debase vocal and instrumental music; they drink wine excessively; but they are unconcerned about the body national (6:1-6).

The prophets declared the sick state of society, they described the symptoms and they stated the remedy.

COMMENT, OPINION AND REVIEW

The American invasion. A picture that speaks louder than words. Photograph by Chris Smith, reproduced by courtesy of the " Observer."

THE MARK OF CAIN

THE brand of Cain marks every one of us; not the God-imposed brand—" God set a mark upon Cain " —but the brand of the aggressive heart to attack and destroy. " When I hear a new proposal my first instinct is to attack it." This innate aggressiveness receives its best (worst!) current illustration in Mr. T. Winter's (chief assistant to the editor, news and current affairs, Broadcasting House, W.1.) explanation of the B.B.C.'s televising a Nigerian officer's public execution by a firing squad.

" The B.B.C.'s television camera team filmed the recent public execution in the course of their professional duties." Did they indeed? It is terrifying to learn that filming public executions is part of their duties. We thought that civilised men had lost that ghoulishness decades ago. But civilisation's veneer is very thin: we are exactly where the Roman barbarians were in their lust for blood in their sports arenas. How now about " Man is now grown to maturity and therefore can do without God," the " honest to God " theologians? They had better return to the hard facts of human nature.

But " [the execution] had a direct bearing on the theme of the alleged excessive cruelty that has run through the war, *and was therefore of some news significance* " (our italic). Cruelty in war was of news significance! Where on earth has Mr. Winter been burying his head? He excuses the call of his colleague in the camera team, " Hold it for a minute," as being much more the result of tensed nerves and distress than a considered request. This illustrates our point: the nerves and distress led the camera operator to make sure that he got his sordid scene, whereas were we people unbranded by the mark of aggressiveness nerves and distress would prompt us to forsake the disgusting business.

But the blame does not lie with the camera team or with Mr. Winter any more than it lies with every one of us. Every tiniest piece of arms equipment, every penny paid for " defence " for which I am responsible, every demand for sensational news which I make, brings upon me an equal responsibility with my fellows whose fingers are on the triggers.

ISLE OF WIGHT
CAMP REUNION
Preacher: the President, L. W. Green
3 and 6.30 (tea provided in the interval)
at
KENSINGTON TEMPLE on Saturday, October 5th
D.1751

ELIM PENTECOSTAL CHURCH
Hatfield Road, EASTBOURNE
40th Anniversary Convention
Opening rally, Saturday, October 5th, 7 p.m.
Visit of P. S. Brewster
(former minister)
Sunday at 11 and 6.30
Monday to Thursday: 7.30
Preachers:
R. A. Gordon, A. J. Chuter and Wm. M. Plowright
(former members)
Convener: JOHN LANCASTER
D.1754

THE SOLDIERS' ATTITUDE

Characteristic of man's attitude today

By SAMUEL GORMAN

> *If I but touch His seamless dress*
> *I shall be blessed;*
> *Though surging crowds around*
> *Him press,*
> *I shall find rest.*
>
> P. LE TISSIER.

IT seems almost incredible that in the presence of the literal fulfilment of all the aforementioned prophecies in Jesus' dying upon the cross the four soldiers could remain so callously indifferent to Him, and only concern themselves with dividing His clothes among them and gambling for His seamless tunic. Apart from a few followers of Jesus the same was true of those around the cross, for the mob was blatantly indifferent to His agony and ignominy. If it were not for the knowledge of the blinding power of sin in human lives it would be difficult to understand the attitude of the soldiers, and of practically all the other people around the cross, for the Jews were conversant with the messianic prophecies which were being literally fulfilled before their very eyes. "He," as many of them had admitted previously, "had taught them as one having authority," and in this way had superseded and surpassed their recognised teachers, the scribes (Matthew 7 : 28, 29). He had fed their hungry, healed their sick and raised a number of their dead, and had lived a simple and blameless life among them which His critics and accusers could not justly impugn.

Indifference

Studdert Kennedy has said concerning the attitude of the people to Jesus: "They streamed out of the city to see Him crucified, and stood there looking on, but when the storm began to threaten, and the clouds came up, they went away and left Him—they might have got wet. They might have saved Him, but they did not care. It was none of their business, they had nothing to do with it."

Surely such an attitude was a stark revelation of how blinded and antagonised they had become by their self-righteousness and sin.

Today, of course, people are not vulgarly, crudely and rudely crying out "Crucify Him," but their indifference to Jesus is as real and deadly. Someone has written of the modern attitude to Jesus in the following verses:

> *"When Jesus came to Golgotha,*
> *They hanged Him on a tree;*
> *They drove great nails through hands and feet,*
> *And made a Calvary.*
> *For those were crude and cruel days,*
> *And human life was cheap.*
>
> *When Jesus came to London,*
> *They simply passed Him by,*
> *They did not hurt a hair of Him,*
> *They only—let Him die!*
> *For men had grown more civilised,*
> *They would not give Him pain,*
> *They only just passed down the street,*
> *And left Him—in the rain."*

The attitude of the soldiers has been characteristic of the vast majority of people all down the centuries since the death of Jesus, and is so today, notwithstanding the numerous churches spread throughout the world, and increasing intensive evangelism. Present-day society, like the soldiers, accepts all the material benefits from God but ignores entirely the claims of Jesus upon it.

Illustration

An apt and poignant illustration of this can be gleaned from the events of World War II. But be-

fore considering this it is of interest to note George V's reply to a question regarding World War I, which can be applied in a greater sense to the later war: "How do you think it will end?" He replied "God will have to work a miracle." God did undertake for Britain and her allies in that war, but He undertook in a more spectacular way in the 1939-45 one. In its early stages the tide swung almost overwhelmingly against Britain and her allies. At that period a miracle, as many people believe, did happen. God in infinite mercy saved Britain, Europe and the world from the awful oppression of Nazi tyranny. In the hours of supreme crisis George VI called the people of Britain to a day of prayer. In response to his call the churches were packed to capacity with solemn, praying and, in most cases, chastened people. God wonderfully

(*continued on page 620*)

EVANGELISTIC SUNDAY IS HERE AGAIN

By R. B. CHAPMAN
(FIELD SUPERINTENDENT)

HOW quickly the time flies and once more we are approaching that special day in our Elim calendar when we direct our thoughts, prayers and contributions towards the great issue of evangelism, or the reaching of men with the good news of a Saviour's love and redemption. It is just a year since your splendid and sacrificial efforts added the excellent sum of £1,700 to the funds for our outreach efforts in the homeland. If it is true that with every tick of the clock some person, somewhere, dies it means that no fewer than 31,622,400 souls have passed into eternity since our last Evangelistic Sunday.

"Time, like an ever-rolling stream,
Bears all its sons away."

I wonder how many—or perhaps how few—of this enormous number were touched by Elim's gospel outreach during the past year. Forgive me for being so bold as to ask how many more might have been reached if our giving had been a little better. Please do not think me ungrateful, for I am not: last year's endeavour was most commendable and highly appreciated. Nevertheless, I have only been operating as secretary to the Evangelistic Committee for a very brief space of time, and in this period there have been ever so many appeals for help in the avenues of evangelism. Some have received a limited amount, several have been refused simply because of lack of funds. When one recognises the urgency and realises the importance it is a very burdensome responsibility to have to write so many replies saying "I'm so sorry, but . . . "

Sunday, October 13th, will be recognised as *Evangelistic Sunday* in every Elim Pentecostal church this year (D.V.), and we are following last year's successful procedure by providing a gift envelope with this current issue of the EVANGEL. We ask that, with prayer, you will place your gift in the envelope and either hand it in at your local Elim church or forward it by post direct to the address indicated.

I was touched very deeply by something I learned in the office one morning recently. A young couple who had been blessed in one of our recent crusades moved to a new town where there was no Elim church. At considerable personal sacrifice they sent a cheque for £100 and asked for an Elim campaign to be held there with a view to opening another place of Pentecostal testimony. This is the spirit that will carry our witness forward and see more of the dying millions reached during the next twelve months or until Jesus comes.

We urge you all to engage in special prayer for a deluge of God's convicting Holy Spirit upon His Church and the world, and we appeal to everyone to make it possible for our evangelists and ministers to increase their efforts to proclaim the gospel story.

We *call* on you to *pray* and we *count* on you to *pay*.

Windows on Jerusalem

A digest on Christ's imminent return

By W. G. HATHAWAY

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened."
(Revelation 20:11, 12.)

XVIII. THE GREAT WHITE THRONE
(*concluded*)

The new heaven and earth. Here again I quote from Peter (2 Peter 3 : 11-13). He tells us that when the present heaven and earth are dissolved God will create new heavens and a new earth in which righteousness will prevail and into which no sin may ever enter. John tells us in Revelation 21 that he saw a new heaven and a new earth. He gives a wonderful description of the new Jerusalem coming down from God out of heaven. Into this—the one with foundations which Abraham looked for—shall come nothing that defiles at all, but only those whose names are written in the Lamb's book of life.

Then finally, when Satan has had his fling, and gone to the end of his tether, he will at last be cast into the lake of fire and with him all those whose names are not written in the Lamb's book of life. God's original purpose, planned in eternity long before the foundations of the world were laid, will now be seen in all its glory, and the mercy and love of God—undiscoverable apart from the redemption which is in the cross of our Lord Jesus Christ, and extended toward all those who have believed in Him and have acknowledged Him as their Master—will be the wonder of the ages throughout all eternity, shown forth in those who are His and in whom He will show forth His praise and glory.

The coming of the great day

There is only one thing more to be said before I close the pages on these brief outlines of a most wonderful theme. I will say it in the words of Peter: "Seeing then that all these things shall be dissoved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the great day of God . . . ?" (2 Peter 3:11, 12).

To know that our names are written in the Lamb's book of life there are three simple but profound things to do. If we do them, this blessedness will be ours eternally.

Believe

First, we must *believe*. We must believe the record God has given of His Son, and that record is that God has given to us eternal life, and this life is in His Son. We must believe that God sent Him into the world that whosoever believes on Him will not perish but have this gift of eternal life. It cannot be bought by service, sacrifice or suffering. It must be recognised as God's free gift to those who believe on the Son of God.

Receive

Second, we must *receive*. We must not only believe that eternal life is in God's Son. We must receive it. That requires faith, the faith of appropriation. Faith that believes is a faith that can receive. Now, while you read these words, you can appropriate that gift by a simple exercise of faith—believing faith followed by receiving faith. We take it from the pierced hands of Jesus as He offers it to us. He says "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Confess

Third, we must *confess*. "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" (Romans 10:9). It is as simple as that to become a true believer in Jesus Christ and to know His salvation. If you really be-

(*continued on page 623*)

Sunday school suggestions

By LESLIE TODD
(THORNTON HEATH)

"IF ONLY we had more room." Perhaps you, Sunday school teacher or superintendent, have said this after wondering just how many more you could get into your church. Maybe you have said "Should we change the time, or the classes, or . . . ?"—and so it goes on. We praise God for the increase in numbers attending our Sunday schools, but Sunday schools tax the accommodation of some of our church premises to the limit.

If you have a separate Bible class meeting at the same time as Sunday school, have you ever considered starting half an hour earlier, and so finishing just at the time when the main school breaks up into classes? The space that the Bible class took can be used for extra classes. Again, there may be young folk in your Bible class who could become teachers later on, and they could be used in the Sunday school classes to help the teachers with handwork and the other jobs that come their way. We have tried this in our church and it has worked with great success.

SCREENS

Many of us have often wished for separate rooms suitably furnished for individual classes, but we have to make do with a circle of chairs, some often touching those of the next class, with some children finding themselves in sound and sight of two lessons at once. We purchased a giant roll of corrugated cardboard five feet in width. This we cut into suitable lengths to use as screens between the classes. They helped to cut down distractions and noise. The screens are rolled up after class and stored away vertically with the class name on the outside.

When you use the screens the smooth side may be turned inward to be used as a background for drawings, pictures, etc., to illustrate your lesson. The ends can be strengthened with thin wood strips to save them from tearing.

This idea is not ours, but it has proved very practicable and has been used for some time now with good effect. So you may have a temporary classroom within your reach; it is a pity so few know about this.

FLANNELGRAPHS

Maybe you use flannelgraphs frequently on a plain board. How about sheets of soft plasterboard cut to the required sizes? It is rough enough to hold flannelgraphs and soft enough to take drawing pins easily.

PRAYER TIME

We expect that, like us, you vary the order of the open time of worship before the school breaks up into classes, and also the items that you include. Have you ever considered two or three children taking part and leading in prayer at prayer time. With those not confident enough the prayer can be written and read, and you will find, as we do, that there is great reverence as the children pray, and even the smallest children understand what is being said. We usually keep our prayers on a different theme, and we do this by asking for suggestions from the children, and announce it for the next week. Those chosen to lead the prayers wear a special prayer helper's badge, and are usually very proud of it when it comes to their turn.

LEARNING TEXTS

We feel it is very important for children to learn scripture texts by heart, especially those texts to do with the way of salvation. This can be done in many ways, but we have proved that picture illustrations put on the flannelgraph board are very popular. How about trying Psalm 119 : 105 or 2 Corinthians 6 : 2? With a little imagination and help it is possible to produce some good illustrations—but remember, they must be large enough to be seen, and bright colours on a black background are seen more easily. Another method is to split the text into words and put it on to large cards in bright modern lettering. We usually give these out at the start of open time to those who are going to display them. By their looking closely at their text and knowing "their word," and by this being changed around each week, children learn it individually as well as just repeating it when displayed. If several texts are done this

(continued on page 621)

HIS SEAMLESS ROBE *(continued)*

answered prayer, a generally recognised fact of history, and as a nation Britain was saved from disaster. In fact it could be said that an international catastrophe was averted only by God's intervention in that awful world holocaust.

Since then—and this is characteristic of the world at large—there has been a tragic drift away from God and the principles and standards laid down by Him in His Word for the government of human life and the affairs of mankind. A vast number of churches are empty on Sunday, but on fine Sundays the roads are crammed with every type of vehicle, taking many thousands of people, on pleasure bent, to seaside and country. Added to this is the increase in crime, parental and juvenile delinquency and, by many people, the absolute disregard of what is good and decent.

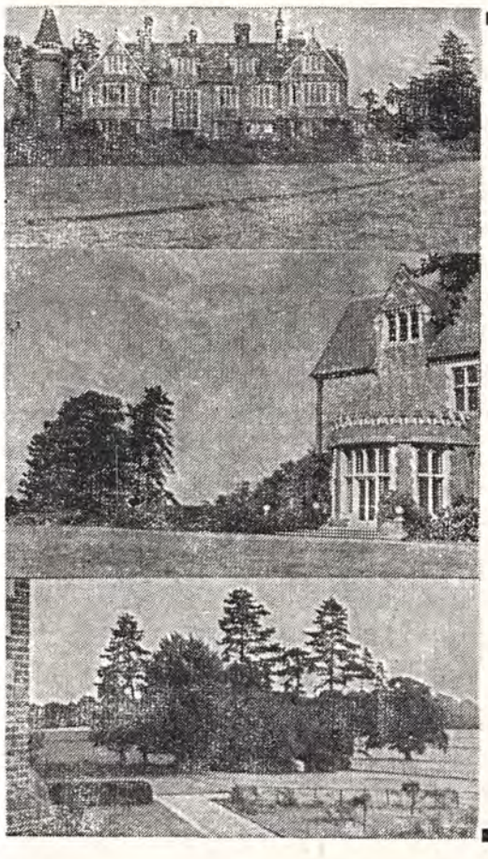
Tragic drift

In Britain this tragic drift away from God and from the restraint of His house must be faced by church leaders and the stark, naked fact confessed that the professing Christian Church has failed to influence to any great degree the moral life of the people. In fact it could be said that she has even lost some of the influence she once exercised over the national life of the people. This can partly be accounted for by the substitution of human leadership for that of the Holy Spirit and His executive genius. Because of this the Church has largely failed to speak with the dogmatism of divine certainty and consequently make her voice effectively heard. She was and is unable to arrest and reverse the drift away from God because of the rot within her own borders.

Baskets of figs

This can best be illustrated by considering a passage in Jeremiah: "The Lord showed me . . . two baskets of figs . . . set before the temple of the Lord. . . . One basket had very good figs . . . and the other basket had very naughty figs, which could not be eaten. . . . Then said the Lord . . . What seeth thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil . . ." (24:1-3). That there was a difference between the two baskets of figs no one can deny; one was very good and the other very bad. The prophet gave a spiritual and moral interpretation concerning them. He did not say one lot was good and the other bad, but that one lot was good and the other very evil. How tragic that one of the baskets went bad in the temple! Rot inside the temple of God? Yes! That basket symbolised the temple's lost influence over the life of the people of Israel. So it is today. The professing Christian Church

(continued on page 621)



Book for Christmas NOW!

in

Delightful country mansion

- LOG FIRES
- TRADITIONAL FARE
- CHRISTIAN FELLOWSHIP

Inquiries:

The Secretary, Elim Bible College, Capel, Surrey

Telephone Capel 3238

D.1537

SUNSHINE CORNER

KIDNAPPED

(continued from last week)

"WHY, I've been kidnapped," thought Geoff, "and it's all my own fault too; if I'd done what my dad said and stayed in my own garden this wouldn't have happened. Oh dear! I expect my mum will be ever so worried about me; she'll be crying because I'm lost. Oh, what a stupid boy I've been! If my dad goes to the police these men will kill me—I'm sure they will." So he sat there in fear and trembling, and then he remembered the text on his bedroom wall, "Thou God seest me," and he started to pray and said "Lord, you know where I am. Please show my dad how to find me. I'm really sorry for being disobedient." But it wasn't as easy as all that.

The kidnappers made their demand for the £10,000, and told dad just where he was to bring the money on the third day. Mum and dad were nearly out of their minds with worry; they wondered if Geoff was still alive. On the third morning Geoff's dad took the money and went into the wood to the appointed place and one of the kidnappers met him there. Just then there was scuffle in the bushes, so the kidnapper shot Geoff's dad right through the heart, because he thought he'd brought the police with him—but it was only an animal playing around.

Then Geoffrey was taken out of the house and left on the roadside and a passing motorist picked him up and took him to the nearest police station, and he was soon back in his own home. But dad was not there to welcome him; he'd given his life for his son. Oh, how much Geoff honoured and loved his father's memory all his life.

Isn't that just what the Lord has done for us? We have been disobedient and kidnapped by the Devil, through our own sin. He held us captive and we could not free ourselves, but Jesus was willing to pay the ransom price for us, and He came down from His wonderful home and was killed so that we might be redeemed, or taken back to our heavenly Father. Don't you love and honour Jesus for doing all this for you? Don't you want to spend the rest of your lives living for Him. I do

God bless.

Love from

AUNTY MAY.

COMING EVENTS

BARKING. October 6, 7. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Sunday at 6.30. Monday at 3. Preacher: Mrs. Gladys Gorton. October 12. Preacher at 7. D. W. Anthony. Music by the Chelmsford Elim Pentecostal Church choir.

BIRMINGHAM, Graham Street. October 5. Opening of the new Elim Pentecostal Church at 6 by Samuel Gorman. Taking part also are H. W. Greenway, H. Palliser and J. C. Smyth. Music by the Cardale Trio, W. Ll. Bell and the Graham Street church choir. Cups of tea at 4. Will ministers and their wives who plan to attend please notify Edward F. Cole by September 28?

BIRMINGHAM, Weoley Castle. September 22-29. Elim Pentecostal Church, Castle Square. Convention. Sundays at 11 and 6.30. Saturday at 7. Monday—Thursday at 7.45. Preachers: F. A. Hodge (22-26), and D. Evans (28, 29).

BRADFORD. Commencing October 13. St. George's Hall. Pentecostal crusade conducted by A. Tee and team. Sunday at 8. Weeknights at 7.30. Wednesdays at 3.

BRIGHTON. October 5. Elim Pentecostal Church, The Lanes. Monthly rally at 7. Preacher: A. P. Thomas (Kingston).

BURTON-ON-TRENT. October 5-7. Elim Pentecostal Church, Moor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: E. Crew (Risca).

CROYDON. September 29. Elim Pentecostal Church, Mildmay Road. At 6.30. Preacher: John Clarke (converted actor). Convener: W. J. Maybin. October 3. Sisterhood rally at 3. Speaker: Mrs. Eric Dainton. Soloist: Mrs. Thelma Beacham (founder member of "Joystrings"). Convener: Mrs. Marjorie Maybin.

GREENOCK. September 21-29. Elim Pentecostal Church, Belville Street. Evangelistic crusade conducted by G. H. Wallace (Northern Ireland). Sundays at 11 and 6.30. Weeknights at 7.30.

INGATESTONE. October 13, 15, 17, 19. Elim Pentecostal Church, High Street. Sunday at 6.30. Tuesday and Thursday at 7.30. Saturday at 7. Visit of Pastor F. A. Hodge and party (Becontree).

(continued on back page)

YOUTH COMMITTEE PAGE *(continued)*

way combinations of words can be used, and texts jumbled up, certain cards kept out, etc., giving rise to a competitive spirit among the children to "spot the mistake." At the same time they are learning the Word of God that is able to make them wise to salvation.

HIS SEAMLESS ROBE *(continued)*

has lost some of its influence over the life of the people. The need for the Church to get right with God and back to Pentecost is most urgent. When she does that her voice will be heard effectively calling the nations back to God.

It is not surprising that the society to which Jesus came and ministered rejected Him. The reason

(continued on page 622)

HIS SEAMLESS ROBE (*continued*)

was His condemnation of the kind of life the people lived. They considered Him a revolutionary because His teaching was to some extent contrary to the opinion of the religious, social and political leaders of that day. In fact His teaching was mostly revolutionary in its character and opposed to the stream of public opinion. How very strange that society, having a code of moral laws of its own, resented, ridiculed, opposed, rejected and finally crucified the greatest moral Teacher the world has ever known, for such He was. He did not complain of the moral laws, for they were good and beneficial to society, but strongly criticised the insincerity of the people, particularly the Pharisees, for not living according to those laws.

Moral integrity

Of course they found it difficult to be sincere with Jesus, for His message revealed things that wounded their pride and condemned their hypocrisy. Jesus would have them realise that moral integrity was as essential as intellectual integrity, if not more so, if they were to know what was good and best for their society. They needed God's saving grace and power.

It is so with men and women today: they too need to know and experience the transforming power and grace of the Lord Jesus in their lives. He is the only real hope of the world today. The tragic conditions existing among the nations constitute a challenge to the Christian churches. The callous indifference of the masses of people outside the churches, and, alas, in many places the awful apathy inside them, and in particular among many young people the devil-may-care attitude to life in general, must give grave cause for concern to religious and political leaders and to the Christian Church as a whole. All this calls for intensive and dynamic efforts to reach and win people for Christ.

THE BREATH OF GOD (*continued*)

spoke (Hebrews 1 : 1, 2 ; Luke 1 : 70). This viewpoint is clearly expressed in Scripture several hundred times ; viz. " God spoke . . ." or " God spoke to . . ." or " God directed . . ." or " The Lord commanded . . ." As Augustine said, " When the Bible speaks it is truly God's voice." Though the writing may have been penned by men it is truly God's voice speaking (1 Thessalonians 2: 13 ; Jeremiah 1 : 9 ; Deuteronomy 18 : 18). The majesty of the Bible is the majesty of God (John 10 : 35).

So the inspired Word of God continues to Timothy: ". . . for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." This is the purpose of Scripture—that the church worker, pastor, leader may be properly equipped. Since we have this unique scripture as a rule of both faith and conduct we may know by its help what to believe and how to live and also how to instruct others.

PRAYER AND PRAISE

by F. H. Coleman

SOME years ago a famous orchestra conductor confessed to having composed under a foreign name. He explained that people think that if music is composed by an Englishman it is not as good as that of a continental. How often when a preacher quotes what someone else has said the listener to the sermon thinks that what has been quoted has greater authority than what the preacher may be saying simply because he has gained it from his private study.

It has been a joy to me to search out what others have said about prayer, and for the next weeks I want to share with you what others, some well known and some not so well known, have said about prayer.

Andrew Murray wrote a book on prayer, and here is something he wrote: " If there is one thing I think the Church needs to learn it is that God means prayer to have an answer, and that it hath not entered into the heart of man to conceive what He will do for His child who gives himself to believe that his prayer will be heard. Many complain that they have not the power to pray in faith, to pray the effectual prayer that availeth much. The message I would bring them is that the blessed Jesus is waiting, is longing, to teach them this."

He teaches us to pray not only by example, by instruction, by command and by promises, but by showing us Himself, the ever-living Intercessor, as our Life. It is when we believe this, and go and abide in Him for our prayer life too, that our fears of not being able to pray aright will vanish and we shall joyfully and triumphantly trust our Lord to teach us to pray, to be Himself the life and the power of our prayers. May the Lord open our eyes to see what the holy mystery of intercession is to which, as His royal priesthood, we have been set apart.

" If you spend several hours in prayer daily you will see great things " (JOHN NELSON).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, September 30th — Ezekiel 47:1-12

" Every thing shall live whither the river cometh " (v. 9).

The vision of Ezekiel of this river flowing from the newly completed temple reminds us of the fulness and fertility of the believer's Pentecostal baptism. This is a direct result of the destruction and rebuilding of our Lord's temple—His body (John 2:19, 21). By the well-side our Lord showed the Samaritan woman that salvation is as a well of living water within. When speaking in the temple on the last day of the Feast of Tabernacles He declared " He who believes in Me, as the scripture has said, out of his innermost being springs and rivers of living water shall flow continuously " (John 7:38, Amp. N.T.). Here the Lord is speaking of the baptism of the Holy Spirit. Obviously, therefore, the outcome of the living water flowing from the Christian's life should be life, blessing and help to others.

Tuesday, October 1st — Colossians 1:1-8

" Your love in the Spirit " (v. 8).

Mostly we tend to think of the Holy Spirit in terms of power—the supernatural and miraculous. This is indeed characteristic of Him, but there is also a wonderful ministry of the Holy Spirit whereby He sheds abroad the love of God in our hearts (Romans 5:5). It was not ordinary love that made Elizabeth Fry go to Newgate jail; it was not just love for God; it was that love **of** God of which Paul spoke when he said " the love of Christ constraineth us." Human love is wonderful, but the Holy Spirit pours into the heart of the believer divine love. Thus there is love for those who hate us, love for those we would naturally despise, love which is manifest in actions that evidently reflect that divine nature.

Wednesday, October 2nd — Colossians 1:9-20

" That in all things He might have the pre-eminence " (v. 18).

Christ must occupy the first place. He is the Firstborn of all creation. He Himself created all things. Not only so; they were created for Him. He existed before all things. He holds all things together. He is also the Head of the Church. Yet it must be noted that He is the pre-eminent One not only because He is the Son of God by position but because of His achievement through the cross. He now has first place by virtue of His supreme victory over Satan, sin, death and hell. Thus we bow in awe before His majesty as the manifestation of the invisible God, but we bow in love and humility before Him as our Redeemer and give Him the pre-eminence in our lives.

Thursday, October 3rd — Colossians 1:21-29

" To present you holy and unblameable and unreproveable in His sight " (v. 22).

This text reveals the threefold object of Christ in reconciling us to God through His death on the cross. The word " present " is used in the sense of the presentation of a bride. The Church is oft-times spoken of as the bride of Christ (Ephesians 6). She is to be unsullied, holy. Thus she is set apart exclusively for Christ. She is to be unblemished, faultless, without spot or wrinkle; fit indeed to be the bride of the heavenly Lover. She is also to be unreprovable: none able to level a finger against her (Romans 8:33). All this is made possible through His death and will be realised when He returns to gather the Church to Himself.

Friday, October 4th — Colossians 2:1-7

" Your order and . . . stedfastness " (v. 5).

These are military terms. The word " order " means a rank, or an ordered arrangement as the ranks of an army. " Stedfastness " denotes a solid bulwark, indicating an army in square formation presenting an unbreakable front in all directions. Although never having visited Colosse, Paul rejoices in their standing shoulder to shoulder in disciplined array, ready for any onslaught of the adversary against their faith. This demanded discipline in the individual member, and it necessitated a banding together in love (v. 2). It required a holy boldness in the Lord. Satan has not ceased his onslaughts against the Church. Errors, unholiness, divisions and strifes are still his offensive armoury, which he uses effectively. The call is for all who love the Lord to present a united, solid front in doing battle against evil.

Saturday, October 5th — Colossians 2:8-15

" Beware lest any man spoil you " (v. 8).

" See to it that no one carries you off as spoil " (Amp. Bible). It is so easy to be swept off our feet by some new, fascinating but erroneous doctrine, or by the learning and wisdom of this world. It would seem that the Colossian church was being assailed by the Gnostic heresy then prevalent. Christianity, however, is not a philosophy, a knowledge of abstract principles, whether they be the mystic speculations of the Gnostic or the more lofty thinking of the Grecian philosophers. Christianity is a life, a new life (v. 12). In Christ dwelt the whole fulness of Deity (v. 9), and we are complete in Him. " Ye have been filled up with His fulness " (Ellicott). All this is made possible only through the triumph of the cross and our experience of sins forgiven and the new life received in Christ.

Sunday, October 6th — Colossians 2:16—3:4

" If ye then be risen with Christ, seek those things which are above " (3:1).

We are reminded in 2:12 that while we have been buried with Christ in baptism we have also risen with Him. The logical outcome of that resurrection is that our whole lives are taken up with Him. The new resurrection life gives the desire for the " things above " as distinct from the old Adamic nature which is gratified only by the earthly. Indeed, we are " dead " to the things of the past, including the ritualistic life (2:16, 17). Further, being risen with Christ our lives are enveloped in His life; we see as He sees, feel as He feels, love as He loves, desire as He desires. Therefore such a life demands a deliberate seeking of higher things in God in worship, obedience and prayer, and a love for all that is holy, uplifting and heavenly.

WINDOWS ON JERUSALEM *(continued)*

lieve on Him your heart will be filled with the joy Christ and you will want to tell others what He has become to you. That is confessing Christ. Having found such a gift by simply believing and receiving you will want to share your new experience of the love of God with someone else. Strangely enough, it is only when you share your new experience with others that you know the fullness of the upspringing of the well of joy within.

That this joy may be yours is my sincere desire and prayer.

To God be all the glory, now and always.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BANGOR. Lovely furnished home, near sea and rail, to let yearly (July and August excepted). £4 per week, plus rates. Christians only. Tel. Belfast 746224 between 9 a.m. and 7 p.m. C.1746

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SOUTHPORT. "Orleans" Guest House. Beside promenade. Happy fellowship, every comfort. Car park. Available also for conferences. Brochure (s.a.e.) Mr. and Mrs. R. S. Williams, 8 Lathom Road. Telephone 4907. C.1713

SURREY, Grenehurst Park, Capel (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

WESTON-SUPER-MARE. Christian guest house. Near shops and sea, h. and c., happy fellowship, liberal table. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

ITINERARIES

London Crusader Choir:
September 29, Chadwell Heath.

F. B. Phillips, Elim Missionary Society itinerary:
September 28, 29, Plymouth; 30, Barnstaple.

Joseph Smith:
September 28—October 3, Ballymoney; 5-10, Annaghanoon; 12-17, Randalstown; 19-24, Cullybackey.

BIRTHS

POWELL. On August 24th, to Edith and James Powell, members of Graham Street Elim Pentecostal Church, a son, David James.

SCOWEN. On September 7th, to David and Jean (*née* Bowyer), of Croydon, God's gift of a daughter, Julie Allison.

TATTERSALL. To David and Carol, on August 31st, James Edward, a brother for Andrew. Thanks be to God.

DEDICATIONS

ADAMS. To Peter and Pat Adams on August 5th, a son, Stephen Peter, dedicated on September 8th at Elim Pentecostal Church, Ipswich. Officiating minister: P. Watson.

CAPPS. To Jerry and Shirley Capps on August 7th, a daughter, Abigail Elizabeth, dedicated on September 8th at Elim Pentecostal Church, Ipswich. Officiating minister: P. Watson.

ESCALERA. To Paul and Melody Escalera on June 13th, a son, Mark Anthony, dedicated on July 7th at Elim Pentecostal Church, Ipswich. Officiating minister: P. Watson.

MARRIAGES

GILBERT—LLEWELLYN. On August 31st, at Elim Pentecostal Church, Sheffield, Alan William Gilbert to Margaret Ann Llewellyn. Officiating minister: Arthur V. Gorton.

WHALLEY—CLOWES. On August 31st, at Elim Pentecostal Church, Macclesfield, William Ernest Whalley, B.A., to Elizabeth Mary Clowes. Both active church workers. Officiating minister: Ray Hughes.

WITH CHRIST

BELFORD. On August 23rd, George Belford, beloved member of Graham Street Elim Pentecostal Church, aged 78. Officiating ministers at funeral: G. Evans, R. Morrison and Edward F. Cole.

KNOWLES. On September 6th, Miss Edith Knowles, aged 87 years. A faithful member of the Elim Pentecostal Church, Scarborough. Officiating minister at funeral: J. Hyde.

MORTIBOYS. On August 20th, Mrs. Mortiboys, for many years a member of Graham Street Elim Pentecostal Church. Officiating minister at funeral: Edward F. Cole.

WILSON. On September 3rd, Mrs. Bertha Wilson, aged 93 years. Esteemed member of Croydon Elim Pentecostal Church. Officiating minister at funeral: W. J. D. Maybin.

COMING EVENTS *(continued)*

LEYTON, London, E.10. Commencing October 12. Elim Pentecostal Church, Vicarage Road. Salvation and healing crusade by Eddie Smith. Saturdays at 7.45. Sunday at 6.30 and 8. Mondays to Thursdays at 7.45.

LIVERPOOL. September 8-29. Elim Pentecostal Church, Jubilee Drive, Kensington. Mondays, Tuesdays and Wednesdays at 6.30. Youth for Christ crusade conducted by Ron Robinson and music groups.

MANCHESTER, Chorlton-cum-Hardy. September 28, 29. Elim Pentecostal Church, Oswald Road. Continuation of crusade by Bert Dearden, "New Life" radio and television ministry, Canada. Saturday at 7.45. Sunday at 10.45 and 6.30.

NORTHAMPTON. September 28—October 5. Bective Road Junior School, Kingsthorpe, Northampton. Evangelistic and divine healing crusade by John M. Cuthbert and Northampton Elim Pentecostal Church members each night at 7.30. Not Sunday.

SALISBURY. September 29. Elim Pentecostal Church, Milford Street. At 11, 2.45 (Sunday school prizegiving) and 6.30. Preacher: A. D. Sandford (Cheltenham). Convener: T. W. Walker.

SCARBOROUGH. October 7-10. Elim Pentecostal Church, Murray Street. Children's crusade by R. J. Mackenzie, nightly at 6.

SOUTHPORT. October 4-6. Elim Pentecostal Church, Evangel Temple, Manchester Road. Youth and workers' weekend. Friday at 7.30, C.L.C. film. Saturday at 10 and 2. workshops; rally at 7.30. Sunday at 10, 10.45, 2.30 and 6.30. Participating: A. Tee, P. Fenwick, B.A., and R. Hughes.

TREALAW. September 28—October 1. Elim Pentecostal Church, Miskin Road. Annual convention. Saturday at 7. Sunday at 11 and 6. Monday and Tuesday at 7.30. Preachers: S. J. Brown and Ramon Hunston. Supporting musical items. Convener: Lyndon Jones.

WORTHING. October 5, 6. Elim Pentecostal Church, Grosvenor Road. Church choir's twenty-first anniversary. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: Glyn Taylor (Leyton).

YEOVIL. September 28, 29. Elim Pentecostal Church, Southville. Harvest festival services. Saturday at 7. Singing by Romsey Ambassador Choir. Sunday at 11, 3 and 6.30. Preacher: John C. Smyth (Administrative Secretary).

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 40 OCTOBER 5th, 1968 9d

Isle of Wight youth camp workers (see page 627)

Proclaiming the Truths of Pentecost

THE FIRST EPISTLE OF PETER

STUDY TWO

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

The nature of our salvation

(1 : 3-12)

ACCORDING to Jewish prayer custom, Peter begins with an ascription of praise to God as the Author of man's salvation. This salvation he describes as "according to His abundant mercy." When Peter thinks of such mercy he is suddenly elevated with the joy of it all and breaks forth into thanksgiving. The word "blessed" here is from a Greek word from which we get our English word "eulogy," and the inference is that we should eulogise God the Father of our Lord Jesus Christ. "All honour to God" is how it is translated in *Living Letters*.

Two words dominate this doxology (v. 3): they are "a lively hope," or, as Phillips renders them, "a life full of hope." In these verses we have the **declaration** of this hope, and in the following study we shall consider the Christian's reaction to it.

A number of truths relative to this "lively hope" emerge from these verses.

The hope is ours

This "lively hope" becomes ours through the spiritual experience described by Peter in the words "begotten again," suggestive of the words of Jesus to Nicodemus (John 3 : 3). So we have been "born again," "born from above" or "begotten again" to this "lively hope."

This hope is due to two important facts revealed in these words. First, the death of Christ. I suggest that the words "His abundant mercy" relate to God's great work on our behalf; "Mercy there was great and grace was free" declares the poet, and Peter goes on to enlarge upon this theme in 2 : 24 and 3 : 18. Second, we have the cross consummated in the resurrection, since these two belong together. These are the crucial facts of Christology: our "lively hope" is based upon a vacant cross and a vacated tomb. Apart from the resurrection the cross of Jesus Christ is really "a mighty question mark against the sky" (A. M. Hunter). Thus the hypothesis of 1 Corinthians 15 : 14 becomes the bona-fide of Luke 24 : 34.

Leads to a future inheritance

This "lively hope" leads to anticipation of a future inheritance (vv. 4, 5). Unbelievers have no hope (Ephesians 2 : 12)—"nothing to look forward to" is how Phillips translates it—but the Christian is a prisoner of hope. Two thoughts demand our attention here. First, there is a legacy reserved in heaven for the believer. Israel's inheritance, the earthly Canaan, was subject to ravaging by molesting tribes, but our inheritance is beyond the meddling hands of men. The writer in the *Tyndale New Testament Commentary* adds: "Three negative compounds are strung together to indicate that, unlike any inheritance in this world, it is not exposed to destruction or defilement from outside, or to decay from inside." Second, the legatees are being preserved (kept); this is a military word suggesting that believers are continually guarded. "And God in His mighty power will make sure that you get there safely to receive it" (*Living Letters*). God does the "keeping" while we do the "committing." This is the scriptural teaching of the preservation of the Christ and the preservation of the Christian.

The word "salvation" is here used in its end-time setting; that which is now consciously enjoyed by us awaits a fuller and ultimate fulfilment and revelation. The word "revealed" comes from the word *apocalypse* (unveiling), and in this sense Paul states that "the coming of the Lord is nearer now than when we first believed" (Romans 13 : 11, *Living Letters*).

Gives joy in trial

The "lively hope" affords the Christian a joy and buoyancy in present trials (vv. 6-9). The foregoing anticipation provides ground for rejoicing, even though our present is beset with hardship. "This," says the *Wycliffe Bible Commentary*, "is

the Christian's joy, independent of circumstances, paradoxical to the world." It was this that enabled the apostles to rejoice in that they were called upon to suffer shame for Christ. We read in Acts 5 : 41 that " the apostles went out from the presence of the Sanhedrin full of joy that they had been considered worthy to bear humiliation for the sake of the Name " (Phillips).

Those addressed by Peter were to be aware of two factors. First, that their suffering was to be faced with anticipation of future bliss. The time would come when they would " receive the promise " (Hebrews 10 : 36), or, to use Peter's language, " receive a crown of glory " (1 Peter 5 : 4) at the appearing of Christ. Paul seeks to put heart into the suffering Corinthians by stating " This short time of distress will result in God's richest blessing upon us for ever and ever " (2 Corinthians 4 : 17, *Living Letters*). Second, that they should rejoice in future approval. There is a truth enshrined in verse 7 that we must not overlook. This word " trial " is closely related to the idea of approval. " The end result, not the process, is in focus " (*Wycliffe Commentary*).

As gold is purified by fire, so God uses the trials

(*continued on page 636*)

Elim Pentecostal Church Reports

NORTH LONDON'S YOUTH CAMP WHITECLIFF BAY, ISLE OF WIGHT

Report by PETER TALBOT
(EASTBOURNE)

DURING the first week of the senior camp there seemed to be a spiritual hardness, possibly an effect of depressing weather. The normal abundance of sporting and other recreational activities was limited by rain. However, under the guidance of the very able " commie," Brian Richardson, and padres many campers sought the face of God for a breakthrough.

The commencement of the second week saw immediate blessing. The morning Bible studies, taken by Trevor Partington, were a spiritual education. The missionaries H. Jeffery and sister Jeffery very clearly explained the necessary awareness of the forces of evil within the world.

By Saturday tea-time in the junior camp the Holy Spirit had begun to fall on the children. Two boys who had received instruction on Acts 2 were filled with the Spirit, speaking in tongues. The next afternoon the other two from their tent were filled. One boy of reserved temperament had gone back to his tent and become fluent in tongues there on his own. With this came a sense of conviction among the children.

On the Sunday night many children were seen kneeling, and in tears, in many parts of the camp. One boy found little else to say but " Hallelujah ! " and " I'm so happy, I'm all clean." One tent officer reported of one boy: " Arrived very antagonistic and out for a good time. Walked out of meeting Saturday night ; made a decision Sunday night ; had a real experience of God's healing power Monday lunchtime ; baptised in the Spirit Monday night. Has since been praying for others ! "

WEST BROMWICH YOUTH RALLY

THE quarterly presbytery youth rally of the Birmingham Elim Pentecostal churches on September 7th in the Town Hall, West Bromwich, was attended by over 500. Youth Commissioner Tony Williams led the rally and music features were supplied by the Tamworth Youth Choir, the " Ribbons of Faith " (Birmingham) and the Cardale Ladies' Trio (Blackheath). George Canty painted and preached, and decisions were registered for Christ. A.R.W.

Inside Barry church during Vacation Venture.

RESOUNDING SONGS AT GUILDFORD CATHEDRAL

THIS beautiful new cathedral was crowded for the service devised by Pastor Douglas B. Gray, who also conducted the united choirs. The male section of the London Crusader Choir also took part. A highlight of the evening was the magnificent congregational singing. The resident canon, Rev. A. C. G. Oldham, warmly welcomed the audience and, on behalf of the dean and chapter, thanked D.B.G. for such an occasion.

The next day we were at our own church in Hastings. Splendid congregations gathered for both meetings. The choir was welcomed by Pastor Geoffrey Harpin and generously entertained by the members of the church. D.M.

SOUTHPORT **Pastor: L. Knipe**

Pastor L. Knipe reports healings, baptisms in the Holy Spirit and rededications at Southport's twenty-second annual convention. Cecil Cousen, M.A. (Bradford), and S. Beresford (Blackburn) preached, and congregations up to 600, at St. Mark's, attended. Contributing also to the blessing of the convention were the organist, Godfrey Wainwright, Jean and Les Snowden, and the Evangel Temple Quartet.

HEREFORD **Pastor: R. Griffiths**

The induction of Pastor R. Griffiths to the ministry of the Hereford church took place on Saturday, September 7. The service was convened by Pastor D. Green (Pontypridd), and Mr. C. Jones (Llanelli) welcomed the new minister and his family on behalf of the presbytery committee.

The induction was performed by Pastor R. Hunston (district superintendent), who addressed us on "Christ and His Church." A telegram from the members of the new pastor's previous church was read, assuring him of their prayers.

MICHAEL J. PRIDDLE.

PONTYPRIDD **Pastor: D. J. Green**

The Lord mightily blessed the autumn bank holiday convention at Pontypridd. Great crowds gathered and in many meetings there was standing room only. The word of God was rich, anointing and challenging. The speakers were Pastors E. Crew, D. M. Russell-Jones and M. O. Thomas, Elim missionary on furlough from Tanzania. The Sunday school children presented Pastor and Mrs. M. O. Thomas with a picnic hamper. Musical items were provided by the Gloucester choir and a number of Crusaders. I. THOMAS.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 45 JUMBLED QUOTATIONS

Can you put the following words in their correct order to form a well-known Bible verse?

CHILDREN'S QUIZ

1. **I the resurrection am and life the**
2. **He received unto own His own and came not His Him**
3. **Any door shall be by Me I am saved if the man enter in he**
4. **In My mansions are house many Father's**
5. **Persuadest thou to be almost a Christian me**

ADULT QUIZ

1. **We have peace with faith through God being justified by our Lord Christ Jesus therefore**
2. **Labour and come laden all I will give unto rest you Me that ye are heavy and**
3. **We ourselves have truth and the sin deceive say not in us if we is we than no**
4. **He is unrighteousness if we forgive and faithful just our sins to cleanse and confess us from all our sins to us**
5. **I have committed and persuaded against him whom believed I know I am able to keep that which he is unto that day that have**

ANSWERS TO CHILDREN'S QUIZ

1. "I am the resurrection, and the life" (John 11:25).
2. "He came unto His own, and His own received Him not" (John 1:11).
3. "I am the door: by Me if any man enter in, he shall be saved" (John 10:9).
4. "In My Father's house are many mansions" (John 14:2).
5. "Almost thou persuadest me to be a Christian" (Acts 26:28).

ANSWERS TO ADULT QUIZ

1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).
2. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).
3. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).
4. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).
5. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12).

Margaret M. Ladlow's page

I AM usually a cheerful person and try to see the bright side of life, but I have been greatly saddened by the tragic and unexpected deaths of two children of the same family, a promising boy aged twelve and a dear little girl of ten. It is twenty years since the dread disease of diphtheria has been known in the town where I live and it struck with fatal ferocity—the children died within ten days of each other. The whole situation and circumstances surrounding this bereavement have been extremely sad, and I have gone over and over them in my mind and have said "If only . . ." so many times. The Lord has lovingly silenced my questionings, and I cling to the one bright certainty which outshines all my doubts and sorrow. On Whit-Sunday last these dear little children, together with their mother and elder sister, gave their hearts to Him in our gospel service. I have got things in their right perspective again and have begun to see life, death and eternity as God does. How often the dear Lord has to teach us this lesson, how earthbound we are. I know in my heart of hearts that each time we part with someone we love heaven becomes clearer and dearer and more to be desired. In contrast the world seems a poorer place, and so God gradually weans us away from dependence upon it. I believe we all long for the coming of the Lord, and when we look out on this world filled with violence, treachery and sudden death we cry "Even so come, Lord Jesus." We agonise with Biafra, Vietnam and Czechoslovakia, we are appalled by the earthquake and death toll in Persia and we are sickened by man's hatred for man as evidenced in the race riots, and we wonder when the tide of iniquity will turn. But God has the final word, and after the darkness of this age the blazing splendour, justice and purity of His authority will illuminate every corner of the world when He comes to reign. No, we must not let sorrow and bereavement overwhelm us. If we cannot trust our God, to whom can we turn? The great day of the Lord is at hand and there is a crown of righteousness promised to all those who love His appearing. We can be candidates for that crown and faithfully long, pray and wait for "the crowning day that's coming by and by."

IN THE HOUSE OF THE LORD FOR EVER

During our recent visit to Belfast we visited a saintly Christian lady of eighty-three years of age and confined to bed. She was delighted to see us, but saddened when all too soon we had to say goodbye. With a sweet smile she looked up into our faces and said "Must you go? I wish we could all live together in one big house." With tears in my eyes I clasped her hand and said "We shall do one day, dear."

ALL'S WELL!

"Is the pathway dark and dreary?
God's in His heaven!
Are you broken, heart-sick, weary?
God's in His heaven!
Dreariest roads shall have an ending,
Broken hearts are for God's mending.
All's well! All's well!
All's . . . well!

Is the light for ever failing?
God's in His heaven!
Is the faint heart ever quailing?
God's in His heaven!
God's strong arms are all around you,
In the dark He sought and found you.
All's well! All's well!
All's . . . well!

Peace and heaven lie all about us.
God's in His heaven!
Peace within makes heaven without us.
God's in His heaven!
God's great love shall fail us never,
We are His, and His for ever.
All's well! All's well!
All's . . . well!

JOHN OXENHAM.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	626
Margaret M. Ladlow ...	629
H. W. Greenway	632
F. H. Coleman	634
Ken Smith	635
Aunty May	637
A. C. Jarvis	639
Reports	627
Editorial	630
Comment, opinion and review	631

EDITORIAL

SUNDAY sport, by Christians and non-Christians, reinforces the Holy Spirit's warning that "in the last days perilous times shall come. For men shall be . . . lovers of pleasures *more than* lovers of God" (2 Timothy 3 : 1-4—our italic). In the first record of the spoken and written word reference is made to God's distinguishing the seventh day from the rest. Those parts of the human race which have come within the influence of these few words have been fundamentally affected by them. They have acknowledged, either directly or by default, one day in seven as being distinct from the rest.

As touching sport in general, the anguish that greeted the flooding of the Oval during the final Test by a twenty-minute downpour was touching indeed. We happened to switch on the radio at the moment when the anguished, despairing words came over, and being interested in human nature's reactions to crisis situations—like this one !—we held our breath. Sir Walter Raleigh and his cloak was not in it. The crowd, it seemed, would have soaked their coats, shirts, the lot, had the groundsman requested it, to see England win. Half the enthusiasm they showed that day in mopping up the Oval, if applied to our duties *vis-à-vis* our daily work, would solve Britain's economic problems tomorrow ; true, of course, of us from top-flight O. and M. to the youngster who has most recently got himself enmeshed in our economy by collecting his insurance card. Of course, if we were lovers of God more than lovers of pleasure we should be lovers of duty more than lovers of pleasures. But too many of us are lovers of pleasures more than lovers of duty, leave alone lovers of God.

Of course, in all this passion for sport we are simply the victims of the sports equipment manufacturers—the necessity of athletics to our physical well-being has yet to be demonstrated. We provide buses to take youngsters a couple of miles to school to save their legs and then provide them with equipment to run them off their feet for ninety minutes to give them the exercise we have saved them from by bussing them to school!

But let us not lose sight of this passion for sport as being one of the signs of the last days (*vide* our first reference).

The thrills and risks of car and motor-cycle racing have a fascination, but one wonders what thrill is aroused by fielders standing three yards from a bat. We make this comment in the light of cricket commentator Jack Fingleton's remark : "Much has been written and said about what is needed to be a close fieldsman. The first important thing is to have a good insurance policy. There were body hits aplenty in this game, *and such is the risk that a mortal hit* on the head can be expected some day" (our italic).

But again, would we run these risks for duty's sake ? Ah, the Board of Trade should step in here—Rules and Regulations for the Protection of Fielders exposed to the Risks of their Employment !

(*continued on page 638*)

COMMENT, OPINION AND REVIEW

THE MIRACLE OF THE LIVING CELL

THE electron microscope enables us to discover that the exploration of the origin, content, nature and function of the living cell is a phenomenal undertaking. "We do not yet know," "It is not yet fully understood" and like expressions are frequently found in writings upon this subject; we stand amazed on the brink of another ocean of unrevealed fact.

The basic organisation of all cells in whatever organism they are found has much in common. At least, this is a generalisation that is made at present; further exploration may reverse it. But the living cell is tiny, averaging 1/2540in. in diameter, say about one tenth the thickness of the paper of this magazine. The living cell contains a very large number of chemical substances, all connected by beautiful, compact and complex mechanisms into a functioning whole.

"The more characteristic compounds of living cells, such as proteins, have a much greater complexity than the investigators were prepared for. It can be calculated that in a single cell of a small bacterium there are 200,000 protein molecules. It may have more than 1,000 enzymes (at least several hundreds) for all its activities. Our picture of the smallest living cells is one of a complexity which the mind finds difficulty in grasping."

"All organisms contain large numbers of enzymes. These are extremely powerful bio-catalysts —that is, they effect changes in other living substances without themselves being changed. For example, the enzyme used in rennet for making junket can clot 10,000,000 times its own weight of milk in ten minutes."

Battersea electricity generating station A is 20.7 per cent efficient and generating station B is 17.5 per cent efficient; the living cell is at least 80 per cent efficient. But the living cell is "an accident"!

How all these separate molecules, each with its own internal complicated structure, that have to do with the reproductive apparatus, the catalytic apparatus and the digestive apparatus are packed away in an ultra-microscopic fragment of protoplasm it is impossible to know.

Nor must it be imagined that the unicellular organism is less complicated than the cells of a multicellular organism. In fact, because the cells of a multicellular organism can specialise, as it were (that is, different cells may perform different functions for the larger organism that in a unicellular organism the cell must perform for itself), uni-cellular organisms tend to be more complicated.

The view that because a thing is tiny it is therefore simple in structure and is more easy of accidental synthesis has been exploded by electron-microscope investigation.

BRETHREN PRAY FOR US

During the second week of October it is planned for the Executive Council and the district superintendents to meet at Capel for special prayer and discussion regarding future developments for our work. Please join us at the throne of grace.

THE FIELD SUPERINTENDENT

This is a reminder for the 1969

EASTER MONDAY RALLIES

in TRAFALGAR SQUARE and the ROYAL ALBERT HALL

Hear our guest speaker:

REV. WESLEY WHITE, M.A.

Brilliant preacher, well known in many Elim churches and member of the Billy Graham Evangelistic Team

HEAR KELVIN THOMAS—SOLOIST FROM CARDIFF

Hear the massed choirs and special singing by the London Crusader Choir, who celebrate their 40th anniversary of singing in this historic hall

WATCH FOR FURTHER ANNOUNCEMENTS

CHRISTIAN STEWARDSHIP

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:1, 2).

By H. W. GREENWAY (SECRETARY-GENERAL)

A STEWARD in the house, which is what is implied in the word used here by Paul, had duties and responsibilities to perform in relation to his daily work. It was his task to maintain the effective running of the home, to provide the necessary financial stability of the home, to organise the affairs of the home, and to ensure that members of the home were adequately provided with the necessities of life. It was an office of a general character, but one that demanded devotion and dedication.

The mysteries of God

Paul tells us in this epistle that we are stewards of the mysteries of God, and that it is required of us that we be found faithful in this aspect of our service for the Lord. In the realm of the spiritual and in the sphere of the material we have a responsibility before our Maker to give ourselves to the ministry committed to us.

The stewardship of the Christian Church is a many-sided activity: it affects what we are—our talents; it makes demands on what we have—our money. We can use both to great profit in the kingdom of God, or we can waste them in frivolous expenditure on our own personal desires and ambitions. We shall take up in this article, having dealt in the first contribution with the dedication of our talents, with another essential part of our stewardship—the use of money.

Much has been written within recent years on the question of our personal accountability before God for the money we handle. No longer do we suffer the shame of embarrassment when money is mentioned in the house of God. "Ye are not your own" is a word that determines the measure of our responsibility: we belong to another. Life and its possessions have not been given us merely to enjoy on the personal level; they are gifts of God to be expended in neighbourly investments. Our finance is no more our own than is our life; it is loaned to us for the benefit of all. When it is used in an outreach direction it is twice blessed: it blesses the giver and it blesses the recipient.

There is within the nature of man an inherent element of greed that tempts us to disbelieve the teaching of Christ that it is more blessed to give than it is to receive. We jump to the conclusion that it is not blessed to receive. But this is not what Christ said. He wants us to recognise the measure of blessing enjoyed by our benevolence by this degree of comparison. Just as we are made happy by the receipt of gifts, so we are given deeper measures of joy by donating gifts to others, and where better can we make our contributions to the service of our fellow men than in our gifts to the work of the Christian Church?

The best field of investment

The question naturally arises, "Where shall I give?" Investors look through Stock Exchange lists to find the best field of investment. The Christian in like manner considers where to place his earnings, remembering the thought expressed by our Lord: "For where your treasure is, there will your heart be also" (Matthew 6:21). Our interest in God's work springs from our readiness to sacrifice for God's cause. That the fellowship of the Church cannot be carried on without financial support is a truism that should not need to be stated, yet there are many critics who seem to labour under the delusion that there is something mean in collecting money for the work of the Lord: money is a commodity associated with dirty industry, which has an unpleasant sound when brought into the house of

the Lord. We almost blush to present the needs of the Church to our congregations. This is the foolish state we have adopted on account of a false idea of spiritual values. The beatitude of poverty is imposed on the ministry; austerity, with large amounts of prayer and fasting, with emphasis on the latter virtue, must be the sum total of our dedication. "Let him deny himself" is the dictum we employ, with an eye to him and not us.

They which preach the gospel

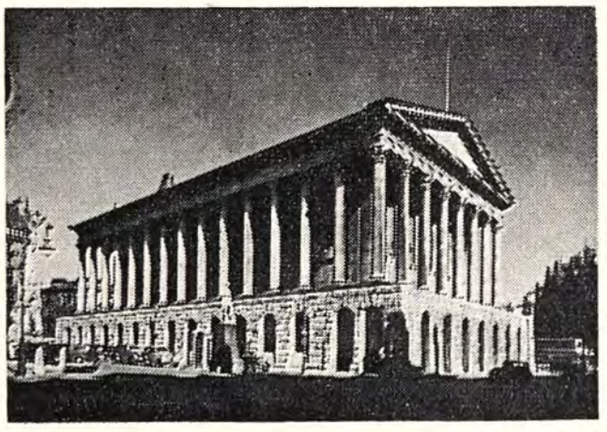
This is contrary to New Testament teaching, where it is declared that the labourer is worthy of his hire (Luke 10:7). Paul also adds: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Corinthians 9:13, 14). The ministry must be maintained in order to guide and help the congregations of the Lord and to further the witness throughout the district, and while we would not excuse ostentatious living on the part of the man of God he certainly needs to be relieved of anxiety regarding the wherewithal of living.

Of course, the ministry is not the only aspect of church life that needs support; the smooth running of the services and the policy of evangelism must be actively promoted. For church members to ignore the condition of the sanctuary when it falls into disrepair while they themselves maintain elaborate home establishments is no testimony to the sufficiency of God to meet every need. Church furniture and church buildings do not come in vans direct from heaven; they are supplied as the Spirit prompts the generous hearts of Christians to give the purchase money.

The worship of the church, the witness of the church and the social efforts of the church all need money. Do not let us be deceived by the adage to which so many parsimonious souls subscribe when they enter God's house, that "money is the root of all evil." The truth is that "the *love of money* is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Timothy 6:10). Money as an end in itself can be a curse and

(*continued on page 634*)

GREAT MIDLANDS



PENTECOSTAL RALLY

in the BIRMINGHAM TOWN HALL

On Saturday, November 9th

at 7 p.m.

Speaker: REV. J. C. SMYTH (Administrative Secretary)

Convener: REV. RAMON HUNSTON (Cardiff City Temple)

HEAR THE SPRINGBOURNE FIVE AND THE MASSED CHOIRS CONDUCTED BY REV. DOUGLAS B. GRAY

GEOFF COOPER AT THE GRAND ORGAN

Join us in this witness to the power of the gospel

PRAYER AND PRAISE
by F. H. Coleman

JOHN KNOX is famous for his prayers. It is said that he prayed "Give me Scotland, or I die." Here is something which he said about prayer in time of need: "Trouble and fear are very spurs to prayer. I, in anguish of mind and vehement tribulation and affliction, called to the Lord when not only the ungodly, but even my faithful brethren, yes, and my own self, judged my cause irremediable. Therefore dare I be bold, in the verity of God's Word, to promise, notwithstanding the vehemency of trouble, the long continuance thereof, the desperation of all men, the fearfulness, danger, trouble and anguish of our own hearts, if we call constantly to God, that beyond expectation of all men He shall deliver."

There is the story told of a very brilliant preacher who, wherever he went, moved crowds to enthusiasm by his splendid eloquence, culture and genius. He possessed every attractive gift of mind and body and he was accompanied by a poor blind brother who had no gifts at all, but simply lived a holy life and knelt in prayer while the man of intellect and power preached. One day, when an assembly had been stirred and lifted up to an unusual ecstasy of fervour and devotion, the preacher had a vision. He saw heaven opened, and the glory of the great throne streamed down; but he saw, to his surprise, that it shone not on his head but upon the face of the lowly brother kneeling at his feet, and from that face it was reflected upon the faces of the crowd. Then he knew that the power came not through his genius and eloquence but through the pure life and prayers of the brother at his side. (Author unknown.)

CHRISTIAN STEWARDSHIP (*continued*)

brings no satisfaction, but when it is used as a servant of righteous causes it can bring untold blessing through the medium of the Christian Church.

"Tendeth to poverty"

Rev. F. B. Meyer reminds us that "It is a trick with little children, in a spasm of generosity, to give to those whom they love some dear possession, and to take it back again. And thus it is that too many Christians act towards Christ. They ask Him to consider all their possessions as His; but they determine how much to give to a collection without once asking Him what He desires." Let us accept our charge as good stewards, for this is the way to spiritual and material enlargement. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24).

We take the liberty in concluding this article of quoting from a business man in *Network*, a publication of the United Society for the Propagation of the Gospel. "To my mind," he writes, "a Christian was never intended to renounce the world. He is expected to be in the world, but not of the world. . . . He can lead the life and follow the avocation of an ordinary man; he can take part in trade and commerce; he can do everything possible to ensure a reasonable return on his capital—but he is always expected to remember that whatever he is doing is ultimately for the glory of God and for the good of his fellow men. A Christian cannot afford to forget, even for a moment, that he is merely a trustee. The stewardship idea must be ingrained in him, and his constant prayer 'All things come of Thee, and of Thine own do we give unto Thee.'"

A Scottish friend once said to me "Money was made round to go round," and where better could it go round than in the service of the almighty Creator, to bring the gospel to needy souls right round the world?

CUT ROUND HERE

JUST OFF THE PRESS

1969 YOUNG FOLK ANNUAL

* MULTI-COLOUR — FORTY-EIGHT PAGES
* EXCELLENT AS A PRIZE OR GIFT
* BRITAIN'S ONLY PENTECOSTAL "ANNUAL"

STILL THE SAME PRICE!

2/6 (plus postage)

SEND NO MONEY NOW (we will invoice you)

Please send me ..... copies of the Young Folk Annual for 1969.

NAME .....

ADDRESS .....

.....

.....

Send to E.Y.M., P.O. Box 38, CHELTENHAM

D.1750

THE YOUTH COMMITTEE'S PAGE

FISHERS OF MEN

By KEN SMITH
MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

"LORD, what wilt Thou have me to do?" comes as a challenge to every young person throughout our beloved movement, for we are saved to serve the Lord Jesus Christ. The message of the Master to the disciples was "Follow Me, and I will make you fishers of men." Is your prayer "Lord, show me how and where to fish for Thee"? He will show you what to do and how to do it, for it is useless simply to pray that the Lord will send others into our churches and youth groups; we must go and get them, in the strength that He gives.

WINNING OUR RELATIONS
(John 1 : 41)

Andrew "first findeth" his brother Simon: he had his priorities right. The old-fashioned family pew had its point; it is good to see whole families in the family of God. The Lord may be bringing this challenge to you to win others in your family for Him.

Noah was faithful; his sons respected him, listened, and were saved from the flood. But Lot so lost his witness that when he sought to warn his sons-in-law they had no respect; they mocked him and perished.

WINNING OUR FRIENDS
(John 1 : 45)

Philip "findeth Nathanael." We may have many good friends, but, however charming, intelligent, educated and friendly they are, outside of Christ you know that they are lost.

Let Christ be your motive in seeking to win them. Nathanael was sceptical and cautious, but Christ completely won his heart.

WINNING OUR NEIGHBOURS
(John 4 : 29)

Remember the woman of Samaria? Her transformed life was the attraction. And how thrilling to read in verses 39-42 that the Samaritans could say "We have heard Him ourselves."

Winning our relations, friends and neighbours seems mundane service, but unless we are prepared to witness to our immediate neighbours we shall not effectively win converts overseas.

NEW CONVERTS
(Acts 11 : 25, 26)

Saul, the religious fanatic, had murder in his heart on the way to Damascus. But, after his conversion, how lovely the picture of Ananias! "Brother Saul" was his greeting to the one-time prosecuting counsel and executioner, now in the brotherhood of believers. Only the grace of God can do that—the double miracle in both lives. How wonderfully the Spirit of God synchronised events in this instance.

BACKSLIDERS
(2 Timothy 4 : 11)

Barnabas and Paul quarrelled over John Mark and separated, but the years passed by and Mark had made good, and Paul specially asked for him. It is said of the Saviour "A bruised reed shall He not break, and a smoking flax shall He not quench," for He can get melody and light out of any life yielded to Him. We are too quick, so often, to write people off, but He loves the backsliders and we must seek to win them, restoring them in the spirit of meekness and humility. One remembers gratefully Pastor Gordon Wright's lovely article on the begonia: the dry sticks began to blossom. There is the second chance for service for the Master. Peter was restored to a life of usefulness for the Saviour despite his wanderings. Jesus said "Lift up your eyes . . . the harvest is plenteous . . . the labourers are few," and you do not have to look far: your relatives, your friends, your neighbours! "There's a work for Jesus none but you can do."

NORTH-EAST YOUTH RALLY
ELIM PENTECOSTAL CHURCH, BISHOP AUCKLAND
Saturday, October 5th, at 3.30 and 6.30 p.m.
PREACHER: PASTOR R. LIGHTON
Tea provided between the services.
D.1758

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, 1968. Many thanks, young people, for your generous giving.

LESLIE WIGGLESWORTH.

	£	s.	d.
Accrington		12	0
Ashbourne ...	13	17	3
Barking	9	7	2
Barnstaple (ship halfpennies) ...	10	0	0
Brixton Hill (Pathfinders) ...	8	9	0
Carshalton ...	1	0	0
Carshalton (famine C. S. Johnson)	6	10	0
Clapham (visit of D. C. Lewis) ...		12	0
Coulsdon ...	1	8	0
Croydon (Bible class)	11	2	9
Croydon (cadets)	2	0	0
Croydon (junior church) ...	4	1	7
East Ham (Hong Kong £5) ...	13	0	0
Erdington	11	0	0
Ilford	6	0	0
Islington	1	17	11
Kingstanding ...	10	7	7
Kingstanding (ship halfpennies) ...	11	11	8
Palmers Green (Ghana)	5	0	0
Palmers Green (ship halfpennies) ...	5	0	0
Romford (Vehicle fund, India, £1/3/1)	2	2	1
Selly Oak and Streetley	9	2	3
Thornton Heath (India)	4	6	3
Thornton Heath (Tanga)	25	0	0
Waltham Abbey	3	2	5
Waltham Abbey (ship halfpennies) ...	1	1	1
Weoley Castle (ship halfpennies) ...	2	10	0
West Bromwich		7	6
Wimbledon ...	27	10	0
Winson Green (ship halfpennies) ...	8	1	11
Woolwich ...	20	0	0

EPISTLE OF PETER (*continued*)

of life "to distinguish genuine faith from superficial profession (*Tyndale Commentary*). The fire is necessary to purify that we "might be found unto praise and honour and glory" at His appearing (v. 7). Then verse 8 follows with a present appropriation. Christ personally realised through faith brings inexpressible joy.

Was prophesied

This "lively hope" was the subject of prophetic attention and angelic amazement (vv. 10-12). The old prophets were intrigued by the plan of God's salvation. They sought and investigated "the sufferings of Christ, and the glory that should follow." How this thought must have encouraged these suffering saints: glory through suffering. The Son of God came to suffer at the hands of His own people, at the hands of an alien nation, and at the hands of men in general; but He will yet experience the glory foretold by Old Testament prophecy, the glory which is already His on the throne of His Father. And this great salvation is also a wonder to the angels. "It is all so strange and wonderful that even angels in heaven would give a great deal to

(*continued on page 639*)

Your Elim Pentecostal Church Calendar for 1969

TURNOVER CALENDAR

- ✱ Scripture portions
- ✱ A text for every day
- ✱ Beautiful coloured pictures

5/- (5/9 by post)

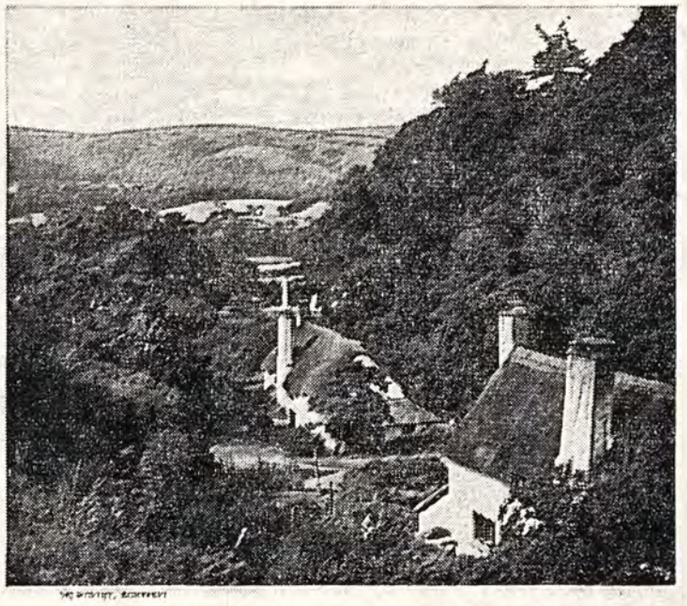
Name .....

Address .....

.....

I enclose £ : s. d.

for ..... calendars.



THE ELIM PENTECOSTAL CHURCH FELLOWSHIP CALENDAR FOR 1969

WITH A TEXT FROM SCRIPTURE FOR EVERY DAY

Tear out this advertisement and post, with your remittance, to

Elim Pentecostal Church H.Q., P.O. Box 38 Cheltenham, Glos.

Sunshine Corner

THE HIDDEN KING

DO you know the story that is told in the second book of Kings about a little boy who was hidden for seven years? I love it, and I'm sure you will too. You see, there was a wicked queen of Judah named Athaliah, and when her son Ahaziah died she commanded that all the royal children should be killed so that she could reign as queen. So her servants went in to kill all the children, but Princess Jehosheba, who was Ahaziah's sister, snatched up her little nephew Joash and went quietly out through the back way and ran as fast as she could to the temple. When she got there she asked the godly priest, Jehoiada, to hide the little prince, and he took him and hid him in his bedroom, and there he stayed for six years.

Six long years in one room! Just think of that! Not much fun being a prince if you are shut up in one room. He couldn't go out to play like you do; no going for country walks and smelling the sweet hay or picking wild flowers; no visit to the seaside; just shut up in one room. How awful it must have been, but Joash daren't go outside in case anyone saw him and told the wicked queen. She worshipped Baal and not God, and she tried to get all the people to worship Baal too, but they were becoming dissatisfied with her wickedness.

Then one day the priest called the people together and told them the wonderful news that prince Joash was alive and that he had a plan to crown Joash as king. The priest gave the men the spears and shields that had belonged to king David's army, and he then brought out the young lad and set him in the middle of them. Then the priest took the royal crown and placed it on the boy's head, and all the people cheered and shouted and clapped their hands; they were overcome with joy and shouted "God save the king." What a wonderful day for little Joash! But, of course, Queen Athaliah heard the noise and she came out to see what was happening. She came to the temple and saw the young king standing there with the crown on his head and she shouted "Treason! You are all traitors." The people were

(*continued on page 638*)

COMING EVENTS

BARKING. October 6, 7. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Sunday at 6.30. Monday at 3. Preacher: Mrs. Gladys Gorton. October 12. Preacher at 7, D. W. Anthony. Music by the Chelmsford Elim Pentecostal Church choir.

BIRMINGHAM, Graham Street. October 5. Opening of the new Elim Pentecostal Church at 6 by Samuel Gorman. Taking part also are H. W. Greenway, H. Palliser and J. C. Smyth. Music by the Cardale Trio, W. Ll. Bell and the Graham Street church choir. Cups of tea at 4. Will ministers and their wives who plan to attend please notify Edward F. Cole by September 28 ?

BRADFORD. Commencing October 13. St. George's Hall. Pentecostal crusade conducted by A. Tee and team. Sunday at 8. Weeknights at 7.30. Wednesdays at 3.

BRIGHTON, Preston Park. October 6. Elim Pentecostal Church, Balfour Road. Harvest thanksgiving service at 6.30. Preacher and soloist: H. W. Holdstock. Convener: L. J. Repath. October 13. At 6.30. Preacher: J. J. Way. Convener: L. J. Repath.

BRIGHTON. October 5. Elim Pentecostal Church, The Lanes. Monthly rally at 7. Preacher: A. P. Thomas (Kingston).

BURTON-ON-TRENT. October 5-7. Elim Pentecostal Church, Moor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: E. Crew (Risca).

CAERPHILLY. October 10-14. Elim Pentecostal Church, St. Fagan's Street. Annual convention. Thursday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Preachers: R. Hunston (Cardiff), J. Osman (Bournemouth) and M. Carr (Birmingham).

HADLEIGH. October 18-21. Elim Pentecostal Church, Oak Road. Campaign. Sunday at 6.30. Weeknights at 7.45. Preachers: J. Noble (Goodmayes) and A. R. T. Whittall (Woolwich).

INGATESTONE. October 13, 15, 17, 19. Elim Pentecostal Church, High Street. Sunday at 6.30. Tuesday and Thursday at 7.30. Saturday at 7. Visit of Pastor F. A. Hodge and party (Becontree).

LEYTON, London, E.10. Commencing October 12. Elim Pentecostal Church, Vicarage Road. Salvation and healing crusade by Eddie Smith. Saturdays at 7.45. Sunday at 6.30 and 8. Mondays to Thursdays at 7.45.

MOTHERWELL. October 19. Cairns Memorial Church of Scotland (kindly loaned), Windmill Hill Street. Elim Scottish national youth rally at 3.30 and 6.30. Preacher: Brian R. J. Garrard. Convener: R. Lighton.

NORTHAMPTON. September 28—October 5. Bective Road Junior School, Kingsthorpe, Northampton. Evangelistic and divine healing crusade by John M. Cuthbert and Northampton Elim Pentecostal Church members each night at 7.30. Not Sunday.

SALISBURY. October 26-28. Elim Pentecostal Church, Milford Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham). Chairman: T. W. Walker.

SCARBOROUGH. October 7-10. Elim Pentecostal Church, Murray Street. Children's crusade by R. J. Mackenzie, nightly at 6.

SOUTHPORT. October 12, 13. Wycliffe Bible Translators' conference. Saturday at 2.30, quiz, panel, discussion; at 4, film: "Jungle Airlift"; at 5.30, session; at 7.30, quiz; at 8.15, film: "Unsheathed." Sunday at 10.45 and 6.30. Preacher: Peter Kingston.

WIGAN. October 12-24. Elim Pentecostal Church, Station Road. Evangelistic and Divine Healing Crusade by John Cooper (Hanley). Sundays at 6.30, weeknights at 7.30.

WORTHING. October 5, 6. Elim Pentecostal Church, Grosvenor Road. Church choir's twenty-first anniversary. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: Glyn Taylor (Leyton).

EDITORIAL *(continued)*

But to return to "lovers of pleasures more than lovers of God." Denial that God has spoken on this subject does not affect what He has said, though it may affect our conduct. And for those who indulge Sunday sport on the basis that they are not under law but under grace the doctrinal position is a bit too complicated for us to take their point of view seriously. Actually this doctrine applies only to a highly select minority; the rest of humanity are under the old law of condemnation. The point is that if the Sunday sporters were as keen on God as they are on sport they would, taking the argument at its lowest level, "give Him the benefit of the doubt."

But to return to the sports outfitters' binge—*Cornflake Crusade, The Hidden Persuaders,* and all that—does not the Christian Church in its passion for organised sports—"but you must have sport to hold the youngsters"; don't believe it, the Jehovah's Witnesses don't; their passion for their beliefs is sufficient—realise that it also is simply falling for the sports equipment hidden persuader? "Lovers of pleasure more than lovers of God" can be applied to Church as well as world today. Let us beware. The Pentecost of the early Church was swamped by the "sanctification" of world practices to the cause of the Church, thus allowing the powers of evil to achieve by the world's friendly gesture what they could not achieve by its bitterest opposition.

That modicum of relaxation which 1 Timothy 4 : 8 approves as beneficial we accept, with that informal recreation we agree, but organised sport, no—it is too much controlled by vested interests.

SUNSHINE CORNER *(continued)*

very angry, but the priest told the soldiers to take her outside the temple and she was killed near the stables. The people rushed into the temple of Baal and broke down the altar and all the images and then returned to worship the only true God.

Young king Joash was only seven years old when he began to reign, but at that young age he knew the difference between right and wrong and he decided to live for God. He reigned for forty years and he was a good king. I hope you will make the same decision as little Joash. When we accept Jesus as our Saviour we become children of the King of kings and we too must love and serve God all our lives.

God bless.

Love from

AUNTY MAY.

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE :
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone : LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, October 7th — Colossians 3:5-17

" Even as Christ forgave you, so also do ye " (v. 13).

Is it not astonishing that there were quarrels in the early Church ? There was evidently a serious rift between Paul and Barnabas very early (Acts 15:39). This does not excuse our quarrels today, but it does make us realise that they were as human as we are. This text gives the remedy. The words are an echo of our Lord's prayer, " Forgive us our trespasses, **as we forgive them that trespass against us.**" Sometimes it is said " I'll forgive him, but . . ." To forgive as Christ did means forgiving the worst for doing the worst; it means forgiving without holding a grudge or reservation; it means a restoration to friendship and fellowship. This is the measure of Christ's forgiveness; He expects it in our forgiving one another.

Tuesday, October 8th — Colossians 3:18—4:1

Wives, husbands, children, fathers, servants, masters. Our reading today could be summed up in the phrase " human relationships in the light of eternal truth." Spirituality is very much bound up with everyday living. Paul expounds and enjoys the deepest spiritual truths and then aptly applies them to daily circumstances. Husbands and wives enjoy a richer home-life through the presence of Christ; children become more submissive in spirit; servants evidence conscientiousness and reliability in doing their work as a spiritual service; masters become more tolerant and considerate, and pay fair wages. There would be far less need for the trade union leaders, probation officers and marriage guidance councils if more godliness pervaded everyday living.

Wednesday, October 9th — Colossians 4:2-9

" Let your speech be alway with grace, seasoned with salt " (v. 6).

This verse has been rendered " Let your speech be with gracious charm, seasoned with the salt of wit." How much talk is insipid ! On the other hand, too much seasoning makes a meal unpalatable.

It will be noted from the previous verse that the particular reference to conversation here is in relation to the world. What words of wisdom, then, are found here ! Is there not the salt of wit in our Lord's references to straining the water to avoid swallowing a gnat and then swallowing a camel, and removing the splinter from another's eye when one's own vision is obstructed by a beam? On the other hand, what charm and winsomeness there are in the Lord's conversation with the woman of Samaria; and it was noted that in His home synagogue the folk wondered at His gracious words (Luke 4:22).

Thursday, October 10th — Colossians 4:10-18

" Epaphras . . . a servant of Christ . . . always labouring . . . in prayers " (v. 12).

It is possible that Epaphras was the overseer of the three churches, Colosse, Laodicea and Hierapolis. Undoubtedly he would be one who could ably expound the Word and faithfully shepherd the flock. He is, however, singled out for his ministry of prayer. We should note that Jesus not only told His disciples to preach, He taught them to pray. Anna, the aged servant who waited for the revelation of the Messiah, also " served God with fastings and prayers " (Luke 2:37). Epaphras laboured fervently in prayer. The word " fervently " is from the same root word from which we get the word " agony," a word which meant to struggle for victory in the games. Paul's intercession, too, was not vague or in general phrases: he prayed that the Colossians would be mature, fulfilling God's will.

Friday, October 11th — Psalm 99:1-9

" Thou dost establish equity " (v. 4).

One of the three divisions of the High Court of Justice is the Chancery Division: it is the court of equity. In olden days when a person had a grievance because of apparent injustice caused by the administration of the common law he could appeal to the monarch. These appeals eventually became too numerous for his attention and the attention of his chancellor; hence, so that fair justice could be meted out, the Chancery Division was formed.

Here the psalmist rests confidently in God ruling with equity. What a privilege it is to have direct access to God through Christ to bring our cause before Him ! He will ever judge the cause of His saints righteously. The law of sin condemns, but " who shall lay anything to the charge of God's elect ? It is God that justifieth." " He comes . . . to take away transgression, and rule in equity."

Saturday, October 12th — Psalm 100:1-5

" Serve the Lord with gladness " (v. 2).

Service should be given to God because of His sovereignty, since " He hath made us " (Ephesians 2:10), and it should be given to God because of His provision: we are " the sheep of His pasture." Service should also be given to God because of His kindness, mercy and truth. Yet service acknowledging supremacy, provision and goodness can still be a grudging service. The text enjoins happy, willing and glad work for the Master; indeed, God expects this. The warning to Israel of old in Deuteronomy 28:46, 47 was scattering and destruction if they failed to serve the Lord with joyfulness. It is a privilege to give time and talent to God; let it ever be done with willing cheerfulness.

Sunday, October 13th — Psalm 101:1-8

" I will behave myself wisely " (v. 2).

This psalm has been called " a mirror for princes," " a mirror for magistrates " and " the householders' psalm." It certainly contains wise precepts for those in authority and for everyday life. In his " Life of Ernest the Pious " (Duke of Saxe-Coburg-Gotha), Eyring recalls the duke sending an unfaithful minister a copy of this psalm. Consequently it became a proverb in the country, when an official had done anything wrong, " He will certainly soon receive the prince's psalm to read." It must be noted that David's concern was not so much about political intrigue, uncourtly manners, or even error, but about an evil, corrupt heart. Wise behaviour is to avoid wickedness, slander, the haughty look, deceitfulness and the like. There is similar advice given in Ephesians 5:15.

EPISTLE OF PETER *(continued)*

know more about it " (*Living Letters*). Considering this angelic interest, it is strange that humans are less interested. Ellicott's comment here is rather thought-provoking: " . . . angels, of whom He was seen [1 Timothy 3:16], covet now to exchange places with you that they may gaze into the mystery."

" Angels in fixed amazement
Around our altars hover,
With eager gaze adore the grace
Of our eternal Lover."

WESLEY.

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

BOURNEMOUTH. Christian hotel; happy fellowship; good food; liberal table; spring interiors; h. and c. all rooms; sea few minutes. Mrs. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Tel. Bournemouth 34714. C.1625

BRYN EIRIAS HALL, ABERGELE ROAD, COLWYN BAY
*** GOOD FOOD * GOOD FELLOWSHIP**
SEPTEMBER RATES CHEAPER. O.A.P.s SEPTEMBER 14-28
Write or ring secretary: Colwyn Bay 30524. D.1730

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

WESTON-SUPER-MARE. Christian Guest House. Near shops and sea, h. and c., happy fellowship, liberal table, central heating. Open Christmas and winter. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

WORLD CHRISTIAN DIGEST (1/6 monthly). Free specimen copy plus introductory offer. 69 Fleet Street, London, E.C.4. C.1757

ITINERARIES

London Crusader Choir:
October 5, High Barnet; 12, Dorking; 13, Edgware; 19, 20, Cheltenham; 23, Lewisham; 26, 27, Maidenhead.

F. B. Phillips, Elim Missionary Society itinerary:
October 28, Beeston; 29, Derby; 30, Sandiacre; 31, November 1, Nottingham.

Joseph Smith:
October 5-10, Annaghanoon; 12-17, Randalstown; 19-24, Cullybackey.

BIRTH

REPATH. On September 11th, to Pastor and Mrs. L. Repath, of Preston Park, God's gift of twins: David Lawrence and Sharon Margaret.

DEDICATION

BUTLER. On September 1st, at Elim Pentecostal Church, Halifax, Nicholas Jon Butler, infant son of Raymond and Valerie Butler, was dedicated to the Lord. Officiating minister: W. J. Hilliard.

MARRIAGES

DAW—ROWE. On September 7th, in Evangel Temple, Manchester Road, Southport, David Daw to Brenda Eileen Rowe. Officiating minister: L. Knipe.

KELLY—JAMES. On August 3rd, at Elim Penetcostal Church, Islington, Neil Anthony Kelly to Vivienne James. Officiating minister: F. H. Coleman.

NASH—EVANS. On August 31st, at Elim Pentecostal Church, Hadleigh, Malcolm Nash to Mary Evans. Officiating ministers: R. F. Stripp and D. Robson.

WITH CHRIST

BUNTING. On September 14th, Doris Bunting, aged 55, suddenly. Member of Beeston Elim Pentecostal Church and beloved mother of Pastor P. Bunting (Mosborough). Memorial service taken by Pastor J. D. Ricketts.

ROBINSON. On September 7th, Bill Robinson, beloved husband and father, passed into the presence of the Lord. Officiating minister at funeral: L. Knipe.

SADLER. Charles Richard Sadler, aged 93 years. Dearly loved and sadly missed by his devoted family. Officiating ministers at funeral: L. G. Hawes and L. V. Tiller. "Blest be the tie that binds."

CHELMSFORD CHOIR
EPILOGUE BY REV. D. ANTHONY
at
ELIM PENTECOSTAL CHURCH, BARKING
Saturday, October 12th, at 7 p.m.
D.1753

EVANGELISTIC TEACHING CRUSADE
Commencing October 19th at 7 p.m. in the
ELIM PENTECOSTAL CHURCH,
SOUTH STREET, ILKESTON
CONDUCTED BY REV. MANSEL CHUTER
Weeknights at 7.30 p.m. Children's meeting at 6 p.m.
Special prayer for the sick
D.1756

WIGAN **October 12th to 24th**
EVANGELISTIC AND DIVINE HEALING CRUSADE
BY JOHN COOPER (HANLEY)
ELIM PENTECOSTAL CHURCH, STATION ROAD
Sundays at 6.30. Weeknights at 7.30
PRAY AND COME
D.1755

ELIM BIBLE COLLEGE

A New Advanced Course of Instruction

FOR CHURCH WORKERS AND LAY PREACHERS

Theological, Practical, Homiletical

based on the Elim Lay Preachers' Handbook

- Prepared for lay preachers, those preparing as lay preachers and those in charge of churches.
- This is more than a Bible course. It deals with practical issues in church life, ministry, administration and services.
- The Elim Lay Preachers' Handbook is written by Elim Ministers and deals with subjects relevant to the functioning of a church.

For particulars tear out this advertisement, insert your name and address here:

Name .....

Address .....

.....

and post to the Secretary, Lay Preachers' Course, Elim Bible College, Grenehurst Park, CAPEL (near Dorking), Surrey, or write to the Secretary of the Course. D.1065e

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL

Vol. XLIX No. 41 October 12th, 1968 9d

ELIM IN HARLOW

HARLOW TOWN SHOW REPORT

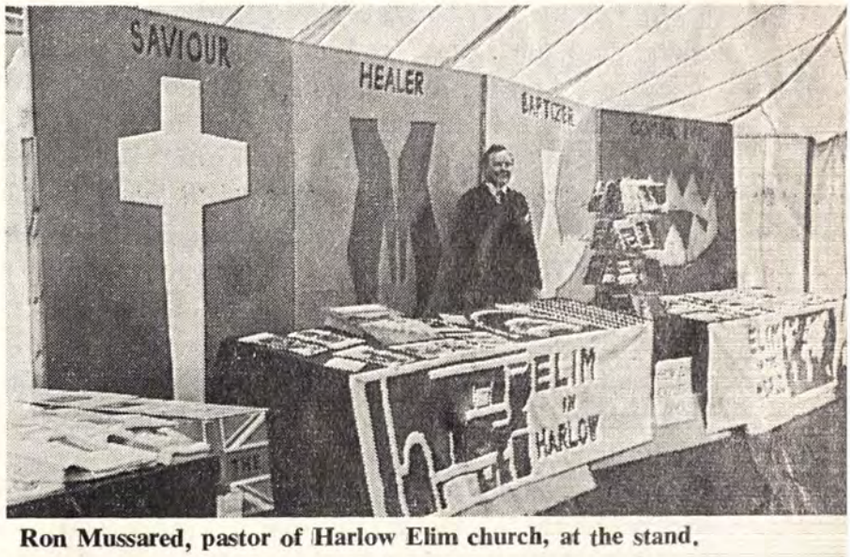
A great opportunity for evangelism was seized by the Harlow Elim church in its venture of booking space for the 1968 town show (estimated attendance 50,000).

It being just a small assembly, the help of the North London Presbytery was requested, and gladly given.

Four seven-foot-square backboards were designed and painted by Vivien Ashby and Adrian Brooks (Kensington Crusaders). The boards depicted in symbol Saviour, Healer, Baptiser and coming King, and formed the eye-catching background to a thirty-foot stand depicting Elim in Harlow and Elim in the world.

The stall was manned for twenty-five hours in two days by four of the presbytery ministers and local friends at Harlow. Something like 5,000 people passed through the tent, and over 1,200 *Tomorrow* magazines were given out. Pentecostal literature was prominently on sale and a large number of free pamphlets were distributed.

Many contacts were made and the ministers had great opportunity for witness to a number of people.



Ron Mussared, pastor of Harlow Elim church, at the stand.

Twenty-three people left their names and addresses for further contact and literature concerning the work and teachings of Elim. We ask your prayers for the local minister as he commences the vital work of follow-up.

BRIAN R. J. GARRARD,
Secretary for evangelism,
North London Presbytery.

TITHES

by Don R. Cox

Readings :
Genesis 14. Deuteronomy 12. 1 Chronicles 29.
Hebrews 7.

TITHING is practised by Christians throughout the world, and many can testify to the immense blessing they have received as a result of obedience to the Word of God in this matter.

WHAT IS TITHING?

Tithing is the giving of one-tenth of our total income to the Lord. It is a principle which is evident throughout the Bible, and is the means of ensuring the continuity of the Lord's work. We should notice here that tithing is not the giving of a gift ; it is the fulfilling of an obligation.

In Leviticus 27 : 32 we read " The tenth shall be holy unto the Lord," and in verse 30 of the same chapter " And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's ; it is holy unto the Lord." We should notice in this verse that the tithe *belongs* to the Lord. The same thought is expressed in Psalm 24 : 1 : " The earth is the Lord's, and the fulness thereof," and again in Psalm 50 : 10 : " For every beast of the forest is Mine, and the cattle upon a thousand hills," while Haggai 2 : 8 reminds us " The silver is Mine, and the gold is Mine, saith the Lord of hosts."

Then we should remember the words of our Lord to the Pharisees and the Herodians in Matthew 22 : 21 : " Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's," and the words of Paul in Romans 13 : 7 : " Render therefore to all their dues."

If we are to give men that which is due to them how much more should we give to God that which rightly belongs to Him ; but if we fail to give God that which is His own we place ourselves in the same position as God's people of old, to whom Malachi said " Will a man rob God ? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee ? In tithes and offerings. Ye are cursed with a curse ; for ye have robbed Me, even this whole nation " (Malachi 3 : 8, 9).

Let us now consider three aspects of tithing.

1. TITHES BEFORE THE LAW

When tithing is mentioned some people say it savours of the law, and that as we are now under grace the paying of tithes is unnecessary. Now we must not make the mistake of thinking that the Old Testament is concerned entirely with the law, for the law is indeed only one period of Old Testament history.

The law was given about 1491 B.C., yet we know that Old Testament history goes back some 2,500 years before this time. If we can find that the paying of tithes took place before the law we shall know that it is not just a temporary measure which has no significance for today but something which has been in operation during most of the history of mankind.

The first Biblical reference to the paying of tithes is recorded in Genesis 14 : 20, and this incident took place more than 400 years before the law was given. During the battle of the kings which is recorded in this chapter Lot was taken prisoner, and when Abraham heard of it he pursued the enemy with 318 men. Surprising them by night, he rescued Lot and his goods and then set out for home. On the way back he was met by Melchizedek, who was king of Salem and priest of the most high God. He brought forth bread and wine (notice the symbolism here) and blessed Abraham, who in the words of Scripture " gave him tithes of all."

In Genesis 28 we read of Jacob, who had a wonderful vision at Bethel. After the vision he set up a stone and made the following promise to God : " Of all that Thou shalt give me I will surely give the tenth unto Thee."

2. TITHES UNDER THE LAW

In Leviticus 27 : 30-32 we are given details of the tithe which the children of Israel had to pay to the Levites. In verse 30 we read " And all the

tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." We should notice that it is all the seed of the land and all the fruit of the tree, and in verse 32 it is every tenth animal of the herd or the flock. If we go on to read verse 33 we find that nothing was to be changed, but the tenth animal whether good or bad was holy to the Lord, and if a man should seek to change it both animals were declared holy to the Lord.

The use of the tithe is seen in Numbers 18:21: "I have given the children of Levi all the tenth in Israel for an inheritance." The Levites, who were the ministers or servants of God in the temple, had no inheritance in the land, and they drew their incomes from the tithes which were paid by the remaining tribes. From this we see that the tithes were used for the support of the ministry.

In Deuteronomy 12:5, 6 we are given the place for payment of the tithes. After commanding the Israelites to overthrow and burn the heathen altars and groves Moses said "Unto the place which the Lord your God shall choose . . . to put His name there . . . thither ye shall bring . . . your tithes . . . and your freewill offerings." Where was this place? Obviously it was the tabernacle and later the temple. If we read on through this chapter we shall find that in verse 13 the Israelites were commanded not to offer their burnt offerings "in every place that thou seest." As burnt offerings and sacrifices are associated with tithes in verse 6, it is fairly certain that the same rule applied. Deuteronomy 14:28, 29 tells us that the tithe which was paid in the third year was for the Levite, the stranger, the fatherless and the widow.

(*continued on page 653*)

Elim Pentecostal Church Reports

ELIM YOUTH CAMP, FELIXSTOWE

IN a report just to hand Ken West writes of blessings in spite of much adverse weather. The challenging ministry of Pastors Alan Seeman, W. West, D. Phillips, Eric Smith, and A. Tee, the National Youth Director, was to practical Christian living. Mr. West states: "It was felt that a deep consolidating work was done in many who were ready to listen to God's voice."

ELIM SCOTTISH CAMP REPORT

A HOLIDAY with a challenge? How? By going to an Elim youth camp. This was our experience in Inverbervie this year. Pastor and Mrs. Ian MacInnes came at the last moment as padres and the Lord blessed their efforts.

Mornings were spent in Bible study and the afternoons in recreation, and each evening we gathered to hear testimonies of blessings received since our last camp. We were challenged by the zeal of brother MacInnes as he brought before us the needs of the world. Some who had only a nominal profession came into contact with the living Christ and saw the shallowness of their previous experience.

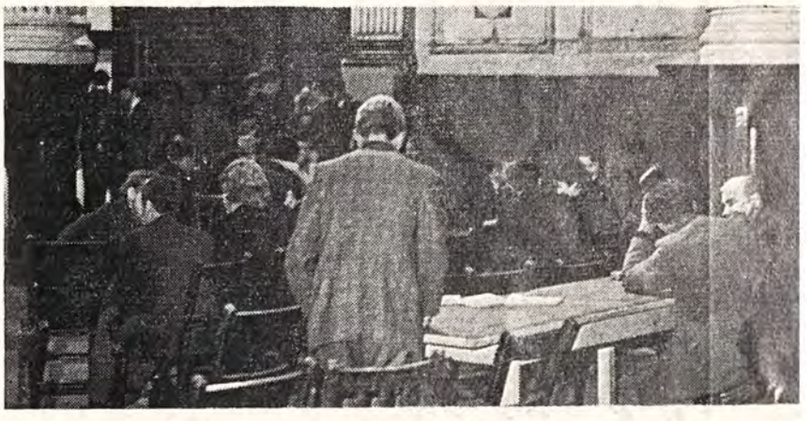
Elim's young people were commended by the people of Inverbervie for their exemplary conduct and witness. We pray that the Lord will visit that village with His salvation, that the visit of our Elim camp may bring everlasting glory to His name.

PETER SMITH.

ELIM YOUTH IN CITY PROJECT

By ANITA HAWKES

IT is Sunday night at 9, and in the old Lloyds Bank in the town centre an interdenominational venture



to the down-and-outs of Birmingham is in progress. Once more Methodists, Anglicans, Pentecostals, Baptists, etc., aware of the importance of the "here and now," unite to convey the gospel to youth.

The name-and-address book of new converts for follow-up fills. The number now nears the 200 mark. Pray for us as this all-important work continues.

THE LONDON CRUSADER CHOIR IN NORTH LONDON

THE London Crusader Choir conducted three services north of the Thames within a few days, the first at the beautiful new citadel of the Archway corps of the Salvation Army, which was packed to capacity with ministers and clergy from local churches and Salvation Army officers. A few days later the choir visited Pentonville prison, where it was welcomed by the chaplain, Rev. William Wall, a great friend of the choir. Guests of the choir on this occasion were Thelma Beacham, a founder-member of the Joy Strings, and Kelvin Thomas from the City Temple, Cardiff. Then the choir moved on to a north London Anglican church, where the evening service was conducted entirely by the choir. Thus ended another week of work and witness.

VACATION VENTURE

VACATION Venture came to Barry this year and has surely come to the Elim Youth Movement to stay. What mighty blessing has been our portion in the weeks of preparation beforehand, during the crusade itself, when backsliders were restored and souls saved, and at the present time with the commencement of senior Crusaders, senior Bible class and a coffee bar. Many of the venturers returned to their assemblies with a new zeal for God.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 46 BIBLE BOOKS

Can you state the number of chapters in the following Bible books, together with the names of the books immediately before and after ?

CHILDREN'S QUIZ

1. Mark.
2. John.
3. Exodus.
4. Jude.
5. Numbers.

ADULT QUIZ

1. Deuteronomy.
2. Ecclesiastes.
3. Habakkuk.
4. Zechariah.
5. Isaiah.

ANSWERS TO CHILDREN'S QUIZ

1. (a) 16 chapters, (b) Matthew, (c) Luke.
2. (a) 21 chapters, (b) Luke, (c) Acts.
3. (a) 40 chapters, (b) Genesis, (c) Leviticus.
4. (a) 1 chapter, (b) 3 John, (c) Revelation.
5. (a) 36 chapters, (b) Leviticus, (c) Deuteronomy.

ANSWERS TO ADULT QUIZ

1. (a) 34 chapters, (b) Numbers, (c) Joshua.
2. (a) 12 chapters, (b) Proverbs, (c) Song of Solomon.
3. (a) 3 chapters, (b) Nahum, (c) Zephaniah.
4. (a) 14 chapters, (b) Haggai, (c) Malachi.
5. (a) 66 chapters, (b) Song of Solomon, (c) Jeremiah.

The morning session commenced with profitable ministry and discussion around such great subjects as soul-winning, holiness, faith, and the Spirit-filled life. This was followed by a religious survey, when many people were interviewed concerning the Christian faith. One result of this activity is that at least 100 people have requested a visit from the local minister.

The afternoons were mainly free for recreation. Prior to each evangelistic service there were a well-attended children's meeting and a march. One morning feature of a memorable crusade was the parade of the local Sea Cadets.

We are grateful to Pastors Tee, Lambert and Rees for their dedicated ministry and to God for the increase.

On the Sunday after the venture a well-attended baptismal service was held.

MICHAEL J. PRIDDLE.

HASTINGS **Pastor: G. Harpin**

We report a steady work in all departments during the first year of our pastor's ministry.

Increased attendance in the Sisterhood is most encouraging, and the newly formed branch of the E.W.M.A. under Miss G. Garton's leadership is increasing prayerful and practical interest in our missionaries.

Miss Poole, who has been associated with the Sunday school and Bible class for forty years, recently retired, and was given an Amplified Bible as a token of our gratitude for her work.

Presentations were made to our pastor and his wife on the occasion of their first anniversary, at which L. Tranter, of Worthing, preached.

FROM A REPORT BY MRS. L. CRIPPS.

DUNDEE **Pastor: H. Palliser**

We experienced rich blessing upon our assembly by the visit of A. J. K. Magee and a student group from Elim Bible College. Mr. Magee, in his own unique style of ministry, drew deeply upon the Word in feeding the flock. The times around the communion table were also owned of God and at this service we welcomed three new members into our fellowship.

Following the visit of Pastor Magee the student group arranged a " coffee bar " service, which over 200 attended. The ministry in song, word and instrumental playing brought great blessing to the full congregation.

Our hopes are high for the continuation of the work commenced by these young men, especially in

view of the recent report that Dundee tops the crime poll in Scotland.

WILLIAM W. ANDERSON,
Church secretary.

NEWQUAY **Pastor: D. Holmes**

TANGA BARBECUE

Armed with many pounds of sausages, rolls and packets of crisps, Newquay Crusaders and holiday-makers invaded Porth beach at Newquay to hold a barbecue in aid of the new church at Tanga.

A large crowd gathered to witness the occasion, to hear testimonies and to join in the singing. Many complete outsiders joined us, including a family nearby, who requested chorus sheets so that they could join in the singing from their window!

The main group consisted of eighty or more, with many onlookers, among whom Crusaders distributed tracts. When the offering was taken up many outside the crowd signified their desire to give, and a total of £14 was the result. To God be the praise.

JUNE SMART.

LONG EATON **Pastor: W. G. Turney**

Our pastor's first harvest festival at Long Eaton was a great success. The morning Sunday school scholars gave their gaily decorated baskets to Pastor and Mrs. Turney, who set them out with the rest of the gifts already brought by our members. On Sunday night we had a good congregation and on Monday we had a harvest supper, at which the members of the church gave testimonies of God's goodness and the blessings they had received since the last harvest. The gifts were given to the sick and needy.

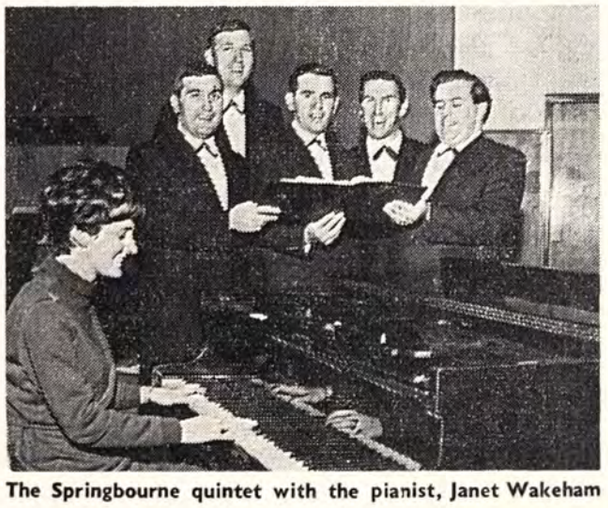
H. GLAZIER,
Church secretary.

LETTER TO THE EDITOR

Sir,—This is just a note to tell you how much I enjoy your magazine. The articles are a great help to me and I have received much blessing in reading them. I must tell you I am a Methodist and the Lord gave me an Acts 2:4 experience about two years ago. I had not heard of people receiving such blessing until a friend of mine, who is a Congregationalist, began to tell me about the men's group in his church and the speakers who were coming and talking about being baptised in the Holy Spirit and telling experiences of healing. Then the Lord moved my heart to search His Word for the truth of the matter.

Yours in Christ,

London, E.6. (MISS) SHIRLEY MARKHAM.

GREAT MIDLANDS

The Springbourne quintet with the pianist, Janet Wakeham

PENTECOSTAL RALLY

in the BIRMINGHAM TOWN HALL

On Saturday, November 9th

at 7 p.m.

Speaker : REV. J. C. SMYTH (Administrative Secretary)

Convener : REV. RAMON HUNSTON (Cardiff City Temple)

HEAR THE SPRINGBOURNE FIVE AND THE MASSED CHOIRS CONDUCTED BY REV. DOUGLAS B. GRAY

GEOFF COOPER AT THE GRAND ORGAN

Join us in this witness to the power of the gospel

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving fourteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham (STD code OCH2) 53449/53440. Editorial Office : Cheltenham 53449/53440.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Don R. Cox	642
George Canty	648
D. M. Panton, B.A.	649
L. Todd	650
Margaret M. Ladlow ...	651
Aunty May	652
A. C. Jarvis	655
Church reports	643
Editorial	646
Christine Carmichael ...	xxv
Douglas B. Gray	xxvi
Vernon Pettenger	xxxii

EDITORIAL

THE following quotations reveal the chasm that exists between the professing Church's intellectuals and the man in the street.

> "In the theory of knowledge suggested here human knowledge is not the bridging of an original isolation but, on the contrary, the self-differentiation of consciousness in and through its objectification (of the world and of itself) ; and conceptualisation is the socio-historical mechanism through which the self-differentiation can take place. Concepts are not the *subjective* expression of an *objective* reality (nor, therefore, a means whereby we become reflectively conscious of a self which already existed prior to reflection). Concepts are the self expression of consciousness and, therefore, the means by which we objectify (the world and the self), and the means by which we self-communicate with another self (*including God*), that is the means by which we objectify ourselves for another self, and by which we objectify ourselves for ourselves."

Or again,

> "Faith is the existential response of the self to the openness of the transcendence disclosed by conscious experience. It is our decision to respect, to let be, the contingency of our being, and, therefore, to admit into our calculations a reality beyond the totality of being. It is a lived response, identical with our freely willing to exist in a certain self-conception and self-resolution. . . . It is no less a coming-into-being than the 'act' of existence which is, likewise, a perpetual achieving of the unachieved. In real life we find not the act but the life of faith."

Got it? No? Nor have we. As touching the first quotation Job said it nearly 4,000 years ago and our translators put it into words of mainly one syllable in his book, "I know that my Redeemer liveth . . ." (Job 19 : 25-27). Or, even more simply in our Bible, in the words of the Lord Jesus, and again in words of one syllable, except the last, ". . . I am come that they might have life, and that they might have it more abundantly" (John 10 : 10). As touching the second quotation, Professor Leslie Dewart's definition of faith, what about Hebrews 11 : 1, "Faith is the substance of things hoped for, the evidence of things not seen"?

The quotes are given by Bernard J. F. Lonergan, S.J., from Professor Leslie Dewart's "The future of belief: theism in a world come of age" in the book *New Theology No. 5*, edited by Martin E. Marty and Dean G. Peerman.

Socially, intellectually, politically the Church's hierarchy is out of touch with those whom our Lord Jesus Christ expressly states He was anointed to preach the gospel to: "He hath anointed Me to preach the gospel to the poor . . ." (Luke 4 : 18).

Or let, again, a quote from Edward Crankshaw, describing in the *Observer Review*, August 25th, how the Czechs and Slovaks have

survived centuries of disaster, speak:

HUSS BURNT AT THE STAKE

"It is the tragic fate of certain peoples to fight out terrible struggles for the advantage of all mankind, but by the sacrifice of their whole strength and blood.

"It was in these words that a sympathetic German historian characterised the destiny of the Czech people at the time of the Hussite wars. Then, in the early fifteenth century, the great reforming theologian Jan Huss—spiritual partner of John Wyclif and forerunner of Luther, burnt at the stake in Prague in 1415—became the symbol of a violent and cruel struggle for national survival against the forces of the papacy and the imperial ambitions of a Habsburg emperor."

THE FEUD BETWEEN SLAV AND GERMAN

"Two hundred years later the struggle was renewed in even more desolating form when the Protestant Czechs, again fighting for existence, were shattered by another Habsburg emperor. Ferdinand II, the crusading zealot of the counter-reformation. The Czechs were drawn into what began as a religious struggle and was soon transformed into the vain attempt of a Catholic emperor in Vienna to stamp out Protestantism all over Europe and reunify the German peoples under Catholic Austrian rule.

"These two tremendous collisions, the Hussite wars and the Thirty Years War, between them spelt the doom of the Czechs as an independent people."

GREAT FAMILIES BECAME CORRUPT

The culture of Bohemia's big towns was increasingly German through the centuries; the aristocracy and the peasantry were Czech, but they were also largely Protestant. In 1620 the forces of the Catholic counter-reformation defeated the Bohemians and set the tone for centuries to come. One of the most important results of their defeat was

"the destruction or demoralisation of the native Bohemian nobility, the sequestering of their estates, and their replacement by a Catholic nobility, loyal only to Habsburg, from all over Europe. Some of the greatest families in Austrian history owed their ascendancy to this time.

"The Czechs were never again to rise against alien rule and shed their blood for freedom on any major scale, partly because . . . they had lost their natural leaders. Their own great families, either born Catholics or Catholic converts, became corrupted and alienated from the people whose lives they held in trust."

LATIN AMERICA

And exactly this situation holds today in Spain, Portugal and South America. But let America's *Time* magazine speak:

"By his trip to Latin America, cabled *Time* correspondent John Shaw, who travelled with the Pope, Paul is trying to devise for the continent's clergy and faithful "a middle way to social progress with justice." He thus hopes to satisfy the radicals without totally alienating *the large number of reactionaries, who are strongly allied with the church.* 'Seeking evolution, fearing revolution, warning against violence but agreeing that reform is needed urgently, the Vatican is seeking to influence Latin American governments, *awaken the conscience of the rich,* involve the wealthy nations, *and arouse its Latin hierarchy,* but all without the church itself risking the loss of its privileges.'

"*Oddly anachronistic.* Thus, in his three-day visit, the Pope tried to identify Catholicism more effectively with reform and with various efforts to ease the social ills of a poverty-ridden continent." (Our italics.)

The apostate Church: Russian, Greek, Roman; the "death of God" school; the modernism of Higher Criticism, of the demythologizing and dehellenizing schools—all are branded with the mark of the beast, more dangerous to the gospel of Christ and true Christianity than heathenism, because they profess to be its exponents, representatives and interpreters, whereas they have proved to be its destroyers from within.

It will be a happy climax if our hearers should say:

"To me, twas not the truth you taught: to you so clear, to me so dim,
But when you came to me you brought a sense of Him;
So that from your eyes He beckons me, from your heart His love is shed,
Till I lose sight of you and see the Christ instead."

THE "SERVANT CHURCH"

by George Canty

FOLLOWING an evangelistic campaign in my church a member of another denomination asked "How much money did it raise?" He could not grasp the idea at all, especially when we revealed that the net outcome financially was a loss of £100.

This helped me to understand the protest being heard today that the Church must not be concerned merely about its own existence and growth, as it is the "servant Church." When money becomes the criterion and goal protesters can have a glorious time.

Inside a Pentecostal movement the idea of the "servant Church" is harder to see. We certainly are concerned with our own growth as a movement. We teach young people to give all their energies finally to this end. We go all out for evangelism.

This year Methodism has again declined by nearly 12,000 members, making 45,000 decrease since 1962. The general reason for this, of course, is its failure to evangelise, but many younger ministers take the line that it matters a great deal more how many are being killed in Biafra than how many people are brought into the Church. Some intelligent and vigorous young people in Methodism are therefore putting their main weight behind the great national problems and the solution of world strife. They think that Christians are not so much people gathering together in a church as people being put into the world to help everybody.

This all seems quite sensible, but I find it all very unsatisfactory. Why?

I remember for a start that Methodists in the last century were just as concerned about the great social evils as Methodists today; but they also managed to evangelise, and by very reason of the growing strength of the free churches they became a formidable force in affairs.

Unless the Church does concern itself with its own existence and growth it will shrink in size, until no reforming enthusiast will have any organisation behind him, or any money.

Further, the "servant Church" should recognise in what capacity it is supposed to serve. It is not intended to be the managing director of the world, or the general advice bureau for politicians, or an agency for doing good turns. It is first of all Christ's ambassador, commissioned to "preach the gospel to every creature."

The best service we can render the world is to save it, and the gospel alone can do that.

The greatest need of man is not food, education or clothing (in Britain we seem to regard it as progress to wear less and less). Men are prisoners, and need to be set free; they are immobilised and left derelict like abandoned old bangers on the roadside. The creaking rust of greed, self, pride and materialism is destroying human personality just as much in Britain as in Asia or Africa.

These deep evils inside human nature are the sub-strata faults that bring the major upheavals, convulsions, earthquakes and agonies of the nations. Our task is certainly not just to increase our church membership; it is to preach the gospel. That gospel will save, and "the Lord adds to the church daily such as believe."

This "preaching of the gospel," however, must be directed towards men in recognition of their human situation. Modern people do not think of themselves as souls going to eternity, and are not interested very often in doctrine or theory touching on that issue. They have an instinct to feel that a gospel that has nothing much to say about this world can hardly be an authority on another world.

People are concerned about sin, ugliness, crime, selfishness and family tensions, and about happiness, joy, and freedom from their complexes of fear, guilt, inadequacy and failure. It was to these concerns that Jesus Himself addressed His great words.

Jesus looked at people and saw them with compassion. This compassion led Him to heal them, tell them how to live and how to die. It does not help very much to show we are against sin—most people are! Christ saw the kind of existence suffered by folk around Him, and preached a message that could lift them on to a new level of experience. The gospel is gloriously relevant, or it is not the gospel.

WORLD
Pentecostal NEWS

Vol. 2 No. 4 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH OCTOBER 1968

Iran

By CHRISTINE CARMICHAEL

A typical Iranian

IRAN is the modern name of the ancient kingdom of Persia. The 2,500-year-old country, founded by Cyrus the Great, once extended from Greece to India. Magnificent ruins of palaces at Persepolis bear eloquent witness to the grandeur of the Persian empire.

Iran's 26,000,000 people are spread thinly over 628,060 square miles. Persians, direct descendants of the early Aryans, comprise more than half the population. Minority groups include Armenians, Kurds, Jews and Assyrians. The Persian language is written in Arabic script. *Azure*, *jasmine* and *caravan* are three of many English words that have a Persian derivation.

Iran is ruled by Mohammad Reza Shah Pahlavi, who mounted one of the world's oldest thrones in 1941 but by choice was not crowned until October 26th, 1967. The Shah delayed his coronation until he could bring about needed social reforms, produce a male heir to the throne, and "catch up with the twentieth century."

Approximately eighty per cent of the people pursue the age-old agricultural life. Much of the land is devoted to wheat and barley. Fifty varieties of grapes are grown, and about 120,000 tons of dates are produced annually near the Persian Gulf.

Iran's greatest source of income is its liquid gold —oil. Iran has been described as "a land of antiquity and tumult sitting atop a pool of oil." Oil moves by pipeline from five fields to the large refinery at Abadan on the Persian Gulf.

Tehran, the capital, a modern city of 2,500,000, is located in the foothills of the Elburz Mountains at an altitude of 5,000 feet. Nearby snow-capped Mount Damavand rises to 18,600 feet.

Zoroastrianism, introduced by Zoroaster in the seventh century B.C., was once the state religion of Persia. Christianity was planted by Syriac Christians in the third century A.D. Mohammed's advance in the seventh century resulted in the country's conversion to Islam, which today claims ninety-eight per cent of the population.

For centuries the spiritual needs of Iran went unheeded by the Christian Church. The work of Protestant missions began when Henry Martyn, after five years in India, arrived in Shiraz in 1811. He stayed one year, during which time he translated the New Testament into Persian. Due to failing health he left Iran overland for England and died in Tokat, Turkey, at the age of thirty-one.

In 1834 Presbyterian missionaries reached Iran and developed medical and educational programmes. The Church Missionary Society (Anglican) began its work in 1889. A number of societies later entered the country. The visible results of a century and a half of missions are relatively small, but greater than in most Muslim countries with the exception of Indonesia. There is more religious tolerance in Iran than elsewhere in the Arab Middle East.

There were "Parthians and Medes and Elamites" present in Jerusalem on the day of Pentecost, according to Acts 2:9, and no doubt they brought the news of the Spirit's outpouring back to their people in Persia.

The Pentecostal message was again taken to the land in 1909 when a group of Assyrian Pentecostal brethren left Chicago and returned to their homes in Urmia (now Rezaieh) in north-west Iran. They witnessed to relatives and friends and within a short time hundreds were saved and filled with the Spirit.

The harvest is plenteous in Iran, but the labourers are few. A Pentecostal witness has been established in some cities and there are a few groups of believers in north-west Iran, but thousands of isolated, mud-walled villages are unreached. The nomad tribespeople, who number more than 1,000,000, have been tragically neglected. Jesus came "that they might have life, and that they might have it more abundantly."

The greatest opportunity that the Christian Church has ever had for evangelising Iran may lie just ahead.

The Pentecostal Evangel.

Typical village women in the northern part of Iran. They too must hear the gospel.

ELIM ON MANX RADIO

by

Douglas B. Gray

"ELIM CALLING," broadcast each Wednesday over Manx Radio, Great Britain's only government approved and operated commercial radio station, at 10.15 a.m. and again at 7 p.m., continues as part of Elim's evangelical outreach. The weekly Elim programmes have been highly commented on by those responsible for organising the religious programmes for Manx Radio. Hosts for the Elim programmes are Pastors J. Hywel Davies and Brian Edwards.

A recent listener research carried out by R.M.A of London has shown that fifteen per cent, or some 7,500, of the population of the island listen to the religious broadcasts, an acceptable congregation at any time. During the holiday season the population swells to over half a million, of which fifteen per cent would be 75,000. And we may add to these listeners on the coasts around the Irish Sea.

The broadcasts of the Elim Pentecostal Church are continuing. Negotiations are in progress with a view to greatly stepping up the transmission power of Manx Radio, when its hoped reception area may

(continued on page xxvii)

Dublin

"The largest gathering of Pentecostals ever seen in Dublin"

The congregation in the Y.M.C.A. hall.

Left: Elim pastor Gordon Hills challenges Dublin youth.

ELIM PENTECOSTAL CHURCHES CONVENTION IN DUBLIN

Reported by DAVID ANDERSON

A BUS-LOAD of Pentecostals singing "Alive, alive, my Saviour is alive" passed through the Eire customs border into the Republic of Ireland bound for the fair city of Dublin to meet in the Y.M.C.A., Dublin, for the convention on September 7. We greeted those who arrived from Belfast, Armagh, Lurgan, Portadown, Larne and Ballymena, even from as far as Monaghan, the birthplace of the Elim movement. In fact every Elim church in Ireland had someone representing it. Doubtless our special "hellos" were for Pastor Gordon Hills and his faithful band of Christians who labour extremely hard in that dark land. Do not let anyone tell you the Republic of Ireland is not a mission field. . . . But we were making history—the largest gathering of Pentecostals ever seen in the city of Dublin. The preacher was Wynne Lewis and the soloist Mr. Frank Mudd.

MANX RADIO *(continued)*

well cover the whole of the British Isles and even beyond. We must be in on this as part of the great arm of Elim evangelism.

Messages from listeners come from Belfast, Liverpool, Blackpool, Dublin, etc. Here are three.

Shortly after transmission commenced an offer of ten records was made and this brought at least thirty replies, five coming from the Liverpool area. One came from as far away as Strabane.

An interesting report came from a visitor to the island who while travelling on a coach tour was, with the other passengers, entertained by the music of Manx Radio, and when the programme changed and the gospel broadcast came on the whole coach was able to listen right through to the end. Since there are perhaps scores of these coaches driving around the island every day it is very likely that many people hear the gospel in this way.

Another interesting report comes from a traveller on the Larne—Stranraer boat who had a similar experience and on hearing the gospel message dashed around the boat to see where the message could be

(continued on page xxxii)

Dallas, Texas, U.S.A.

The Advisory Committee of the World Pentecostal Conference met at the Elim Pentecostal Churches Bible College, Capel, Surrey, England, from September 9th to 12th under the chairmanship of P. S. Brewster to discuss plans for the next World Pentecostal Conference at Dallas, Texas, U.S.A., from November 3rd to 8th, 1970.

THE VENUE

vember 3-8, 1970

THE NINTH PENTECOSTAL WORLD CONFERENCE

Seated, left to right: Rev. E. Strom, pastor of the famous Filadelfia church, Norway; Rev. C. H. Stille, Secretary-Treasurer of the Pentecostal Churches of Canada; Rev. Thomas Zimmerman, General Superintendent of the Assemblies of God, U.S.A.; Rev. Howard Courtney, Vice-President of the Foursquare Churches, U.S.A.; Rev. P. S. Brewster, minister of the City Temple, Cardiff, Wales; Rev. Paula Macaloa, Chairman of the Pentecostal Churches, Brazil; Rev. Lewi Pethrus, founder of the Pentecostal Churches of Sweden; Bishop S. Crouch, General Overseer of the Church of God in Christ, U.S.A.

Standing, left to right: Rev. V. Manninen, representative from the Finnish Churches; Rev. Paul Yonggi Cho, Chairman of the Orient Pentecostal Churches; Rev. Pat Ryan, General Superintendent of the Pentecostal Churches, Trinidad; Rev. E. Lorenz, Superintendent of the German and Europe Pentecostal Churches; Rev. Portugal, General Superintendent of the Pentecostal Churches of Mexico; Dr. C. Conn, General Overseer of the Church of God, U.S.A.

THE COMMITTEE IN SESSION

WORLD ITINERARY

AFRICA

A new broadcasting plan for Africa has been agreed upon by the delegates of all but six African countries at a conference of the International Communications Union in Geneva. Alpha Diallo, of Guinea, was chairman, and one of the dissenting countries was Sierra Leone. Medium-wave frequencies will be provided for Africa, to ensure that broadcasting stations all over the continent can operate free of interference. 800 stations will be built in Africa. The medium-wave frequency band will be divided into 121 channels, and stations on the same channel will be placed far enough apart to avoid interference. The broadcasting power of the stations will be 100 to 500kw.

RUSSIA

The December issue of the I.C.B. Bulletin carried an article regarding M/R radio in Russia. Peter Deyneka Jr., recently returned from Russia, writes: "I am more convinced than ever that the Russian radio ministry beamed into the Soviet Union is not only practical and has brought about great spiritual results, but is absolutely necessary. . . . There are 26,000,000 short-wave radio receivers in use in Russia today. The Russian people listen to short-wave radio more than any other people in the world." Mr. Deyneka adds: "One of our other Russian radio missionaries recently visited with a Christian lady in Canada who had just returned from a three-month visit to Russia as a tourist. In the part of Russia that she visited she was told that hundreds of people have come to a saving knowledge of Christ as a result of the Russian gospel radio broadcasts."

FRANCE

At a meeting of the Association Evangelique de Radio in Paris, Mr. Robert Schick, director of Eurafil, addressed the delegates. Mr. Schick is the technical adviser to Tele-Luxembourg and was previously director of Radio Monte Carlo. The communication of the gospel via television was the topic of discussion.

JAPAN

Television viewers with colour sets are now able to see the latest news in colour. The news telecast in colour is limited to events in Tokyo.

From *International Broadcasters Bulletin.*

THE number of Japanese households registered with the N.H.K. (Japan Broadcasting Corporation) approaches the 20,000,000 mark. Over 94 per cent of all households own a television set and 8.6 per cent own two or more sets. On the average people watch television two and a half hours per day. Housewives spend an average of three hours and eleven minutes in front of the screen. Japan's forty-nine commercial stations present a tremendous potential for a significant gospel outreach.

Radio has received a boost through the formation of two line networks. The total number of radios in Japan amounts to over 31,000,000, or approximately one set for every three persons. The portable transistor is extremely popular. Over 12,000,000 sets are owned in Japan. The bulk of the radio audience is made up of men, especially those in their teens. At the same time men in their thirties constitute a large segment of the audience. Surveys indicate that students, housewives and general workers have a high rate of listening. The Japan Radio Network has thirty affiliated stations, centring on Tokyo broadcasting system, whereas the National Radio Network has thirty-one affiliated stations, including the Nippon Cultural Broadcasting. The Pacific Broadcasting Association (P.B.A.) is currently negotiating with the networks to sponsor a gospel programme on a daily basis on one of them, covering all of Japan. Because of the strategic significance of Japan, and in view of the tremendous significance of mass media in Japan, we remind you of the special report published recently by the I.C.B.

VIETNAM

" During the past months a number of our church groups have been broken up as Christians fled before the advancing Communists. The government gave up many interior places because it could not hold them, so most of the Christians moved into safer areas rather than stay under the Communists. Having nothing with them, they have

(*continued on page xxxii*)

W. F. P. Burton, co-founder with J. Salter of the Congo Evangelistic Mission, with L. Wigglesworth, Elim's General Missionary Secretary.

CHALLENGE

Nine per cent of the world's population speaks English.

Ninety-one per cent of the world does not speak English.

Ninety per cent of the world's Christians come from the nine per cent who speak English.

Ten per cent of the world's Christians come from the ninety-one per cent who do not speak English.

Ninety-six per cent of the Church's income is spent among the nine per cent who speak English.

Four per cent of the Church's income is spent among the ninety-one per cent who do not speak English.

Testimony time

FROM ELIM PENTECOSTAL CHURCH SUNDAY SCHOOL SCHOLARS IN INDIA

Sent by Miss Coralie Paint

I come to Sunday school at 4 p.m. and go home at 5 p.m. I come to Sunday school every Sunday, and hear lovely stories about Jesus Christ. When I see the pictures and listen to the stories my heart becomes glad.

That is why I love to come and sing the praises of Jesus. I want to become God's boy, therefore I want to be Jesus' disciple. Satan wants to make me fall into sin, but I will not become a bad boy, I will not. I put a lot of faith on Jesus Christ, that is why I come to Sunday school, that I may grow up saintly.

Satan says " I will cause you to fall into darkness " (sin), but I will not fall into darkness because I read the word of my father God. God came into the world. I believe in Jesus.

When I come to Sunday school my heart is full of joy, that is why I follow Jesus. Jesus Christ is mine. I will always follow Him. I love Him. He was born in Palestine. It was a wonderful day when I found Jesus and became His disciple and Jesus became my Lord. I read the Bible at home every day.

Written by Bharat Prasad, aged 12 years.

O father God, you are my Saviour, because you have saved me from sin. O father God, you came into this world to save sinners and to destroy the works of Satan. Please forgive me for the wrong things I do. You can do all this, O Jesus Christ. Jesus said " Suffer the little children to come unto Me, because of such is the kingdom of heaven." And Jesus said " Let the sick people come to Me, and I will heal them," and we ask all this in the name of Jesus. Amen.

Your obedient Ram Lakhan (Prasad),
aged 14 years.

From the Philippines comes this testimony. The Baguio Foursquare church is pastored by a young Filipino girl about twenty-three years of age. She has turned down a four-year scholarship in the United States because of her call to preach. This past summer over 1,000 children attended the vacation Bible school in her church.

Hundreds saved in South Africa

By VERNON PETTENGER, SOUTH AFRICA

NEVER have I felt such conviction as in the David Wilkerson meetings. They were some of the greatest evangelistic services ever held among us in South Africa. For four nights over 20,000 people came to the Milner Park stadium in Johannesburg and listened to the Spirit-anointed preaching of the founder of Teen Challenge.

Night after night hundreds of young people went forward for salvation. We will not forget the impressive sight of multitudes of young people going forward with tears running down their cheeks.

All types of young people were moved and convicted by the Spirit of God. Barefoot hippies with long hair walked side by side with well-dressed young people, all on their way forward to be saved. During these four nights in Johannesburg over 1,000 young people responded to the invitation for salvation.

The largest meeting was on Sunday afternoon, when the biggest hall we could obtain was packed to capacity with South Africans. Once again David Wilkerson spoke under the anointing of the Spirit of God, and we witnessed the mighty power of God manifested. The whole front of the platform was filled with young people seeking the Lord.

In the capital city of Pretoria, also the largest educational centre in South Africa, 150 people attended a luncheon to hear the story of Teen Challenge. A cross-section of the city was there, including ministers of many denominations, doctors, university professors, school principals, judges, magistrates, social workers, and prominent businessmen.

Other meetings in Cape Town, Port Elizabeth and Durban drew crowds of up to 5,000, and hundreds more came to the Lord.

The Pentecostal Evangel.

WORLD ITINERARY

VIETNAM (*continued*)

suffered greatly, although the government has helped them now and then with some food and shelter. The Vietnamese preachers have followed their groups of believers and are ministering to them as best they can, living in borrowed shacks and always under great difficulty. Some Christians have been captured and beaten and taken back into the hills by the Communists. How the national church needs our prayers these days" (Gordon Smith, W.E.C.).

U.S.A.

Would you believe that a group of eighty-five people, ages four to twenty-two, conduct their Sunday school class sessions each Lord's day in a cardboard box? Not really. Well, you are partially correct. Members of the Chinese assembly in Los Angeles do not actually meet inside a cardboard box structure *en masse*, but they do carry their classroom equipment and study material in small boxes back and forth to every session. In fact, they have been doing this for fourteen years because they do not have a building of their own. They do not have enough money.

This church school meets indoors on Sunday afternoons in quarters made available by Pastor Norman Gardner and the congregation of Bethel Temple Assembly of God, 1250 Bellevue Avenue, Los Angeles.

MANX RADIO (*continued*)

heard best. He reported that he listened to the gospel in the bar, in the lounge, on the car deck and outside on the open deck. What an opportunity this provides, and since there are at least twenty ferry boats plying between England, Ireland and the Isle of Man this could be happening many times.

A recent offer of *Living Letters* brought replies from Llandudno and Bangor.

Our readers can make this indeed "evangelism in the home" by making known to neighbours and friends that Elim is on the air.

Pray for those who prepare the messages.
Pray for those who assemble the programmes.
Pray for those on the station who release them.
Pray for those who listen, wherever they may be.
Pray that Manx Radio may be permitted to transmit on greater power that many more may hear the broadcasts.

Salvation before the flood

by D. M. PANTON, B.A.

IT is well to grasp thoroughly that since God is the same God in all ages His processes of redemption are identical, so that one redemption is but the picture of another though there be forty-five centuries between; and this identity of salvation in all ages Scripture unfolds in the flood as a carefully planned prototype of the gospel. Universal destruction, with the escape of a few in the ark, is "a true likeness," an exact picture, the apostle says (1 Peter 3:21), of what we see happening around us today, in days fast closing down as the last seven days before the flood.

THE SOLE REFUGE

One figure, and one figure alone, dominates the entire crisis of the drowning of a world. "Is not this the carpenter?" (Mark 6:3). While doubtless Noah's sons, and probably heathen carpenters also, helped in the construction of the ark it is attributed in Scripture—and all silences in Scripture are significant—to Noah alone; for it pictures the sole refuge against the coming wrath in the work of Christ. "By the obedience of the one shall the many be made righteous" (Romans 5:19). And the name of Noah is beautifully significant. "Noah" means "rest," "comforter"; at his birth his father said "This same shall comfort us" (Genesis 5:29); so Jesus says "Come unto Me . . . and I will give you rest" (Matthew 11:28)—for He gives us Himself, and when the Holy Spirit was given the Lord Himself described Him as "another Comforter," for the Lord Himself was the first.

PERFECT RIGHTEOUSNESS

Now we see the structure itself. Noah had to proceed with a most careful construction by exact measurement given from heaven: "to a cubit," God said, "thou shalt finish it" (Genesis 6:16). So our Lord, "born of a woman," was "born under the law" (Galatians 4:4): Jesus had no choice of principles on which to build His life, no alternative pattern of conduct; God's law, written in summary on tables of stone, could alone construct human salvation. Moreover, the ark involved 120 years of ceaseless toil. It meant felled timbers, smelted iron, laborious manual labour, gigantic cost; it meant the thud of mighty hammers, the engraving of sharp tools, at last the piercing of nails. Type and antitype involved the whole toil of both carpenters through the choicest years of their lives. Noah could not save a single man without this enormous toil, and so our ark was the product of a perfect righteousness without which salvation was impossible. Is the law precept? Our Lord obeyed it. Is it promise? He claimed it. Is it authority? He bowed to it. Is it instruction? He learned it. Is it prophecy? He fulfilled it. Is it judgment? He suffered it. "Thus did Noah; according to all that God commanded him, so did he": so the other Carpenter, Jesus, says "I do always the things that are pleasing to Him" (John 8:29).

IT IS FINISHED

No less eloquent are the two materials of which the ark was made, gopher wood and pitch, and it is wonderful that both words mean to "cover"; for the ark was a shelter, a covering from deadly judgment. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (Romans 4:7). But the gopher wood was finished before the pitch was applied; so the Lord's life-long obedience to the law was complete, a finished structure, ere ever the blood was shed. When on the threshold of Gethsemane, but before death had begun the blood-offering, Jesus said "I have finished the work which Thou gavest me to do" (John 17:4); and when actually on the cross and in the last moment before death He cried "It is finished!" (19:30). Our ark

(*continued on page 654*)

Is your Sunday school secretary just a star-card stamper?

by L. TODD (THORNTON HEATH)

AMONG many of the publications dealing with Sunday school work are some little booklets that could profitably be given to each member of the staff: "How to be a superintendent," "How to be a secretary" and "How to be a Sunday school teacher." The last-named booklet we give to every teacher on appointment, and it provides material which can be used in basic teacher training. The booklets are available from the Christian Education Council (formerly the National Sunday School Union), Nutfield, Redhill, Surrey.

But what of this question of a Sunday school secrtary. Is yours no more than a senior child star-card stamper? Should this be the case the poor superintendent will be rushing about doing a variety of jobs. What about an adult member of the congregation helping—perhaps someone who is not involved in anything else? The obvious choice is from your Crusaders or senior Bible class. It seems often the case that young people are expected to take on class teaching, and this is a good thing, but what of those few who do not? Some may fit nicely into this job and take the responsibility seriously.

Temporary attendance cards

In our school we have found it best to have a secretary and an assistant. You will find it is often invaluable when a lot of work is to be done quickly. How do you deal with a sudden surge of new children? Perhaps this does not happen to you—if so you should consider why not, and also how many times you have had a special drive for recruits, or even when you last had a children's campaign. We have temporary attendance cards that we find very successful for the first four weeks, after which a proper card is issued. These cards remain at the school and are marked by the secretary, and when children are visited missing details can be filled in and particulars of the reaction of the parents recorded.

Do you keep proper records of your attendances? If not, it is surprising how mistaken memory can prove to be, and how numbers can dwindle almost unnoticed until a serious position arises. The Scripture Press produces a superintendents' year book which the secretary can fill in each week and the superintendent can take home and meditate on. By means of a graph you can see your position and check with the previous year.

File card for each child

We also keep a file card for each child in the school on which are entered personal and family details, particulars of attendance at and interest in other meetings, behaviour, whether as far as we can tell a decision has been made to follow Christ as Saviour, and a complete record of Sunday school prizes received. These are for staff use only and are specially valuable when new classes are formed or when children are promoted to new classes at the beginning of the Sunday school year. The secretaries are responsible for keeping these in order and seeing that any borrowed cards are returned.

Do you know the birthdays of your scholars? The secretaries obtain these, and send out a birthday card when it is due. They also give a list of names to the superintendent on the previous Sunday so that they can be recognised before they are due by the whole school.

Adapted to suit local needs

We must recognise, however, that the duties of the secretaries will vary considerably from the larger schools to the small groups in our various churches, and likewise suggestions will have to be adapted to suit local needs. Have you ever considered that each Sunday school is in its way unique? There is no school that is exactly the same as another, either in its organization or in its outreach to parents and children of the district. There is often the tendency to say "Let's get them under the sound

(*continued on page 652*)

Margaret M. Ladlow's page

"Wash me, O Lamb of God,
Wash me from sin!
I long to be like Thee—
All pure within.
Now let the crimson tide
Shed from Thy wounded side
Be to my heart applied
And make me clean."

H. B. BEAGLE.

MY musings this week are, I suppose, strictly for housewives. It is Monday morning and I have just finished doing the washing and am looking with satisfaction on four lines of clothing, etc., blowing merrily in the breeze. We have been blessed with a lovely summer here in the north and today the sky is blue and the sun is warm. On such a day it is a pleasurable task to be out in a sunlit garden hanging out the washing. I know that it is clean and with sun and wind will soon be dry, sweet-smelling and purified.

Pardon a diversion, but I feel there is an art in hanging out the washing. My grandmother, who was in "gentleman's service" many years ago, was taught correctly; in turn she taught my mother and then my mother taught me. It was a case of "As the old cock crows the young one learns" as the old north-country saying goes. Nothing "higgledy-piggledy" was tolerated in those days. All similar articles must be kept together, all the socks and stockings hanging by the toes in neat array, all the pillow-cases billowing in an unbroken line. Coloured garments must be separate, sheets and tablecloths hung evenly and pegged correctly.

Yes, I certainly derive satisfaction from looking at what I term a good line of washing and knowing that when I gather it in it will be really clean and free from stains and impurities.

Surely every Christian housewife thanks God for the facilities we enjoy today—plenty of clean, germ-free water and mechanical aids to help us with our work, and His good sunshine and wind to purify and dry our clothing. There is a specially delightful odour from really clean sun-dried garments.

The old adage says "Cleanliness is next to godliness," but that is not true; cleanliness is *part* of godliness

Down the centuries man has longed for cleansing of the soul. David the psalmist cried "Cleanse thou me from secret faults" (Psalm 19), and in Psalm 51 he pleads with God and implores "Wash me, and I shall be whiter than snow."

True Christians who strive after godliness are very conscious of sin. Then let us thank our Saviour that not only did He cleanse us from our sins when we first trusted Him, but, as the old gospel hymn has it, there is today "perfect, *present* cleansing in the blood for me."

One of the most comforting verses in the New Testament is 1 John 1:7. This is surely applicable to all believers, and we can claim the cleansing that is promised there. Are you saddened and ashamed by sin and faults which you bitterly regret? Take heart; there is complete deliverance for you. Read on to verses 8 and 9 of the same chapter and, having confessed your sin, joyfully receive not only forgiveness from that sin but wonderful cleansing from all unrighteousness.

Thought for the week

"Consecration, and not perfection, is the mark of the saint." ANON.

ORDINATION SERVICE

Saturday, November 2nd

in

Clapham Elim Pentecostal Church

at 7 p.m.

when six of our probationary ministers will be ordained by the Executive Council

Convener: **The President, L. W. Green**

Preacher: **John Lancaster**

BELONGING

MANY years ago there was a rich family who lived in a lovely house in a small town. Mr. Bevan was the head of a large firm and he could afford to keep his family in luxury. One cold winter evening Mr. and Mrs. Bevan and their young son Jeremy were sitting in their comfortable lounge. The curtains had not been drawn, and the light from the window attracted the attention of a poor orphan boy called Jippo. No one knew his real name and some boys said he looked like a gipsy, so the name Jippo stuck to him.

Jippo had been brought up in an orphanage and when he was fourteen years old was sent out to work for a local fishmonger. He was treated no better than a slave; he had to work from early morning till late at night and never had enough food to eat. In fact, one day his master caught him stealing some crusts from the kitchen and he swore at Jippo and said "You'll never get to heaven; you're just a rotten little thief." This worried Jippo, for he wanted to get to heaven one day because he thought he would find his mother there.

On this winter night, as he looked through the lighted window of the big house he thought "If only I could belong to a family like that and live in that lovely warm room. Oh, I wish I could!" Just then Mr. Bevan looked up and saw Jippo's face outside the window. He saw the longing in the young lad's eyes, and he said to his son Jeremy "Go and bring that young boy into our home; he looks cold and lonely out there." So Jeremy went outside and asked Jippo to come in. Jippo could hardly believe his ears; he wiped his shoes carefully and stepped inside the wonderful house. He had never seen anything like it before and his eyes were bright with excitement. Mrs. Bevan soon got some wonderful food ready for him, and soon he was telling them all about himself and how wicked he had been, stealing crusts of bread, and now he would never get to heaven to find his mum.

Jeremy looked at Jippo and felt a great love start right down in his heart, and he asked "Dad, couldn't Jippo stay here and live with us? We've got so much and he's got so little." Dad asked "Are you willing to share everything you have with Jippo?" "Oh, yes," said Jeremy, "I'll go shares in everything I've got." So Jippo went to live with the Bevan family, and I think he loved dad Bevan even more than Jeremy did.

We read in Galatians 4 that God sent His Son Jesus out to bring us right into His family. We were poor and we had all sinned, but God was willing to take us right into His family to become His children and have a right to call Him Father. Jesus has promised to share everything He has with us. Isn't that wonderful? He's gone to prepare a wonderful mansion for us, and one day we shall go to join Him there. Until that day comes we must try to live good, clean Christian lives, and tell our friends of the wonderful love of Jesus and that there is a place for them, too, if they will only trust in Him who loved them and gave His life on Calvary for them.

Be good. Lots of love from

AUNTY MAY.

YOUTH COMMITTEE PAGE *(continued)*

of the gospel and not be bothered with wasting time on bookwork." It must be realised that good and efficient secretaries are indirectly through their work making sure that children come to hear the gospel, and although they may never lead a child to Christ personally they are making it possible by their checking on records for children to come regularly until they understand the claims of Christ and ask their teacher to lead them to the Lord.

A mistake that can often be made is to have too much organisation, with too many forms to fill in and unnecessary paper work. There can also be too much of the "laws of the Medes and Persians" that cannot be broken. For example, it is better to transfer a child to another class than to see him or her leave the school permanently. Perhaps there may be occasions when the Lord will cut across decisions or rules that have been made. Let us do all things "decently and in order" but not bind the moving of God's Spirit or cases of down-to-earth common sense. How about examining your paper work to see whether you have sufficient or too much?

Finally, a word to superintendents. Give your secretaries all the co-operation you can and encourage them where you can, and remember that although they work as to the Lord for His glory your occasional thanks for their work will go a long way to help them.

COMING EVENTS

ASHINGDON. October 27. Elim Pentecostal Church, Main Road. Youth rendezvous at 8.30. Preacher: L. W. Green, the President.

BALLYMENA. October 26, 27. Elim Pentecostal Church, Castle Street. Convention. Saturday at 3 and 6.30. Preachers: T. L. Middleton (Birmingham) and P. E. Streeter (Belfast). Sunday at 11.30 and 6.30. Preacher: A. J. K. Magee.

BARKING. Elim Pentecostal Church, Ripple Road. October 12 at 7. Preacher: D. W. Anthony. Music by the Chelmsford Elim Pentecostal Church choir.

BECCLES. October 12. Public Hall. Pastor's fifth anniversary. Service at 7.30. Lowestoft Gospel Fellowship Choir. Preacher and convener: J. G. Patterson.

BIRMINGHAM, Kingstanding. October 13-20. Elim Pentecostal Church, Warren Road. Youth services nightly at 7.30 (except Friday) and Sundays at 11 and 6.30. Preacher on October 20: Professor Edwin Orr; on October 27: David Lewis (India).

BRADFORD. Commencing October 13. St. George's Hall. Pentecostal crusade conducted by A. Tee and team. Sunday at 8. Weeknights at 7.30. Wednesdays at 3.

BRIGHTON, Preston Park. October 13. Elim Pentecostal Church, Balfour Road. At 6.30. Preacher: J J. Way. Convener: L. J. Repath.

BURTON-ON-TRENT. October 26-28. Elim Pentecostal Church, Moor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Visit of W. Ll. and Mrs. Bell (Pontardulais).

CAERPHILLY. October 10-14. Elim Pentecostal Church, St. Fagan's Street. Annual convention. Thursday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.15. Preachers: R. Hunston (Cardiff), J. Osman (Bournemouth) and M. Carr (Birmingham).

CROYDON. October 19-27. Elim Pentecostal Church, Stanley Road. Fortieth anniversary of the opening of the church. Preachers: Saturday at 7.30, Pastor C. J. E. Kingston; Sunday at 11 and 6.30, Pastor H. Burton-Haynes; Tuesday to Thursday at 7.30, Pastor W. G. Hathaway; final meetings, Sunday, 27th, at 11 and 6.30, Pastor J. T. Bradley. Convener: Pastor W. J. Maybin.

HADLEIGH. October 18-21. Elim Pentecostal Church, Oak Road. Campaign. Sunday at 6.30. Weeknights at 7.45. Preachers: J. Noble (Goodmayes) and A. R. T. Whittall (Woolwich).

INGATESTONE. October 13, 15, 17, 19. Elim Pentecostal Church, High Street. Sunday at 6.30. Tuesday and Thursday at 7.30. Saturday at 7. Visit of Pastor F. A. Hodge and party (Becontree).

KIDDERMINSTER. October 13-27, Elim Pentecostal Church, Prospect Hill. Evangelistic crusade by Wynne Lewis. Sundays at 11 and 6.30. Weeknights at 7.30 (not Fridays).

LEYTON, London, E.10. Commencing October 12. Elim Pentecostal Church, Vicarage Road. Salvation and healing crusade by Eddie Smith. Saturdays at 7.45. Sunday at 6.30 and 8. Mondays to Thursdays at 7.45.

MALDON. October 26, 27. Elim Pentecostal Church, Wantz Road. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: E. D. White.

MOTHERWELL. October 19. Cairns Memorial Church of Scotland (kindly loaned), Windmill Hill Street. Elim Scottish national youth rally at 3.30 and 6.30. Preacher: Brian R. J. Garrard. Convener: R. Lighton.

MOTHERWELL. October 20—November 1. Elim Pentecostal Church, Airbles Road. Youth crusade by Brian R. J. Garrard. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

SALISBURY. October 26-28. Elim Pentecostal Church, Milford Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham). Chairman: T. W. Walker.

SOUTHEND-ON-SEA. October 26-28. Elim Pentecostal Church, Windermere Road. Forty-second anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. W. Green, the President.

SOUTHPORT. October 12, 13. Wycliffe Bible Translators' conference. Saturday at 2.30, quiz, panel, discussion; at 4, film: "Jungle Airlift"; at 5.30, session; at 7.30, quiz; at 8.15, film: "Unsheathed." Sunday at 10.45 and 6.30. Preacher: Peter Kingston.

WIGAN. October 12-24. Elim Pentecostal Church, Station Road. Evangelistic and Divine Healing Crusade by John Cooper (Hanley). Sundays at 6.30, weeknights at 7.30.

TITHES (*continued*)

Was the tithe paid on the gross or the net income? Deuteronomy 14:22 answers this by saying "Thou shalt truly tithe all the increase of thy seed." This verse meant that the Israelites had no excuse for withholding the tithe of any part of their income. When we remember that Leviticus 27:30 states that all the tithe of the land was holy to the Lord, and verse 32 of the same chapter lays it down that every tenth animal which passed under the rod was holy to the Lord, we see that the tithe was taken before any reductions were made.

(*to be continued in next week's issue*)

A DATE TO REMEMBER!

October 19th, 1968

Opening of new Elim Pentecostal church

and

New Elim headquarters offices

St. George's Road, Cheltenham
at 3 and 3.30 p.m.
by the President, Pastor Leslie W. Green

followed by service in the new church
There will also be a public thanksgiving service at 6.30 p.m., at which items will be rendered by the London Crusader Choir, directed by Pastor D. B. Gray, in Cambray Baptist church

is a perfect structure of divine righteousness built according to exact specifications from God.

PITCHED WITHIN AND WITHOUT

The pitch was now applied: "thou shalt pitch it within and without with pitch" (Genesis 6:14). As the ark was not water-tight without the pitch, so our Lord's life-obedience was not judgment-proof without the blood. Why? Because Christ is constructing a righteousness *for us,* not for Himself; and we are sinners, therefore the infliction of law on sin—"the soul that sinneth, it shall die" (Ezekiel 18:4)—must equally be fulfilled if judgment is to be averted. The blood cements the whole structure against judgment and wrath. It was pitched within and without. Why without? Because the blood must be where God can see it, even as it was smeared on the outside lintel and doors of Israel in Egypt; "and when *I* see the blood, I will pass over you" (Exodus 12:13). And why within? Because the blood must be where *I* can see it.

"I hear the words of love,
I gaze upon the blood,
I see the mighty sacrifice,
And I have peace with God."

The blood outside—salvation, for it is that pitch which kept the water out. The blood within—assurance, for that is the only pitch they could see, and they saw it. So the ark now floats death-proof upon the actual waters of judgment, because neither heaven nor hell can find a flaw in the righteousness of Christ.

SALVATION ACHIEVED

So now we see salvation exactly pictured. All the saved, and only the saved, are inside the ark, clasped and clothed and cradled in the righteousness which their Noah—their Rest, their Comforter—has created. "Come thou and all thy house into the ark, for thee [not they] have I seen righteous" (Genesis 7:1): not let every man make an ark of his own, a righteousness of his own creating; but let all men enter into one ark constructed by one Man. And the word is *come* into the ark, not *go*; for God is not in the flood, but in the ark, and the saved are shut in for ever with God. Only the "called" entered the ark, and all the called entered. "All that which the Father giveth Me" the Lord says John 6:37), "shall come unto me." So now their security is revealed, for God locks in the saved. "And the Lord shut him in" (Genesis 7:16). Once wrapped in Christ's righteousness no hand can tear it off us, nor can we ourselves; none can open the door that God has locked, who "shutteth, and none openeth" (Revelation 3:7): "No one is able to snatch them out of the Father's hand" (John 10:29). It is a perfect salvation. Behind them one door—for there is no entrance or salvation but by faith in the work Christ has done. Around them one ark—for no righteousness saves but Christ's. Above them one window—for there is no exit to salvation except heaven. And with them one Lord—for the God who sent the flood is the God who indwells the ark.

JUDGMENT BURSTS

Now the judgment bursts; and it is appalling as we remember the double fact—one, that this is the wrath which fell on Calvary; two, that this is the wrath that is coming: and I must either accept the one or experience the other. Every plank and bolt is put to the severest strain ship ever knew, caught, as the ark was, between air-hurricanes from above and the outbursts of subterranean oceans. Why is the flood so fierce? Because there are sinners inside the ark, and the angry waters of an outraged law are searching every nook and crevice of the planks and hurling themselves in thunders to get at the sinners within. This is exactly what our Lord bore on Calvary. "Behold, and see if there be any sorrow like unto my sorrow . . . wherewith the Lord hath afflicted me in the day of His fierce anger" (Lamentations 1:12); "All thy waves and thy billows are gone over me" (Psalm 42:7). With what result? "And the ark rested in the seventh month, on the seventeenth day of the month [that is the exact day that Christ rose from the dead], upon the mountains of Ararat"; so the apostle says "which [ark] doth now save you, through the resurrection of Christ from the dead" (1 Peter 3:21).

And then just suppose, ere our eyes we've to close,
We must read the whole record through;
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?
And I more than half think
That many a kink
Would be smoother in life's tangled thread
If half that we say in a single day were left for ever unsaid.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, October 14th — Psalm 102:1-28

" I . . . am as a sparrow alone upon the house top " (v. 7).

Loneliness is a dreadful, but nevertheless general, feeling which comes to most. The psalmist here felt like an insignificant sparrow about which no one cared. Afflictions, anxieties and troubles overwhelmed him and no one came to his aid. Undoubtedly Elijah felt the same when he replied to God " I, even I only, am left " (1 Kings 19:10). Even our Lord felt the keenness of being left. " Will ye also go away ? " He asked the disciples when His popularity began to wane, and later, from the cross, there came the cry of dereliction, " My God, My God, why hast Thou forsaken Me ? " But there is more comfort in the Word than knowing that others have been lonely; there is the reassuring truth that He who was forsaken on the cross will never forsake us (Hebrews 13:5). Thus the hymn-writer confidently wrote " He promised never to leave me, never to leave me alone."

Tuesday, October 15th — Psalm 103:1-22

" He made known His ways unto Moses, His acts unto the children of Israel " (v. 7).

Israel saw the mighty **workings** of God; they witnessed the miracles of Egypt, the dividing of the Red Sea, the manna in the wilderness; they stood in awe at Sinai, trembling at the presence of Jehovah. In contrast God made His **ways** known to Moses. As one intimate with God, Moses knew in advance what God was planning to do. God could trust him; he was the friend of God. Herein lay the difference between people and prophet.

Gathering His disciples around Him in the upper room, with the shadow of the cross looming ahead, our Lord spoke on similar intimate terms with them (John 15:15). He declared that they were no longer servants, only to see the acts of the Master, but friends, to whom He could reveal the Father's designs. This is the privilege accorded to every true disciple today.

Wednesday, October 16th — Psalm 104:1-23

" My God, Thou art very great " (v. 1).

How big is your God ? This psalm has been said to " touch the highest point of religious poetry," yet it is far more than " the most perfect hymn the world has ever produced." The writer sees God in His supreme majesty and power. Among other things three stand out: God is creative, controlling and considerate. In creation it was He who stretched out the heavens like a curtain; it was He who laid the beams of His chambers in the waters; it was He who laid the foundations of the earth. Not only has He created, He controls. He has set bounds that the waters keep to their appointed place; He has ordered the sun and moon to keep their orbits. He is also considerate, supplying springs to quench the thirst of the wild asses. The lions seek their meat from God. Man also enjoys God's riches: herbs for service, wine for gladness, and oil and bread. Thus He holds the whole world in His hand. God is great.

Thursday, October 17th — Psalm 104:24-34

" My meditation of Him shall be sweet " (v. 34).

This is a day when the art of serious meditation is largely lost—lost mainly for two reasons: the speed of life and the noise with which we are constantly bombarded. The wise believer will ever seek to make time for contemplation as did Isaac of old (Genesis 24:63). A serious effort must be made lest " earth's din and noise stifle Thy still small voice." The psalmist here found his heart bursting into song (v. 33) as he contemplated the majesty and mercy of God in creation. Much more, then, can the believer rejoice as he considers the majesty and mercy of Christ in the cross.

Friday, October 18th — Psalm 105:1-22

" He sent a man before them " (v. 17).

Nothing takes God by surprise; He ever plans ahead for the needs of those He loves. This verse reminds us of His unique plan for the deliverance of Israel, Joseph, the beloved son, hated of his brethren, sold as a slave, imprisoned through false accusation, raised to be prime minister and minister of food and agriculture, all to provide food in the time of famine. Likewise God planned the redemption of mankind. It was no sudden, hastily constructed design to rescue a sinful world. He sent a man before: the beloved Son, hated of men, sold for thirty pieces of silver, imprisoned in a tomb, but raised from the dead to become the dispenser of living bread to save hungry, needy souls. The text can also be applied to daily living in that Christ is the One who has gone ahead, even through the veil of death, to bring us safe to glory.

Saturday, October 19th — Psalm 105:23-45

" There was not one feeble person among their tribes " (v. 37).

A title to this text could be " Robust Christianity." Every Christian should be healthy in soul. Too often there are the feeble-minded who need comforting (1 Thessalonians 5:14) when they should have a sound mind (2 Timothy 1:7). There are lame Christians, hobbling (Hebrews 12:13) when they should be leaping like the man in Acts 3:8. There are Christians with spiritual laryngitis, who never open their mouths to witness for the Lord. Others have " sabbathitis," which attacks weekly, preventing attendance at the Lord's table. And, strangely enough, some have muscular rheumatism, which attacks whenever there is any practical work to be done in the church. But with Israel there was not a feeble person. What a joy it is to be healthy, to be strong in the Lord, to work with a good heart like Gaius, who though not physically robust was truly robust in his soul (3 John 2).

Sunday, October 20th — Psalm 106:1-25

" They soon forgat " (v. 13).

It seems incredible that it could be possible to forget the miracles of Egypt, the passover, the dividing of the Red Sea, the provision in the wilderness, but the children of Israel **quickly** forgot. Was it because they were so taken up with the present ? They were obviously more concerned with their material comfort than they were with the prospect of the promised land. While it is not possible to live on past experiences, they should be a source of inspiration and encouragement for today and the future (Romans 5:4). Because Israel forgot they soon backslid. Surely this is why the Lord instituted the breaking of bread, so that we might never forget our passover Lamb and our deliverance from a worse death than that in Egypt.

May Enoch's companion be yours.

One cause of a spiritual breakdown is a divided heart.

That which is in the well of the heart will come up in the bucket of speech.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE, Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

WANTED

WORKS by C. L. Parker wanted. Telephone 051-772 6113 (reverse charges) or write 56 Score Lane, Liverpool 16. C.1760

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

WORLD CHRISTIAN DIGEST (1/6 monthly). Free specimen copy plus introductory offer. 69 Fleet Street, London, E.C.4. C.1757

ITINERARIES

The President, L. W. Green:
October 19, 20, Cheltenham; 26-28, Southend; 31, Caerphilly; November 2, Clapham.

London Crusader Choir:
October 12, Dorking; 13, Edgware; 19, 20, Cheltenham; 23, Lewisham; 26, 27, Maidenhead.

F. B. Phillips, Elim Missionary Society itinerary:
October 28, Beeston; 29, Derby; 30, Sandiacre; 31, November 1, Nottingham; 2, Long Eaton; 3, Lincoln; 4, 5, Sheffield; 6, Rotherham; 7, Mansfield; 8, Ashbourne; 9, Loughborough; 10, Leicester; 12, 13, Ilkeston; 14 Burton.

Joseph Smith:
October 12-17, Randalstown; 19-24, Cullybackey.

MARRIAGE

WHITE—DAVEY. On September 7th, at Elim Pentecostal Church, Plymouth, Colin White to Maureen Davey, both church members. Officiating minister: L. P. Cowdery.

WITH CHRIST

McKAY, aged 77 years, on September 19th. Beloved father of Mrs. Dawson, Ballymena church secretary's wife. At rest. Officiating ministers at funeral: W. W. Kelly, Mr. Henrie and A. J. K. Magee.

REILLY. Janie Reilly, beloved wife of Mr. H. Reilly, Ballymena church elder. " Safe in the arms of Jesus." Officiating ministers at funeral: D. Alderdice and A. J. K. Magee.

STRACHAN. James N. Strachan, aged 74 years, beloved husband of Jennie Elizabeth (*née* Dougherty), and foundation member and elder of Ballymena Elim Pentecostal Church, passed into the Master's presence during the service on Sunday evening, September 15th. " Absent from the body, present with the Lord." Officiating ministers at funeral: W. Spence, G. Wallace, A. Wilson, R. Mercer and A. J. K. Magee.

CHIPPENHAM CRUSADE '68

conducted by TOM STEVENS and DESMOND MORTON
Commencing SUNDAY, OCTOBER 13th, at 8 p.m.
then nightly 7.30, Sunday 8 p.m.
TOWN HALL, HIGH STREET, CHIPPENHAM
D.1762

Students' Pentecostal Fellowship

Would students attending the U.C.W., Aberystwyth, this year please contact Pastor Stephen Huntly, Elim Pentecostal Church, New Street ?
D.1761

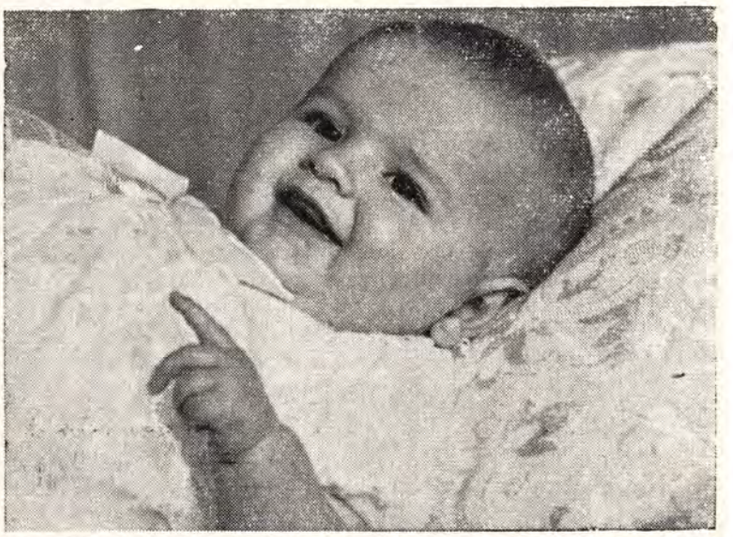
Commencing October 15th, 7.45 p.m., for two weeks
VAZON CRUSADE
ELIM PENTECOSTAL CHURCH, ROUTE DE LA MARE
Conducted by REV. LAURENCE LAMBERT
Nightly 7.45. Sunday 11 a.m., 6 p.m., 8 p.m.
Friday, YOUTH SPECIAL
VISITING CHOIRS, GROUPS, ETC.
D.1759

UNITED PENTECOSTAL CRUSADE
ST. GEORGE'S HALL, BRADFORD
commences
SUNDAY, OCTOBER 13th, at 8 p.m.
Nightly at 7.30
Also Wednesday, 3 p.m., for divine healing,
led by
REV. ALEXANDER TEE AND HIS TEAM
Over 2,000 free seats
PRAY AND PLAN TO ATTEND IF POSSIBLE
D.1752

A home for ME ?

COMPASSION for the unmarried mother
SECURITY for her child
ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.
If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)



HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME
54 Grove Avenue, London, N.10
D.1706

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM
EVANGEL
Vol. XLIX No. 42 OCTOBER 19th, 1968 9d

CELEBRATION SERVICES at Bath

Pastor: D. O. Ward

Services to mark the opening of the Elim church in Bath forty years ago are being held this weekend.

Principal George Jeffreys held a revival and healing campaign in Bath's historic assembly rooms in August 1928 and a strong church was formed. After the temporary possession of two buildings, in 1943 the Bath assembly was able to own its first building, the mission hall in Spring Gardens Road, with the building paid for by the opening day.

After twelve years this building proved too small and Percy chapel was taken over. After much work by pastor and members, the whole building was decorated and somewhat modernised. The present building was opened in April 1955 and a baptistry and an electronic organ were installed.

The Elim Pentecostal church, Bath.

HIS SEAMLESS ROBE

(*concluded*)

THE SOLDIERS' ATTITUDE

The soldiers' indifference was caused by a misrepresentation of the truth

By SAMUEL GORMAN

ONE, if not the basic, cause of the soldiers' callous indifference to Jesus was the misrepresentation of Him, and the truth He propagated, by the religious authorities. They so outrageously determined to mislead the people and produce reasons for His death that they accused Him of being an impostor, a criminal who only merited the judgment and death to be meted out to Him: "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none: yea, though many false witnesses came, yet found they none" (Matthew 26: 59, 60).

The penalty of perjury

Commenting on this, Frank J. Powell, a metropolitan magistrate and member of the Middle Temple, in his excellent book *The Trial of Jesus Christ,* says: "This may mean either that those referred to deliberately sought witnesses who would give evidence which to their certain knowledge was false, or witnesses who would give evidence of actual statements they had heard Jesus make and which would be susceptible of a false interpretation. On either view such conduct in judges staggers the imagination. The enormity of the offence, grave in any case, was enhanced by the fact that every member of court knew the penalties attached to perjury. . . . The high priest and his colleagues well knew that at the trial for life a false witness put his own life in danger.

What are we to think of a tribunal, the members of which regarded themselves as the representatives of God on earth, and ministering His laws in the judgment seat once occupied by Moses, resorting to such practices? Was there ever a chance of Jesus having a fair trial? But judges who had determined on the death of the accused before the 'trial' commenced could be guilty of any conduct, however infamous."

This misrepresentation blinded the eyes of the people to the fact that Jesus was not only the exponent of God's truth to men but was the very *embodiment* of it, and in view of all this His teaching and claims must be true. This was, in fact, the uniqueness of Jesus as preacher and teacher, for He embodied what He taught, and could honestly claim "I am *the* truth" (John 14:6). Dr. William Barclay, lecturer in the University of Glasgow, writes: "Now many men have told us the truth, but no man ever embodied the truth. There is one all-important thing about moral truth. The character of the man who teaches academic or scientific truth does not much affect his message. A man's character does not really affect his teaching of geometry or astronomy or Latin verbs. But if a man professes to teach moral truth his character makes all the difference in the world. An adulterer who teaches the necessity of purity, a grasping person who teaches the value of generosity, a domineering person who teaches the beauty of humility, an irascible creature who teaches the beauty of serenity, an embittered person who teaches the beauty of love, is bound to be ineffective. Moral truth cannot be conveyed solely in words; it must be conveyed in example. And that is precisely where the greatest human teacher falls down. No teacher has ever embodied the truth he taught—except Jesus. Many a man could say 'I have taught you the truth.' Only Jesus could say 'I am the Truth.' The tremendous thing about Jesus is not that the *statement* of moral profession finds its peak in Him, although that is true; it is that the *fact* of moral perfection finds its realisation in Him. . . . Revelation is the taking of the things of Jesus, and the revealing of their significance to us. . . . No man has ever grasped all that Jesus has to say. No man has fully worked out all the significance of the teaching of Jesus. . . . Revelation is a continual

opening out of the meaning and significance of Jesus Christ."

In the face of all the unassailable evidence to the contrary the attitude of the soldiers and the people evidences their blind acceptance of the misrepresentations of the religious authorities concerning Jesus, and their rejection of Him as the Truth, the Son of God and Saviour of men. The words of the prophet Isaiah to Israel, " Judgment is turned backward, and justice standeth afar off: for truth is fallen in the street " (59 : 14), constitute a picture of our Lord's time, and are alive with meaning today. Israel as a people had turned away from God and become degenerate because God's truth had been trampled under their feet.

As the Lord Jesus staggered towards Golgotha's hill under the weight of His cross, because of the terrible weakness and fatigue of His lacerated body He fell to the ground—the Truth literally fallen in the street, rejected and despised by men and women. Later He was put to death on the cross, but the Truth was not annihilated, for on the third day He rose from the dead, ascended into heaven and by His Spirit is alive in the hearts of all who know Him.

How sad and tragic that Jesus the Truth is rejected by men and, figuratively speaking, is being trampled underfoot. These are days when with alarming frequency new thoughts and fresh

(*continued on page 668*)

Elim Pentecostal Church Reports

FLASH

Oxford. Twenty-three students led to Christ in the Lady Spencer Churchill College, Oxford, last night.

A. TEE.

Cardiff. One hundred and fourteen received the baptism in the Holy Spirit in one week.

P. S. BREWSTER.

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

ROMAN CATHOLIC PRIEST ATTENDS BAPTISMAL SERVICE AT PLYMOUTH ELIM CHURCH

Recently we held our second baptismal service within ten weeks. It was unusual for two reasons. First, three of the candidates were members of the crew of H.M.S. *Tenby*, which is based in Plymouth. It was good to hear them testifying to the grace of God. Second, a young English-speaking Roman Catholic priest from Paris with a number of Roman Catholic teenagers attended. This is the fourth time he has been with us on a Sunday evening, each time bringing a number of teenagers, and he made a tape recording of this baptismal service. There was a sequel: our church secretary and his wife, while on holiday were invited to the Etoile Roman Catholic mission in Paris and there they were able to hear the tape of the service played over. God moves in mysterious ways, and we can only pray that the friendship that has developed between this Roman Catholic priest and the Elim Pentecostal church in Plymouth will work out in the end for the greater glory of God. It was both a pleasure and a privilege to give a talk on " The Elim Church " and " Contemporary Christianity in Britain " to a number of young Roman Catholics, which talk was arranged at our church by this young priest.

We are already arranging our third baptismal service this summer.

EASTLEIGH **Pastor: R. M. Kingsbury**

The Lord greatly blessed our church on Sunday, September 15th, when six young people passed through the waters of baptism. The gospel message

was preached by Pastor Kingsbury, who emphasised the saving grace of our Lord Jesus Christ to a congregation of nearly 100, which is a church record for a Sunday evening service. There was a Roman Catholic present who showed great interest in probably her first Pentecostal service.

After the gospel message Mr. and Mrs. Trevor Field, Dawn Stubbles, Frances Kerr, Jim Connolly

(*continued over the page*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 47. DELIBERATE MISTAKES

One of each group of statements is wrong. One point is awarded for naming it and one for correcting it.

1. **(a) Aaron was the brother of Moses.**
   (b) Jacob and Esau were twins.
   (c) Solomon was the second king of Israel.
2. **(a) David built the temple in Jerusalem.**
   (b) Gideon defeated the Midianites.
   (c) David killed a lion and a bear.
3. **(a) Matthew was a fisherman.**
   (b) Andrew and Peter were brothers.
   (c) Zebedee was the father of James.
4. **(a) The Acts of the Apostles has twenty-eight chapters.**
   (b) Peter and John were brothers.
   (c) Paul wrote more Bible books than anyone else.
5. **(a) Moses led the children of Israel over Jordan.**
   (b) The fifth book of the Old Testament is called Deuteronomy.
   (c) The story of Samson is found in the book of Judges.
6. **(a) It was Thomas who doubted the resurrection of Christ.**
   (b) David and Jonathan were good friends.
   (c) Paul wrote the Acts of the Apostles.
7. **(a) Joseph and Benjamin were brothers.**
   (b) Jacob was Abraham's son.
   (c) The words " by grace are ye saved " are found in Ephesians 2.
8. **(a) There are thirty-seven books in the Old Testament.**
   (b) Paul wrote the epistle to the Romans.
   (c) John was on the isle of Patmos when he wrote the Revelation.
9. **(a) It was Peter who said " Behold the Lamb of God, which taketh away the sin of the world."**
   (b) Eight people were saved in the ark.
   (c) We read of the ten commandments being given to Moses in the book of Exodus.
10. **(a) Ham and Japheth were brothers.**
    (b) Saul of Tarsus was converted on his way from Damascus to Jerusalem.
    (c) We read of Lazarus being raised from the dead in John's gospel.

ANSWERS

1. (c) Solomon was the third king of Israel, David was the second.
2. (a) Solomon built the temple.
3. (a) Mathew was a tax collector.
4. (b) Peter and Andrew were brothers. James and John were also brothers.
5. (a) Moses led the children of Israel across the Red Sea, but Joshua led them over Jordan.
6. (c) Luke wrote the Acts of the Apostles.
7. (b) Isaac was Abraham's son, Jacob was Abraham's grandson.
8. (c) There are thirty-nine books in the Old Testament.
9. (a) It was John the Baptists who said "Behold the Lamb of God, which taketh away the sin of the world."
10. (b) Saul of Tarsus was converted on his way from Jerusalem to Damascus.

CHURCH REPORTS *(continued)*

and John Hadden were baptised by Pastor Kingsbury. We have been very concerned at no young people coming in to be the church of tomorrow and have prayed continuously for the Lord to undertake, so you can understand how thrilled we were to see six young people witnessing by going through the waters of baptism.

The Sunday school, too, has increased from three to twenty-five. J. FLEMING.

ROCHESTER **Pastor: A. P. Johnston**

Recently we celebrated the second anniversary of Pastor and Mrs. Johnston's ministry in Rochester, a ministry which has been mightily blessed. We are rejoicing as a church because the long-prayed-for revival has begun. Although we are grateful for the material blessings manifest in the redecoration and renovation of the church building it is the spiritual awakening that is the most remarkable. There is not only a new unity in the church, with no schism between old and young, but a spirit of prayer, love and consecration has come upon all. Young people are being filled with the Holy Spirit, seven in recent weeks, and, being transformed, are witnessing as never before and taking an active part in the church's prayer life. Their ministry as a team is being blessed wherever they go, be it Wales on a camping holiday or in their own and neighbouring churches, and the Andrew Singers are visiting local old people's homes and hospitals. God is already confirming His word with signs following. Souls have been saved and people baptised in water and received into fellowship. Bodies have been healed in answer to prayer. A " constant witness week " is planned for November, when the gospel in word and song will be broadcast from the church.

When the Lord blesses spiritually He supplies material needs too. We have found it financially possible to install a new heating system and to provide new seating and velvet curtains without incurring any debt.

We thank God for the way in which He has poured out His blessing upon us and for sending into our midst a dedicated man of God through whom He is going to do even greater things in coming months. HELEN INWOOD.

TESTIMONY FROM ROCHESTER

How wonderful God is! My husband and I would like to testify to the wonderful healing power of God. It has been the desire of our hearts to have a child since we married six years ago, but I was un-

(continued on page 668)

AFRICA AS I SAW IT

(PART ONE)

by L. W. Green

IT was not a sudden impulse but a continual urge that impelled me to visit Africa. The apostle Paul said 'I *must* see Rome." This was not the "must" of a tourist, but the "must" of a missionary. As a bird of migration feels the impelling instinct to fly to a distant land, so I felt the compelling call of the "indwelling dove" to fly to Africa. Years rolled by—was I now too old? Rotherham's translation of Jeremiah 29 : 11 contains the phrase "to give you a future in your latter days." So God has graciously given me physical vitality to translate dreams into reality, and on Wednesday, June 19th, our Missionary Secretary, Pastor Leslie Wigglesworth, my wife and my son wished me God's richest blessing from London airport. Next morning I was at

Nairobi. Can you imagine what a thrill it was to hear my name shouted in clear, confident tones from the lips of Pastor Tom Johnston? I was soon taken to the school, and as we approached we heard strains of singing,

"There is power, power, wonder-working power
In the precious blood of the Lamb."

(Mrs. Johnston is doing a grand work in her school, and her daughter Ruth has a Sunday afternoon Bible class of 100.)

The next day I flew to

Tanga, where I had the privilege of opening the new church, the outcome of the great work, under the inspiration of the Holy Spirit, of Pastor and Mrs. Mervyn Thomas. They labour under great difficulties, but God enables them to carry on.

A special inset in the newspaper showed the beautiful building and large headlines read

"A church built by English children's gifts"

It went on to describe, among other things, that they had been assisted by English senior youth called Crusaders. Contributions had also been given by members and friends of the local church in Tanga.

The president of the country (Tanzania) sent his deputy; and the mayor of Tanga was present for the opening ceremony. Moslems were actually asking the question "What can I do to be saved?" Several were converted and some were filled with the Holy Spirit.

The colourful clothes worn by the local people and the riot of colour of the profuse blossoms sparkling in the equatorial sunshine contributed to the charming scene. African, English, Scottish, Welsh, Indian, American, Norwegian and Estonian representatives were among those present on this memorable day.

Next day I visited a prison, where about twenty-five expressed their desire for salvation. One fine young man who was there indefinitely had been condemned without trial because he refused to throw petrol bombs at Europeans (he said he could not do so because he had received such kindness from missionaries in the country).

Pastor and Mrs. Tom Johnston and Ruth reunited with Audrey at London airport.

At **Morogoro** and **Msolwa** Pastor and Mrs. Bull are doing splendid work for the Master. They are the only Protestant missionaries in an area with an estimated population of 100,000.

The Land-Rover bridged ditches and scaled heights like a tank as we sought a new spearhead for evangelism at a market in the heart of the mountains.

Pastor Bull has a tireless pioneering passion for Christ. Following the trail of David Livingstone, I had a meal in the hut of a Christian who said to me "If it had been a few years ago I would

(continued on page 669)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904. Editorial Office : Cheltenham 59904 (three lines).

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : " Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Samuel Gorman	658
L. W. Green	661
Don R. Cox	663
H. W. Greenway	665
A. Tee	666
Margaret M. Ladlow ...	667
Aunty May	668
A. C. Jarvis	671
Reports	659
Editorial	662

EDITORIAL

RECOGNISE NON-NEWS

THE Czechoslovak crisis released the usual flood of non-news. In fact a large proportion of political correspondents' contributions to their newspapers consists of non-news, as does a large part of the front-page space of our dailies and weeklies. " On-the-spot " correspondents are expected to say something, so they say nothing at great length. Actually part of the secret of fast reading is the ability to distinguish between false and true news and non-news.

Here are a few examples from only one report occupying nineteen and a half column inches on the front page of *The Times*. " Mr. Helms [the director of America's Central Intelligence Agency], *it is understood* . . ." The next paragraph begins " It was *apparently* . . ."; and the next " the conclusion drawn *apparently* . . ."; and the next but one paragraph " Another purpose *might* [*sic*] *be* found here, where . . ."; and again the next but one paragraph " This view *appears* to be accepted . . ."; and again the next but one " Paul Hofman writes from Belgrade: Yugoslavia and Rumania *are believed* to have agreed . . ." Farther on " *There is little doubt* . . ." and again " Nobody here has so far said expressly . . . but . . ." The italicised words reveal the non-news character of this nineteen-and-a-half-inch report from Chicago. In fact one bit of hard news is that Democratic leaders were informed by the White House " of a concentration of Russian naval ships in the Mediterranean." We all understood that they had been there a long time. Or was that a bit of non-news?

But curiously enough none of the political correspondents has given, as far as we are aware, the real reason for Russia's action against Czechoslovakia. Well, that also is a bit of non-news.

A TOTALITARIAN SYSTEM

OUR view that the Roman Church is the totalitarian system of the Christian world receives extraordinary support from the Roman Catholic weekly *The Tablet's* (September 20th) lament about the semi-official Vatican *Osservatore Romano's* handling of the matter of the papal encyclical on birth control. We quote: " It is sad indeed to see this venerable organ handling this great matter with a technique that might have been adopted from *Pravda* and the totalitarian world as a whole."'

But it is a totalitarian system faced with an upheaval from within as great as that which resulted in the Reformation. The same issue of *The Tablet* states that the opposition to the encyclical was unprecedented and world-wide; the bishops faced opposition from theologians, priests and educated laity. It continues: " It is doing a great disservice to truth and to the health of the Church to ignore or gainsay this or, even worse, to convey the opposite impression, as has been done by the *Osservatore Romano*."

(*continued on page 666*)

TITHES

Readings :
Genesis 14. Deuteronomy 12. 1 Chronicles 29.
Hebrews 7.

(continued)

by Don R. Cox

3. TITHES TODAY

In Hebrews 7 Paul shows that the priesthood of Christ is after the order of Melchizedek and not Aaron, and in doing so he settles once and for all the question of tithes and the law. Under the law the people paid tithes to the sons of Levi (Hebrews 7 : 5), but the Levites, who were themselves under the law, were the natural descendants of Abraham, who was not under the law. Abraham paid tithes to Melchizedek before the institution of the law, therefore the Levitical (or Aaronic) priesthood paid tithes through Abraham to a greater priesthood, i.e. the order of Melchizedek (Hebrews 7 : 9, 10). The answer is complete when we read the words of Hebrews 6 : 20 : ". . . even Jesus, made an high priest for ever after the order of Melchisedec." The point which the writer to the Hebrews makes in this chapter is that although the Aaronic priesthood is to last but for a time, the Melchizedek priesthood is older, greater and more enduring—indeed, it is to last for ever. If Abraham the hero of faith paid tithes to Melchizedek, surely we who follow after, in the great company of the faithful, cannot do other than pay tithes to our Melchizedek. the Lord Jesus Christ.

Where should we tithe? In Abraham's day there was no established house of God, and the patriarch therefore paid tithes to Melchizedek, who was the priest of the most high God. When the law was established the Israelites were commanded to bring their tithes to the place where the Lord should choose to put His name (Deuteronomy 12 : 5, 6). In order that we shall be in no doubt concerning the location of that place, let us notice what God said to Solomon concerning the temple in 1 Kings 9 : 3 : " I have hallowed this house, which thou hast built, to put My name there for ever." The temple has long since ceased to exist, but in 1 Timothy 3 : 15 Paul identifies the house of God as " the church of the living God." There seems little doubt that the place to bring our tithes is the house of God (note Nehemiah 10 :37, 38 ; 2 Chronicles 31 : 11, 12 ; Malachi 3 : 10). After his wonderful vision at Bethel, in which he saw the angels ascending to and descending from heaven, Jacob made a vow in which he linked the tithe with the house of God (Genesis 28 : 22) : " And this stone, which I have set for a pillar, shall be God's house ; and of all that Thou shalt give I will surely give a tenth unto Thee."

What should we tithe?

We should tithe on our gross earnings, before any deductions are made. This is evident when we read Deuteronomy 14 : 22 : " Thou shalt truly tithe all the increase of thy seed," and Leviticus 27 : 30 : " And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord."

When should we tithe?

Paul provides the answer to this question in 1 Corinthians 16 : 2 : " Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Therefore we pay our tithes on the Lord's day, and in this connection it is interesting to note that we bring our tithes to the Lord's table, where we have the emblems of bread and wine, which speak of the body and blood of our Lord. It was in the presence of such symbols that Abraham paid tithes to Melchizedek—the first recorded instance of tithe-paying in the Bible.

How should we tithe?

In 2 Corinthians 9 : 6, 7, Paul tells us that we should give bountifully and cheerfully, not grudgingly or of necessity : " But this I say, He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give ; not grudgingly, or of necessity : for God loveth a cheerful giver." Verse 6 is worthy of note, for Paul here establishes the divine principle of sowing and reaping. How can we expect

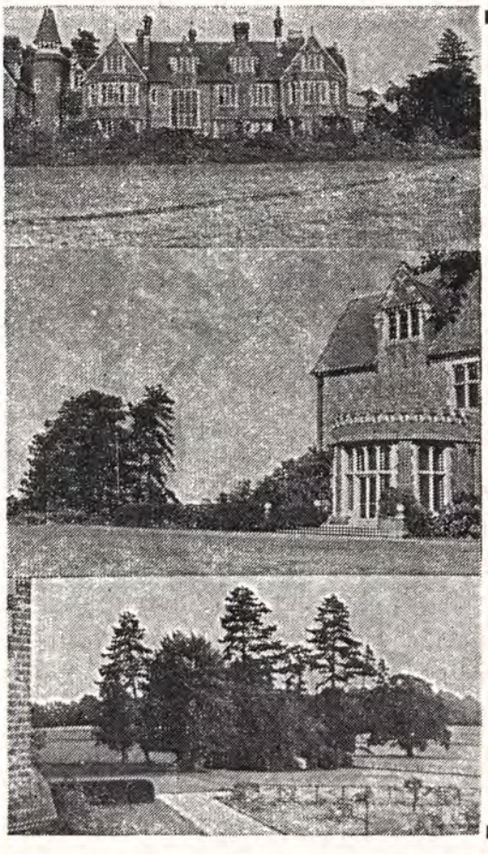
God to give us His blessing if we are not prepared to give Him of our substance? He does give us of His blessing, but we must realise that if we sow sparingly we can only expect to reap sparingly. In this connection the words of Proverbs 11 : 24, 25 are very much to the point: "There is that scattereth, and yet increaseth ; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

The blessings of tithing. When God called Abraham in Genesis 12 : 2 He said "I will bless thee . . . and thou shalt be a blessing." There is a divine principle here. God blesses us in order that we may be a blessing to others. He gives to us in order that we may give to others. This principle works in the realm of the gospel, but it also works in the realm of our material possessions (note Isaiah 58 : 1-7 and compare it with Acts 2 : 41-47). If there is blessing in giving to others, how much greater is the blessing when we give to God.

In Malachi 3 : 10 we read these words: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." This verse contains a wonderful promise to those who are faithful in paying their tithes. We should notice particularly the words "pour out" (margin: "empty out"), for God always gives us His blessing in abundance. Let us realise, however, that tithing should not be looked upon as an insurance premium or a bank deposit or some other investment which bears interest. We should never pay our tithes just because we know that we shall get more back in return. We pay our tithes as an obligation to God, and He blesses us because His very nature is blessing. Perhaps our Lord sums it all up in Luke 6 : 38: "Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over."

Finally, let us notice that those who fail to give God that which is His due do not put themselves into the pathway of divine blessing. There is a solemn warning in Haggai 1 : 3-11. The people were concerned about their own affairs and their own houses, and they neglected the house of God. Therefore we read in verse 6: "Ye have sown much, and bring in little ; yet eat, but ye have not enough ; ye drink, but ye are not filled with drink ; ye clothe you, but there is none warm ; and he that earneth wages earneth wages to put it into a bag with holes." Verse 9 says "Ye looked for much, and, lo, it came to little." Let us heed this solemn warning from the Word of God.

God says "Bring ye all the tithes into the storehouse, and prove me now herewith."



Book for Christmas NOW !

in

Delightful country mansion

- LOG FIRES
- TRADITIONAL FARE
- CHRISTIAN FELLOWSHIP

Inquiries :

The Secretary, Elim Bible College, Capel, Surrey

Telephone Capel 3238

D.1537

New Testament evangelism

THE NATURE OF THE MESSAGE

By H. W. GREENWAY

THERE are certain important features associated with the preaching of the early disciples which include the following :

(1) The deity and resurrection of Christ.

(2) Personal testimony.

The page of early church witness shines with the repeated declaration that the crucified Jesus had been raised from the dead and had thus established His claim that He was the Son of God. This testimony was not produced on mere circumstantial evidence ; it was positive proof, there was no element of doubt whatsoever. These disciples, having seen Jesus alive after His passion, were convinced of His absolute power. No human person had hitherto burst through the death barrier : every man, be he of high or low estate, had suffered the indignity of defeat ; the long procession of humanity had, without a single exception, succumbed under the clammy dominion of man's last terrible enemy.

The startling revelation

Now here was a Man who was alive again following His crucifixion and burial. There was no doubt of His death ; they had seen Him alive. This was shattering news, it was a journalistic scoop of the most exciting kind, it was something to tell the world, it was convincing evidence that He was what He claimed to be, that He could meet His promise " Because I live, ye shall live also " (John 14 : 19).

Is there any other explanation of their boldness, their effrontery in the face of the commands of the authorities that they should not preach in this name ? Peter is so obsessed with the startling revelation that his very first sermon delivered on the day of Pentecost gives testimony to this truth, for while accusing the crowd of the murder of the Son of God he goes on to declare a fact that could be verified or disproved by those who were listening to him : " Whom God hath raised up, having loosed the pains of death : because it was not possible that He should be holden of it " (Acts 2 : 24). He presses home the same point later in his message : " This Jesus hath God raised up, whereof we all are witnesses " (Acts 2 : 32). Going even farther, Peter declares " 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 " (v. 33). Peter had thrown down the gauntlet : they could explode his story if they produced the body. Peter knew they could not do this ; he had seen Jesus alive, he had seen Him ascend into heaven.

Absolute confidence

Peter's defence before the council was even more daring, particularly when it is noted that the charge was made by the high priest himself. He had before him the very people who had engineered the death of Christ and were fearful lest His teaching should spread ; they were naturally involved in any attempt to disprove the resurrection story. They could have killed the story so boldly proclaimed by the apostles by producing the body of Jesus. The fact that they did not do so is the strongest evidence that they were unable to do so. With all this in mind Peter confronts them with a measure of audacity born of absolute confidence : " The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. . . . And we are His witnesses of these things : and so is also the Holy Ghost, whom God hath given to them that obey Him " (Acts 5 : 30, 32).

Peter presses the same appeal when ministering in the house of Cornelius (Acts 10 : 40, 41), and Paul, who makes much of the resurrection in his writings, adopts this apologetic in defending the gospel before rulers of the synagogue in Antioch (Acts 13 : 30, 31), before the Jews at Thessalonica (Acts 17 : 3), and before the Epicureans and Stoics at Athens (Acts 19 : 18, 31).

We cannot escape the fact that the cross has no particular emphasis in the scheme of man's redemption apart from the resurrection of Christ. Jesus tasted death for every man (Hebrews 2: 9), but it was in order to liberate man from the tyranny of the grave. The darkness and sufferings of Calvary

(*continued on page 669*)

THE YOUTH COMMITTEE'S PAGE

After the National youth rally—WHAT?

NO greater challenge has ever been presented to the youth of our movement than that given by Yonggi Cho at this year's national youth rally. This thirty-three-year-old evangelist brought many to visible tears before he finished his half-hour message.

Missionaries to Britain

Already he has about 200 young people in his 7,000-strong church who have volunteered to come to our country and become missionaries. " The orientals owe a great debt to the British nation for sending missionaries to our country " he declared. Almost every Bible in Korea has been supplied by the British and Foreign Bible Society. " Yours is a great nation with a great background of Christianity, but today your country is sick—spiritually sick." How sadly true are the words of this young minister. The Orient is in the throes of a great Pentecostal awakening, with 1,000,000 Pentecostal believers in South Korea alone (population 39,640,000). His own church has an orphanage supporting 1,000 children. The weekly offerings in his assembly hover around £1,000 per week. Wages are only about two-thirds of what they are in this country !

Has affluence doped our consecration ? Do we want to see an army of young Koreans over in this country who are willing sacrificially to live on a few handfuls of rice and be so ablaze for God that we will be made to look dreadfully lukewarm and backslidden ? There is no doubt that our country is either going to know the impact of *really* dedicated people from somewhere or tragically lumber on into a lost eternity. Many Korean Pentecostals rise at 4.30 a.m. for an early-morning church prayer meeting. Their usual working hours are from 7.30 to 5.30. Would we be willing to do this sort of thing regularly ?

Practical dedication

It was a solemn moment as scores and scores of people silently stood to their feet in either consecration or reconsecration when Rev. Yonggi Cho closed his message. The burning question now faces us : " What difference and what readjustments have we made since ? " A passing pious emotion is not what God wants. Would you be willing to knock on a few doors and give out gospel newspapers with an invitation to attend your Sunday evening service ? Will you accept that vacancy in the junior youth, children's meeting or Sunday school ? Will you answer God's call to the full-time ministry ? Will you seek to fulfil what God has been trying to challenge you with ? Action speaks louder than merely answering a preacher's appeal.

EDITORIAL *(continued)*

But in the same journal the Auxiliary Bishop of Westminster, the Right Rev. B. C. Butler, reveals the disarray into which the encyclical has thrown the Roman Church. " If the Church has not committed her infallibility on a point of teaching, then she cannot require an unconditional assent to that teaching," which means, he states, that there might be valid reason for leaving the question at issue open in one's mind. But, as a *Times* staff reporter continues, quoting the bishop indirectly, " A Catholic cannot dismiss the non-infallible teaching of the bishops or the Pope as of no more significance than the opinion of private theologians. He needs to establish the fact that he is presented, in a given case, with the right or duty of dissent, ' and he must be prepared to pay the cost of dissent.' "

One wonders how the illiterate in southern Italy, Sicily, Spain or South America would distinguish between non-infallible teachings and the opinions of private theologians, or how he would establish the fact that he is presented in a given case with the right and duty of dissent, with the implication that he must pay the price of dissent if he decides to dissent.

Margaret M. Ladlow's page

WHAT'S IN A NAME

" O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine."

JOHN GREENLEAF WHITTIER.

THE study of names is a fascinating one whether it be their origin, spelling or pronunciation. I still remember an incident concerning the spelling of a name although it took place over twenty years ago. A certain Mrs. Thomson upbraided my husband because he addressed some correspondence to her and put the letter " p " in her name. " You spelt my name with a ' p,' and that's Irish ! I'm no Irish. I'm a Scot and prood of it " said the good lady with great emphasis. Concerning the pronunciation of names I am always amused by the sensitiveness of folk here in the west of Scotland about the name Smellie. Being a Yorkshire woman I pronounced it the way it is spelt as we do in my part of the country, only to be told that to do this here is liable to give offence and I must always pronounce it as though it were spelt " Smiley " ! I suppose it is only natural for some folk to be sensitive about such a surname. My husband sometimes visits the William Smellie hospital in Lanark, but I am glad to say that it is " Smellie " in the right way with the wholesome smell of disinfectants, antiseptics and general cleanliness !

When my husband returned home from Ghana he told me about two fine Christians there—Pastor Joseph Addo and his wife, Comfort, of the Elim church, Nkurakan. What a lovely name Comfort is, what sweetness and helpfulness it conjures up, and from what I am told this dear young lady is as good as her name. This young couple have five children and the four older ones all have scriptural names, but the baby of the family is just called " Na," meaning the little one. At the time my husband was there the baby was fifteen months old and he questioned the parents about his name. His mother explained that he will not receive a permanent christian name until he is older and his character has begun to develop, and then he will be given an appropriate name.

The morning service for schools on the radio was based on the story and prophecies of Isaiah, and I could not help thinking how so many centuries ago he declared " For unto us a child is born, unto us a son is given . . . and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." God has always been very particular about the names of His children as revealed in the Scriptures, and infinitely more so about the names or titles He has given to His own dear Son. God's messenger was sent with clear instructions to both Mary and Joseph concerning the naming of the child who was to be in their care. " Thou shalt call His name Jesus : for He shall save His people from their sins." I think that perhaps Jesus and Saviour are the two most precious names in the Christian vocabulary, and all the other lovely titles we use stem from His Saviourhood. How true and appropriate are all His names, and how they express the very essence of His character. " What's in a name ? " asks Shakespeare ; and though there may be truth in his statement that a rose by any other name would smell as sweet, when we consider the Son of God we find there is everything in His name. All His character, His attributes and His mission are found in His name. No, there was no other name that could be given to Him. And what of ourselves, just humble folk, Smiths, Browns, or what have you, does it really matter about our family names and their derivations or pronunciation as long as we have our names written in the Lamb's book of life and are truly God's children in character as well as name ?

Sunshine Corner

ONE day Martin came home from school and announced at the tea table "There is no God. God didn't make us, we just happened." Of course, mum and dad were very worried about this because they were Christians and believed the Bible account of how God created Adam and Eve. So they wondered how they could prove to Martin that God really does exist, and they prayed and asked God to help them.

Then one day dad read a very wonderful story about a very famous man who lived in the city of Aberdeen about 300 years ago. He was a poet and also a very wise man, and his name was Dr. James Beattie. Dr. Beattie had just the same problem: he had a little son of five and he wanted him to believe that God was the Creator of all things. One day when Dr. Beattie was walking in his garden he had a bright idea: he stooped down and wrote his son's name in the soft earth and then he sowed some mustard seed in the letters.

About ten days later his little boy came rushing into his study shouting "Daddy! Daddy! My name is growing in the garden."

"Nonsense," said Dr. Beattie. "It can't be; names don't just grow."

"But it is, it is! Come and see for yourself," and he grasped his father's hand and pulled him out into the garden, and there of course were the beautiful green letters J.A.M.E.S B.E.A.T.T.I.E.

Young James had started school, and the first thing we all learn is how to write our own name, isn't it? "Well," said Dr. Beattie, "I expect it just came there by chance."

But James was not satisfied. "It simply couldn't have come there by chance; someone must have put it there.

"Yes," said Dr. Beattie, "I put it there, just like God put this world in space."

After reading this wonderful story dad took young Martin aside and told him this same true story. He said: "You see, Martin, someone must have made this wonderful world with all its flowers and birds and trees and animals. It couldn't just have happened by chance; and that Someone who created the world also created Adam the first man and Eve the first woman. But the wonderful thing is, Martin that God loves us more than anything else He's created, and when He saw that man was getting awfully wicked and making a mess of his life through sin He sent Jesus to die on the cross of Calvary to save us from our sins. Oh yes, God does exist."

"Dad, I believe that too," said Martin, "and I'm going to tell all my friends at school the story you've told me, then maybe they'll believe too."

That is just what I would like you boys and girls to do. Tell your friends about the name growing in the garden because somebody put it there. Tell them, too, about God, who loves us more than anything else.

God bless you.

Love from

AUNTY MAY.

HIS SEAMLESS ROBE (*continued*)

approaches to old beliefs are being launched upon society which are in direct opposition to all that Christians have ever been taught, and to the teaching of the Lord Jesus and the New Testament. What spiritual and moral tragedy has been wrought by the theories and dogmas of preachers who did not take time on bended knee, and sometimes in agony of spirit before God to learn *the* truth of His Word.

Some who have taken time to ascertain the truth have become caught up with the no-fixed-principle attitude that is widespread today and touches all branches of society. Almost everywhere when a decision has to be made between policy or expediency and principle the former triumphs.

(*To be continued next week*)

TESTIMONY FROM ROCHESTER (*continued*)

fortunate enough to have three miscarriages.

When Pastor Johnston came to our church he said that God had given children to others when it seemed impossible, so on September 24th, 1967, I went out to be prayed for and God wonderfully undertook. We are now the proud parents of a son who was 10lb. in weight when born. During my time of pregnancy I was told I would have toxæmia, as my blood pressure was constantly rising and my ankles were swelling, but even here God healed me and I gave birth to my son quite normally.

Since this time we have been blessed by the Lord and are among those who have been baptised with the Holy Spirit. We give all the praise and glory to our wonderful Saviour.

(MRS.) BRENDA ERWIN.

COMING EVENTS

ASHINGDON. October 27. Elim Pentecostal Church, Main Road. Youth rendezvous at 8.30. Preacher: L. W. Green, the President.

BALLYMENA. October 26, 27. Elim Pentecostal Church, Castle Street. Convention. Saturday at 3 and 6.30. Preachers: T. L. Middleton (Birmingham) and P. E. Streeter (Belfast). Sunday at 11.30 and 6.30. Preacher: A. J. K. Magee.

BIRMINGHAM, Kingstanding. October 13-20. Elim Pentecostal Church, Warren Road. Youth services nightly at 7.30 (except Friday) and Sundays at 11 and 6.30. Preacher on October 20: Professor Edwin Orr; on October 27: David Lewis (India).

BRADFORD. Commencing October 13. St. George's Hall. Pentecostal crusade conducted by A. Tee and team. Sunday at 8. Weeknights at 7.30. Wednesdays at 3.

BURTON-ON-TRENT. October 26-28. Elim Pentecostal Church, Moor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Visit of W. Ll. and Mrs. Bell (Pontardulais).

CROYDON. October 19-27. Elim Pentecostal Church, Stanley Road. Fortieth anniversary of the opening of the church. Preachers: Saturday at 7.30, Pastor C. J. E. Kingston; Sunday at 11 and 6.30, Pastor H. Burton-Haynes; Tuesday to Thursday at 7.30, Pastor W. G. Hathaway; final meetings, Sunday, 27th, at 11 and 6.30, Pastor J. T. Bradley. Convener: Pastor W. J. Maybin.

GREAT YARMOUTH. October 26, 27. Saturday at 3.30 and 6.30 in the Town Hall. Sunday at 10, 11 and 6.30 in the Elim Pentecostal Church, York Road. Preacher at all services: H. Palliser (Dundee). Convener: E. J. Smith.

GREENOCK. October 30, 31, November 3. Elim Pentecostal Church, Belville Street. Wednesday at 2.45 United Sisterhood rally conducted by Mrs. A. Patterson. Preacher: Mrs. F. Frost (Carlisle). Thursday at 7.30. Sunday at 11 and 6.30, services for the deepening of spiritual life, conducted by F. F. Frost (Carlisle). Convener: W. J. Patterson.

HADLEIGH. October 18-21. Elim Pentecostal Church, Oak Road. Campaign. Sunday at 6.30. Weeknights at 7.45. Preachers: J. Noble (Goodmayes) and A. R. T. Whittall (Woolwich).

KIDDERMINSTER. October 13-27, Elim Pentecostal Church, Prospect Hill. Evangelistic crusade by Wynne Lewis. Sundays at 11 and 6.30. Weeknights at 7.30 (not Fridays).

LLANELLI. October 19-22. Elim Pentecostal Church, Island Place. Annual convention services. Saturday at 7. Sunday at 10.30 and 6. Monday and Tuesday at 7. Preacher: Wm. M. Plowright. Convener: Robin Rees.

LEYTON, London, E.10. Continuing. Elim Pentecostal Church, Vicarage Road. Salvation and healing crusade by Eddie Smith. Saturdays at 7.45. Sunday at 6.30 and 8. Mondays to Thursdays at 7.45.

LONDON, Camberwell. October 30. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary services. Preacher at 2.30: Mrs. R. Wigglesworth. E.W.M.A. rally at 7. Preachers: Mrs. G. Gorton and Mrs. H. Jeffery (Brazil).

MALDON. October 26, 27. Elim Pentecostal Church, Wantz Road. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: E. D. White.

(*continued on back page*)

AFRICA AS I SAW IT (*continued*)

have shut that door, and that would have been the end of you." But now I was able to eat *with* him instead of being eaten *by* him. It is wonderful what the grace of God can do.

Away up in the bush country, where, I was told, an unaccompanied white man hardly dare go these days, it was wonderful to see the Lord baptise a father and three of his sons in the Holy Spirit. How I wish you could have attended a baptismal service in a stream in the forest where the coloured Christians lustily sang "Yes, we'll gather at the river."

(*More next week*)

NEW TESTAMENT EVANGELISM (*continued*)

were the prelude to victory: He destroyed death from within the caverns of the damned (Hebrews 2 : 14, 15). His whole commitment to death was with the confidence of eternal triumph: "No man taketh it [My life] from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (John 10 : 18). It was the prerogative granted the Son by the Father. Thus He could see of the travail of His soul and be satisfied. How could this phrase have any meaning apart from the conquest of death?

This irrefutable proof gave added strength to the testimony of the disciples, for in addition to the Pauline dialectic the Christian Church spread its influence by the simple story of Christ's dealing with ordinary folk. If the words of John in the Revelation have any relevance in this connection we are reminded that when confronted by Satanic power ". . . they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12 : 11).

Here is the simplest form of preaching, to tell what the Lord has done for us personally. Doctrine, with its defence built up around theological argument, has a secure place in the Christian armoury, but how few there are who can avail themselves of this form of propagating the gospel. Better to tell what we know in our own experience and thus be sure of our ground.

But the testimony does not merely consist of vocal witness; the rulers "took knowledge of them, that they had been with Jesus" (Acts 4 : 13). The miraculous change in Peter and John astounded their opponents. Indeed, at a later date it was said of them that they had turned the world upside down (Acts 17 : 6).

Professed piety without practice is the deadly sin of the hypocrite, whereas the godly lives of humble saints have done much to enhance the glories of the Saviour's name. We are living epistles, to be read and known of all men; let the page be clean and the words distinct as we tell our generation the story of redeeming love.

You deserve better car insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

D.1681

THE FAMILY ALTAR

Scripture Union Portions — **Notes by A. C. Jarvis**

Monday, October 21st — Psalm 106:26-48

" Then stood up Phinehas " (v. 30).

This reference takes us back to Numbers 25, where it is recorded that Balaam caused Israel to sin. Having been unsuccessful in bringing a curse on God's people he counselled the Moabite king to seduce them by intermarriage, which would lead to idolatry. Consequently the flood-tide of sin was let loose and Israel compromised her separation as a nation. Inevitably God's judgment fell. In the midst of this backsliding Phinehas, one of the priests, stood up and slew two of the offenders. It was an act of courage; it was an act of protest against evil; God commends him for it. Today the flood-tides of iniquity abound; evil is condoned; compromise with the world has become so easy. The only answer is to stand up against it in the Lord's name (Ephesians 6:13).

Tuesday, October 22nd — Psalm 112:1-10

" His heart is fixed, trusting in the Lord " (v. 7).

Much is said of the righteous man in this psalm, both about his character and about the fruits of his godly life. Yet such a one is not immune from the troubles of life. One great difference, however, between the righteous and the wicked is that in trouble the believer has an anchor; he is established in God through trusting His mercy and strength. Wave after wave of evil flooded over Job, but his declaration of trust was still " Though He slay me, yet will I trust Him "—a reckless trust indeed, yet it stabilized his soul; hence life could be faced with fortitude and courage. This same character was manifest in our Lord. " He set His face steadfastly to go to Jerusalem." Fixed determination enables the accomplishment of the task given by God.

Wednesday, October 23rd — Psalm 113:1-9

" He . . . lifteth the needy out of the dunghill " (v. 7).

The dunghill can be translated " a heap of rubbish." It probably refers to the place outside the village called the " mezbela," where the refuse was dumped and burned. Here the outcasts with contagious diseases, debarred from the village life, would beg for their living. It was on the " mezbela " that Job sat overwhelmed by calamity. Here then is the wonder of the love and mercy of God: the outcast from society, the spiritually diseased and the beggar are lifted. God has not left mankind to die in their misery and the filth of sin: " From the depth of sin and sadness to the height of joy and gladness Jesus lifted me from sin and misery." Christ makes somebodies from nobodies, princes from beggars, honourable citizens from depraved wrecks, sons of God from children of the Devil. Hallelujah!

Thursday, October 24th — Psalm 114:1-8

" Israel went out . . . from a people of a strange language " (v. 1).

Although in Egypt for over 400 years the children of Israel retained their Hebrew language; to them the tongue of the Egyptian was barbarous. Cut off from fellowship and in the company of ungodly men for a while, the writer heard on the exercise ground one morning the word " redemption " spoken by one behind. He quickly found that there were two of another denomination who loved the Lord; their language was evidence. While the talk of the world is foreign and often distasteful to the believer (2 Peter 2:7), the language of heaven is sweet. Timothy was exhorted to be an example of the believers in word (1 Timothy 4:12). It is also a language the Lord loves. " They that feared the Lord spake often one to another, and the Lord hearkened " (Malachi 3:16).

Friday, October 25th — Psalm 115:1-18

" Not unto us, O Lord . . . but unto Thy name give glory " (v. 1).

It is man's nature to boast. Having gained superiority of weapons and killed a man Lamech loudly proclaimed his victory to his wives (Genesis 4:23). In our text, however, the godly man ascribes glory to the Lord who has wrought victory. This psalm is linked with an incident in history when Henry V ordered its chanting after the battle of Agincourt.

In the battle against self within, and in the conflict against evil without, the believer can claim no overcoming power in his own strength; the Lord is his help and shield (v. 10). It is in " the cross of Christ he glories." " Thanks be to God which giveth us the victory through our Lord Jesus Christ " (1 Corinthians 15:57) cries Paul in triumph.

Saturday, October 26th — Psalm 116:1-19

" Precious in the sight of the Lord is the death of His saints " (v. 15).

Usually death is dreaded, and it seems to be the taboo subject of the current generation. How differently God looks upon the death of His own! To Him our death is actually precious: precious because that in another the cross has triumphed; precious because another has finished his course with joy; precious because another has been released from the toils and tribulations of life; precious because another has joined the throng of the redeemed around the throne of God. It is interesting to note that after the ascension our Lord sat down on the right hand of God (Mark 16:19). Ere Stephen died he saw Jesus standing (Acts 7:56). Was it not that our Lord stood to welcome another whose death was precious to Him?

Sunday, October 27th — Psalm 117:1-2; 118:1-14

" O praise the Lord, all ye nations: praise Him, all ye people " (117:1).

From this, the shortest psalm, the apostle Paul takes this text to emphasise the truth that the door of the gospel has been thrown wide open to the whole world (Romans 15:11). It is a glorious reality that we who were aliens and strangers from the covenanted promise are now made nigh unto God through the death and resurrection of our Lord Jesus Christ (Ephesians 2:12, 13). There was a time when we were without hope and without God as Gentiles; now in Christ there is neither Jew nor Gentile, bond nor free, male nor female, for we are all one in Christ Jesus (Galatians 3:28). No wonder, then, the exhortation to praise the Lord. The gospel is for all the world. Therefore we will not only praise the Lord but will also do our best to share the glorious news with those of every country.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

WESTON-SUPER-MARE. Christian Guest House. Near shops and sea, h. and c., happy fellowship, liberal table, central heating. Open Christmas and winter. Mr. and Mrs. Lisk, 11 Albert Quadrant. Tel. 22283. C.1589

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

WANTED

WORKS by C. L. Parker wanted. Telephone 051-772 6113 (reverse charges) or write 56 Score Lane, Liverpool 16. C.1760

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

ITINERARIES

The President, L. W. Green:
October 19, 20, Cheltenham; 26-28, Southend; 31, Caerphilly; November 2, Clapham.

London Crusader Choir:
October 19, 20, Cheltenham; 23, Lewisham; 26, 27, Maidenhead.

H. Jeffery, Brazil:
October 19, Ballysillan; 20, Lurgan (a.m.), Portadown (p.m.); 21, Kilmore; 22, Armagh; 23, Markethill; 24, Gilford; 25, Monaghan; 26, Brookeborough; 27, Moneyslane (a.m.), Rathriland (p.m.); 28, Newcastle; 29, Bangor; 30, Newtownards and Millisle; 31, Annaghanoon; November 1, Cullybackey; 2, Ballymena; 3, Coleraine (a.m.), Ballymoney (p.m.); 4, Randalstown; 5, Larne.

D. C. Lewis:
October 14, West Bromwich; 15, Nuneaton; 16, Malvern; 17, Dudley; 20, Coventry; 22, Cradley Heath; 23, Langley; 24, Graham Street; 27, Kingstanding; 31, Sparkbrook.

F. B. Phillips, Elim Missionary Society itinerary:
October 28, Beeston; 29, Derby; 30, Sandiacre; 31, November 1, Nottingham; 2, Long Eaton; 3, Lincoln; 4, 5, Sheffield; 6, Rotherham; 7, Mansfield; 8, Ashbourne; 9, Loughborough; 10, Leicester; 12, 13, Ilkeston; 14 Burton.

Joseph Smith:
October 19-24, Cullybackey; November 2-14, Monaghan.

Extract from a letter from Vera McGillivray to L. Wigglesworth.

Junior young people. Entered for an all-Hong Kong Scripture Union competition, in which over 100 churches and similar groups took part. The contest consisted of memory work and Bible quizzes, etc. We feel proud to report that our group walked off with several prizes. We also won the Bible general knowledge contest.

MARRIAGES

BUTLER—KERLEY. On October 5th, at Salisbury Elim Pentecostal Church, Edwin Charles Thomas Butler to Sylvia June Kerley. Officiating minister: T. W. Walker.

BERRY—McGEEHAN. On September 29th, at Elim Pentecostal Church, Croydon, Norman Frederick Berry to Patricia Mary McGeehan. Officiating minister: William J. D. Maybin.

WITH CHRIST

REEVES. On September 13th, Thomas Reeves, aged 83. Member of Winson Green Elim Pentecostal Church (formerly of Graham Street). "Absent from the body; present with the Lord." Officiating minister at funeral: D. Mansel Chuter.

VOISIN. On October 2nd, Mrs. Jane Voisin, aged 88 years. Member of the Jersey Elim Pentecostal Church. Mother of Mrs. Lydia Rimmeur and Mrs. Florence Vibert. Officiating ministers at funeral: J. J. B. Hounsome and E. M. Walker.

ROOS. On September 13th, Philip Allan Roos, aged 82 years. Faithful member of Elim Pentecostal Church, Ilford, for many years. Officiating minister at funeral: James F. Hardman.

PRAYER REQUESTS

The Pentecostal Divine Healing Partnership exists for you or your friends when sick. Over 200 prayer partners have already enrolled. You too can join in and pray for the requests. Send s.a.e. to Pentecostal Divine Healing Partnership, P.O. Box 38, Cheltenham.

Students' Pentecostal Fellowship

Would students attending the U.C.W., Aberystwyth, this year please contact Pastor Stephen Huntly, Elim Pentecostal Church, New Street?

D.1761

Commencing October 15th, 7.45 p.m., for two weeks

VAZON CRUSADE

ELIM PENTECOSTAL CHURCH, ROUTE DE LA MARE
Conducted by REV. LAURENCE LAMBERT
Nightly 7.45. Sunday 11 a.m., 6 p.m., 8 p.m.
Friday, YOUTH SPECIAL
VISITING CHOIRS, GROUPS, ETC.

D.1759

COMING EVENTS *(continued)*

MOTHERWELL. October 19. Cairns Memorial Church of Scotland (kindly loaned), Windmill Hill Street. Elim Scottish national youth rally at 3.30 and 6.30. Preacher: Brian R. J. Garrard. Convener: R. Lighton.

MOTHERWELL. October 20—November 1. Elim Pentecostal Church, Airbles Road. Youth crusade by Brian R. J. Garrard. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

NEWQUAY. November 6-10. Elim Pentecostal Church, Seymour Avenue. Annual convention. Weeknights at 7.30. Saturday at 3, youth workers' conference. Sunday at 11 and 6. Preacher: Dennis W. Anthony (Chelmsford). Convener: David Holmes.

PAISLEY. November 2-4. Elim Pentecostal Church, Wellmeadow Street. Youth weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Alf Harley, converted dance band leader.

ROMFORD. October 27. Elim Pentecostal Church, Wheatsheaf Road. Youth Sunday. Special services at 11 and 6.30.

SALISBURY. October 26-28. Elim Pentecostal Church, Milford Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham). Chairman: T. W. Walker.

SCARBOROUGH. October 31—November 3. Elim Pentecostal Church, Murray Street. Crusade by Rev. B. Dearden (Canada). Weeknights at 7.15. Sunday at 10.30 and 6.30.

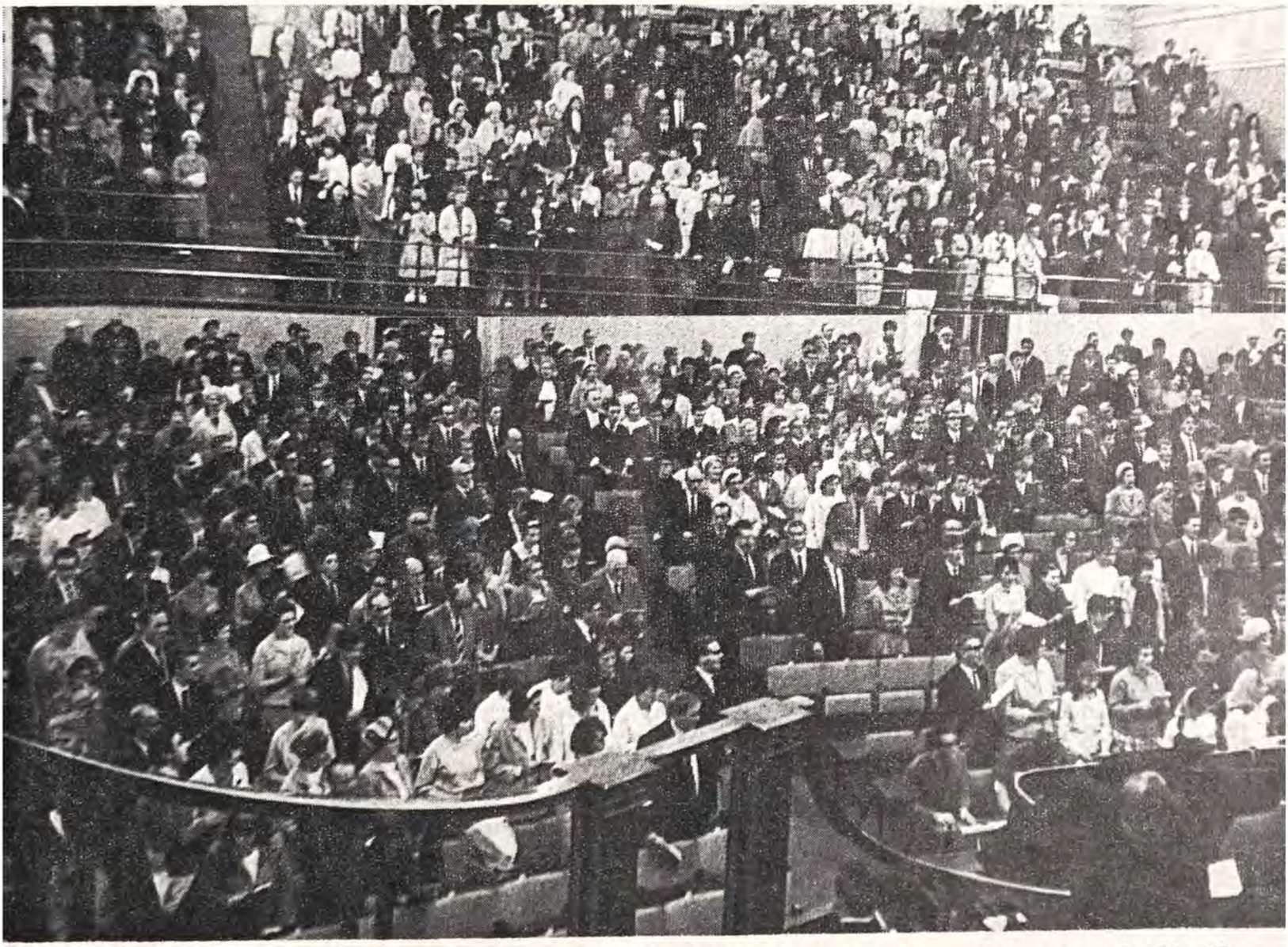
SOUTHEND-ON-SEA. October 26-28. Elim Pentecostal Church, Windermere Road. Forty-second anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. W. Green, the President.

WIGAN. October 12-24. Elim Pentecostal Church, Station Road. Evangelistic and Divine Healing Crusade by John Cooper (Hanley). Sundays at 6.30, weeknights at 7.30.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 43 October 26th, 1968 9d



The 1968 youth rally at the Westminster Central Hall

See page 686.

Rules for the end of the road

By DOUGLAS O. WARD
MINISTER OF THE ELIM PENTECOSTAL CHURCH, BATH

WE are living in days when it is imperative that we should obey the rules of our highways. To cross the continuous white line in the middle of the road is a most serious offence.

That we are nearing the end of the road spiritually goes almost without saying. Every intelligent person is aware of the world crisis which we believe is to end by an act of God—the personal return of our Lord and Saviour Jesus Christ. In the light of this glorious event and the signs of the times we as believers are enjoined to see to our

Upward rule of the road

To hold fast the beginning of our confidence steadfast to the end (Hebrews 3 : 6-14).

Our Lord urged this perseverance in faith and hope when He said " He that endureth to the end, the same shall be saved." Temptations to weariness in well-doing abound ; relaxation of effort in faith and patience is the spirit of these perilous times that tends to divert us from the right course. We walk on enchanted ground and are continually in danger of falling into the flatterer's den or of sleeping the sleep of indifference. The voice of the Lord cries to us " Hold that fast which thou hast, that no man take thy crown " (Revelation 3 : 11). We are to overcome the perils of the way and to give the more earnest heed to the things we have heard, lest at any time we let them slip (Hebrews 2 : 1).

These are days when " all prices are up " but the precious truth is held at " cheap rate." Teachers abound who seem ready to compromise the truth of God and to lower the standard of the Word of God. Men play fast and loose with the solemn truths of the gospel, daring to assert themselves as competent critics and would-be superiors of those who " wrote and spoke as they were moved by the Holy Spirit."

This was foreseen by sacred writers, and against it we have been duly warned. We are of them who " hold fast our confidence steadfast unto the end."

A much-neglected

Outward rule of the road

is that we are to " exhort one another daily, and so much the more as we see the end approaching " (Hebrews 10 : 25). Every believer is responsible to the " others." Fellowship is designed to lead to mutual profit. Many seem wholly ignorant of what Christian fellowship really is. Some think it is church membership, but it is far more than this. Many are really out of fellowship and are virtually unknown to each other. There is a lack of brotherly love and spiritual intercourse, and no seeking the welfare of the other believers.

The ministry of exhortation is a gift to be sought and greatly desired by all, for it can lift people, meetings and communities from the valley of despair to the mount of rejoicing.

Someone may ask " But just where shall I begin? " The writer to the Hebrews gives us the starting point of true exhortation in the first part of this verse : " not forsaking the assembling of ourselves together." Your faithfulness at every meeting is an exhortation to all who are present with you—maybe a silent one—but after you have received the blessing you can by word of testimony exhort others to come and join the same fellowship. We take our example from the early Church : " They continued daily with one accord in the temple and, breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people," and again, " The

multitude of them that believed were of one heart and of one soul."

It is vital that our relationship to one another is a continuous exhortation to "go on," be faithful, be loyal, be true; always pressing toward the mark. This is a service for our Lord that you can and must do to count with the overcomers.

It is the spirit of Cain (the world) which says "Am I my brother's keeper?" We can have revival if we practise the spirit of exhortation.

The inward rule of the road

is given to us in 1 Peter 1:13: "Gird up the loins of your mind . . . and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Two outstanding words appear in the writings of the apostle Peter: "precious" and "end." The word "end" occurs five times. In the first two places it refers to the faithful: "receiving the end of your faith" (1 Peter 1:9) and "hope to the end for the grace" (1 Peter 1:13). The third refers to the end of all flesh: "the end of all things is at hand" (1 Peter 4:7). The last two have reference to the faithless: "what shall be the end of them that obey not the gospel?" (1 Peter 4:17), "the later end is worse with them than the beginning" (2 Peter 2:20). To the faithful Peter writes "hope to the end."

Our present attitude is determined by our future prospect. A young man just leaving school and starting work would be very foolish to judge his position and prospects by his first wage packet, for the best-paid jobs sometimes have very humble beginnings. So with the child of God. "It doth not appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." The end of the believer is glorious beyond words to describe. Jesus has gone to prepare a place for us, that where He is we may be also. Surely we should abound in hope to the end.

Our course is upward and heavenward, and soon we shall exchange the earthly cross for a heavenly crown. In the meantime let us have renewed confidence, exhorting always and hoping to the end, always keeping to the right side of the spiritual road.

Elim Pentecostal Church Reports

Extracts from a report sent by

H. J. SILLENCE

REOPENING OF EALING CHURCH

After seven months the rebuilding of the front of the church together with extensive alterations to the main hall was finished, and the day arrived for the reopening ceremony. The initial outline scheme was drawn up by Pastor A. J. K. Magee and the diaconate (supervised by Mr. A. Blake, an architect and a deacon).

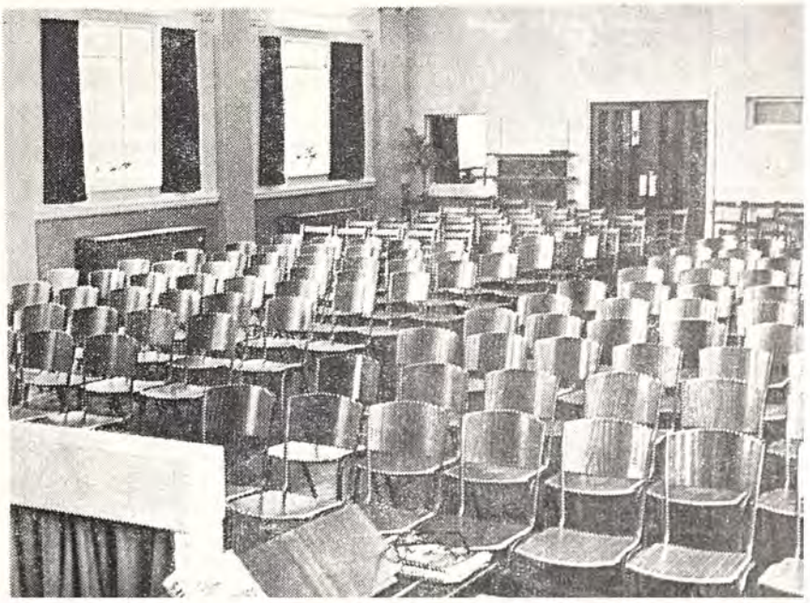
With the arrival of Pastor A. S. F. Horne in September 1967 the final plans and arrangements were made. During this time various improvements were made: an entirely new heating system, a new pulpit (made by Mr. P. Holmes, a deacon), new windows, the removal of the vestries to outside the rear of the building, cloakrooms on the ground floor, a room upstairs to seat eighty and a kitchen.

On Saturday, September 28th, Pastor H. W. Greenway (Secretary-General) declared the building open. Pastors R. B. Chapman and H. W. Greenway preached.

After tea about 350 gathered for the evening meeting.

Pastor G. Wesley Gilpin came on Sunday to minister with about sixty students.

Truly a great weekend! We thank Pastor and Mrs. Horne, who while labouring under the attendant difficulties since their arrival here have been sources of inspiration, and God's kingdom has been increased.



ROMSEY **Pastor: D. Edmonds**

We praise God that we have seen the sowing of witness and reaping of blessing in the Elim church in Romsey. At our forty-first anniversary we thanked God that He has blessed the assembly. Men and women have been won for Christ and nine baptised in water. We were privileged to have Pastor and Mrs. L. Wigglesworth with us for a missionary occasion and were blessed by their ministry. A car rally planned between Romsey, Southampton and Eastleigh Crusaders by our pastor brought the young people of the area together for fellowship, a united witness and door-to-door work.

At our annual convention we were blessed by the ministry of Pastors A. S. F. Horne and L. Lambert. On Monday evening nearly 300 gathered in the Baptist church (kindly loaned).

LONDON CRUSADER CHOIR

On one of the most hazardous journeys taken by the London Crusader Choir, its visit to Maidstone and Aylesham, the choir was involved in the depths of some of the worst floods recorded. Arriving late at Maidstone prison, the choir duly carried the service through to the joy and appreciation of the men gathered. The " resident " choir sang and also joined with the Crusader Choir, and John Phillips's vocal and instrumental features stirred all hearts. Pastor Douglas Gray outlined the amazing healing of John Phillips as a young man, a testimony listened to with rapt attention.

From Maidstone the choir went to the Miners' Mission in Aylesham. Despite the disastrous weather nearly 100 people attended the evening service.

R.R.

ALEXANDRA PARK AVENUE, BELFAST
Pastor: P. E. Streeter

Since our beloved pastor came to us we can truly say that God has been with him, confirming His Word. Recently, before a packed congregation, seven new members were received into fellowship. Two of them were a husband and wife who were saved a few weeks earlier. Eleven people have been filled with the Holy Spirit, including one lady who had been seeking for years.

F. BEST, secretary.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 48 RELATIONSHIPS

The following were all related to Ruth. Can you name the relationship ?

CHILDREN'S QUIZ

1. **Naomi.**
2. **Orpah.**
3. **Boaz.**
4. **Jesse.**
5. **David.**

ADULT QUIZ

1. **Mahlon.**
2. **Chilion.**
3. **Elimelech.**
4. **Obed.**
5. **Salmon.**

ANSWERS TO CHILDREN'S QUIZ

1. Mother-in-law.
2. Sister-in-law.
3. Second husband.
4. Grandson.
5. Great-grandson.

ANSWERS TO ADULT QUIZ

1. First husband.
2. Brother-in-law.
3. Father-in-law.
4. Son.
5. Father-in-law.

PORTSMOUTH CRUSADE '68

Forty people respond to the gospel

These were the words that stirred the Pomponians as once again, under police escort, the motorcade moved off from the hill overlooking Portsmouth on its twenty-five-mile tour of the city. Each vehicle displayed a large canvas advertising the second united Pentecostal crusade. Together with our sister churches we assembled at the Elim church for the first part of this outreach for souls and ministering to the sick.

Under the anointed, untiring service of Ron Jones and Don Evans, capacity congregations of up to over 3,000 were ministered to during the thirteen-day crusade. Forty souls responded to the gospel, others were counselled, Christians were revived and others were healed in answer to prayer and the laying on of hands.

We look forward to the second part of this crusade, which will be held in the Jubilee church under the ministry of Campbell McAlpine, Don Evans and the resident minister, I. D. Thomas.

W. L. KNIPE.

ENNISKILLEN

I thought you might be interested in what is happening here in Enniskillen, Co. Fermanagh, a place where no Elim preacher has ever held a meeting. Well, a very wealthy local business man was in one of my

(*continued on page 687*)

Elim Missionary Society feature

AFRICA AS I SAW IT (Part two)

by L. W. Green

LEAVING Tanzania I flew to Rhodesia via Malawi, and arrived eventually at **Penhalonga,** where Miss O. Garbutt and Miss Joan Caudell are working. About 300 to 400 people gathered for the convention. Every child in the school brought a long branch of a tree for fuel to cook the porridge for the people. Motto : when going to a meeting, take some fuel for the "fire." Praise the Lord! Many were saved and many were filled with the Holy Spirit. Now on to

Inyanga North, where the nearest post office is sixty miles away. I was welcomed by a native choir singing "Guide me, O Thou Great Jehovah," to the tune of "Cwm Rhondda." The mission station here is like an oasis in a desert—like a little village in "no man's land." Dr. and Mrs. Brien are living sacrificial and successful lives working in the hospital ; 459 babies were born there in one year. Miss Hopper is at present in hospital in Umtali. I visited her there, and she is hoping soon to rejoin the hospital staff.

Pastor Peter Griffiths, assisted by his wife, and Mrs. Renshaw and Miss Picken work in the secondary school. Here Pastor Griffiths has a Christian group of youth. In connection with this group there is a committee of six, and God graciously baptised all the six in the Holy Spirit. Crowds confessed Christ. Over 500 gathered for the Sunday morning service. The Sunday morning services on our mission stations usually last about three or four hours, and they do not seem a moment too long.

Head teacher Mr. Sitole supervises the cooking of "sadza" for the people from seven out-stations who came.

Mr. A. Renshaw is a great asset, and is kept busy with various buildings, etc., needed on the station. He is also school manager.

The next place of call was

Johannesburg, where I visited some friends of long standing, including Pastor W. S. Green, of Germiston, and Pastor and Mrs. Berry, late of Congo Evangelistic Mission. The latter are sister and brother-in-law of our Missionary Secretary, Pastor L. Wigglesworth.

Tzaneen. Miss F. Grossen is engaged in translation work and tract distribution, as well as doing evangelistic work.

Pretoria. Here Pastor and Mrs. Francis are kept busy with the oversight of about 140 churches. They are assisted by many native workers, and they reach many with the gospel.

Sunday morning baptismal service. Pastor Chiwara baptises a girl.

Phalaborwa. Pastor and Mrs. Norton are very happy in the work here, but tremendously busy. Mr. Norton is ever out visiting anywhere that he can find an opening for a gospel centre, while Mrs. Norton, in spite of a family of six boys, works a busy dispensary.

Nelspruit. Here in the Emmanuel Printing Press Pastor Hubert Phillips is doing a great work, ably assisted by Pastor and Mrs. Gull. They tell me that they sell tracts by the ton in many different languages. While I was there they were working on one order for 5,500,000 tracts. Miss A. Stephenson is kept very busy dealing with the tracts, and especially with those who sign the forms attached to the

(continued on page 686)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904. Editorial Office : Cheltenham 59904 (three lines).

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Douglas O. Ward	674
L. W. Green	677
W. J. Maybin	680
Samuel Gorman	681
Alex Tee	682
Gladys Gorton	683
Aunty May	684
B. G. Edwards	686
Gordon Wright	687
Church reports	675
Editorial	678
Comment, opinion and review	679

EDITORIAL

IF we may judge from the general reaction to the facts of living, mankind seems today to be less intellectually honest than our forebears of, say, 2,000 years ago. Even the idolators of Athens were more honest than many of our intellectuals today: they did not reject the witness of creation or of their own nature; they erected an altar to a God who they knew existed, but into contact with whom they could not come.

Even the Herods knew that God existed, that He spoke through His creation, through their nature and their conscience and even through the prophets. They did not seek to escape from the dilemma of their wickedness by denying God's existence or by denying that He had spoken in His word—our Old Testament—or that they were, and would be at the judgment, personally responsible to Him for their conduct. Herod the Tetrarch (Mark 6:17), for example, knew that God spoke through John the Baptist, and he knew that he was a wicked man.

But men today refuse to face up to their personal wickedness, to the dilemma it involves them in, to the implications of God's existence and, as a *sine qua non,* to their personal responsibility to Him.

When God calls a man a fool he must be a fool indeed. "The fool hath said in his heart, There is no God." Obviously he is a fool. You have but to say to an atheist "So in your estimation you are the most advanced being in the universe" to show him his folly even if he will not admit it. If the conceit implicit in atheism does not convince a person of his folly he is a fool indeed—as the Bible states.

Or to take another tack. We discussed with a young man recently the matter of personal salvation. He replied, among other things, that belief in God was simply the result of man's desire for someone to help him—that mature man did not need help. When asked if he felt that men did not need help he replied that he thought they did not. But when the state of the race was pointed out to him—Vietnam, Biafra, mankind's almost universal ill-health, the famine-stricken millions, the almost universal violence—he had to admit we needed help. In other words, when he was honest with himself he knew that we needed help.

Of course, this is the lesson of the prodigal son: he thought he did not need help; but, as the parable points out, all the things he thought to obtain by cutting himself off from his father—jewellery, fine clothes, happiness, banquets, friends—he lost; it was when he returned to his father that he obtained what he thought to gain by cutting himself off from him: fine clothes—"Bring forth the best robe . . . and put shoes on his feet"; jewellery—"Put a ring on his hand"; banquets—"Kill the fatted calf"; happiness—"Let us . . . be merry"; friends—". . . music and dancing." Indeed he needed his father if he was to live as a human being: so declares He who is "the Truth."

COMMENT, OPINION AND REVIEW

THE news treatment of that marvellous artistic and engineering feat the raising of the temple of Abu Simbel 175 feet well illustrates the perversity of newsvendor and reader alike. The massive temples of Pharaoh Rameses II, carved by hand more than 3,000 years ago, were saved from the rising waters of Lake Nasser by the concerted efforts of fifty-one nations at a cost of £15,000,000.

M. René Maheu, the Director General of Unesco, remarked that it was the first time that the nations of the world had co-operated on such a scale in the sphere of culture.

> "Public opinion and governments, as well as learned institutions, now realise and admit that some monuments of exceptional importance belong to mankind at large, no matter where they stand or to what history they belong."

Unesco took pride in the giant four-year undertaking, he said, which he was sure would be remembered "as a stage in the development of a world conscience."

The front page of *The Times* on that day carried a picture of a fight in Frankfurt, the arrest of Daniel Cohn-Bendit, though admittedly the lead story was of Russia's latest moon feat. But the story and picture of this constructive achievement were relegated to page eight.

We agree completely with the words of Mr. Henry Brinton, of Selsey, Sussex:

> "However important the freedom of the press may be, there is a case for saying that it is misused when it is employed to advertise how munificently crime pays. If the mass media ceased reporting the individual cases in which huge sums were snatched by armed robbery this type of crime would certainly diminish over a longish period. The publication of annual statistics would allow the public to judge how adequately the authorities were dealing with the problem."

We would add that if the mass media would cease reporting all evil practices as it does crime would certainly diminish. But the mass media not only reveals it in those who produce it, it reflects it in us who respond to its appeal.

☆ ☆ ☆

AN aged Irish Roman Catholic of our acquaintance used regularly to get drunk on Saturday evenings and as regularly attend confession for absolution and the imposition of penance. The Roman Church was his salvation, but it affected neither his thinking nor his manner of life. The Church bears with the frailties of its members, "you must take men as they are," but we had not thought ever to see the Roman hierarchy advocating this procedure as a way of life to its members.

Before quoting the relevant passage from the statement issued by the Roman Catholic bishops of England and Wales on the Pope's encyclical *Humanæ Vitæ* we would draw attention to the conflicting positions adopted in the statement. Quoting from one of the Acts of the second Vatican Council on the status of the ordinary teaching authority of the Pope the statement has:

> "This religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*. That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will."

But the statement elsewhere has this: "It must be stressed that the primacy of conscience is not in dispute. But we are bound to do everything in our power to make sure that our conscience is truly informed. Neither this encyclical nor any other document of the Church takes away from us our right and duty to follow our conscience."

The conflict could hardly have been stated more explicitly. On the one hand the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra*, must be sincerely adhered to according to his (the Pope's) mind and will; on the other hand, "the primacy of conscience is not in doubt"(!).

But to the relevant passage:

> "Let married couples, then, face up to the efforts needed, supported by the faith and hope which do not disappoint . . . because God's love has been poured into our hearts through the Holy Spirit, who has been given to us; let them im-

(*continued on page 685*)

THE FIRST EPISTLE OF PETER

(Study three)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THIS third study brings to a conclusion the first chapter of this interesting epistle. Having considered the nature of God's wonderful salvation, we now think of

The experience of salvation

(1 : 13-25 ; 2 : 1-3)

Here we have what Rev. Alan Stibbs describes as " the challenge to live differently." It is an appeal for holiness of living, and if it was needed in the first century it is necessary today. Far too many Christians are living their lives on a level far below that which the New Testament proclaims and, even more tragic, they seem unperturbed about their condition.

If we can assess this challenge aright we find that it runs along four avenues.

It is made to

" Obedient children "

(vv. 14-16)

The word " wherefore " that begins this section links the challenge with the privileges of the previous section. On the basis of what has been said Peter makes his plea for real Christian living ; this is the method of the writer of the epistles: ethical demands are based on doctrinal exposition. It is the force of Paul's plea in Romans 12:1. The mercies of God must move us to please God.

Now as obedient " children " the challenge is twofold. First to mental stimulation: " Gird up the loins of your mind " (v. 13). Here is a metaphor common to the people of the East, where long robes were worn. They would tuck up their robes when strenuous effort was needed, and this became a symbol for mental readiness. Luke uses the same symbol in his gospel (12:35-37), where we read " Let your loins be girded about, and your lights burning ; and ye yourselves like unto men that wait for their lord." The living of the Christian life is no picnic ; it is not just singing and shouting ; it is living for God in an alien world, and this demands mental effort.

Christianity can be experienced, but if it is to be shared — and it must — this calls for exposition. I think Weymouth's translation of this verse shows very clearly what Peter had in mind. We writes " Prepare your minds." The words of Peter that follow are intriguing. He says " Be sober," which the New English Bible translates as " perfectly self-controlled." Here is one of the fruits of the Spirit in evidence—self control. The Wycliffe Commentary adds here: " Here we have an injunction to sane appraisal of facts, without undue emotion and panic." This self-control becomes His control, and lies behind that great injunction of Paul in Ephesians 5:17, 18.

Second, to spiritual separation (vv. 15, 16). A cursory glance at these verses will reveal that this challenge is both negative and positive. (a) It involves " no longer doing what we always have done " (Alan Stibbs). Life for the Christian is completely new (2 Corinthians 5:17), and his endeavour should be to " new obedience." How very distressing the picture that meets us today, that many church members in the office, the workshop or the social club are little different from their unchristian friends. Too many aim to conform, when in this respect they should be nonconformists. The Pauline injunction is very clear in Ephesians 5:11. Not only should the Christian refrain from worldly ways, but his life should be a constant rebuke to such ways. (b) It also involves a positive challenge, voiced in some of the most potent language in the Bible (vv. 15, 16). Paul Rees comments very succinctly here: " You are

children in the Father's family, and the likeness to Him which you are to bear speaks of holiness." God is the Christian's model, and only as we seek to contemplate that standard will we become, to use Paul's words in Ephesians 5:1, " imitators of God, as well-beloved children " (Amp. N.T.).

It is made to

Redeemed pilgrims

(vv. 17-21)

Christians are not only " obedient children " but " pilgrims " in exile. I like the Amplified version of the latter part of this seventeenth verse: " You should conduct yourselves with true reverence throughout the time of your temporary residence." The word " sojourning " in the Greek suggests the idea of " passing through." This world, for the Christian, is not a place of residence but simply a place of stops *en route* to our eternal home. We are therefore " strangers [without a home] and pilgrims [going home] " (2:11). As pilgrims we know where we are going.

As " redeemed pilgrims " we are to sojourn with a sense of our redemption. This is how Phillips

(*continued on page 682*)

HIS SEAMLESS ROBE

(*concluded*)

THE SOLDIERS' ATTITUDE

The soldiers' indifference was caused by a misrepresentation of the truth

By SAMUEL GORMAN

THE attitude of Pilate to Jesus illustrates this most vividly. Principle dictated that he should release Jesus, he being absolutely convinced in his own mind that Jesus was innocent of the charges made against Him; but policy indicated that it would not be expedient, for to do so would bring him into disfavour with the religious authorities and the people. Pilate found a way out of his dilemma by adopting a facing-both-ways attitude. He decided the way of policy and expediency, and handed the Lord Jesus, the Truth, over to the authorities to be crucified. As he did so he endeavoured to ease his conscience by washing his hands in water and saying " I am innocent of the blood of this just person; see ye to it " (Matthew 27:24).

Unstable spirit of this age

It is regrettable that this attitude is to be found even in some religious circles, where the fundamentals and ethics of the Christian faith are accepted theoretically but there is very little practical evidence of real and firm convictions concerning them and so much that is indicative of compromise with the unrighteous and unstable spirit of this age. This reveals all too clearly that in those circles the spirit of Jesus is not being emulated, for He held tenaciously to His beliefs and was uncompromising in His attitude, even when faced with death itself.

There is a tendency everywhere to modify and water down all that the apostolic Church stood for, and among those who were once forthright and outspoken for right and against wrong, even in the face of severe opposition and contrary to popular opinion, there are now reservations, weakening, and compromising qualifications. In consequence of this, inside the professing Church, followers of Jesus, who should be able to look to their religious leaders for true guidance, are bewildered and are asking " What are we to believe? "

The Word of God

One of the chief characteristics of today is the lack of inspired preaching from many pulpits concerning the Word of God. William Booth was right and prophetic when he said " The religion of the future will be pardon without repentance; forgiveness without blood atonement; salvation without holiness of life; and heaven without hell."

In view of this present-day attitude to the truth ministers and preachers must realise that *the pulpit is not the place to conduct a public inquiry after truth; it is the place to declare it.* They should conduct their inquiry privately before God, and hav-

(*continued on page 684*)

Youth Committee page

RABBLE or REVERENCE ?

By ALEX TEE

A YOUTH magazine from overseas lay on my desk, and on casually looking through it one article attracted my attention. It told of a young girl who had managed, after much persuasion, to bring her friend to a special service. The preliminaries introduced a number of people, some of whom gave their testimony. The choir was outstanding. Later, however, some of the folk who had spoken with passion on the platform were giggling and playing around in a way that surprised the visitor. The message lost its impact within a matter of minutes; the soul which came to the service with a measure of reserve went away never to return; she did not get saved.

Now we agree that young life is likely to be full of fun, but the writer made a vital point in this article: we must ever remember that God's house is a place of worship and soul-winning as well as of fellowship. Freedom and fun have their place, but the sanctuary is not the place for playing around or for "foolish jesting."

The sad last paragraph of the article told how Nancy moved away from the district, and met and married a non-churchgoer who was divorced. The last two sentences read: "That meeting was the last Pentecostal service she ever attended. She made her choice that night—thanks to our 'freedom.'"

Many sincere attempts have been made to deal tactfully with this difficulty both before and after Pentecostal meetings. One minister got one of his folk to go to the pulpit and hang a notice over it which said "Silence please." Other churches try to drown the noise by singing choruses, while in other churches a preliminary prayer meeting is held in the main church so that people come into a situation which demands silence.

Would it not be equally wise to raise the problem at a convenient meeting and explain the whole matter? The habit could then be pioneered, as is done in most other denominations, that on taking our seat we first have a private prayer and thereafter either read our Bibles or meditate on the Lord. These precious moments of spiritual meditation are almost non-existent in a speed-mad world. However, the promise still stands true, "They that wait upon the Lord shall renew their strength." Here then is a plea for reverence in the sanctuary. This will impress visitors and not repel them.

THE FIRST EPISTLE OF PETER *(continued)*

translates verses 18 and 19: "You must realise all the time . . . the costly shedding of blood." *En route* we are to "behold the Lamb."

The Lamb of divine purity: "without blemish and without spot."

The Lamb of divine provision: "foreordained before the foundation of the world"

The Lamb of divine disclosure: "manifest in these last times for you."

The Lamb of divine acceptance: "God raised Him from the dead."

The Lamb of divine glorification: "and gave Him glory."

And the reason for it all, says Peter, is "that your faith and hope might be in God" (v. 21).

It is made to

"Brethren"

(vv. 22-25)

Christians are "brethren." The "new birth" results in a new relationship—brethren in Christ. The new mark of this relationship is expressed by Peter clearly ". . . see that you love each other fervently from the heart" (v. 22, Phillips).

The emphasis in this passage seems to be "the truth" (v. 22) and "the word of God" (v. 23). Paul Rees says that here we meet two requisites: spiritual life (born anew) and spiritual health (purified souls). The Word of God brought home to the human heart through the power of the Holy Spirit alone guarantees this twofold work.

The challenge is addressed to

"Newborn babes"

(2:1-3)

Having introduced the subject of "regeneration" this passage goes on to show that the "word of

(continued on page 685)

Women's Page

by Gladys Gorton

I HAVE a nice contented feeling at the moment, having just finished baking apple tart, lemon meringue pie, almond cakes, lemon curd tart and a sponge. Before we can get results such as these we must go by the recipe and have the necessary ingredients. So now I have three quotations running through my mind and will endeavour to mix them into an article for the E.W.M.A.: "To be or not to be?" (Shakespeare's *Hamlet*), "For such a time as this" (The book of Esther), and "Women wanted!" This last one I read as a heading to an article in our local evening paper, the *Sheffield Star*. "There are more than 1,000 vacancies for women workers in Sheffield, and in an effort to fill them the city's employment exhange is organising a twenty-four-hour recruiting campaign," I read.

I could not estimate how many women in Elim have joined the E.W.M.A., but we are campaigning for more; not simply 1,000, but as many as we can. We need *you*; there is no boredom in the E.W.M.A. and there is employment for all.

"Esther the beautiful became the wife of king Ahasuerus the abominable." I read this quotation years ago and it has remained with me. The drama of Esther the orphan, who became a queen and was the means of saving her people, the Jewish nation, was through God's intervention. It was Mordecai, her uncle, who said to her "Who knoweth whether thou art come to the kingdom *for such a time as this?*" (Esther 4:14). The annual conference and the recent missionary conference were geared to this text. God graciously poured out His Spirit upon those gathered at the missionary conference, and one felt that what had to be done must be big and fast "for such a time as this."

Queen Esther belonged to the long ago, and it is most improbable that there has ever been another woman quite like her, possessing similar beauty and placed in such a subtle network of political scheming. To encourage you and all Christian women in this final hour of the dispensation of grace, there have never been women like you and me. We have it within our own hands to do something big and fast for God, because we happen to be some of the vessels which He is using *for such a time as this*. To remind you. The Elim Women's Missionary Auxiliary is not a separate entity but is affiliated to the Elim Missionary Society. We are pledged to aid the E.M.S. and its missionaries. We all endeavour to co-operate in the yearly E.W.M.A. financial project, and where desirable an E.W.M.A. branch can adopt a missionary or a missionary family. As members of an Elim church we are fully committed in tithing, missionary box giving, etc., and it is not the intention or purpose of the E.W.M.A. to detract from such giving. The E.W.M.A. seeks to save, serve and sacrifice *beyond* our regular giving (our vision includes *home missions*). Money can be so easily wasted. The E.W.M.A. appeals to the wise and thrifty-minded!

During World War II Sir Winston Churchill appealed to the nation: "Give us the tools and we will finish the job." This is the plea from our missionaries. Much and more should be given them through the E.W.M.A. medium. "*To be or not to be?*" Ah, this is the thing that concerns *you*. The E.W.M.A. is not only one person's responsibility but yours and mine. We hold the issue within our power —"to be or not to be?" Shall we fulfil the purpose of God or fail Him?

At the missionary conference Mrs. Hyde thrilled us with the account of the E.W.M.A. stall in the Scarborough market. It has proved an amazing means of witnessing to the gospel and has reaped £736 profit since it commenced in June 1967. Twenty-one groups have supplied it with various articles. Pastor Ladlow informed us that already £100 has been realised by the sale of postage stamps (British and foreign) which you send to him. We would sincerely thank Pastor and Mrs. Hyde and Pastor Ladlow for their untiring efforts.

Our faithful, sacrificial missionaries were eager to testify what the E.W.M.A. means to them. Here are some of their remarks:

"It has changed our lives."

"It has made our children happy."

"It has made a difference to our whole family."

"I am not embarrassed now we have E.W.M.A. I was before when I saw how the American and Canadian missionaries fared through their Women's Missionary Council."

Text. "Whatsoever He saith unto you, do it" (John 2:5).

Thought. "God only asks from you what He gives you power to do" (Bishop Walsham How).

MARTY was the only son of Mr. and Mrs. Jennings. He was a likeable lad with fair hair and bright blue eyes, and his mother and father thought the world of him. He did not have any brothers or sisters, so he had pretty much his own way and became very selfish. He had only to say he wanted a thing and his parents tried to give it to him. His mum and dad were active workers in their church, and it was their one desire that Marty should grow up to be a preacher of the gospel.

Marty had ten shillings a week pocket money, but he hadn't learned the value of money and spent his money as soon as he got it. One day he wanted to buy a special kite and didn't have enough money. He saw his mother's purse on the sideboard and on a sudden impulse he opened it and took out two shillings. He bought his kite, and his mother never missed the money, so of course the next time he wanted something he simply took some money from his mother's purse, or from the drawer in his father's desk. At first he thought he was going to be found out, but nothing happened. However, when he tried to say his prayers at night he found that he couldn't pray, so he just used to pretend to say his prayers, and his conscience got quite hardened. It is so easy to start to sin, but it is very hard to stop.

One day at school Marty's teacher sent him to fetch a book that he had left in the teachers' rest room. Marty went along to fetch the book and when he got there he found that the room was empty. He could see the book on the table, but he could see something else too. He saw the teacher's wallet on a chair, and quick as lightning he opened it and took out the only pound note that was in it, and hurried back to his classroom. Later that day the headmaster made all the boys go into the large hall. He told them that there was a pound note missing and asked the boy who had taken it to own up. Marty was very frightened and wondered how he could get out of this scrape. Then he remembered that he had seen Eric coming along the corridor from the masters' room, so as soon as the headmaster allowed them to leave the hall Marty rushed along to the cloakroom and stuffed the pound note into Eric's coat pocket. Then he told his teacher that he had seen Eric take the money. There isn't a happy ending to this story, because Marty went on doing wrong, and when he was eighteen he was caught with some other men robbing a bank and was sent to jail.

It is so easy to start doing things that are wrong, and it is so hard to stop. Marty's parents didn't know all these things about their son, but God knew all about it. There is a verse that says "Be sure your sin will find you out," and another one says "Thou God seest me." So remember to say your prayers and say "Lead us not into temptation," and maybe you'll grow up to be a preacher.

God bless. Love from

AUNTY MAY.

HIS SEAMLESS ROBE *(continued)*

ing learned the truth come forth from His presence to preach it with certitude, directness, simplicity, sincerity and modesty in the power and demonstration of the Holy Spirit.

How unlike the prophets, the apostles and many Bible teachers and preachers since them they are. These men were exponents of the truth made known to them by God, and frequently had to declare it in the face of the gravest opposition. On one occasion a prophet was smitten across the face by his adversary, but the smiter failed to silence the voice of truth, for the prophecy enunciated was literally fulfilled (1 Kings 22). The New Testament reveals that very often the messages that stirred and moved people to surrender their lives to Jesus Christ, or called forth from antagonists the bitterest opposition, were mighty expositions of the truth under the unction of the Holy Spirit.

It may be asked whether in these enlightened days the truths taught by Jesus and the apostles can be believed and relied upon with any degree of certainty. Are they consistent with progress? Emphatically, yes; because God has nothing to say today that would contradict or cancel out what He said through Jesus and the apostles. The Church needs to pray for a great resurgence of apostolic belief and faith, for Holy Ghost enunciation of the truth of God's Word, and for a mighty ingathering of men and women into the kingdom of God. The Church must continue to engage in an aggressive and dynamic drive against all forms of evil, and must maintain a never-ceasing witness to Jesus, the Truth, and His saving and sustaining ministry. His message and work must be **perpetuated** among the nations of the world as symbolised by the non-rending of His seamless dress.

COMING EVENTS

ASHINGDON. October 27. Elim Pentecostal Church, Main Road. Youth rendezvous at 8.30. Preacher: L. W. Green, the President.

BALLYMENA. October 26, 27. Elim Pentecostal Church, Castle Street. Convention. Saturday at 3 and 6.30. Preachers: T. L. Middleton (Birmingham) and P. E. Streeter (Belfast). Sunday at 11.30 and 6.30. Preacher: A. J. K. Magee. November 2, 3. Missionary weekend. Saturday at 7.30. Sunday at 11.30. Preacher: H. Jeffery (Brazil).

BIRMINGHAM, Kingstanding. October 27. Elim Pentecostal Church, Warren Road. David Lewis (India).

BRIGHTON, Preston Park. October 26. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Preacher: T. W. Thomson (Hove). With duettists Mrs. Thomson and Thelma Thomson. Hove Elim choir.

BURTON-ON-TRENT. October 26-28. Elim Pentecostal Church, Moor Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Visit of W. Ll. and Mrs. Bell (Pontardulais).

CROYDON October 19-27. Elim Pentecostal Church, Stanley Road. Fortieth anniversary of the opening of the church. Preachers: Saturday at 7.30, C. J. E. Kingston; Sunday at 11 and 6.30, H. Burton-Haynes; Tuesday to Thursday at 7.30, W. G. Hathaway; final meetings, Sunday, 27th, at 11 and 6.30, J. T. Bradley. Convener: W. J. Maybin.

GREAT YARMOUTH. October 26, 27. Saturday at 3.30 and 6.30 in the Town Hall. Sunday at 10, 11 and 6.30 in the Elim Pentecostal Church, York Road. Preacher at all services: H. Palliser (Dundee). Convener: E. J. Smith.

GREENOCK. October 30, 31, November 3. Elim Pentecostal Church, Belville Street. Wednesday at 2.45, united Sisterhood rally conducted by Mrs. A. Patterson. Preacher: Mrs. F. Frost (Carlisle). Thursday at 7.30. Sunday at 11 and 6.30, services for the deepening of spiritual life, conducted by F. F. Frost (Carlisle). Convener: W. J. Patterson.

LONDON, Camberwell. October 30. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary services. Preacher at 2.30: Mrs. R. Wigglesworth. E.W.M.A. rally at 7. Preachers: Mrs. G. Gorton and Mrs. H. Jeffery (Brazil).

MALDON. October 26, 27. Elim Pentecostal Church, Wantz Road. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: H. W. Greenway. Convener: E. D. White.

MOTHERWELL. October 20—November 1. Elim Pentecostal Church, Airbles Road. Youth crusade by Brian R. J. Garrard. Sundays at 6.30. Weeknights at 7.30 (not Fridays).

NEWQUAY. November 6-10. Elim Pentecostal Church, Seymour Avenue. Annual convention. Weeknights at 7.30. Saturday at 3, youth workers' conference. Sunday at 11 and 6. Preacher: Dennis W. Anthony (Chelmsford). Convener: David Holmes.

PAISLEY. November 2-4. Elim Pentecostal Church, Wellmeadow Street. Youth weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Alf Harley, converted dance band leader.

ROMFORD. October 27. Elim Pentecostal Church, Wheatsheaf Road. Youth Sunday. Special services at 11 and 6.30.

SALISBURY. October 26-28. Elim Pentecostal Church, Milford Street. Anniversary convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham). Chairman: T. W. Walker.

SCARBOROUGH. October 31—November 3. Elim Pentecostal Church, Murray Street. Crusade by Rev. B. Dearden (Canada). Weeknights at 7.15. Sunday at 10.30 and 6.30.

SOUTHEND-ON-SEA. October 26-28. Elim Pentecostal Church, Windermere Road. Forty-second anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. W. Green, the President.

SOWERBY BRIDGE. November 9-11. Elim Pentecostal Church. Thirty-third church anniversary. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Monday at 7.30. Preacher: F. Lavender (Gloucester).

COMMENT, OPINION AND REVIEW *(continued)*

plore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist.

"And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God which is poured forth in the sacrament of penance."

But to the Church in ancient Rome the Holy Spirit wrote "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid . . ." (Romans 6:1-23).

THE FIRST EPISTLE OF PETER *(continued)*

God" that brings about this "new birth" goes on to sustain the new life as milk is necessary for newborn babes. Again Peter's approach is along the negative and positive lines. First he says that such "newborn babes" are to be done with all forms of anti-social behaviour (v. 1). These anti-social attitudes would destroy relationships in an earthly family, and they cannot be expected to do less in the spiritual family. Such dispositions are so contrary to the Word of God that the Christian must have done with them. Lay them aside is how Peter puts it, while Paul would use the words "put away." Secondly, if this is to happen we are to "desire the sincere milk of the word," that we may grow thereby. I do not apologise for introducing *Living Letters* again. It runs: ". . . cry for more, as a baby cries for milk. Eat God's Word—read it, think about it—and grow strong in the Lord." If we are to mature spiritually we must cultivate a healthy desire for the Word of God. Having tasted, we want to go on tasting, growing up into full spiritual manhood. Physical health is generally characterised by a good healthy appetite, and so in the spiritual realm. The soul that loses an appetite for the Word of God shows signs of spiritual malnutrition. Like Paul, as I close "I commend you to God, and to the Word of His grace" (Acts 20:32).

NATIONAL YOUTH RALLY

Extracts from a report by B. G. EDWARDS
(THORNTON HEATH)

" A GREAT meeting," " the best for years," " just what we need," " we will feel the impact of this in the morning at the communion service " : some of the remarks I heard at the close of this year's National Youth Rally. The last remark is surely the most telling. If you stood to your feet in Westminster Central Hall on September 21st your life and your church should still be feeling the impact of your dedication.

Yonggi Cho brought with him a message from God for Elim's youth : this generation is lost and Christ is the answer ; this generation needs to be told and YOU ARE THE TELLERS ; this generation needs a spiritual revival and PENTECOSTAL YOUTH SHOULD BE THE SPEARHEAD.

Appreciation and pleasure for the items presented by the group from the Royal College of Music was evident ; what a fine example to all musical and vocal groups !

It was good to hear of another successful E.Y.M. missionary project, as Pastor Mervyn Thomas expressed his thanks for all the help received in the Tanga project. Quality without starch is important in a youth rally and under the able leadership of the National Youth Director this was well accomplished. Apart from the obvious enjoyment derived from singing the hymns and choruses, there was a great sense of spiritual liberty, particularly during the closing moments of the rally.

" AFRICA AS I SAW IT " *(continued)*

tracts and send them in. These are sent a Bible and helpful literature, and every effort is made to put each contact in touch with local ministers.

On the Sunday when I was in Nelspruit, when Nicolas Benghu was preaching about 1,000 people gathered. The meeting commenced at 6.30 a.m. and continued almost incessantly until 10.30 p.m.

Time fails to tell of all the work that our missionaries are doing, and of all I saw. I felt like the queen of Sheba, who said, concerning the fame and treasures of king Solomon, " The half was not told me."

Africa is very hungry for God. Souls are very thirsty for God ; and God is moving by His Spirit. Oh that we might be caught in the spiritual gulf stream and be " willing " in the day of His power !

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE :
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone : LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, October 28th — Psalm 118:15-29

" The Lord hath chastened me sore: but . . ." (v. 18.)

The intensity of the psalmist's trouble did not blind him to the goodness of God. He had been severely chastened, but he had been saved from death—and he thanked God for this. However severe our trouble there is always a but: always something for which we can thank God. In fact, during times of trouble we often experience blessing in various forms which but for the trouble we would not have had. Let us never become so obsessed with our trouble as to ignore deliberately evidences of God's love and mercy. Instead, let us cultivate the habit of looking for them, though no intensive search is ever necessary.

Tuesday, October 29th — Psalm 119:1-16

" O let me not wander from Thy commandments " (v. 10).

Having followed the Lord for a number of years, we are unlikely to make a cold, calculated decision to reject the Christian way of life, so the temptation does not come along that line; but there is always the danger of our just wandering. It is difficult to think of it as a temptation, because it happens so imperceptibly. We do not deliberately neglect the commandments of God, it just happens. I suppose we could speak of it as a lapse of conscience. Unfortunately, there are so many influences abroad that make it easy for us to wander and so few that encourage us to stand firm. We find it difficult to hold ourselves to the task. The flesh does not take kindly to discipline, and the Christian way of life is essentially one of discipline. Only the man who hears the sayings of Jesus and " **doeth** them " is like a man who built his house upon a rock.

Wednesday, October 30th — Psalm 119:17-52

" Thy testimonies also are my delight " (v. 24).

That people enjoy reading the Bible amazes many, yet it is the testimony of all devoted Christians. It lifts their minds above the trivial. It imparts courage and fortitude in trouble, humility in prosperity. It has a quickening effect on their spirit such as no other book has, and inspires them to noble deeds. It makes God real to them and leads them into communion with Him. They find it altogether satisfying. Just as a bird watcher is alerted by the movement of a twig or an uncommon call so the spiritually minded Christian is arrested by the turn of a phrase, and his spirit rejoices.

Thursday, October 31st — Psalm 119:33-48

" And I will walk at liberty: for I seek Thy precepts " (v. 45).

Liberty by obedience ! Only those who walk in the Spirit understand that paradox. Jesus said " If the Son therefore shall make you free, ye shall be free indeed " (John 8:36). Jesus alone can grant freedom, and He does so on condition that we take up our cross and follow Him; in other words, on condition that we accept His way of life or, as the psalmist says, by seeking His precepts. The Bible is to be our rule of life; for sin enslaves the human spirit, but righteousness cuts the bonds. Originally God made us free, but we forfeited that freedom by sin. However, by virtue of the redeeming work of our Saviour we can regain that freedom by voluntarily choosing righteousness.

Friday, November 1st — Psalm 119:57-72

" I am a companion of all them that fear Thee " (v. 63).

The echo of this sentiment rings through the New Testament. " And being let go, they went to their **own company**." As soon as Saul of Tarsus was converted he sought out the **Christians.** It is written of those who were converted on the day of Pentecost: " And they continued steadfastly in the apostles' doctrine and **fellowship** " (Acts 2:42). The Church is a holy brotherhood. " Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it " (1 Corinthians 12:26) There is such a wonderful spirit of affinity among Christians.

" Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The strength of that tie is the responsibility of each one of us. Doubtless the psalmist could have said that all who feared the Lord were companions to him, but he faced up to his responsibility and said " **I** am a companion."

Saturday, November 2nd — Psalm 119:81-96

" I am become like a bottle in the smoke; yet do I not forget Thy statutes " (v. 83).

No, the Christian way of life is not glory all the way. Because of the first flush of joy at conversion, because of the immature expressions of some of our hymns and choruses, because of unqualified statements of some preachers, many think that it should be and are severely disturbed in heart and mind when their experience does not measure up to this. Could anybody live a more saintly life than the Lord Jesus ? Yet life was anything but glory all the way for Him. He was hated with a murderous hatred and eventually killed. " Follow Me," He challenged, and a great company have followed Him through the centuries, refusing to turn aside whatever the cost. The flags have not been put out for them. Fires have been kindled instead, and in later years bullets have rained upon them. We must remember this when we are like a leather bottle in the smoke and turn to the mercy seat where we can find grace to help in **every** time of need. Then go forth not complaining and fretting but determined to please Him in all things—by keeping His statutes—though life is not all we should like it to be.

Sunday, November 3rd — Psalm 119:97-112

" I am afflicted very much: quicken me, O Lord, according unto Thy word " (v. 107).

Here is a special word for the sick. For one who believes in divine healing sickness can be most baffling if one's observations on the subject are limited to a few verses of the Bible containing the promise of healing. We should observe all that the Bible says that is relevant to this subject, such as this verse for instance. The psalmist was afflicted **very much,** yet he obviously believed that the Word of God contained the promise of healing, and though up to the time of the writing of this psalm he had not been healed he continued to claim the promise. He did not give up in despair; he quietly claimed the promise.

CHURCH REPORTS *(continued)*

meetings somewhere and was impressed, so wrote offering me a cinema in the town centre for a crusade in Enniskillen, and here I am in the Regal cinema, and God is certainly moving. Congregations are in the 300 region, and already nearly eighty have made open decisions and been personally counselled.

CHARLES BROOKES.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

WANTED

WORKS by C. L. Parker wanted. Telephone 051-772 6113 (reverse charges) or write 56 Score Lane, Liverpool 16. C.1760

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

ITINERARIES

The President, L. W. Green:
October 26-28, Southend; 31, Caerphilly; November 2, Clapham; 10, 11, Erdington; 12, Kidderminster; 13, Old Hill; 14, Weoley Castle; 15, Longton; 16, Blackheath; 17, Worcester; 18, Langley; 19, Selly Oak; 20, West Bromwich; 21, Tamworth; 22, Rugby; 23, Graham Street; 24, Kingstanding.

London Crusader Choir:
October 26, 27, Maidenhead; November 2, Clapham; 10, Ealing; 16, 17, Derby; 24, Broadmoor; 30, Westminster Central Hall (male voice).

H. Jeffery, Brazil:
October 26, Brookeborough; 27, Moneyslane (a.m.), Rathfriland (p.m.); 28, Newcastle; 29, Bangor; 30, Newtownards and Millisle; 31, Annaghanoon; November 1, Cullybackey; 2, Ballymena; 3, Coleraine (a.m.), Ballymoney (p.m.); 4, Randalstown; 5, Larne.

D. C. Lewis:
October 27, Kingstanding; 31, Sparkbrook.

F. B. Phillips, Elim Missionary Society itinerary:
October 28, Beeston; 29, Derby; 30, Sandiacre; 31, November 1, Nottingham; 2, Long Eaton; 3, Lincoln; 4, 5, Sheffield; 6, Rotherham; 7, Mansfield; 8, Ashbourne; 9, Loughborough; 10, Leicester; 12, 13, Ilkeston; 14, Burton.

Joseph Smith:
November 2-14, Monaghan; 16-21, Alexandra Park Avenue; 23-28, Portadown.

M. O. Thomas, Tanzania:
November 9, Finchley; 10, Kensington Temple (a.m.), Waltham Abbey (p.m.); 11, Canning Town; 12, Islington; 13, Ealing; 14, High Wycombe; 15, Rye Park; 16, Reading; 17, Watford (a.m.), Letchworth (p.m.); 19, Ilford; 20, East Ham; 21, Barking; 22, Woolwich; 23, Rochester; 24, Romford (a.m.), Leyton (p.m.); 25, Chesham.

MARRIAGES

EVANS—WATTS. On October 12th, at Elim Pentecostal Church, Weymouth, Jeffrey Evans to Eileen May Watts. Officiating ministers: B. C. Vidamour and L. E. Lambert.

LAWRENCE—THURTLE. On October 1st, at Elim Pentecostal Church, Merriott, Somerset, John Lawrence to Wendy Ann Thurtle. Officiating ministers: Brian Richardson and Paul Atkinson.

MOLLER—WELBOURNE. On October 5th, at Elim Pentecostal Church, Newquay, Graham Carl Moller to Leonie Ruth Welbourne. Officiating minister: David Holmes.

PHILLIPS—YOUNG. On September 14th, at Elim Pentecostal Church, Ilford, Michael Frank Phillips to Margaret Elizabeth Young. Officiating ministers: R. B. Chapman and J. F. Hardman.

RUSSEL—THURTLE. On September 14th, at Elim Pentecostal Church, Merriott, Somerset, Colin Edwin John Russel to Angela Grace Thurtle. Officiating ministers: Paul Atkinson and Brian Richardson.

WHITE—DAVEY. On September 7th, at the Elim Pentecostal Church, Plymouth, Colin Gilbert White to Maureen Frances Davey (both Elim Crusaders). Officiating minister: L. P. Cowdery.

PRAYER REQUESTS

The Pentecostal Divine Healing Partnership exists for you or your friends when sick. Over 200 prayer partners have already enrolled. You too can join in and pray for the requests. Send s.a.e. to Pentecostal Divine Healing Partnership, P.O. Box 38, Cheltenham.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)
Evening—188 metres (medium wave)
All day—89 mc/s (V.H.F.)

ORDINATION SERVICE

Saturday, November 2nd

in

Clapham Elim Pentecostal Church

at 7 p.m.

when seven of our probationary ministers will be ordained by the Executive Council

Convener : **The President, L. W. Green**

Preacher : **John Lancaster**

SINGING BY THE LONDON CRUSADER CHOIR, UNDER PASTOR D. B. GRAY

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM

EVANGEL

Vol. XLIX No. 44 NOVEMBER 2nd, 1968 9d

The new exterior of the Ealing Elim church.

ELIM BIBLE COLLEGE

TRANSVAAL

"What God hath wrought"

Converted totsi pastors new church

By JEAN PHILLIPS (NELSPRUIT)

A Sunday at Newtown

WHEN Nicholas Bhengu had revival services in Nelspruit in 1956 a young *totsi* (gangster) was gloriously saved. The following night he brought all his confederates to accept the Lord. He then went to Bible school and his teacher asked him to tell something of his old life—an amazing story! One day in winter he and his friends were cold, so seeing a lady sitting sewing on her veranda they decided to go in the back door and steal some blankets. Going into the bedroom, they rolled the whole lot up and stealthily stole out. After they had gone some distance they decided to have a rest. As they put the roll of blankets down they were amazed to see movement, and on unrolling the blankets discovered that the baby of the house was inside! Now what were they to do? If the police knew they would be severely punished. After a while they decided to go back to the house and confess all to the lady. She was still sitting on the veranda quite oblivious to what had happened. They approached her and made a full confession, expecting her to call the police and hand them over; but no, she was so thankful that her baby was restored that she gave them £5 and sent them away. This young man, saved under brother Bhengu's ministry in 1956, is now the able pastor of Newtown. What has God wrought! Praise Him! It was this church where we recently opened a new building.

Had they named it " Notown " it would have been nearer the mark! Newtown is a forestry camp on top of a mountain named Jambil. What a ride—narrow, rough, stony, dangerous, as for many miles there was a steep cliff going down many hundreds of feet. But what a view—magnificent, grand and indescribable! One has to see such an expanse of beauty to believe.

We—my husband, Mr. Wishard of A.O.G. fame, Mjaji, whom some of you have met, and myself —left Nelspruit at about 10 a.m. The first thirty-five miles was a tarred road, then we got on to the dirt road, with terrible deviations, as the new road is being made. As we climbed the road got worse and worse, and the driver had to keep both eyes on the road and both hands on the wheel. We thought Mjaji knew the road. He did, so far. Then we came to a place where three roads met. Which road should we take? We did not have to consider for long, as Mjaji got out of the car, scrutinised each road and saw the tyre marks of the bus which had left Nelspruit at 8 a.m., and following the bus tyre marks we arrived safely at Newtown, right on the mountain top, 4,500 feet above sea level. I remarked that the air was like new wine, it was so fresh and clean.

What a sight met our eyes! Over 300 people were waiting for us out in the open, seated and singing hymns of praise. It was a colourful sight.

During the week my husband told me that we were going to open a new church, but as far as he knew they had only been able to put the corrugated iron on the roof; the walls had not been built. What a surprise we had when we arrived! Quite a nice-

size church had been built, nicely plastered and even whitewashed inside. They must have had a mind to work to build so quickly.

As the church was too small to accommodate the crowd, we had prayer, then after a little talk by my husband Mr. Wishard was handed a key to open the church, which he graciously did in the name of the Father, Son and Holy Spirit. Then we lined up in single file and walked round the church inside and out again to where we had previously sat.

We had a wonderful meeting. All the visitors had to speak and choirs had to sing. Our old friend Mjaji gave the final message in his own inimitable way. At the close hands were raised signifying a desire to leave the old way and follow the Lord.

After the benediction was given the people were told to keep their seats and not move away as food would be served. What a feast! Plates of mealie porridge, piled up, and their choice in meat—goat or cow.

We were escorted down to the church, where the table was nicely laid. We were not given the choice of goat or cow, but a chicken had been nicely cooked and was served with rice and vegetables. By this time we were ready for our lunch, which we thoroughly enjoyed. After a nice cup of tea we said our goodbyes and began our journey down the mountain, with hearts full of praise to God for the meeting we had had and for another lighthouse from which we trust the gospel light will shine forth and bring many to a knowledge of Jesus Christ. We arrived home about 5 p.m. happy in the Lord.

Elim Pentecostal Church Reports

ELIM'S NEWEST MISSIONARIES

On September 21st the *Oranje Nassau* left Southampton for Georgetown, Guyana, and aboard her were Ian MacInnes and his wife. Among those present to bid farewell were L. Wigglesworth, Missionary Secretary, T. W. Walker, a member of the Executive Council, friends from the Eastleigh church, and Pastor and Mrs. Edmonds from Romsey.

Ian on the boat and Philip his brother, standing on the quay, sang

"Take up thy cross and follow me;
I hear the blessed Saviour call.
How can I make a lesser sacrifice
When Jesus gave His all?"

Let us remember them in our prayers, that God may mightily use them, and also Valerie's family, who are left at home. What a tribute Valerie's life is to the years of faithful effort made by her mother to bring up four fine daughters alone.

R. M. KINGSBURY.

BRIDGEND **Pastor: John Harrison**

During August bank holiday weekend seventeen young people aged from eight to fifteen went camping at Oxwich on the Gower coast, South Wales. The camp padre was our own pastor and the leaders were Mr. and Mrs. R. Altman, Mr. R. Price and Mr. B. Reynolds. The camp was made possible almost entirely by the untiring efforts of Mr. Roger Altman the youth club leader and members of the church who supplied all the food. The camp was a blessing to all, and the Holy Spirit has baptised some of our young people in recent weeks and it has been encouraging to see them attending our regular meetings.

JOHN HARRISON.

GREAT YARMOUTH **Pastor: E. J. Smith**

Miss C. Coleman reports on a campaign conducted by Tom Burns. Our photograph shows the

pastor of the church on the left, with some of the young people and children converted in recent weeks. The occasion of the photograph was a prizegiving rally.

VAZON **Pastor: A. J. Downes**

Twenty-first anniversary services of Women's Bright Hour

A great weekend of services was held to celebrate the twenty-first anniversary of our Women's

Bright Hour. It was in September 1947 that Mrs. B. Morrison, our speaker, began the women's services at Vazon, and Mrs. S. Le Tissier (secretary) re-

minded us of some of the highlights of the past years. On Sunday and Tuesday Mrs. Morrison faithfully brought God's Word to us and many expressed how much they had been blessed.

(MRS.) S. LE TISSIER (*secretary*).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 49. MISSING VOWELS

Can you replace the vowels to complete the names of the following books of the Bible?

CHILDREN'S QUIZ

1. Gnss.
2. Nmbrs.
3. Rvltn.
4. Rmns.
5. Dnl.

ADULT QUIZ

1. phsns.
2. bdh.
3. zkl.
4. ms.
5. sh.

ANSWERS TO CHILDREN'S QUIZ

1. Genesis.
2. Numbers.
3. Revelation.
4. Romans.
5. Daniel.

ANSWERS TO ADULT QUIZ

1. Ephesians.
2. Obadiah.
3. Ezekiel.
4. Amos.
5. Isaiah.

DERBY **Pastor: W. Lewis**

Several young people have left us recently for teacher training college, university and the Bible colleges of our country. The photograph shows several of them with Pastor Lewis and Pastor David Chamberlain. Five of them in the photograph are now at our Bible college at Capel. They are John Burgin and his wife, Mick Sherwood, Margaret Taylor and Ruth Shimmins.

In addition, other members of the church are students at other colleges, and there are those now working among the aborigines in Australia and in outreach in British Honduras and a nurse working with Rev. Frank Wilson in "Life for the World."

ELIM MISSIONARY CONFERENCE

September 13th - 20th, 1968

THE weather tried to dampen the feelings of the crowd that had gathered at Elim Bible College for the annual missionary conference, but God richly blessed us and the floods did not hinder His presence. News of delays on the roads was disconcerting and some missionaries had to retrace their routes several times before they eventually reached us. The camp fire was washed out, but we crowded into the college lecture hall and sat around a marvellously built "fire." Youth groups from Kingston and Thornton Heath played and sang, and our missionaries recounted thrilling experiences of God's power and deliverance.

The morning devotional sessions were conducted by Pastor David Womersley from the Congo. His interpretations of Jeremiah's prophecy were excellently illustrated from his wide missionary experiences, with blessing to all.

During the week we heard some fine papers from our missionaries and also from our Secretary-General, Pastor Greenway, and Pastor Womersley. The conference party divided into four groups and

each subject was systematically discussed. The findings of the groups were then brought back to the full conference with great profit. The days were very full and informative. The missionaries showed pictures of their fields. Pastor Green, President, recounted some of his experiences in Africa and the Missionary Council was able to have many interviews, with time to discuss field problems. This latter aspect of the conference is one of tremendous importance when our workers meet council and friends without haste. The whole proceedings were saturated in prayer and the needs of the work were specifically mentioned before the Lord.

Pastor and Mrs. Gilpin worked tirelessly, with their staff, to attend to the needs of the large crowds, and we appreciated their efforts.

Fields represented were India (Pastor D. C. Lewis), Tanzania (Pastor and Mrs. M. O. Thomas), Transvaal (Miss A. Stephenson), Brazil (Pastor and Mrs. Jeffery), and Guyana (Pastor and Mrs. A. I. MacInnes). Pastor and Mrs. Pocock of Rhodesia, closely associated with our stations there, also joined us and spoke of the marvellous outpourings of God's Spirit. A wonderful week. Praise the Lord!

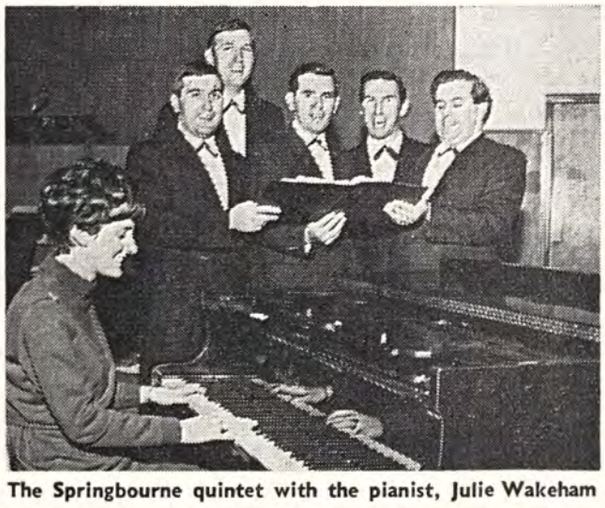
L.W.

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received up to June 30th, 1968. Many thanks, young people, for your generous giving.

LESLIE WIGGLESWORTH.

	£	s.	d.
Blackburn	1	7	10
Bolton (ship halfpennies)	5	0	0
Bournemouth (Winton) ...	20	0	0
Bowers Gifford ...	5	8	2
Bradford	17	2	8
Braintree (ship halfpennies; Brazil £2/1/-	11	1	5
Brighton, Preston Park (famine £19/1/6) ...	30	11	6
Brighton, The Lanes	7	7	5
Burton-on-Trent (famine) ...	1	19	6
Burton-on-Trent (ship halfpennies)	12	16	8
Caterham ...		11	1
Chelmsford ...	22	18	0
Chelmsford (ship halfpennies) ...	21	7	0
Cheltenham ...	1	11	3
Cradley	1	16	7
Derby (India) ...	12	0	0
Driffield	2	10	0
Driffield (ship halfpennies)	2	11	0
Eastbourne (cadets)		10	0
Eastbourne (India)	18	0	0
Eastleigh	1	0	0
Ellesmere Port ...	3	10	0
Falmouth	2	8	3
Gosport (India)	4	7	9
Grimsby, Bethesda		11	6
Guildford ...	2	15	0
Hastings	10	10	0
Hereford (ship halfpennies)	3	10	0
Hove	2	13	0
Huddersfield ...	2	10	0
Huddersfield (Pathfinders)	5	0	0
Hull, Mason Street (junior church)	5	1	0

GREAT MIDLANDS

The Springbourne quintet with the pianist, Julie Wakeham

PENTECOSTAL RALLY

in the BIRMINGHAM TOWN HALL

On Saturday, November 9th

at 7 p.m.

Join us in this witness to the power of the gospel

Speaker: REV. J. C. SMYTH (Administrative Secretary)

Convener: REV. RAMON HUNSTON (Cardiff City Temple)

TESTIMONIES BY MISS A. McDONALD (miraculously healed)

HEAR THE SPRINGBOURNE FIVE AND THE MASSED CHOIRS CONDUCTED BY REV. DOUGLAS B. GRAY RON COOPER AT THE GRAND ORGAN

NORTH-WEST PRESBYTERY CHOIR—conductor, H. SEMPLE

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904. Editorial Office : Cheltenham 59904 (three lines).

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
Jean Phillips	690
Muriel Woodyard	695
W. J. Maybin	696
F. J. Slemming	697
Ronald Thwaites	698
Margaret M. Ladlow ...	699
F. H. Coleman	702
Gordon Wright	703
Church reports	691
Editorial	694

EDITORIAL

THE need for every Pentecostal to be possessed moment by moment by the Holy Spirit grows more urgent as the world situation deteriorates to its climax. In the context of the Holy Spirit's command to "be being filled with the Spirit" we neglect the means of grace to our loss. We need Him more than we realise; we need Him not only to empower us; we need Him to guide us; we need His influence; parents in the home, Christian teachers in our schools, salesmen, buyers, business executives in their various spheres, all believers, in whatever occupation we may be, need, moment by moment, to be wholly possessed by the Spirit.

Let us not think that only when we are actively witnessing for Jesus by word of mouth do we need the fullness of the Spirit, or that only those so engaged need that fullness. In our parent-children relationship, in our children-parent relationship, in our teacher-scholar relationship, in our scholar-teacher relationship, in our neighbour-to-neighbour relationship, in our managerial-shop-floor relationship and in our shop-floor-managerial relationship, in every human situation, we need to be possessed by the Holy Spirit.

We mentioned above that we neglect the means of grace to our loss. For most Pentecostal Christians, probably for all, the house of God is our life. Our own recollection of pre-ministry experience is that our real life was that part which revolved about the church. We have sometimes wondered in the course of our ministry in later years whether if we were not in the ministry we would attend the prayer meeting, Bible study, etc., as duty requires of the ministry. It has been a thrill to experience, now that we have no direct pastoral duties, that desire for the prayer meeting and Bible study is as strong as ever. In fact we experience a need to assemble at God's house.

Not the least joy of attending prayer meetings now is that of hearing the rich grace that falls from the lips of young converts when they worship, pray and exercise the spiritual gifts. Their participation demonstrates that they have a contribution to make to the prayer life of the church, as well as giving to older members the thrill of hearing the riches of grace that fall from their lips.

But how much we miss of the Spirit's blessing by not attending God's house, or rather how much more would we be blessed if we attended God's house more, if only to meditate on God. In times of stress, when the pressure of life seems overwhelming, God's people will still find relief, strength, poise and renewal by the simple act of going to the house of prayer to meditate on Him.

"Sweet hour of prayer!
Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In season of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
By thy return,
Sweet hour of prayer."

THE POWER OF UNDERSTATEMENT

by Muriel Woodyard
(CHELMSFORD)

ONE of the more obvious signs of worldliness is a tendency to exaggerate. The cheap novelist has to make the characters in his book just a bit more colourful than real life or his story will lack interest. In the same way an actor must project his voice and personality, making the role he is playing so much larger than life in order to stir the emotions of his audience. Most housewives are familiar with the greengrocer or fishmonger who calls every customer "darling" or "sweetheart": precious words of endearment when used at the right time in the right place by the right person, but utterly ridiculous when expressed by a tradesman who is just trying to be polite.

Exaggeration! It comes out in the press, in broadcasting and in everyday conversation. Even Christians are guilty of it. How refreshing to talk to a person who is given to understatement rather than exaggeration! Such a one is modest, cautious in the claims he makes, but how reliable! A truly Christlike character will always be modest, not only in dress and behaviour but also in speech.

The Lord Jesus Christ was of all men the most modest. "Why do you call Me good?" He said on one occasion. "There is none good but God." Surely this was the greatest understatement of all time! We know that He was made sin for us, but in Himself was no sin whatever. He has ever been perfect goodness and purity, yet He rendered all the praise and glory to His heavenly Father. In our service for the Lord we shall often, as the poet said, "meet with triumph or disaster." Sometimes people will criticise us, sometimes praise us. Both can either destroy our spirituality or have a most wholesome influence upon it. Oh that we might sincerely give all the glory for everything that comes our way!

Jesus knew, without doubt, who He was and what He could do. He did not claim to be good, yet He likened Himself to the good shepherd. This is indeed another great understatement. Like a good shepherd, He loves His sheep, cares for them, leads them, guides them. An extra good shepherd will even lay down his life, if need be, to protect his sheep from wild animals or other dangers; but our precious Lord has not only laid down His life for us; He has put His glorious risen life at our disposal. Yes, He is indeed the good Shepherd, as He said, but it is an understatement. How about us? Do we, like Jesus, know our capabilities and what we are able to do if God should work through us? It is false modesty to say "No, I couldn't possibly do that" if we are asked to do something in the church or for Christ's kingdom. Oh that we might humbly attempt great things for God, knowing that the strength and power are not in us but in Him who empowers us to do His will. Oh that our actions may speak more eloquently than our words!

Remember the queen of Sheba. She heard a rumour that interested and excited her. "Is it really true?" she thought. "Is Solomon as great as they say he is?" How disappointed she would have been if, after that long and tedious journey, she had found everything she had heard was exaggeration! But no, she could return and say "The half had not been told." Understatement in rumour, but how satisfying in fact.

We have a greater than Solomon, and when we talk about Him we cannot possibly exaggerate. "The Lord be magnified" said the psalmist, but He is greater than we can express. We cannot imagine the things He is preparing for us, and what He is able to do is beyond anything we can ask or think.

THE FIRST EPISTLE OF PETER

(Study four)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THIS fourth study enables us to take a look at the Church as seen by Peter. In days when there are so many ideas as to what the word " church " means it is good to have this passage to lead us through the labyrinth of confusion.

The community of salvation

(1 Peter 2 : 4-10)

Salvation has brought Peter's readers into a vital relationship with God, which in turn has brought them into a vital participation in a holy community, the Church. There can be no doubt that we see the Church in these verses. As the late Dr. C. Morgan says, " Neither in the words of Peter in the Acts of the Apostles nor in his letters is the word ' Church ' ever used. Yet there is nothing more wonderful, nothing more descriptive of the Church of God to be found anywhere in the writings of the New Testament." As Christians we constitute a " brotherhood " (1 Peter 2:17), a " body " (1 Corinthians 12:12-27), a " bride " (Ephesians 5 : 25) and, in this portion, a " building." It is with this concept in mind that we approach our exegesis now.

The Church's foundation

We cannot miss the implication of such verses as 4, 6 and 7. Here the figures " the living stone," " the chief corner stone " and " the stone " depict the foundation. Though the Greek here is different from that used of the " rock " in Matthew 16:18 we cannot miss Peter's concept. If, as the Roman Church insists, Peter himself was the rock, and therefore the vicegerent of God, the infallible leader of the flock of God, it is surprising that when he comes to pen his letter he omits such a mention. As one writer puts it, " There is no tang of such authority in them, and no critic, pursuing these epistles, would smell a pope in them."

If we compare such scriptures as Ephesians 2:20, 1 Corinthians 10 : 4 and 1 Corinthians 3 : 11 there can be no doubt that the *petra* is Christ. This view seems to be sanctioned by the verses under consideration. The mention of Christ as " the chief corner stone " is quoted from the prophetic scripture to show that Christ's function as the " stone " was indeed " the sure foundation " of the New Testament. It is beyond comprehension that those who should have accepted Him did, indeed, reject Him. Thus the " uniting " stone becomes in effect the " smiting " stone. While He is precious to the Christian He becomes a rock of offence to the unbeliever: men are judged by their attitude to Christ; surrender to Him brings delight, while to spurn Him can mean nothing but doom.

The Church's formation

It is in relation to Christ the " living stone " that Peter addresses the Christians as " lively stones." Here is an identity in nature with our Lord, and the passage clearly shows a link with the words of Jesus to Peter (John 1:42): " Thou shalt be called a stone." So Peter is saying that we become Christians by " coming " to the " living stone " (v. 4), and therefore integrated together to form " a spiritual house " (v. 5). This is the Church of which Paul writes (Ephesians 2:19-22). As Merrill G. Tenney observes, " A Pauline influence on Peter would not be surprising, since both men had been acquainted with each other for years."

In this spiritual house (Church) we have a spiritual priesthood with the God-given privilege of offering spiritual sacrifices. Every believer has the irreversible right of direct access to and contact with God. As a former Bishop of Durham put it, " Above all, the kingdom of Christ has no sacerdotal system. It interposes no sacrificial tribe or class between God and men. Each individual member holds communion

with the divine Head." So every believer-priest has the duty to minister "spiritual sacrifies" before the Lord. These are "spiritual" in character because they are offered in relationship to Jesus Christ and may be designated as follows: (a) the dedication of our physical powers (Romans 12:1), (b) the distribution of our material resources for the benefit of others (Philippians 4:18; Hebrews 13:16), (c) the presentation of praise and thanksgiving (Hebrews 13:15).

The Church's function

This ninth verse has been described as "a well of English undefiled," and uses four titles from the Old Testament as descriptive of the believer. In concluding this study let me make brief mention of them. (a) "A chosen [elect] generation [race]"; what a wonderful ancestry—chosen of God! Says one writer: "This is the racism that ends all racism." (b) "A royal priesthood"; what an enviable ministry! Perhaps the Hebrew and the Septuagint of Exodus 19:6 is even more expressive, "a kingdom of priests." God who in His wisdom kept the offices of king and priest apart under the old economy has united them in Christ and, through Christ, shares both with us His children (Revelation 1:6). (c) "An holy nation"; an unmistakable identity! Old Testament Israel was distinct in that she was "an holy nation," but she forfeited that distinction through failure to keep separate

(*continued on page 702*)

BIBLE LANDS AND BIBLE LESSONS

"THE ISLE THAT IS CALLED PATMOS"

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

> *"I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ"* (Revelation 1:9).

PATMOS is a small, insignificant island, one of a cluster of islands in the Ægean Sea, situated between the island of Icaria and the promontory of Miletus and now called Patino or Palmosa. It is oblong in shape, six or eight miles in length, and not more than a mile in breadth; if you took a walk around it you would walk only a mere sixteen miles or so. It is a rocky island with precipitous cliffs. One writer states: "The shores are steep and precipitous and, from the sea, it appears as if the inhabitants would be in constant danger of rolling down into the sea."

No rivers wind their way through this island, no trees adorn or beautify its countryside and little, if any, cultivation takes place. There are some flowering plants and shrubs; and some walnut and other fruit trees are cultivated in its only inhabited site, which is the little town in the centre of the island, 5,000 feet above the level of the sea. It was at one time famed for its wines, figs and corn and had a reasonably good population. Its present population is 4,000 or 5,000 and many of these are immigrants. The visitor to the island is shown a natural grotto in a rock about halfway up the mountain, and he is told "This is where John received his Revelation and wrote the Apocalypse." Nearby are an old church and a college where the Greek language is taught, and on top of the hill in the centre of the island a majestic looking monastery dominates the scene.

Patmos would hold no interest for us at all but for the information that is given to us in the verse with which I have commenced this article. "I John, . . . was in the isle that is called Patmos . . ." History tells us that John was banished to the Isle of Patmos by the emperor Domitian about A.D. 94.

Having given you some information about the place you can now picture it—lonely, desolate, uninhabited, seldom visited; a natural prison, with the sea as its prison bars. It was indeed a place of banishment and punishment, well fitted to please

(*continued on page 700*)

ARE WE CHRISTIANS?

by Ronald Thwaites

(CHILWELL)

THIS question is not new, for it appeared as the title for an essay in one of the English papers in a G.C.E. examination. Whether we tackled this subject or evaded it, the question itself demands an answer.

Well, are we?

First we must ask the question "Who, or what, are Christians?" This term, once hurled in contempt at the followers of the lowly Nazarene, has since become symbolic of that which is highest and best in life.

The name, literally "Christ ones" or "like Christ," sets before us a standard which is nothing short of our being imitations of Him who set the supreme pattern for all time. Are we copies of Jesus Christ? In order to arrive at a correct answer we must consider Him.

It was no sheltered life or easy path that He led. As the village carpenter He was not able conveniently to telephone the timber merchant for His requirements, ready planed and cut to size. Instead He would seize an axe, the daybreak would find Him striding into the woods to select His tree. His firm and steady strokes would bring it crashing down. After lopping off the branches and the timber hitch made fast, He would drag it to the carpenter's shop, there to be fashioned into household furniture, yoke for the oxen, and the old-time plough. Thus were being built up physique, character and purpose which would stand Him in good stead in later years; all this with time to commune each day with His heavenly Father.

Our Lord went about doing good, helping those in need, relieving distress, spending His life in the service of others, bringing to them a knowledge of God and of a better life, and finally to pay the supreme sacrifice. A high calling indeed, one that takes courage and faith to follow; this is no task for the fainthearted and the sluggard. But this is not all. He came to minister to the sick, cleanse the leper, restore sight to the blind, make the deaf to hear and raise the dead to life again. Can men still follow?

Yes, He still gives power to heal, cleanse and deliver.

And see Him as He stands for the right, overturning the moneychangers' tables within the temple court, challenging and condemning the sin and hypocrisy of His day.

If this were all, our leader would truly have lived a great life, a stirring example to everyone, but this is not all.

Listen to the voice of one who knew Him best during the three and a half years that He was before the public gaze, "Who did no sin, neither was guile found in His mouth"; hear the officers as the soldiers return without their prisoner, "Never man spake like this man"; stand a moment to listen to the howling mob, our Lord is on trial for His life, a hush for the judge to give his verdict: "I find no fault in Him." How can humans tread this path, perfect, without sin? Must we give up in despair?

There is yet hope for those who will follow. It was on the banks of Jordan that John the Baptist, that fiery preacher of the wilderness, made his declaration: "Behold the Lamb of God, which taketh away the sin of the world"; it was over three years later on that first Good Friday that his hearers saw the fulfilment of that word, as the Son of God offered Himself, the perfect sacrifice. If, therefore, Jesus died to atone for the sins of the world, does this automatically make us all Christians? No, for, says the sacred writ, "as many as received Him, to them gave He power to become the sons of God."

This makes the question a personal one, and changes it to "Am I a Christian?"—which means a man having an individual and personal relationship with his Maker.

Margaret M. Ladlow's page

"He came to Sychar . . . Jacob's well was there"

(John 4:6).

READING this scripture the other day I was impressed by the thought that after almost 1,800 years the folk in Sychar were still enjoying the provision that Jacob made for his family; toil and hard labour which at the time may have been really irksome was well worth while. Think of the multiplied thousands down the years who had reason to thank God for Jacob as they found refreshment in those hot Palestinian days. Water is such a common commodity with us that we are inclined not to appreciate its value, and only when a shortage arises do we begin to realise its worth. While in England this summer there has been a surfeit of rain, we here in Scotland have been suffering from drought. The little island of Cumbrae in the Firth of Clyde was so short of water that not only did water have to be rationed, but eventually the Royal Navy had to take it there. What a strange, almost comical situation that a tiny island surrounded by miles of water in this great flowing arm of the sea should find itself without water! Needless to say there has been outspoken comment and criticism from many quarters and the authorities are already discussing plans for reliable water conservation. There may be wells dug or even a small reservoir constructed.

Water is certainly an essential commodity and throughout the Bible is used to typify spiritual life and the blessing of God. After we ourselves have received the water of life of which Jesus spoke at Sychar's well, we must in turn become a source of this life: God pouring His life through us. Isaiah 58: 11 gives the promise: "The Lord shall guide thee continually . . . and thou shalt be . . . like a spring of water, whose waters fail not." Again in Proverbs 10: 11 we are told "The mouth of a righteous man is a well of life." Surely there has never been a greater need for the witness of the Christian than in the world today. God has promised to make us like springs of refreshing water and to make our righteous words as blessed to the community in which we live as a pure life-giving well.

Earlier this year our missionary David Lewis was preparing to return to India for a short period with the intention of accomplishing urgent business in connection with the national church, thus preparing the way for the possible non-return of European workers. Our very dear brother the late Pastor J. J. Morgan approached Mr. Lewis and gave him an extra commission—and what a significant one it turned out to be, namely to organise the sinking of a well at the Rihand station. Knowing and caring about the terrible problem of drought in India, Mr. Morgan had decided to donate a gift to set this project in motion and this he did. The well has now been sunk, the water table reached and in all probability as I write these lines the task is now completed. It is with deep emotion that I put on record that there could be no more fitting memorial to our brother's life and ministry than this well in far-away drought-ridden India. There thousands of miles from these green islands, in that hot arid area of north India, a well is functioning and daily bringing the blessing of water to needy people and perhaps to their animals and crops. Mr. Morgan was a man of God with the touch of a patriarch about him and like Abraham, Isaac and Jacob he provided a well for the refreshment of posterity.

I read the following lines in a commentary on the verse in Proverbs that I have already quoted: "The true believer is like a well. The likeness of the natural and the spiritual may be thus traced, in the manner of its flow. It is an overflow. When the well flows for the benefit of others, itself is full. Itself is satisfied, and out of its abundance it flows over to satisfy the wants of others. When a Christian has not much for himself, he has nothing for his neighbours. As the full well must run over, so the satisfied soul must make known in some form the Saviour's love."

any persecutor wishing to silence and shut up the preacher and apostle.

It was quite a common thing to punish a man by banishment from his own country and people and one somehow feels that this place called Patmos was designated for such a purpose. The more base and low and criminal types would be condemned to work in mines and such-like, the more refined and respectable being banished to some lonely island.

"I was in the isle that is called Patmos" writes John and then he proceeds to tell us why he was there and what happened while he was there. "I was there," states John, "for the Word of God."

John was not sent to the isle called Patmos to preach the Word of God; we can hardly imagine his leaving the church at Ephesus to preach in this lonely, miserable, deserted and desolate place. All the evidence points to the fact that he was sent to Patmos under persecution, punished for preaching the Word of God. Indeed one could translate the verse we are considering "I was in the isle that is called Patmos because I had preached God's Word, and borne my testimony to Jesus." Banished to Patmos by an emperor who died, he came face to face afresh with the King eternal. Banished to Patmos, a place of barrenness, he came face to face with manifestations more glorious than Tabor. Banished to this island prison, he came face to face with God's *shekinah,* and revelled in a glory such as he had never witnessed in Jerusalem. In the midst of his loneliness he came face to face with God in a way absolutely beyond his dreams and desires. The silence was broken by a voice (verse 11); he turned to see the voice that spoke with him, and turning, he says, "I saw seven golden candlesticks," the first things that met his gaze.

They were seven in number. Not one lampstand branching out into seven lampstands, but each one splendidly apart, so apart from each other that the One who spoke with John and appeared to John could stand among them. Each of them sustained a light and added its brilliance to the scene, and each one of the seven represented by a church then in being in Asia. "And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." He revealed Himself in all His majesty and glory and gave to John a message for each of the churches represented, and these will occupy our attention in the article to follow.

If you feel that you are having a Patmos experience be sure that you come to the compensations of the Revelation of Jesus Christ—such as were the outcome of John's Patmos experience.

BOOK REVIEWS by W. G. HATHAWAY

"The Epistle to the Hebrews," by George Henderson. Published by B. McCall Barbour, 28 George IV Bridge, Edinburgh, 10/6.

In this volume the author deals with the deep spiritual truths, the entrancing mysteries and the theological problems which every student of Hebrews must face. His approach to all three is a deeply spiritual one. He digs deep to bring out the honey in the rock. He takes the reader into the maze of its mysteries, but shows them the way through. His handling of its theology is indeed admirable, and he presents a refreshingly balanced view to some of these most intricate problems.

There is a warmth in his exposition, and a deep devotion to its central theme, the Lord Jesus Christ, which make it delightful to read and study.

I warmly recommend it. It will richly reward those who take the time thoughtfully and prayerfully to peruse it.

"Three Christian Graces," by George Henderson. Published by B. McCall Barbour, 28 George IV Bridge, Edinburgh, 6/-.

This is a volume rich in quotations from writers of the past, full of apt illustrations, and yet expounded with the expertise singular to the author.

His expositions of faith, hope and love are well worth reading. He brings out new thoughts, gives the reader concise comments, and presents delightful analyses of the New Testament writers' approach to these three Christian graces.

His comments on the relationship of 1 Corinthians 12, 13 and 14 to each other are refreshing.

It is a book well worth reading.

"Ricky at the Riding School," by Patricia Baldwin. Published by Victory Press, 6/-.

Here is an interesting book for older girls who need guidance. It will help to bring peace and happiness, as the story shows how Ricky's problems were solved when she gave her life into God's guiding hands. W. TEE

"Your Teenagers," by Mary Batchelor. Published by Scripture Union, 6/-.

This is a penetrating book which is well worth reading and which will be helpful to parents with teenage children. It contributes to the understanding of youth. The authoress is a mother of three young people, and she points out that true love encourages true maturity in our children. W. TEE

COMING EVENTS

BALLYMENA. November 2, 3. Elim Pentecostal Church, Castle Street. Missionary weekend. Saturday at 7.30. Sunday at 11.30. Preacher: H. Jeffery (Brazil).

BRIGHTON. November 2. Elim Pentecostal Church, The Lanes. United rally at 7. Preacher: B. Frost. Items by Elim Crawley Church members.

CAERPHILLY. November 8-10. Elim Pentecostal Church, St. Fagan's Street. Friday at 7. Induction of John E. G. Cooper. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: E. Smith.

CARLISLE. November 9-14. Elim Pentecostal Church, West Walls. Minister's second anniversary. Preacher: Albert H. Phelps (Uttoxeter). November 16, 17. Missionary week-end. Preacher: Anne Stephenson (Transvaal). Convener: Frank F. Frost.

CLACTON-ON-SEA. November 9-11. 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. Preacher: P. Watson (Ipswich).

DERBY. November 16, 17. Elim Pentecostal Church, Curzon Street. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the London Crusader Choir.

GREENOCK. October 30, 31, November 3. Elim Pentecostal Church, Belville Street. Wednesday at 2.45, united Sisterhood rally conducted by Mrs. A. Patterson. Preacher: Mrs. F. Frost (Carlisle). Thursday at 7.30. Sunday at 11 and 6.30, services for the deepening of spiritual life, conducted by F. F. Frost (Carlisle). Convener: W. J. Patterson.

INGATESTONE. November 9, 10. Elim Pentecostal Church, High Street. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. J. Broomhall. Vocalists: the Spurlings. Convener: J. Seeman.

NEWHAVEN. November 9, 10. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. I. Lewis (Derby). November 16, 17. Saturday at 7, Crusader rally. Preacher: Rodney Kingston (Worthing).

NEWQUAY. November 6-10. Elim Pentecostal Church, Seymour Avenue. Annual convention. Weeknights at 7.30. Saturday at 3, youth workers' conference. Sunday at 11 and 6. Preacher: Dennis W. Anthony (Chelmsford). Convener: David Holmes.

NEWTOWNARDS. November 9. Parochial Hall, William Street. Annual Women's Fellowship rally at 7.30. Preacher: Gladys Gorton (Sheffield).

PAISLEY. November 2-4. Elim Pentecostal Church, Well-meadow Street. Youth weekend. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Alf Harley, converted dance band leader.

SCARBOROUGH. October 31—November 3. Elim Pentecostal Church, Murray Street. Crusade by Rev. B. Dearden (Canada). Weeknights at 7.15. Sunday at 10.30 and 6.30.

SOUTHPORT. November 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. Billy Graham film, "Lucia," at 7.30. Convener: David Drury. November 9, 10. Deepening of spiritual life meetings. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: A. Lambie (Salford). Convener: L. Knipe.

SOWERBY BRIDGE. November 9-11. Elim Pentecostal Church. Thirty-third church anniversary. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Monday at 7.30. Preacher: F. Lavender (Gloucester).

WELLS. November 9. The Town Hall. West of England Festival of Praise at 3.30 and 7. Preachers: Ron Jones and Brian C. Vidamour. See back page for further information.

WESTCLIFF-ON-SEA. November 9. Elim Pentecostal Church, Electric Avenue. Induction of H. Toft at 7.30. Choral items by Westcliff male voice choir.

"ELIM EVANGEL" CIRCULATION

After the initial setback resulting from the fifty per cent rise in price, within two months our circulation figures begin to rise again. This week shows a circulation increase by Bognor (1), Braintree (2), Hereford (2) and Newport (4).

Your Elim Pentecostal Church Calendar for 1969

TURNOVER CALENDAR

- ✱ Scripture portions
- ✱ A text for every day
- ✱ Beautiful coloured pictures

5/- (5/9 by post)

Name .....

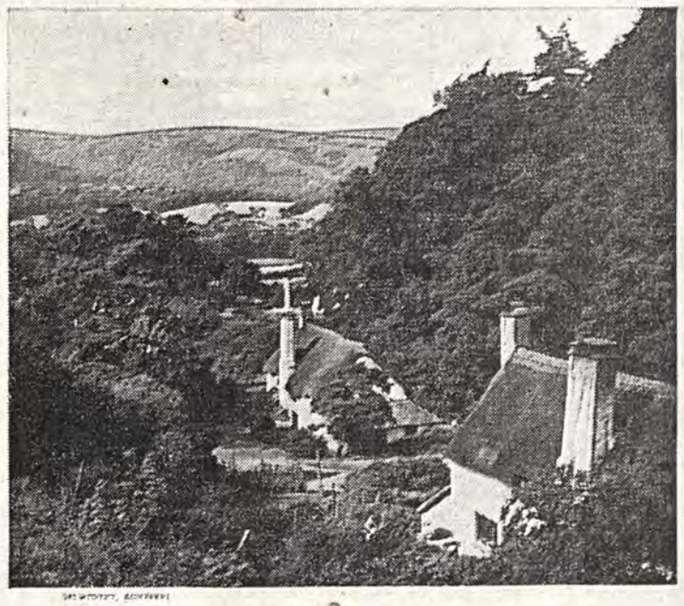
Address .....

.....

I enclose £ : s. d.

for ..... calendars.

THE ELIM PENTECOSTAL CHURCH FELLOWSHIP CALENDAR FOR 1969



WITH A TEXT FROM SCRIPTURE FOR EVERY DAY

Tear out this advertisement and post, with your remittance, to

Elim Pentecostal Church H.Q., P.O. Box 38 Cheltenham, Glos.

PRAYER AND PRAISE
by F. H. Coleman

THIS week we have two quotations on prayer by a great revivalist and a great reformer.

"I see more than ever that those who are given up to God in continual prayer are men of business, both for earth and heaven; they go through the world with composure, are resigned to every cross; and make the greatest glory of the greatest cross. On the other hand, if not given up to God in prayer, every cross brings the greatest perplexity, and robs them of the little love and patience they enjoy. To be all alive to God is as it were two heavens; to be unstable and not a whole Christian is two hells" (William Bramwell).

"I suspect I have been allotting habitually too little time to religious exercises as private devotion, religious meditation, scripture reading, etc. Hence I am lean, cold and hard. God would perhaps prosper me more in spiritual things if I were to be more diligent in using the means of grace. I had better allot more time, say two hours or an hour and a half, to religious exercises daily, and try whether by so doing I cannot preserve a frame of spirit more habitually devotional, and a greater degree of hunger and thirst after righteousness, a heart less prone to be soiled with worldly cares, designs, passions and apprehensions, and a real undissembled longing for heaven, its pleasures and its purity" (W. Wilberforce).

Both of these men did great things for God and mankind. They were men of prayer and devotion to God. May their lives and their accomplishments challenge us today.

THE FIRST EPISTLE OF PETER (*continued*)

from the corrupting influences of the day. Today in the Church, composed of Jews and Gentiles, the same distinguishing feature is demanded. God shares not only His life, His priesthood and His kingship with us, but also His holiness. Dr. Campbell Morgan wrote: "As the Church enters into all the value of the fact that she is a holy nation she is revealing the kingdom of Christ, the realm of Christ." (d) "A peculiar people." Let us guard our peculiarity. We are God's *peculium*, we are His acquisition, His purchased, therefore His possessed, people. All this is wonderful in the light of the admission of verse 10, "once you were no people, but are now the people of God."

Do not miss the force of the very simple words of this passage, "Ye are . . . that ye should . . ." The expression "shew forth" means "to advertise" or "to proclaim." May God help us in our sanctification not only to produce the goods but to recommend them highly.

Letter

Dear brother Tee,

Greetings in Jesus' name. I am writing to thank you for arranging the youth rally last Saturday. As Crusader secretary at Islington I rejoice that our young people were present to hear the Word of God as spoken by brother Yonggi Cho. His God-given message has outrightly challenged our Elim young people. Praise the Lord. May the Lord raise up leaders among us who will lead us towards healthy service for the Master. Not "mindless zeal," but led and filled by the Holy Spirit. Thank you also for the opportunity to sing those grand hymns. As we started to sing "Stand up, stand up for Jesus" one felt that we were in for a time to be remembered. How true this was.

A big hearty thanks from the young people at Islington.

Yours in His service,

DAVID E. TATTERSALL.

LET US HELP YOU WITH YOUR CHRISTMAS GREETINGS

Increasing postage charges are making the sending of the usual Christmas greetings to friends a financial burden. We feel we can help you overcome this problem, at least where your Elim friends are concerned. We propose to include in our Christmas "Evangel," which reaches readers before December 25th, a specially designed inset of greetings. Three lines of greetings will be included from you at a cost of £2/2/- which will reach thousands of Elim friends. We will remind readers the week before Christmas to look out for your greetings. If you are interested in this idea please write at once to the Editor so that arrangements can be made well ahead to reserve the necessary space.

JUST AN IDEA

Our late brother J. J. Morgan was always keen to let the Elim Missionary Society benefit from money saved by restricting the number of cards sent at Christmas, and friends may choose to adopt this idea by using money which might have been used as postage for evangelistic and missionary enterprises.

The Secretary-General.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 4th — Psalm 119:113-128

" It is time for Thee, Lord, to work: for they have made void Thy law " (v. 126).

There is a sense, of course, in which it is presumptuous of us to tell God when it is time for Him to work, but when a devout Christian expresses this sentiment in prayer it contains no accusation of lack of interest on the part of God to prevailing conditions, no criticism of God's apparent inactivity, and no censure on His handling of affairs; rather it is the pained heart-cry of one who has become acutely aware of the spiritual declension of his time, of the seeming failure of the Church to arrest the downward trend, and of his own inadequacy to meet the challenge of the day; so in sheer desperation he cries to God to intervene, and uses language in his appeal to the Almighty that at other times he would tremble to use.

Tuesday, November 5th — Psalm 119:129-144

" It giveth understanding unto the simple " (v. 130).

The simple are those who accept the Word of God by faith. They do not pit their wisdom against God's. They have learned that the wisdom of this world is foolishness to God, that God's ways are higher than their ways, so they are prepared to accept what they cannot understand. They acknowledge that they see through a glass darkly, but that to God all things are clear. They know that their understanding is limited by their immaturity, that their conduct is sometimes, perhaps even often, influenced by their sinful nature, so they do not call God's instructions into question. O God, give to me a simple heart that will readily accept what Thy Word has to say to me; save me from sinful doubt that leads to disobedience; let my delight be in Thy Word that I may walk the narrow road that leads to life, worthily.

Wednesday, November 6th — Psalm 119:145-160

" Thou art near, O Lord " (v. 151).

It can be nothing but beneficial to the Christian to remind himself at the beginning of every day that God is near. God will be near in the hour of temptation, when the pressure of circumstances becomes too great for us; He will be near to strengthen us, to enable us to overcome. God will be near if bad news should be given us, He will be near to give us courage to face the inevitable with resolution. God will be near if we are taunted or slighted for our faith in Him, He will be near to help us to stand firm in persecution. Whatever demands are made upon us this day, God will be near to give us strength and courage. Whatever problems we have to face, God will be near to give us wisdom. Whatever decision we are called upon to make, God will be near to give us guidance.

No, never alone,
He promised never to leave me,
Never to leave me alone.

Thursday, November 7th — Psalm 119:161-176

" Let Thine hand help me " (v. 173).

We instinctively call upon God in times of trouble. That is how God wants it to be, provided, of course, we do not ignore Him when the sun shines. He tells us to come boldly to the throne of grace in every time of need. His ear is never deaf to our cry for help. He even sends help from the sanctuary before we call, so instead of praying we give thanks. At other times, it seems that help is delayed. What use the tempter makes of such occasions! How low the spirit sinks! What despair! What questions and doubts arise! Only for us to learn in the end that nothing but love and wisdom had been responsible for the delay. Then with deep humility we chide ourselves for our lack of trust, and acknowledge with gratitude that Love gives and Love withholds solely for our benefit.

Friday, November 8th — 1 John 1:1-10

" Truly our fellowship is with the Father, and with His Son Jesus Christ " (v. 3).

Fellowship with God! What amazing grace that we who deserved eternal judgment should be called the friends of God. How could we so change in our attitude to Him as to be recognised as His friends? The explanation is quite simple: the cross stands between us and the old life. Sin breaks man's fellowship with God, so when sin is put away fellowship is restored. Thus John exhorts us to walk in the light so that we may enjoy the continual cleansing of the blood of Christ, that our fellowship with God may be a constant experience. The depth of the experience varies. Like Peter, James and John some Christians have a richer and fuller fellowship with God than others. It all depends on what we are prepared to put into it. Those who meditate upon His Word, wait upon Him in prayer, and go forth into the world to do His will experience an ever-increasing depth in their fellowship with Him.

Saturday, November 9th — 1 John 2:1-11

" Whoso keepeth His word, in him verily is the love of God perfected " (v. 5).

John never forgot the injunction of the Lord Jesus: " If ye love Me, keep My commandments," and knowing how prone we are to drift from our standards, he presses it upon us here lest we should overlook it. Obedience, he says, is the denominator of our love. Love for God is measured by our actions and thoughts rather than by our feelings only. Love keeps the commandments of God, not just the ten commandments but all that Jesus said, and keeps them not out of slavish fear, not by compulsion, not through fear of the consequences of disobedience, but because love delights in pleasing God. Love studiously avoids actions that grieve Him, actions that cut across His purposes, actions that harm His redeemed people, actions that put a stumbling-block in the way of the unrepentant; in short, all actions and thoughts that are contrary to the nature of Christ. Lord, lead us on to perfect love.

Sunday, November 10th — 1 John 2:12-17

" I write unto you, fathers, because ye have known Him that is from the beginning " (v. 13).

Job reminds us that we cannot find God by searching. Our searching, of course, will tell us most conclusively that He is there, somewhere, but it cannot find a way of contacting Him. God can only be self-revealed: " Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him " (Matthew 11:27). Let us rejoice this day and every day that the Son has revealed the Father to us. Our rejoicing will increase as our conception of God moves towards the reality of His power and glory. To think that He, the Almighty, the Creator of heaven and earth, the Originator of all the scientific marvels that are being discovered in our day that set us gasping with wonder, should have revealed Himself to us! We shall not merely cease to wonder throughout eternity, but our wonder will increase in proportion to our increasing knowledge of 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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds ; easy reach of beaches ; modern amenities ; excellent catering ; own farm produce ; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

WANTED

WORKS by C. L. Parker wanted. Telephone 051-772 6113 (reverse charges) or write 56 Score Lane, Liverpool 16. C.1760

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

ITINERARIES

The President, L. W. Green:
November 2, Clapham; 10, 11, Erdington; 12, Kidderminster; 13, Old Hill; 14, Weoley Castle; 15, Longton; 16, Blackheath; 17, Worcester; 18, Langley; 19, Selly Oak; 20, West Bromwich; 21, Tamworth; 22, Rugby; 23, Graham Street; 24, Kingstanding.

London Crusader Choir:
November 2, Clapham; 10, Ealing; 16, 17, Derby; 24, Broadmoor; 20, Westminster Central Hall (male voice).

H. Jeffery, Brazil:
November 2, Ballymena; 3, Coleraine (a.m.), Ballymoney (p.m.); 4, Randalstown; 5, Larne.

F. B. Phillips, Elim Missionary Society itinerary:
November 2, Long Eaton; 3, Lincoln; 4, 5, Sheffield; 6, Rotherham; 7, Mansfield; 8, Ashbourne; 9, Lougborough; 10, Leicester; 12, 13, Ilkeston; 14, Burton.

Joseph Smith:
November 2-14, Monaghan; 16-21, Alexandra Park Avenue; 23-28, Portadown.

M. O. Thomas, Tanzania:
November 9, Finchley; 10, Barking; 11, East Ham; 12, Islington; 13, Ealing; 14, High Wycombe; 15, Rye Park; 16, Reading; 17, Watford (a.m.), Letchworth (p.m.); 19, Ilford; 20, Canning Town; 21, Rochester; 22, Woolwich; 23, Kensington Temple; 24, Romford (a.m.), Leyton (p.m.); 25, Chesham.

BIRTHS

BARRELL. On October 7th, to Bruce and Sheena (*née* Chapman), the gracious gift of a son, Mark Gavin Anderson.

CRAVEN. On September 29th, to Mr. and Mrs. W. Craven (Rotherham), a daughter, Andrea Rachel, a sister for Alison.

JACKSON. On September 14th, to Joe and Margaret (*née* Gooch), of Elim Pentecostal Church, Sheffield, God's gift of a son, Simon Michael.

SCOTT. On October 6th, to Pat and Dennis (Sunday school superintendent), of Elim Pentecostal Church, Sheffield, a daughter, Sharon Rose.

WITH CHRIST

GILES. On August 25th, Mr. Frank Giles, for many years secretary of Selly Oak Elim Pentecostal Church. Officiating ministers at funeral: J. Osman and A. Caple.

SMITH. On September 10th, Percy Lawrence Smith, faithful member of Worthing Elim Pentecostal Church. Officiating ministers at funeral: L. W. Tranter and A. J. Chuter.

PRAYER REQUESTS

The Pentecostal Divine Healing Partnership exists for you or your friends when sick. Over 200 prayer partners have already enrolled. You too can join in and pray for the requests. Send s.a.e. to Pentecostal Divine Healing Partnership, P.O. Box 38, Cheltenham.

ELIM IS ON THE AIR

EVERY WEDNESDAY 10 a.m. and 7 p.m.

MANX RADIO

(Isle of Man)

Morning—188 metres (medium wave)
Evening—188 metres (medium wave)
All day—89 mc/s (V.H.F.)

GREAT WEST OF ENGLAND FESTIVAL OF PRAISE

TOWN HALL, WELLS

On Saturday, Nov. 9, at 3.30 and 7 p.m.

Guest speakers :
PASTOR RON JONES (Bristol)
PASTOR B. C. VIDAMOUR (Weymouth)

MASSED CHOIRS
Bristol Gloucester Swindon

VOCALISTS
Wilfred and Veronica Tucker
The Ransomed Men

INSTRUMENTALISTS
The Harvesters

THESE SERVICES ARE SPONSORED BY THE ELIM PENTECOSTAL CHURCH, WELLS

REFRESHMENTS PROVIDED

Join us on this great day

D.1766

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 45 November 9th, 1968 9d

A great day in Elim's history. See page 711.

CHRISTIAN STEWARDSHIP

By H. W. GREENWAY

WE endeavoured to set forth in our previous article the obligation of individual Christians in relation to the needs of the Church. It is assumed that the principle of sharing the burden of financial problems is accepted, and it naturally follows that some will ask the questions "How can I give?" and "How much should I give?"

The principle of giving is stated in the Word of the Lord through Moses to the children of Israel: "Take ye from among you an offering unto the Lord: *whosoever is of a willing heart,* let him bring it, an offering of the Lord" (Exodus 35:5). God expects us to give out of our generosity, to give gladly, for He loves a cheerful giver. Moreover, the people were commanded to give of the firstfruits: "The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God" (Exodus 34:26). The primacy of giving to the support of the house of the Lord is fundamental; it should therefore be our constant concern to give as we feel God would have us give. God asks for an offering, we tend to make it a collection.

Promotion of God's work

There can be no doubt that regular and systematic giving to the local church is the most effective way to promote God's work. Spasmodic contributions at times of special appeals can be of great service in certain times of emergency, such as some social crisis, flood, famine, etc., but there are times when this method is unreliable and much-needed cash is diverted to unworthy causes, despite the fact that the donor is sincere. To give on impulse when stirred by emotional appeal may leave us with regrets in more lucid moments, especially if it is discovered that the person making the appeal is not genuine, or that the claims he makes are false, or that the funds he collects are used for personal gain. It is a well-known fact that some generous people have been coerced into giving hundreds of pounds to organisations which have absorbed most of the donations in administration expenses, while their own home church was falling into ruin.

We would not class all who make appeals for money in the same charlatan category, for there are many honest and hard-working societies deserving of help, but we should take time to think before dropping our contributions into the coffers of all who pull at our heart-strings. We must keep our priorities in balance. Our first duty is to those who stand the test of close scrutiny.

A word of caution

Fortunately, most Christians of experience are not easily gulled by false claims, but a word of caution needs to be declared without presuming to trespass on the goodness of genuine people whose commendable intentions are invaded by harrowing and distorted propaganda.

We have already said that the local church is the first priority in giving. The fabric must be kept in presentable condition, the heating system requires regular attention to ensure the comfort of those we invite to the services, methods must be adopted to spread the gospel message in the neighbourhood. In all these aspects the members and ministers share responsibility. Good stewardship will include such menial tasks as clearing out the gutters (and how many church buildings have been seriously damaged by rain overflowing down the walls of a church and soaking through the plaster!) and cleaning out the drains and keeping the church tidy and clean. The cost of a builder to do normal jobs in the early stages of damage to slates or gutters or down pipes can save us from large bills which follow persistent neglect.

Now let us deal with the "how" of giving. Regular offerings are enjoined by Paul when he reminds the Corinthian church, following his masterly dissertation on the resurrection, of its duty

to put by in store for the church on the first day of the week: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16: 1, 2).

A covenant

There is also a method by which members who pay income tax can increase their gifts to the local church, or indeed to any department of God's work, by entering into a covenant to give a certain amount for a period of not less than seven years. The charity, which in our case is the Elim Foursquare Gospel Alliance, can then reclaim the proportion of tax which has been paid to the Inland Revenue. Thus £1 given to the church offerings becomes £1/16/- or thereabouts according to the level of tax taken by the authorities. Many churches are already finding great benefit after introducing this scheme, particulars of which can be obtained on application to headquarters.

Another way to help finance church activities is by loans either to the local church or through headquarters. It is a fact that many people have deposits in various banks, often at low interest returns. This money is being used by the banks to reinvest in secular stocks and shares and building programmes, whereas if it is loaned to the church it will help further the spreading of the gospel, thus laying up treasure in heaven. This is a responsibility few Christians seem to recognise, yet it can be of

(*continued on page 714*)

Don't show your roots!

by Len J. Jones

From *The Evidence,*
by permission

ONE of the essentials of good gardening is to water your trees, shrubs and flowers deep and well, unless you live in a country where nature gives all the rain they need. Well water, and the right aspect and conditions for the particular tree or shrub and the right soil will give you a good garden.

I said "well water" especially in hot and sandy conditions where rain is not sufficient, for there is watering and watering. Unless watered well, believe it or not, it is better not to water at all, for a sprinkle brings the roots to the surface as they seek after the moisture and everything is worse off than if not watered at all, for the scorching sun, especially in sand, will soon really hurt your tree or shrub and you would have been far better off had you done nothing. You have to soak and water deep so that the roots are encouraged to grow down, where the sun will not hurt them. Even surface-rooted lawns can be hurt with shallow watering and just a sprinkle.

You look at one tree and it is strong, healthy, robust and vital: beautiful, for its roots are deep. You look at another, and it is struggling, unhealthy and not at all encouraging and robust—of course there could be other reasons, but it could also well be a root surfacing and exposure.

You look at different Christians also, and sometimes you see a strong, healthy, vital, joy-to-behold Christian with "peace, poise and power." You look at other Christians who may never miss a church service, have been in the Christian way for years, read their Bibles and pray, but the opposite is true, for they are disgruntled, complaining, worried, disturbed—unhealthy. Why?

Well, there are many reasons, and millions of words have been written diagnosing and explaining why, trying to help such people to snap out of it. Often they may do well for a while but then revert back, for they are simply an unhealthy tree—Christian, maybe, but certainly not a fruitful one.

The good tree

Let me suggest one reason—it could be that our roots are exposed. The good tree never shows its roots, for they run deep and it stands strong and vital, but it never tells why it is so strong and

healthy; it just keeps being that way without a word of explanation. A mature Christian is just the same in spite of his problems, for he has plenty. How many mature Christians are there?

When President John Kennedy was inaugurated President of America the advice given him by President de Gaulle of France was "Listen only to yourself." I am sure this did not mean that he was not to listen to the advice of others, but rather that he was to be strong enough to be alone if need be.

Many are not! Many Christians need props of some kind, often the prop of public opinion and the approval of people, for so few are strong enough to walk alone with God and do what He wants them to do and what they are satisfied is right regardless of consequences instead of conforming always to others. They are not prepared to "listen only to yourself."

A life lived for God

People do what others expect them to do and are afraid to upset public opinion and do what God wants them to do. There are many like that today, and those who are not are the strong Christians. Most people are bound by the "herd instinct" and "follow a bell-wether" rather than pray through and do what they think is the right thing to do regardless. These are not the great men and women of our day. Arrogance and stubbornness and conceit and an unwillingness to listen to others? No, a thousand times, for that is even worse, but a strength of character and conviction and a life lived for and with God.

Strong enough to walk alone

If you live all your life on props and what others think it will be a sorry picture when you get old and are alone if you have never learned how to walk alone with God and draw all your strength and sustenance from Him, without the excitement, glamour and adulation of others, and people, people, people, upon which and whom you have been feeding, living and depending all your life. "Sunsets are just as pretty as sunrises." We must be strong enough to be alone. How true what Stanley Jones wrote: "Sink below the usual standard of what is right, and do wrong, and break the law, and you will be prosecuted, but rise above the *status quo* and usual standard and strata of society and what people think, and dare to be different and stand alone if need be, and you will be persecuted." So prosecution, persecution or conformity is our choice. The courts are full of people being prosecuted; perhaps the world is full of people conforming; with not many willing to be persecuted.

"Looking unto Jesus"

It is what Jesus thinks that matters. It is doing the dead right thing that counts. What man thinks and his judgment are not so important. The story is told so often of the conductor of a large symphony orchestra looking occasionally away from his orchestra, and never at the crowd but up to the balcony. When asked why, he explained "My maestro, champion, teacher is up here. As long as he is satisfied, for he knows, I am truly content. His smile and approbation are all I need." Let us also be content "looking unto Jesus, the author and finisher of our faith."

How do we show our roots?

Well, how do we "show our roots"? We "show our roots" when, like Samson, we explain the reason of our strength and why we do things, justify our actions, and explain our reasoning, motives and thinking, often seeking the plaudits and approval of man, unprepared to walk alone.

(*continued on page 716*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 50 MINOR PROPHETS

In which book do we read the following?

1. **"Prepare to meet thy God."**
2. **"Revive Thy work in the midst of the years."**
3. **"Not by might, nor by power, but by My spirit, saith the Lord."**
4. **"It is time to seek the Lord."**
5. **"For I am the Lord, I change not."**
6. **"The glory of this latter house shall be greater than of the former."**
7. **"Bring ye all the tithes into the storehouse."**
8. **"And it shall come to pass afterward, that I will pour out My spirit upon all flesh."**
9. **"Holiness unto the Lord."**
10. **"Salvation is of the Lord."**

ANSWERS

1. Amos 4:12.
2. Habakkuk 3:2.
3. Zechariah 4:6.
4. Hosea 10:12.
5. Malachi 3:6.
6. Haggai 2:9.
7. Malachi 3:10.
8. Joel 2:28.
9. Zechariah 14:20.
10. Jonah 2:9.

Elim Pentecostal Church News

READING **Pastor: F. Shadlock**

We have recently held our fortieth anniversary of the Pentecostal witness in the town. To God be the glory!

Three former ministers, Pastors Kennedy, Knipe and Horne, returned to share the thanksgiving to the Lord for His blessings over the years. They spoke words of exhortation and challenge and we were richly blessed as they expounded the Word.

High tea was served on the Saturday, when members of the North London Presbytery were also present. At the evening meeting Pastor Coleman congratulated the church on reaching its fortieth year and still preaching the Foursquare Gospel, which was more essential than ever. Pastor and Mrs. Corsie and brother Dainton sang to an appreciative congregation. The services on Sunday and Monday evenings were times of blessing.

Pastor and Mrs. Shadlock have settled in among us, and like Paul we all "press toward the mark for the prize of the high calling of God in Christ Jesus."

R. UNSWORTH.

CHELMSFORD **Pastor: D. W. Anthony**

A week of great blessing has resulted from special children's meetings conducted by "Uncle Bill" (Pastor West, Rayleigh).

The simple yet challenging message of the gospel has been faithfully given to an average of ninety children each evening, finishing with a family service on Sunday morning, when the church was filled to capacity.

We praise God for His continued blessing on the work in Chelmsford.

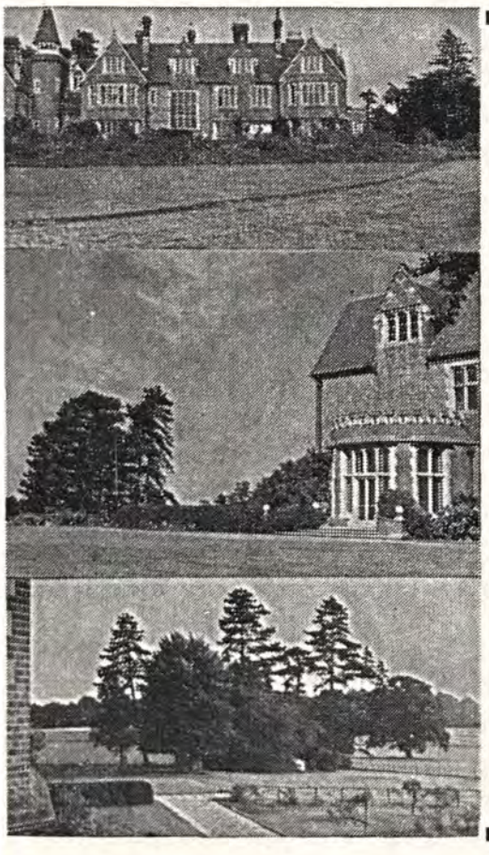
F.H.

HEREFORD **Pastor: R. Griffiths**

How good is the God we adore, how great is His faithfulness, for He has promised that seed time and harvest shall never fail, and His handiwork was all around us as we in Hereford gathered together for our harvest thanksgiving.

We were privileged to have Pastor T. Stevenson with us for our Saturday evening service, and he graciously ministered to us on Jeremiah 8:5. We give God all the praise for restoring our dear brother to health once again.

Pastor and Mrs. Griffiths and Peter have quickly settled in Hereford and we are enjoying their ministry. May God's richest blessing be upon them. It is good to belong to the Lord.



Book for Christmas NOW!

in

Delightful country mansion

- LOG FIRES
- TRADITIONAL FARE
- CHRISTIAN FELLOWSHIP

Inquiries :

The Secretary, Elim Bible College, Capel, Surrey

Telephone Capel 3238

D.1537

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904. Editorial Office : Cheltenham 59904 (three lines).

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
H. W. Greenway	706
Len J. Jones	707
W. J. Maybin	712
Mansel Chuter	714
Margaret M. Ladlow	715
Aunty May	716
F. H. Coleman	718
Gordon Wright	719
Church reports	709
Opening of new offices and church	710, 711

EDITORIAL

IT would have rejoiced the heart of the founder of Elim, George Jeffreys, and others of its pioneers now gone to glory, to have been present at the opening of our new headquarters offices at Cheltenham. Many who witnessed the opening ceremony must have thought of them and their zealous labours and of how much we owed to their pioneering spirit. They laboured and others are entered into their labours. It was particularly gratifying to have with us on such an auspicious occasion another of Elim's pioneers, Pastor E. J. Phillips, with Mrs. Phillips. To him and his executive and administrative ability we owe, as we do to George Jeffreys and his evangelistic gifts, so much of what we see and practise in Elim today.

And so, after forty years of increasingly intolerable cramped conditions of working, God has blessed us with a purpose-built administrative centre. Yet while we rejoice in what God has given us we recollect the colossal achievements of those early pioneers, wrought in spite of their cramped conditions of working and their primitive tools. Looking through back numbers of the ELIM EVANGEL to discover the date of the opening of our offices in Clapham, the only reference we traced was to the effect that correspondence should in future be addressed to No. 20 Clarence Avenue, etc. Apparently the huge Birmingham campaign—Bingley Hall and all that—was the focus of attention and occupied all energy. The foundations were being well and truly laid.

It falls to us to pay tribute to all our fellow workers in this enterprise: our fellow ministers, members and friends in Elim, the organisers, the architect, planners and builders, our administrative staff, members of the Cheltenham church—all who have helped to achieve this worthy purpose. Those who have had to do with the inauguration, planning and erection of such buildings and the transfer of administration centres will realise the upheaval—twice in three years—caused, and the amount of work involved in the transfer.

Sharing fellowship with us at the opening ceremony were John Carter and Eric Dando of the Assemblies of God, Hugh Mitchell of the Apostolic Faith Church, P. J. Brooke of the United Apostolic Church, and the architect, John Broom.

We thank you for your prayer support, enthusiasm, loyalty and generosity in this your enterprise. The commission "Go" is still to be fulfilled. Let us address ourselves with fresh enthusiasm to its fulfilment as we pass this further milestone in Elim's development.

THE NEW OFFICE BLOCK AND THE CHELTENHAM ELIM CHURCH

THE opening of our new administration block and the new church at Cheltenham on October 19th by the President marked a new step forward in Elim's progress. Our photographs show the opening ceremonies: above, the President opening the doors of the new offices; on the right, part of the crowd; and below, from left to right, Mr. John Broom, the architect, J. C. Smyth, Eric Dando, John Carter, L. W. Green, E. J. Phillips, R. B. Chapman and H. W. Greenway.

Services of thanksgiving followed the opening, in the afternoon in the new church and in the evening in the Cambray Baptist church, kindly loaned, to hold the crowd present on this great day.

Two delightful features of the evening services were the presentation of a record player to Miss M. Dalton in recognition of more than forty years' service to the movement as secretary to the Secretary-General, and of a bouquet of flowers to Mrs. Sandford, the wife of the pastor of the Cheltenham Elim church. Our cover picture shows the new church. We hope in later issues of the EVANGEL to publish pictures of the whole complex of new buildings.

THE FIRST EPISTLE OF PETER

(study five)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THE section for consideration runs from 2:11 to 3:12, and brings us face to face with what I call

THE ETHICS OF SALVATION

Having shown us what we are "in Christ" positionally, Peter now directs our attention to what we should aim at practically. Here we see the Christian's duty mingled with his behaviour. Simply stated, Christian ethics are but the outward manifestation of an inward work of grace. If I can recall a phrase from the previous study: "Ye are . . . that ye should . . ." (v. 9). An ethic is a standard of character and God's standard for the Christian is Jesus Christ. But God has not only a standard for us, He expects us to be standards (1 Timothy 4 : 12). Peter argues, if this is what God has done for you, let it be evident in the way you live. As the late Dr. Alexander Maclaren put it: "The world takes its notions of God, most of all, from the people who say that they belong to God's family. They read us a great deal more than they read the Bible."

Our passage generally exhorts us, and concerns the manner in which we, who are so privileged, should practise our Christianity. It passes deftly from the doctrinal to the practical. The foundations of truth having been well and truly laid, Peter now seeks to erect the superstructure of exhortation to practical godliness.

OUR PILGRIM STATUS

(2 : 11, 12)

In these verses we lose sight of royalty and look upon ourselves as "pilgrims." The word is *paroikos*, suggestive of a person residing in a foreign country without any rights of citizenship. So Christians are strangers (without a home) in this world, but "pilgrims" going home. Paul says "Our conversation [citizenship] is in heaven . . ." (Philippians 3 : 20). The Christian can never be really at home in a society controlled by the power of evil. Hence his pilgrim status. I prefer the R.S.V. rendering of these two verses: "I beseech you as aliens and exiles to abstain from the passions of the flesh that wage war against the soul. Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation."

Let us examine the relevant lessons in these two verses:

Self-discipline (v. 11)

This is a personal call to spiritual aliens to "abstain from the passions of the flesh that war against the soul." I have no doubt that Peter uses the term "flesh" as does Paul in his writings for those desires that seek gratification through the avenues of the physical nature. These include, no doubt, some of the baser and vicious appetites of which most Christians are aware, and against which they are ever on their guard. But I am also convinced that they can include others which we tend to gloss over as being less harmful. We get our sense of values rather out of line and are prepared to inveigh against the more glossy and glaring manifestations of the old life (sexual impurity, drunkenness and dissolute living), and miss the sad fact that the flesh can manifest itself in other ways much less glaring yet equally harmful and hideous in the eyes of God.

One cannot study such passages as Galatians 3 : 19-21 without noticing that Paul classifies in his list of evils many things which we normally do not think of as fleshliness or vice. We need hearts that are sensitive to the cunning ways of the Devil. Indeed the words Peter uses in this connection, "which war against the soul," are a figure "not of hand-to-hand fighting but of planned expedition against a military objective. We might think of Delilah's cool exploitation of Samson's appetites for

his destruction " (*Wycliffe Bible Commentary*). This demands a continued disciplining of ourselves, so that the flesh, which can manifest itself in a myriad of ways, will be kept under.

Paul laboured in this ceaseless task and said to the Corinthian Christians: " Like an athlete I punish my body, treating it roughly, training it to do what it should, not what it wants to, otherwise I fear that after enlisting others for the race, I myself might be declared unfit and ordered to stand aside " (1 Corinthians 9:27, *Living Letters*).

Saintly conduct (v. 12)

Peter's use of the word " conversation " signifies " manner of living." He says: " Maintain good conduct among the Gentiles " (R.S.V.). Influence upon those who are outside the Church is a very powerful argument for self-discipline and saintly conduct. The word " honest " is *kalos* and could be rendered " becoming," suggestive of winsomeness. It is interesting that the same Greek word is used in this verse for the words " good works," and nothing will silence the adversary quicker than a life that is radiantly happy and transparently good. It was this different attitude to life that made early Christianity such a target for Roman imperialism. And, to go back farther, it was the righteousness of Noah that " condemned the world " (Hebrews 11:7). And Peter was well aware that the best answer to the rage and spite of the Devil was probity of life. Did not Jesus say " Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven " (Matthew 5:16)? This is the function of kingdom citizens, to be so winsome that even those who are the most vitriolic in their condemnation may eventually be won over to the side of truth and righteousness.

FREE COLOUR FILM-STRIP HIRE
AND TAPES TOO
(as many as you like for one year)
if from us you buy your
FILM-STRIP PROJECTOR
as recommended by leading consumer magazine (it shows slides too)

Colour film-strips for hire
Library of 300 (155 with sound tracks on tape). Hire charges: 5/- each strip, 5/- each tape. Half-price to members.
Strips and tapes for sale, 12/6 to 37/6 each.
The shepherds' gift—lovely Christmas legend. Strip 30/-, tape 20/-.
Special self-adhesive 2 x 2 cardboard mounts to convert strips to slides, 3/- per 25.
Send this advertisement with 4d. stamp and name and address to:
GOSPEL SOUND AND VISION (E.E.)
41 Georgia Road, Thornton Heath, Surrey CR4 8DW
D.1770

CUT THIS OUT FOR REFERENCE

- **Address of the new Headquarters Offices: St. George's Road, Cheltenham, Glos.**
- **Postal address: P.O. Box 38, Cheltenham, Glos. GL50 3ED.**
- **All mail should be addressed to the person or department concerned, P.O. Box 38, Cheltenham, Glos., adding, in block letters on a separate line, the post code GL50 3ED.**
- **For example:**

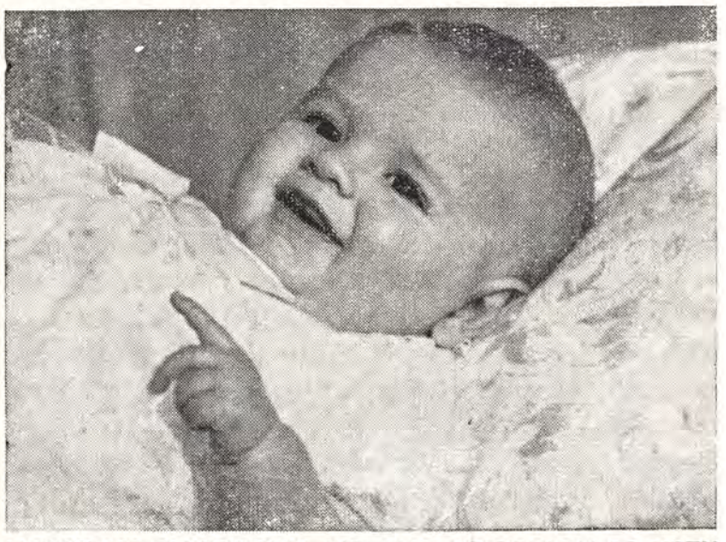
  Accounts Department,
  P.O. Box 38,
  Cheltenham, Glos.
  GL50 3ED.

- **Telephone Nos. STD code 0242/59904 (three lines).**

A home for ME?

COMPASSION for the unmarried mother
SECURITY for her child
ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.
If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)



HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME
54 Grove Avenue, London, N.10
D.1706

ME a missionary?

By MANSEL CHUTER MINISTER OF WINSON GREEN ELIM PENTECOSTAL CHURCH

DO you remember when you used to sit in the tiny chairs of the primary class in Sunday school and sing " Jesus loves the little children, all the children of the world "? In your mind as a five-year-old a missionary was probably thought of as a kind lady who sat under a palm tree telling Bible stories to eager children. A few years later you realised that a missionary can be really many things—doctor, nurse, school teacher, pilot, engineer, secretary, mechanic, translator ; the list is endless. You learned, too, that a missionary's life is exciting and demanding and sometimes dangerous.

Perhaps you have dedicated your life to the Lord's service, maybe to foreign missions, and sometimes your conscience bothers you because you are not at all sure you know much about being a missionary or whether you really want to be one. Some of you may never have considered that the Lord may have picked you out for His service and could want you as a missionary. Would you qualify as a missionary? Going to a foreign land for a term of four or five years means boxes of equipment, barrels, trunks and suitcases filled to overflowing. Every missionary will have need, too, of some very important things: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and the like. Good qualities these for a missionary—and for any Christian—to possess! These are the gifts that God has promised can be ours for the asking.

Should it matter to us that people are dying every day without anyone to tell them of Christ? The Bible tells us very clearly that without Christ man is lost. It also tells us, in Romans 1 : 18-21, that the unsaved are without excuse—that God is known by the men He has created. If they do not know Him now it is because of their own rebellion and wilfulness. In every country, in remote desert villages, isolated islands, jungle settlements, in every corner of the world, people live in fear of God, worshipping idols and false gods and bound by sin. There are no people without a knowledge of right and wrong. Sin is everywhere, and so is the knowledge of a Creator. Nature itself speaks to men about God's existence, as does conscience, proving even to a pagan that he is responsible to God.

What, then, is our responsibility to the unsaved everywhere? Is " Go and preach the gospel " a command or a suggestion? Remember that each of us will some day have to give an account of the way that we lived our Christian lives and fulfilled God's commandments (2 Corinthians 5 : 10). Do you suppose we shall be asked what we did about the great commission? Shall we be able to plead ignorance? Can we just " pass the buck " and tell ourselves that someone better qualified than we are will go in our place? Should we not be willing? Read Romans 10 : 12-15. Anyone who calls upon the name of Jesus shall be saved. But how shall they ask Him to save them unless they believe in Him? And how can they believe in Him if they have never heard about Him? And how can they hear about Him unless someone tells them? That is what the Scriptures are talking about when they say " How beautiful are the feet of those who preach the gospel of peace, and bring glad tidings of good things." In other words, how welcome are those who come preaching God's good news.

It is true that we can be missionaries right here at home, but we cannot ignore the words that we have read in the Bible, can we? Is it possible that the Lord might call you to this kind of service for Him? As the population of the world increases the need will be even greater for men and women to fulfil the great commission of Christ—to go into all the world and preach the gospel.

CHRISTIAN STEWARDSHIP *(continued)*

inestimable value where a church has to raise funds at crippling rates of interest.

A final way by which many Christians can help the Lord's work is in the making of a will. This is a matter for very serious thought. We have known cases where money has been left to ungodly people who have squandered it in frivolous pursuits. Some have left their possessions to causes that have no Christian connection purely on the grounds of senti-

(continued on page 717)

Margaret M. Ladlow's page

THE UNIVERSAL LANGUAGE

IT was a beautiful autumn day. The sky was a soft blue, the sunshine was mellow and there was a slight breeze, thus I was tempted to spend an hour in the garden. I tidied up the rose bushes, pulled up the spent virginia stock and finally gathered a large bunch of michaelmas daisies and took them indoors, revelling in their vivid pink and purple hues. The Scottish news was showing on the television and there I saw a picture of the children's day at the national mod at the picturesque resort of Dunoon. Almost 1,000 children from all parts of Scotland had sung, played and recited, and so wonderful had been the weather that many of the competitions had been held on the sea front facing the wide waters of the Clyde. The commentator was enthusiastic as he announced one of the prizewinning choirs from far-away Stornaway, and clad in white blouses and tartan skirts they began to sing. Their music was entrancing, a sheer delight to the ear, although I did not understand one word of their song, for it was, of course, in the ancient Gaelic language. In fact I sympathised with the commentator, who expressed regret that he did not know the Gaelic language and was so unable fully to appreciate their song.

Language, the method of communicating between men, can of itself be a barrier. How often we have felt unable to help folk because we did not understand what they were trying to tell us in their native tongue. There is, however, a language which requires no speech yet which we can understand if we are prepared to listen. The psalmist says "The heavens are telling the glory of God; and the firmament proclaims His handiwork. Day to day pours forth speech, and night declares knowledge. There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth, and their words to the end of the world" (Psalm 19: 1-4, R.S.V.). So God speaks to us through His wonderful works of creation and His acts of providence, and so it is in many ways of life. For instance, we cannot understand the language of the Biafrans, but their very suffering and their desperate plight speak to us and call for our sympathy, help and prayers. The Christian with a perceptive mind and tender heart can hear and understand the unspoken language of a world in its need.

The commentator went on to say that he wished he could speak in Gaelic but was afraid to attempt even to bid us goodnight in that language, for the president of the mod had said how distasteful it was to hear folk trying to say even a simple word or phrase without a knowledge of the correct pronunciation.

Not only is there a "speechless" language which can be heard, but there is a speechless language we all can use which is often more effective than any words can be. The world may not listen to our words as we seek to witness for Christ, or understand our Christian language and Bible terms, but we can speak to it by the language of love. I believe it is the plainest and simplest language in the world. We older folk may feel that we do not speak the language of today's youth, but I maintain that we can still communicate, still get through to them by the language of love. How glad I am that we need not attend classes, or learn an extensive vocabulary and an elaborate grammatical system, but by the love of God shown in our daily lives and actions and by our concern for others can make that love known to everyone. Love speaks volumes. "Love never faileth."

RULED BY LOVE

Dr. Alexander Duff tells that when a lad he saw his schoolmaster at the Perth grammar school, Mr. Moncur, sink his tawse (leather strap) in the River Tay before the lads as a sign that he would use no physical force to command their obedience, and that this had a marvellous influence over them all.

Sunshine Corner

I WAS busy getting ready to go to church one evening and there was suddenly a loud banging on our front door. I rushed to the door and there stood the lady next door. "Oh dear," she said, "is pastor at home? If so, can he come quickly?"

"Why? Whatever's happened?" I asked.

"It's Dilys," she said, and she rushed back to her own house.

I called up the stairs to pastor "Please come as quickly as you can; there's been an accident."

He came rushing down the stairs. "What accident?" he asked, thinking it was something that had happened to one of our children.

"I don't know what accident" I said. "I only know something has happened to Dilys next door."

We dashed round to the house next door; the front door was wide open, so in we went. "Where are you?" we called. "Out here," came a voice from the back of the house, so we went on through and out of the back door, and there we saw Dilys with her foot stuck down the drain and holding on to the drainpipe. It was not funny for Dilys. There she was, stuck good and proper; she just couldn't get her foot out of the drain. It was raining hard and the pavestones were wet, and she had come running in through the back gate and had slipped and skidded. Her foot had knocked aside the drain cover and down she had gone and she just couldn't get her foot out.

The rain got worse and we were all getting wet; then pastor said to Dilys "Now, I'm going to get hold of your ankle and when I count three we'll both pull together and see what happens." They did so, and Dilys yelled with pain, but her foot did not come out of the drain. We thought about digging up the flagstones and breaking the drainpot, but that would have taken ages and we had to get to church on time, so pastor sent up a little prayer and then said "We'll have just one more try," and to our great relief Dilys's foot slithered out. It was covered with slime and grease and was swollen and bleeding, and it took a long time before it was well again.

It was so easy for her foot to slip into the drainpot, but it was so hard to get it out again, and she had to suffer a lot of pain before she was set free. This makes me think of a little word called sin. It is so easy to slip into sin, isn't it? We think no one will know if we do something that is wrong, and it's so easy to start a bad habit, isn't it? But it is awfully difficult to break bad habits once they are started; and it's awfully hard to stop sinning once you have started. So let us all ask Jesus to keep us from temptation.

God bless.

Love from

AUNTY MAY.

DON'T SHOW YOUR ROOTS (*continued*)

Jesus said "How can ye believe which receive honour one of another?" and "Hast thou faith? have it to thyself and God."

Jesus also said "That which is highly esteemed among men is an abomination in the sight of God." It is time we reversed the order and were prepared to "rejoice and be exceeding glad when men revile you, persecute you, and say all manner of evil against you."

"Woe unto you when all men speak well of you." The order could well be reversed in our thinking also, with no regard for men "speaking well of us" but a great desire not for their approbation but for their disapproval. We seem to have the whole thing wrong.

Our secret

We tell why we do things, for we covet the praises of men. We seek to justify our actions, for we want man's smile. We glory in "parading the good and concealing the bad." We love to justify, explain, glory in approval. Believe me, we lose a lot by this. We, like Samson, tell others that "our secret is in our hair."

Just as all the power of a steam engine can be lost through the whistle, and Samson lost his power when he said where the secret was, we also lose our power in telling our secret, explaining why we do things, and let everything "escape through the whistle" and are left bereft of authority, peace, poise and power, disturbed, naked, with our roots exposed. It has all been lost through the whistle; the secret of our power is first exposed and then destroyed, instead of not telling everything and not losing everything through our tongue, which, though small, controls our whole being like the small helm controls the ship and the small bit controls the horse, and our lives flounder instead of being strong.

Be an enigma or puzzle to people! Do not be afraid to be different! Do not give away your

(*continued on page 718*)

COMING EVENTS

YEOVIL CRUSADE '68

conducted by

REV. RON JONES and team

OPENING NIGHT, SUNDAY, NOVEMBER 10th, at 6.30
Then nightly at 7.30

ELIM PENTECOSTAL CHURCH, SOUTHVILLE, YEOVIL

D.1767

CAERPHILLY. November 8-10. Elim Pentecostal Church, St. Fagan's Street. Friday at 7. Induction of John E. G. Cooper. Saturday at 7.15. Sunday at 11 and 6.30. Preacher: E. Smith.

CARLISLE. November 9-14. Elim Pentecostal Church, West Walls. Minister's second anniversary. Preacher: Albert H. Phelps (Uttoxeter). November 16, 17. Missionary week-end. Preacher: Anne Stephenson (Transvaal). Convener: Frank F. Frost.

CLACTON-ON-SEA. November 9-11. 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. Preacher: P. Watson (Ipswich).

DERBY. November 16, 17. Elim Pentecostal Church, Curzon Street. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the London Crusader Choir.

DUNMOW. November 16th. Elim Pentecostal Church, High Street. Monthly rally at 7. Preacher: Eddie Smith. Singing by Welwyn A.O.G. Group.

EALING. November 10. Elim Pentecostal Church, Northfield Avenue. Visit of London Crusader Choir at 6.30 and 8. November 16. West of London revival rally at 7. Speaker: I. R. Moore. Convener: A. S. F. Horne. November 24. Visit of team from the Royal College of Music at 6.30.

EAST HAM. November 1. Elim Pentecostal Church, Central Park Road. Presbytery Men's Fellowship rally. At 7.30. Speaker: Wynne Lewis (Derby). Choir from East London. Convener: A. T. Harries.

INGATESTONE. November 9, 10. Elim Pentecostal Church, High Street. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Preacher: T. J. Broomhall. Vocalists: the Spurlings. Convener: J. Seeman.

NEWHAVEN. November 9, 10. Elim Pentecostal Church, Meeching Rise. Saturday at 7. Sunday at 11 and 6.30. Preacher: I. W. Lewis (Derby). November 16, 17. Saturday at 7, Crusader rally. Preacher: Rodney Kingston (Worthing).

NEWQUAY. November 6-10. Elim Pentecostal Church, Seymour Avenue. Annual convention. Weeknights at 7.30. Saturday at 3, youth workers' conference. Sunday at 11 and 6. Preacher: Dennis W. Anthony (Chelmsford). Convener: David Holmes.

NEWTOWNARDS. November 9. Parochial Hall, William Street. Annual Women's Fellowship rally at 7.30. Preacher: Gladys Gorton (Sheffield).

SALISBURY. November 14-17. Elim Pentecostal Church, Milford Street. Youth crusade conducted by John M. Cuthbert. Weeknights 7.30. Sunday 11 and 6.30.

SOUTHPORT. November 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Deepening of spiritual life meetings. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: A. Lambie (Salford). Convener: L. Knipe.

SOWERBY BRIDGE. November 9-11. Elim Pentecostal Church. Thirty-third church anniversary. Saturday at 7. Sunday at 10.30, 2.30 and 6.30. Monday at 7.30. Preacher: F. Lavender (Gloucester).

WELLS. November 9. The Town Hall. West of England Festival of Praise at 3.30 and 7. Preachers: Ron Jones and Brian C. Vidamour.

CHRISTIAN STEWARDSHIP *(continued)*

ment. Others have delayed making a will because they were looking for the perfect church! One man of our acquaintance had accumulated large sums of money with the intention of giving it to the church that came up to his particular ideas of church government, but he died without making known his desires in a will. The result was that the whole of his estate went to ungodly relatives, and not a penny to the kingdom of God to which he had been so fervently devoted.

We would give this advice to people about to make a will: if you are in doubt as to what to do, seek the help of a good Christian minister, and also make sure the will is checked over by a reliable solicitor, for there are many snags that can complicate a legacy if the will is not drawn up in the appropriate manner. Remember, if lawyers squabble over your estate, however much or little it may be, they gain their fees for the trouble to which they are put but the beneficiaries lose in the end. Therefore a little care at the right time can ensure that your wishes are fully complied with when the time comes to prove the will.

Responsible before God

By the wise handling of the money or goods entrusted to us we can make our possessions go a long way in the service of the Lord. We are indeed stewards, and as such we are responsible before God for the way we use or waste whatever has been committed to us.

When we consider the "how much?" of giving the question of tithing naturally arises. There are many Christians—and they have great force behind their arguments—who make the point that it is the duty of all Christians to tithe their income to the Lord's work. This is surely in line with Paul's word to the Corinthian church, where he tells us to lay by in store "as the Lord hath prospered him." Under the economy of the law the tithe belonged to God; a person gave after that of his own free will an offering. To withhold the tithe was described by the prophet Malachi as robbing God: "Will a man rob God? . . . But ye say, Wherein have we robbed Thee? In tithes and offerings" (Malachi 3 : 8). The blessing of God is held back from many assemblies for this very reason, and God challenges us to prove Him in this demanding act of giving, promising an outpoured blessing on those who respond, so that there will be insufficient room to contain it (Malachi 3 : 10).

PRAYER AND PRAISE

by F. H. Coleman

SISTER EVA was a German; a woman who knew Christ and did great things for Him. This week we have what she said about expecting answers to prayer.

2 Corinthians 10:4; 1 John 5:14, 15.

"There are no impossibilities to these intercessors, for they have to do with the God of all power and might, to whom nothing is impossible. Heaven and earth are there to serve them, and they are full of joyous faith. Angels, men and the powers of the universe consciously and unconsciously work together for the fulfilment of their petitions. The intercessor must often wait for a time in the outer court before he gains access to the holiest of all. When this is so he must tarry and knock till the inner door opens to him, and he is granted admission to the throne room.

"When once he has entered the cause is all but won. What had been at first weary work in prayer becomes easy. The divine stream lays hold of and floods his heart, his horizon widens. The consciousness of his own weakness and nothingness is outweighed by an overwhelming sense of the glory of God and of the grace of being allowed to draw near to Him in the name of Christ. In that name, the name of our great High Priest, the Father grants everything. He has been granted an audience with the King of heaven. With growing joy that is mingled with thanksgiving and worship, the intercessor presents his petition. He is certain of acceptance. He has believed the promises and received the assurance of their fulfilment, and when the hour so graciously granted is over he is sure that he has obtained what he has asked, even though the tangible fulfilment may be long in coming. It will come in God's time."

I trust the Lord, and He replies
In things both great and small.
He honours faith with prompt supplies;
Faith honours Him in all.

DON'T SHOW YOUR ROOTS *(continued)*

secrets or lose everything through your words! Be prepared to be misunderstood! Do not always explain your actions or justify yourself with people—it is to God you are responsible, not man. Do not be proud, showing off and parading and explaining, words, words, words.

Let people see the tree

Do not lose everything through words, pride and the approval of man. You have not got to explain why. It does not always help when you do. Let people see the tree—it will help for them to wonder why. Do not expose your roots or the source of your strength—the strong tree does not do that. Be willing (the scripture says rejoice) to be spoken against without one word of justification or explanation as Jesus was. Jesus was a puzzle to people. Yes, He was persecuted and so will you be also, as well as misunderstood.

The roots are well down

It is one of the experiences of maturity to be misunderstood and spoken against. Let us not be surprised and despise it but rather welcome it, for we are at last getting somewhere, not because of wrongdoing, which God forbid, but because "it is the way the Master trod; must not the servant tread it still?" It is also one of the fruits of maturity to accept and never justify yourself and explain why. That is true humility and strength. The tree looks good, healthy, vital and strong, for the roots are well down.

When people have not gone as far in the Christian life as you have you can pin-point just where they are, and you feel sorry for them, but when you meet up with people and you cannot plumb just where they are your pride is hurt, they do not conform to your thinking, you cannot plumb their depth and know where they are, so you "persecute, judge and speak evil of them," for it is a blow to your ego and pride. But the person concerned knows all that as well as knowing his real motives, ambitions and actions. Here is your scripture: "He that is spiritual judgeth all things, yet he himself is judged of no man."

You may be able to judge the person who has not gone as far as you, but the person who has gone farther "judgeth all things, yet he himself is judged of no man."

Have we reached the place where we don't show our roots?

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 11th — 1 John 2:18-29

" He that doeth the will of God abideth for ever " (v. 17).

Here again John is reminding us of one of the statements of the Lord Jesus: " Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father " (Matthew 7:21). Conversion is virtually the promise to align our will to God's, so doing the will of God is one of the evidences of a sincere surrender of ourselves to Him. The obligation to do His will is imminent in our surrender. How can we claim to be saved if we habitually neglect the doing of God's will? True conversion creates within us the disposition of mind that delights to do God's will. Unfortunately, we have lapses and fall into sin, not as our habitual way of life but momentarily. In that situation it is the will of God that we come in repentance to our Advocate, who is the propitiation for our sins, and ask for forgiveness.

Tuesday, November 12th — 1 John 3:1-10

" Beloved, now are we the sons of God " (v. 2).

We are often taken up with the ultimate purpose of our redemption in so far as we know it, but God wants us to rejoice in the reality of it this very day: " **now** are we the sons of God." We may be wayward at times, but we are sons nevertheless, for our standing as His sons depends on His grace rather than on our moral achievements. When we are tempted to question that we are sons because of our impoverishment, because of our affliction, because of our troubles and frustrations, because of our lack of spiritual warmth, because of the temptations that molest us, let us remember that we live in an alien world, that we ourselves are immature, that the development of our character—likeness to our heavenly Father—is a gradual process; and remembering this, let us thank God for the progressive work of grace in us and for us.

Wednesday, November 13th — 1 John 3:11-24

" For if our heart condemn us, God is greater than our heart, and knoweth all things " (v. 20).

It is useless coming to God in prayer with an accusing conscience unless of course our purpose is to confess our sin or negligence. How can we pray for God to meet our brother's need with conscience shouting in our ear " But you have done nothing about it "? We make a farce of prayer when we pray for souls to be saved yet refuse to witness, when we pray for victory over sin and throw nothing into the struggle ourselves, when we pray for revival yet give no attention to holiness of life, when we pray for the afflicted and act like the Levite, when we pray to be like Christ without meditating on the perfection of His character. Lord, help me to listen to my heart.

Thursday, November 14th — 1 John 4:1-12

" Greater is He that is in you, than he that is in the world " (v. 4).

John remembered that Jesus said " Be of good cheer; I have overcome the world," and again, " Lo, I am with you alway." He brought these two great pronouncements together to remind us that we have an invincible Ally in Christ. We are not left alone to struggle with sin and circumstances; God Himself is committed to the fight. All His resources are available to us through faith. Then why do we so often stumble under the blow of evil? Why do the pressures of life reduce us to breaking point? Is our faith too weak to receive the help He offers? Is it because we neglect calling upon our Ally for help? Life is too complex for a simple answer. We are in the battle now and sometimes we suffer reverses, but—and let us never forget this—victory is certain.

Friday, November 15th — 1 John 4:13-21

" And this commandment have we from Him, That he who loveth God love his brother also " (v. 21).

Love for God ultimately, if not immediately, reveals itself in love for one another. If we love God we shall want to please Him, we shall want to be like Him, we shall become concerned with all that concerns Him; so love for God becomes the motive from which spring so many noble actions for our brethren, so much heroic service, so much encouragement and understanding. At first we may say to ourselves that we must love the brethren, we **must** love the brethren whether we want to or not; but as grace develops and as the love of God is shed abroad in our hearts by the Holy Spirit we shall love the brethren not because we are commanded to but because it is in our nature to.

Saturday, November 16th — 1 John 5:1-12

" He that hath the Son hath life " (v. 12).

Do we read that without a response in our hearts? How quickly we become accustomed to life's greatest blessings! O God, heal the numbness of our spirit, let us recapture the spiritual exhilaration of that moment when we first grasped the assurance of salvation by grace.

We shall then thank God for Calvary with fervent hearts. Our hearts will be stirred anew with a passion for the lost. A renewed conviction that the Lord is able to save from the uttermost to the uttermost will give new vitality to our service. We shall face life's perplexing circumstances with fortitude. The controlling passion of our lives will be to do the will of God.

Sunday, November 17th — 1 John 5:13-21

" Little children, keep yourselves from idols " (v. 21).

Because there is no possibility of our being tempted to worship heathen gods we must not dismiss this exhortation as having no message for us. In fact, in this affluent age it could have great relevance. Anything that absorbs our interest to the detriment of our spiritual life, anything that causes us to neglect the house of God, the reading of the Word and prayer, is an idol to us whatever it is to others. I wonder if this explains why our Lord told the rich young ruler to give his wealth to the poor because He knew that wealth would assume the nature of an idol to him. It could not have been because God is averse to our having riches, for He said to Solomon " I will give thee riches " (2 Chronicles 1:12). So what is an idol to one person may not be an idol to another. We must ask God to help us to keep a watchful eye on our lives.

FLASH

Hull City Temple campaign by George Canty.

About 100 decisions in first week.

Numbers increasing.

Gallery opened for first time in years.

Healings claimed.

J. McBURNEY.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). C.1308

WANTED

WORKS by C. L. Parker wanted. Telephone 051-772 6113 (reverse charges) or write 56 Score Lane, Liverpool 16. C.1760

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

ON TAPE. The conversion and healing testimony of a Buddhist monk as preached by Pastor Paul Yonggi Cho from Korea in Cardiff City Temple. 900ft. tape, £1/2/6 inclusive. Also tapes of campaign services, price £1/2/6. G. Shelling, 44 Victoria Park Road East, Victoria Park, Cardiff. C.1769

ITINERARIES

The President, L. W. Green:
November 10, 11, Erdington; 12, Kidderminster; 13, Old Hill; 14, Weoley Castle; 15, Longton; 16, Blackheath; 17, Worcester; 18, Langley; 19, Selly Oak; 20, West Bromwich; 21, Tamworth; 22, Rugby; 23, Graham Street; 24, Kingstanding.

London Crusader Choir:
November 10, Ealing; 16, 17, Derby; 24, Broadmoor; 30, Westminister Central Hall (male voice).

H. Jeffery (Brazil):
November 19, Clapham; 20, Thornton Heath; 21, Caterham; 22, Camberwell; 24, Croydon; 25, Coulsdon; 26, Kingston; 27, Aldershot; 28, Guildford.

F. B. Phillips (Elim Missionary Society itinerary):
November 9, Loughborough; 10, Leicester; 12, 13, Ilkeston; 14, Burton; 18, Macclesfield; 19, Stockport; 20, Chorlton; 21, Glossop; 22, Bolton; 23, 24, Blackpool; 25, Blackburn; 26, Salford; 27, Wigan; 28, Southport; 29, Liverpool; 30, December 1, Holyhead.

Joseph Smith:
November 2-14, Monaghan; 16-21, Alexandra Park Avenue; 23-28, Portadown.

M. O. Thomas (Tanzania):
November 9, Finchley; 10, Barking; 11, East Ham; 12, Islington; 13, Ealing; 14, High Wycombe; 15, Rye Park; 16, Reading; 17, Watford (a.m.), Letchworth (p.m.); 19, Ilford; 20, Canning Town; 21, Rochester; 22, Woolwich; 23, Kensington Temple; 24, Romford (a.m.), Leyton (p.m.); 25, Chesham.

Anne Stephenson (Transvaal):
November 9, Alloa; 10, Dundee; 11, Aberdeen; 12, Kennoway; 13, Edinburgh; 14, Kirkintilloch; 16, 17, Carlisle; 18, Whitehaven; 23, Dewsbury; 24, Halifax; 26, Bradford; 27, Sowerby Bridge; 28, Huddersfield; December 1, Knottingley; 3, Wrenthorpe; 4, Leeds; 5, Barnsley; 6, Goldthorpe.

MARRIAGES

DORRINGTON—COALES. On October 19th, at Elim Pentecostal Church, Croydon, John Sidney Dorrington to Jennifer Coales. Officiating minister: William J. D. Maybin.

ELLIOTT—WAKEHAM. On October 21st, at Elim Church, Springbourne, Bournemouth, Paul Squires Elliott to Julia Margaret Wakeham, both Elim Crusaders. Service conducted by W. G. Hathaway and J. Osman.

WITH CHRIST

ANNABLE. On October 11th, Douglas Annable, aged 44 years, faithful friend of Elim Church, Ashbourne. Sadly missed. Officiating minister at funeral: Peter Hill.

COXON. On October 8th, Charles Coxon, aged 56 years, for many years loyal member and treasurer of Elim Church, Ashbourne. Officiating minister at funeral: Peter Hill.

CREIGHTON. On October 12th, Minnie Creighton, aged 71 years, beloved mother of Willie, Jim and David and foundation member of Greenock Elim Pentecostal Church. Officiating minister at funeral: William J. Patterson.

GILCHRIST. On October 18th, Isabella Houston Gilchrist, faithful member of Paisley Elim Pentecostal Church. "Till the day dawns and the shadows flee away." Officiating minister at funeral: J. Marriott.

JONES. On October 14th, Mrs. Mary Anne Jones, aged 96 years, beloved mother of Aberystwyth Elim Church secretary, Mr. H. Jones, passed into the presence of the Lord. Officiating ministers at funeral: S. D. Huntly and Jonathan Thomas (Capel yr Annybynwyr).

JUPP. On October 18th, Mrs. Elizabeth Georgina Jupp, aged 81 years. At rest. Officiating minister at funeral: William J. D. Maybin.

Don Summers
CRUSADE
KENSINGTON TEMPLE
DECEMBER 1–15

Please pray for this

great evangelistic effort

in this needy area of London

D.1772

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 46 November 16th, 1968 9d

THE NEW GRAHAM STREET CHURCH (see report on page 727)

THE FIRST EPISTLE OF PETER

(study six)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

To what extent should we submit to the State?

Is there an "ethic of rebellion?" Read this thought-provoking exposition.

WE cannot miss the dexterous manner in which Peter makes another transition in his reasoning. Having stressed the fact that the Christian is a "temporary resident" in this world and a citizen of another, he proceeds to stress that we are nevertheless still on the earth and subject to all the responsibilities of law-abiding members of the State. So we now consider

Our citizen status

(2 : 13-17)

Christians are under obligation to submit to secular powers, obey laws and be loyal to the State, which the Lord has ordained in order that society might be saved from anarchy and chaos. Therefore Christians "for the Lord's sake" are obliged to submit to civil authorities. The word "submit" or "be subject to" is a key word, which we find Peter uses not only in matters of citizenship responsibilities but also in relation to the industrial world, and in conjugal relationships.

The State's authority

When considering the Christian as a citizen of an earthly State it must be remembered that though as Christians we are called to a life of love in the fellowship of the Church we must recognise the authority of the State.

It is true that the relation of Christianity to the State has been a vexed question at different times and in various countries, yet as we acquaint ourselves with the teaching of the New Testament we reach the conclusion that "Christ was no State revolutionary" (Lindsay Dewar in *An Outline of Christian Ethics*). Palestine in the time of Christ was a hotbed of political discontent. Judæa was under a Roman procurator and Galilee subject to a subordinate from Rome. Jesus had to show that there was a vital and essential distinction between the kingdom He had come to establish and the secular State. There is no doubt that Jesus could have led a great movement of revolt. It may be argued that this particular aspect of Christian ethics does not fill a large space in the teaching of the New Testament, yet it would not be correct to say that it was ignored completely. It would seem that Jesus ignored the political issues of His time. When the Pharisees tried to trip Him up with their question concerning the paying of tribute to Cæsar He said "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matthew 22 : 21). He declined to be engaged in a controversy over the absolute right of the State to exact taxes. "For the Christian there is no doubt about the absolute right of the State to raise taxes, whether it is democratically elected or an alien tyranny" (H. F. R. Catherwood in *The Christian in Industrial Society*). When we reach the teaching of the epistles we find a complete endorsement of this attitude (Romans 13:1-7; 1 Timothy 2:1, 2; Titus 3:1; 1 Peter 2:13-17).

An ethic of rebellion

But while teaching that the Christian must render to Cæsar the things that belonged to him Jesus was not suggesting that these included conscience. When the State interfered with it, human conscience demanded resistance of some kind. The Christian must not, for the sake of political advantage, withhold from God what is His. Both State and Church are under the sovereignty of God and, where circumstances call for it, the Christian must be prepared to say "We must obey God rather than men" (Acts 5:29). If we are to understand the New Testament rightly it teaches that when rulers govern unjustly, if they violate the purpose for which under God

the State exists, they forfeit the allegiance of their subjects, "for whom it may even become a moral duty to resist or depose a tyrannical regime. . . . There is for Christians an ethic of rebellion as well as an ethic of civil obedience" (F. R. Barry in *Christian Ethics and Secular Society*).

Notice the distinguishing features of the Christian's attitude to secular powers according to this passage.

1. *The scriptural injunction.* "Submit yourselves" says Peter. This injunction was given in the light of the fact that the favourite charges against the early Christians were monstrous. They were accused of crimes like incest, murder and even cannibalism. So, in order to disabuse the public mind of any impression that violence or anything subversive to the existing society was in any way part of the Christian way of life, Peter writes "Submit yourselves to every ordinance of man for the Lord's sake . . ." (2:13). Provided that the State does not violate the realm of Christian conscience, the two kingdoms need not clash. True Christians should be better citizens because they are citizens of the kingdom of God.

2. *The supreme incentive.* "For the Lord's sake" (v. 13), "For so is the will of God . . ." (v .15). If the Christian recognises that his Lord, as a man,

(*continued on page 733*)

Elim Pentecostal Church News

YORK **Pastor: A. Brooks**

Fifteen candidates were baptised recently, and then Pastor Brooks invited any others who felt they ought to take this step of obedience to come forward. To our great joy four young people came forward, and before the service concluded they too had the blessed

experience of following their Lord through the waters.

Already others have given their names for the next baptismal service, which (D.V.) will be held soon. We praise God for His blessings upon us, for the salvation of souls and for the edifying of the saints under the ministry of Pastor Arnold Brooks.

ALEX LAWRENCE.

VAZON **Pastor: A. J. Downes**

A NIGHT TO REMEMBER

During the past few weeks the blessing of God has been evident in Vazon and the climax came during a baptismal service jointly held with our Delancey church. The power and presence of God were much in evidence as Pastor W. Lewis spoke on water baptism.

Following the message Pastor Downes baptised thirteen candidates, three of whom came from one family recently converted in a campaign conducted by Pastor Lewis.

After the candidates had been baptised Pastor Downes emphasised the need for all believers to follow the Lord's command and invited anyone present to come forward. To the amazement and joy of all five young men came forward and, in the clothes in which they had come to the service, were baptised. Of the five, two came from other churches

The candidates at the united baptismal service.

—one attends a Congregational church and the other a Methodist church.

The power of God was so wonderful that a number of the congregation were weeping for joy.

What a joy on the following Sunday morning to

see the candidates at the communion service. To God be the glory, great things He hath done.

MR. E. LE NOURY, *church secretary*.

Pastor Downes adds to this report that on their gift day, the first Sunday in October, nearly £1,300 was contributed to the new church building to be ready in three to four months' time.

BATH **Pastor: D. O. Ward**

FORTIETH CELEBRATIONS

Last month we celebrated the opening of the Bath church forty years ago. The West of England District Presbytery joined the celebrations on the Saturday, which resulted in large congregations at the two services. J. T. Bradley, EVANGEL Editor, being present at the business session, discussed with us the EVANGEL and brought greetings from the Executive Council.

Our minister paid tribute to the visiting preachers, Pastors L. E. Lambert and F. Lavender, and to his church workers for their services over the weekend.

On Sunday F. J. Slemming, minister twenty-eight years ago, preached, Mr. J. Haines (Assemblies of God) brought greetings and Miss Jennifer Berry was the soloist. F. C. SMITH, *church secretary*.

NORTHAMPTON **Pastor: John M. Cuthbert**

An evangelistic and divine healing crusade has recently been held in the Kingsthorpe area of Northampton. For the second time this year the pastor and members of our fellowship crusaded for Christ in a local school hall. Thousands of invitations were distributed, carcades and open-air meetings were held and, perhaps the most important preparation, early-morning prayer meetings were conducted. From the first night it was evident that the Lord was going to bless our efforts. The opening service, at which the Ribbonettes from Birmingham sang and testified, was attended by 130. The Rugby Elim church choir ministered in song on the Tuesday evening. Good numbers attended throughout. At all the services our pastor faithfully proclaimed the good news of salvation and prayed for those seeking healing. Great interest has been aroused and many have inquired the way of salvation. Already we are seeing new faces at our regular church services as a direct result of the Kingsthorpe outreach. At a recent Sunday evening service fourteen people asked for decision cards, and last Sunday evening two young people took Christ as their personal Saviour. Revival fires continue to burn here in Northampton and we give God all the glory. We are now planning our next local crusade, to be conducted (D.V.) in the spring of 1969. D. J. HAYES.

GLOUCESTER **Pastor: F. Lavender**

The induction service of Frank Lavender on September 7th was led by J. T. Bradley, Editor of the ELIM EVANGEL. Douglas Ward, of Bath, preached on Ephesians 4:11. There was a happy atmosphere in the meeting, which was well supported by the presbytery.

Later we welcomed Yonggi Cho, pastor of a Pentecostal church in Seoul, Korea, which was commenced in 1960 and now has a membership of between 7,000 and 8,000. We were thrilled to hear the testimony of his salvation from Buddhism through a young lady of the China Inland Mission, and how he was mightily baptised in the Holy Spirit and healed of tuberculosis and cancer.

On September 29th we held our harvest thanksgiving, and a coach-load of children from the branch Sunday schools brought their gifts to the harvest table. The produce was later distributed to sick and needy friends.

EDITORIAL (*continued*)

God chose His people, Israel, partly to pin-point, and bring home to us, the truth that nations as well as individuals reap what they sow. The nation Israel is a continual object lesson to the world, set out in the simplest possible terms first of all in the Bible and, for those who do not or will not read the Bible, set out in the history of Israel from the time of Nebuchadnezzar to this present day. Israel has reaped for twenty centuries what she has sown; a lesson to all mankind! But not only Israel; all the nations do the same.

The massive brutality directed against the black races by the white races is having its reward up to this very hour; and even Britain will yet, unless she repents, reap a harvest for her treatment of the aborigines in different parts of the world during the course of the last two centuries. God still acknowledges repentance, and stays His judgment, and sends blessing when nations as well as individuals repent.

And, of course, unless we as individual Britishers take our stand and speak out against national trends to decadence, whether social, political, military or spiritual, we are equally responsible with the nation as a whole and will receive judgment accordingly. We must not only make our protest vocally, we must do something about it. If we are engaged in tasks that are anti-social we must leave them; our attitudes must reflect our beliefs; our testimony and propaganda must not be dissipated on generalities—specific evils must be identified and receive our specific condemnation by act as well as word.

AN AUTOBIOGRAPHY OF EMMANUEL PRESS

By HUBERT C. PHILLIPS
ELIM MISSIONARY IN TRANSVAAL

THIS year I am thirty years old ! When I was dedicated to the Lord I was called **Emmanuel Press,** and I have been pressing on ever since.

My first home was a little room of gum poles with walls of river reeds plastered with clay, but after I had lived there about a year they built a brick house for me. A few years later, when I had outgrown this house they doubled it, making it ninety feet long. I must admit that at first this was really too big for me, but soon the whole building was full of activities, with black and white men in constant attendance. Twice since then the builders have come, so that now I am quite proud of my home. But I must tell you that I am so congested with work that at times I can hardly breathe !

You would be amazed to see what goes on. The machines for printing, cutting and stitching are kept busy ; tons of paper come into the works and loads of tracts are sent out all over Africa. The white people in the offices are always busy too, with typewriters, telephones, addressing machines, account books and artists' materials.

USED FOR GOD

I'm glad I am not an ordinary printer ; I'm glad I am being used for God. Besides myself I have some brothers and sisters that I must tell you about. Some of them live here at Nelspruit, but others live far away and I am not so familiar with them—though they come to see us from time to time.

My eldest brother, after me, is called Emmanuel Tract Fellowship. It is surprising the number of tracts that bear his name. Every day letters come to him telling of people who want to be saved. All these people have to be helped with letters, specially prepared messages and Bible studies. Some of the letters, coming from far away, are written in difficult languages, but eventually the writers get some spiritual help. There are some friends who help this brother by putting their money into collecting " drums." A little while ago 1,000 of these collecting " drums " were made for him, but I am sorry to say they are not all being used yet.

Another of my brothers is called, for short, Lifeline. Actually he's only a half-brother, but that makes no difference. He tells me that he has about eighty sons and daughters who are as keen as mustard. I have seen only a few of them up to the present ; very nice people ! Some even helped me to get a better roof over my head. Part of their work is to give out tracts (that come from me) and they do all sorts of wonderful things for the Lord. Still more are coming, I hear.

Then there's another half-brother with the short name Life—partly Canadian I believe. He will soon have Bible studies and courses in fourteen different languages. Two men can hardly cope with all the work of sending out studies and correcting them when the answers come back. It's nice doing printing for them. I believe the courses are a great help to new converts.

THE LIGHTBEARERS

The youngest of the family is called Lightbearers. Two members of this family are at present working in Africa, but more will be coming soon. I am looking forward to seeing them because we are really such a nice family—at least I think so.

You will understand that I cannot tell you all our family secrets—it would not be right. But I can just whisper that I believe some other brothers are on the way.

It's wonderful how we all work happily together

(*continued on page 732*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham 59904.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	722
Hubert C. Phillips	725
Marjorie E. N. Gorman ...	727
Evelyn E. Green	728
D. M. Chuter	730
Margaret M. Ladlow ...	731
Aunty May	732
Gordon A. Wright	735
Reports	723
Editorial	726

EDITORIAL

THE TOBACCO INDUSTRY'S BONANZA

THE following facts are a better commentary on human perversity than a thousand sermons or a gaggle of creeds. The top ten giants of Britain's industry—the pace setters!—are currently, with capital employed and net profit before interest and tax in brackets: Shell Transport (£1,602,777,000 ; £231,414,000), British Petroleum (£1,444,900,000 ; £264,200,000), I.C.I. (£1,389,800,000 ; £126,200,000), Unilever (£541,500,000 ; £61,300,000), British-American Tobacco (£495,130,000 ; £104,900,000), Imperial Tobacco (£447,802,000 ; £49,999,000), Courtaulds (£386,499,000 ; £42,644,000), Rio Tinto-Zinc (£385,551,000 ; £49,316,000), English Electric (£314,174,000 ; £28,396,000), Esso Petroleum (£310,419,000 ; £8,508,000).

In spite of the medical profession's oft-repeated warnings about the link between cigarette smoking and lung cancer we may compare the ratio of profit to capital employed: British-American Tobacco (22.6 per cent), with Shell Transport (15.7 per cent), I.C.I. (10.3 per cent), Courtalds (11 per cent), English Electric (9 per cent), Esso Petroleum (3.1 per cent). And the ratio of total annual turnover to capital employed may be compared: British-American Tobacco's ratio of 2 to 1 with I.C.I.'s ratio of 0.75 to 1.

Were we guided by reason British-American Tobacco and Imperial Tobacco would have gone out of business as a result of the lung cancer warnings ; but no, although the race would be better off without them no industrial disputes seem to trouble the tobacco and brewing industries, and though their products menace society's well-being they prosper more than most.

THE NATION'S ANTI-BONANZA

IT is one of the principles of Biblical psychology that we understand that nations, like individuals, reap what they sow. As teenagers we often wondered that Belgium, for example, should have suffered so severely at the hands of the Germans when they invaded that country in World War I. However, the subsequent knowledge of the massive brutality with which the Belgians administered the Congo during their occupation of that country is partly a solution to that problem.

The German nation was the first to mount really massive assaults by air upon other countries, and though her methods brought her temporary victory she subsequently reaped in that very respect what she sowed. The terrible destruction of her cities was indeed the reaping of the whirlwind after she had sown the wind.

America's brutal assault on Japan from the air by fire bombs and atomic bombs is having its reward today in the almost complete world-wide anti-Americanism with which that country is faced and the terrible internal struggles that she is having to deal with.

(*Turn back to page 724*)

MORE CHURCH NEWS

THE OPENING OF GRAHAM STREET THE SECOND

Extracts from a report by Marjorie E. N. Gorman

WHEN Pastor F. E. Cole took over the pastorate of the Graham Street church eight years ago he began to set the wheels in motion for the erection of a new church, little realising that it would be eight long years before his vision became reality. However, in the early evening of October 5th hundreds of people gathered outside the new church awaiting the moment when Samuel Gorman, who had been given the great privilege and honour of declaring the church open, would turn the key.

In simple language, but with words fraught with emotion, Mr. Gorman, having received the key from the architect, Mr. T. H. Rodgers, opened the door and an audible sigh went up from the watching people—Graham Street the second had become a reality.

Space does not permit a detailed description of the splendid interior, or of the various rooms of the church—the spacious minor hall, the soundproof Sunday school balcony, the delightful lounge, the modern kitchen and other well-equipped rooms and offices, all so serviceable and yet so pleasing to the eye.

The church was packed for the service with between 600 and 700 people, and still about 100 folk were unable to get in. The meeting began with the appropriate hymn of praise "How great Thou art," and I am sure the Graham Street members marvelled at the power and beauty of their own singing, for the splendid acoustic properties of the new building certainly enhance the congregational singing.

Suitable tributes were paid by J. C. Smyth (Administrative Secretary), G. Chamberlain (district chairman, A.O.G.), Mr. E. Williams (church secretary) and the church's minister, F. E. Cole, who had for so long given of himself unstintingly and sacrificially for the achievement of this great project. He warmly thanked his deacons and congregation for their wonderful physical and financial support in the acquiring of this beautiful new church. A message was read from the President, L. W. Green, who was unable to be present. H. W. Greenway (Secretary-General) gave a moving address, and throughout the service all were very conscious of the presence of God, and every soul was deeply stirred by the ministry in song of Mr. W. Ll. Bell.

The opening service of Graham Street the second came to a close, but for its members there was still more to follow at the special celebration weekend services at which H. Palliser was the preacher.

KENSINGTON TEMPLE

YEAR OF EVANGELISM

ON a night in September 1967 Pastor Eldin Corsie challenged the members of Kensington Temple to a year of evangelism, 1968—a plan "to mobilise every church member and friend to evangelise in every known way to reach as many people as possible for the glory of God and the salvation of souls." Weekly area prayer meetings were arranged in members' homes, together with meetings for the

Aerial view of Kensington Temple.

deepening of the spiritual life and a conference on evangelism, followed by "workshops" chaired by specialists. Some seventy members signed a declaration to support the plans outlined by Pastor E. R. Corsie for the "year of evangelism, 1968."

Members were invited to complete a questionnaire and from the replies lists were compiled of those willing to do jobs from leaflet distribution to preparation of meals, from children's work to postal evangelism, from counselling to stenography, from open-air meetings to painting and church cleaning, etc.

Week-by-week decisions for Christ are being made. A children's campaign conducted by Pastor Derek Green in October saw attendances of 300 and the Sunday school has increased by thirty-five as a result. Now we look forward to a two-week crusade conducted in December by evangelist Don Summers.

THE STONE

By EVELYN E. GREEN
ROCHFORD
ESSEX

"And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away" (Mark 16:3, 4).

SEVERAL things emerge from a reverent and careful consideration of these lovely pen pictures by Matthew and Mark, and in the facts revealed we shall see a reflection of our own spiritual experiences and derive comfort from the demonstration of the grace of God to those who have preceded us in the heavenly race.

Their disbelief

" Mary Magdalene, and Mary the mother of James . . . had brought sweet spices, that they might come and anoint him "
(Mark 16:1)

When the time came for the consummation of His purpose in coming into the world the Lord Jesus Christ set His face to go up to Jerusalem. His disciples, knowing the attitude and intention of the religious leaders to kill Him, followed their Lord up to the city in amazement and fear. Accompanying them were the women who also had followed Him and ministered to Him when He was in Galilee.

As they journeyed to the capital, Jesus took the twelve disciples aside and explained the reason for this apparently foolhardy move, and declared that though He would indeed meet His death there in Jerusalem He would rise again on the third day.

The idea of a Messiah offered up as a sacrifice for sin had still not found acceptance with these disciples of His; they were obsessed with the idea of a mighty warrior-king who would liberate them from the hated yoke of the invading and occupying power—Rome; therefore they paid scant attention to His unwelcome words concerning His imminent death, and His declaration that He would rise again on the third day was received by them with deep unbelief. We can imagine the men disciples later discussing the matter with the women of the company, and each one being wholly at a loss to see any point whatsoever in Christ's apparently needless sacrifice of Himself. Nevetheless, they all went up with Him to Jerusalem, and on that fateful night of His betrayal by the traitor Judas He had promised to meet them in Galilee three days hence. Later the women disciples watched the Lord of glory die upon the cross on Calvary, and afterwards went to His burial place, which was the garden tomb of Joseph of Arimathæa, a secret disciple of Jesus.

It is obvious from the fact of their continued presence in Jerusalem three days later that neither the men nor the women disciples had believed Christ's promise that He would rise again on the third day and meet them in Galilee; Therefore, early on the morning of that day of His resurrection, two of the women went to the tomb in order to anoint the *dead* body of their Lord.

Their disobedience

" They came unto the sepulchre "
(v. 2)

But Galilee, not Jerusalem, was the appointed meeting place. Their disbelief in His words was

betokened by the fact that they were in the wrong place, and their disbelief prompted a service wholly unnecessary.

However, before we label them as foolish in their doubt of Him and their disregard of the arrangement made by Him, let us ask ourselves if we are any different from them. Do not we also at times dodge the point of His words to us, and allow unbelief to divert our footsteps from the appointed pathway? Have we not at times been found in some place other than that of His choosing, and have we not set ourselves to render to Him service for which He has not asked and of which He has no need?

Their dilemma

"Who shall roll us away the stone from the door of the sepulchre?" (v. 3)

When these women went to perform this superfluous act of devotion they were faced with a great difficulty: the entrance to His tomb was blocked by a very great stone; there was, moreover, fixed thereto the seal of imperial Rome. To shift the stone was a physical difficulty; to disturb the Roman seal was a perilous deed likely to involve them in grave trouble with the Roman authorities. Here was a complicated situation.

Now complications do arise in the course of our lives as the children of God, even when we are walking in the will of God, but at least they are not of our making, and we know that with clear conscience we may entreat our Father that the divine attributes be exercised on our behalf; whereas in the situation created by our unbelief and disobedience there is an instinctive looking around for "someone" to help. "Who shall roll us away the stone?" we ask.

The divine disturbance

"There was a great earthquake" (Matthew 28 : 2)

The angel of the Lord descended from heaven, and came and rolled back the stone from the door of the tomb. Heaven did that which these frail mortals might well have found quite impossible to achieve. Heaven moved in upon the scene and dealt with things both material and mortal; for the angel rolled the stone aside and at his presence the armed Roman guards became as dead men (v. 4).

We are not to assume by this mighty performance that the Lord puts a premium upon unbelief and disobedience, but we do see here demonstrated what the psalmist has said: "With the Lord there is mercy" (Psalm 130 : 7)—mercy which in this case exceeded their defection, and which went beyond the meeting of their supposed immediate need; mercy which created a glorious disturbance in that quiet garden and threw the well-laid plans of men into confusion by rendering utterly ineffectual the Roman soldiers, the seal and the stone, for the purpose of these had been to keep Jesus in and His disciples out of the garden.

Dominion

"The angel of the Lord . . . rolled back the stone . . . and sat upon it" (Matthew 28 : 2).

This was an act of a sovereign displaying his power and authority. This angelic representative thus showed forth his Lord's supremacy over forces moral and material; and he was the sufficient evidence that God, not man, was responsible for the removal of the stone.

We hear an echo from the distant past! "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34 : 7). And the Holy Spirit has declared concerning angels and their relationship to the children of God that they are all "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1 : 14).

Beloved, were our spiritual eyes more fully open we, in our times of dire distress, would perceive that we are encompassed about by the angelic armies of the living God, the Lord of hosts, and that they are engaged in furthering our interests.

A dispensation of grace

"Behold the place where they laid Him" (v. 6)

This view of the empty tomb was made possible by the removal of the stone, but—here is a fact which we must not overlook—it had not been necessary on Christ's behalf to remove the stone. As is clearly shown in John's account (29 : 19), material objects constituted no barrier to Him, the risen Lord, who was the resurrection and the life. However, for these women's sake, and so that when they should come face to face with Him they would know that it really was their Lord, it was necessary for the stone to be removed, and removed it was. Here is a dispensation of the goodness and grace of God, who condescends so graciously to the limitations of of our mortal flesh and our often feebly flickering faith.

(*continued on page 733*)

THE YOUTH COMMITTEE'S PAGE

LIES

By D. M. CHUTER
MINISTER OF WINSON GREEN ELIM PENTECOSTAL CHURCH

REMEMBER the story of Pinocchio? It was pretty obvious to everyone when he told a lie—his nose just grew longer and longer and longer. It may not always be obvious to others when we lie, because lies come in many forms; some are so well disguised that they may go undetected for a long time, and are even, perhaps, eventually forgotten. Some lies seem perfectly harmless; some are just a convenience; some, we may think, are not really lies at all. But God does not have a lot of names for deceit. He calls a lie a lie. Therefore I want us to see some of the ways in which we may be guilty of lying but are calling it some other name.

The outright lie is very often used in everyday conversation. For example, an easy way of direct lying is the much-used statement "I don't know." When God asked Cain where his brother Abel was Cain answered "I don't know." This was a direct lie, for he had killed his brother. The outright lie can be a simple "yes" or "no," too. Most of us would agree that this kind of lie cannot be called by any other name than "a lie."

The second kind of lie is called rationalising. To lie is to deceive someone, to rationalise is to deceive oneself. An example would be a situation something like the following. You hand in your work at college or school, and the teacher asks "Is this your own work?" You answer "Yes," and tell yourself that, after all, it was hard to work to copy it all yourself and write it all down. Rationalising is really trying to convince yourself that you are right when you know you are wrong.

The third kind of lie is exaggeration. Probably most of us have made use of this method of deceit. Stretching the truth until it barely resembles what really happened is often done in bragging about ourselves. The girl who says "I got all As and Bs on my report card" when in reality she received a C in mathematics is stretching the truth because it sounds better. The boy who reports to his parents that all the lads in the group are going fishing when he knows that four cannot go at all, and two were not sure that their parents would approve, has exaggerated to help his case. In both cases someone was deceived by what was said, even though it might have been pretty near the truth.

The last kind of lie is the silent lie. This kind of lie is called the silent lie because it can be told without saying a word, or by leaving out certain words. This method of lying is used often to let people think what you would like them to think by simply failing to correct a statement which they believe to be true. Let us assume that you were assigned to prepare a special programme for your church. You spent very little time in preparation, and had little in the way of ideas, but because of the hard work of the other two members of the committee it was a great success. After the programme the minister congratulated you on the terrific job you had done, and you said "Thank you." By your silence on the matter, you allowed him to go on thinking that you were responsible for the success of the programme and gave no credit to those who actually deserved it. We can easily deceive people by what we leave out, or by keeping silent at just the right time.

Do you agree that each of the examples we have spoken of has to be called a lie and nothing else? Is any of them less important than the others? Are there degrees in lying? What does God's Word tell us about lying? Read some of the following portions: Proverbs 6:16, 17; 12:19-22; Ephesians 4:25; Colossians 3:9; Revelation 21:8.

Is lying, in any form, a problem in your life? If so you can pray the prayer that the psalmist did in Psalm 119:29, "Remove from me the way of lying: and grant me Thy law graciously." We conclude that all lying is sin; and sin that goes unchecked in our lives becomes a bigger and bigger problem and will eventually cause defeat in our Christian lives. Let us pray that the light of the Lord shall dwell upon us, and make us determine to guard our tongues and give to us all a real desire for truthfulness in every word that we say. Let us remember the words of David in Psalm 141:3: "Set a watch, O Lord, before my mouth; keep the door of my lips."

Margaret M. Ladlow's page

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"

(Matthew 5:6).

IN a recently received set of colour transparencies from our missionary David Mills of Ghana there was a market scene with a pile of cola nuts (or beans, as they are called locally) displayed for sale. Naturally, on seeing this slide I thought of the countless bottles of coca-cola imbibed, particularly by the youth of today. I believe it was even said that this drink called "coke" helped the Americans to do their share in winning the last great and tragic war. The African, however, has another and much more ancient use for the cola bean than in the preparation of a drink. He uses it to fortify himself against hunger. Strangely enough it has no protein value, as far as I can discover, but contains a mild drug, and when chewed incessantly gives a feeling of fullness. There is no desire for food, for when chewing the beans the pangs of hunger are staved off. Thus the African buys one or two of these pinky purple beans to chew on a journey or to keep him going when standing interminably in a queue and particularly when attending a heathen funeral, which lasts many hours. I understand, too, that it is not unknown for the poor African to try to exist on the minimum of food, and to use the cola beans to help him fight hunger. The sad fact is that he can be actually in a state of slow starvation and yet not realise his condition or feel hungry and unsatisfied at all.

The words of Isaiah come to my mind instinctively as I write: "Wherefore do ye spend your money for that which is not bread?" (55:2). How many people today spend their hard-earned cash on things which do not satisfy. How many people are existing on the trash of this world, their souls in a state of slow starvation. Sad to relate, there are Christians too who are drugged by the material things of life and so taken up by the mechanics of living that they do not realise that their immortal souls are being slowly starved. Satisfied with the possession of material things, earthly comforts and carnal pleasures, they draw no strength from their spasmodic attendance at God's house, prayer is an empty ritual and they derive no nourishment from God's Word. Such people do not seem to realise how powerless and weak they are.

May we all become spiritually hungry Christians, not content merely to exist on the paltry substitutes cunningly offered by the Devil, but with increasing spiritual appetites. Let us become robust, full-blooded and vigorous warriors of the cross. If your soul never feels a deep hunger or thirst for the things of God it is time you examined your heart to see if you are being drugged by the "Devil's cola" while spiritually you are slowly starving.

"Tell me not of earthly pleasures,
Tempt me not with sordid games,
Mock me not with earth's illusions,
Vex me not with honour vain.
I am weaned from sinful idols;
I am henceforth not my own;
I have given my heart to Jesus,
I belong to Him alone."

A. B. SIMPSON.

☆ ☆ ☆

Thought for the week. "A balanced diet for the Christian includes Bible reading, prayer, testimony and active fellowship around God's table with other believers."—M. R. DE HAAN.

☆ ☆ ☆

Elim Lightbearers

are vocational missionaries who take secular employment overseas purposely to assist the propagation of the gospel by literature and ministry alongside our Elim missionaries.

Further particulars from MISSIONARY SECRETARY, P.O. Box 38, Cheltenham, GL50 3ED.

SOMETIMES when we see people doing things that are wrong we say to ourselves "I'd never do that," but we have to be careful because we are all tempted in different ways. I am going to tell you a story of a man who broke his vows. He was a ruler of the Jewish synagogue.

He was a very important man in the town, a proud man, proud of his ancestry and proud of his faith. He served God and hated heresy and unbelief. He heard that there was a new teacher who was preaching out in the open air and doing miracles and all the people were flocking to hear Him. So this ruler of the synagogue warned his people every week and told them not to go out to hear this man or they would displease God.

He lived in a house near the temple, and for twelve years his charming little daughter had been his pride and joy. Then one day she was taken very ill and she got worse and worse and the doctors couldn't do anything to make her better. His wife said "Why don't you send for Jesus and see if He can do anything?" But he was a proud and stubborn man and he remembered all the warnings he had given his congregation and thought he would look a fool now if he went to this Physician. Love and pride warred in his heart, but finally love of his little girl won and he went out to look for Jesus.

When he found Jesus in a busy street he took one look at Him and he knew that Jesus was not an ordinary man, but he wondered "Can Jesus really heal my little darling?" Then before his very eyes he saw a miracle of healing, because he saw the healing of the woman with the issue of blood, and then he knew—this man was the Son of God and could do anything. Then there was an interruption; a servant came to say that the little girl was dead. When Jesus heard this He turned to the father and said "Be not afraid, only believe" and they went on their way to the house. When they got there they found a great commotion going on, weeping and wailing, but Jesus put everyone outside and took the father and the mother and His disciples and went into the little girl's bedroom. This shows me that He knew they believed He could raise up their little girl. Then Jesus took her by the hand and said "Wake up," and straight away the colour started to come back into her cheeks and she opened her eyes, and she was perfectly healed.

Oh yes, this father had most certainly broken his vows by asking Jesus to do something for his little girl, but I guess he was one of the happiest men on earth on that wonderful day. Do you know what this man's name was? You'll find it in Mark 5:22. Read it for yourselves; it's a thrilling story.

God bless you.

Lots of love from

AUNTY MAY.

AN AUTOBIOGRAPHY OF EMMANUEL PRESS

(continued)

and help each other in bringing the gospel to thousands of Africans as well as to others whose homes are in Africa. When God uses the papers I print I feel a wonderful joy. Sometimes my parents seem to be a bit worried because I keep on growing and need so much nourishment in the way of paper, ink, oil, stamps, machines, repairs, insurance, wages, taxes and something they call "overheads"—a frightening list! I must admit that sometimes I do feel hungry, because my food does not match my appetite, but my parents tell me that God supplies all that our family needs. But I've noticed lately that none of these supplies seem to come down from heaven—they are always sent along by God's children. Another thing I've noticed lately is that those people who give don't seem to lose anything. I don't know how it works, but I believe God is pleased about it.

Maybe it is because it is my thirtieth birthday, or maybe for some other reason, but there have been tremendous changes in my life during the past few months. Machines have been moved about and some have gone for good. There is more room for offices now and a wonderful storage place for tracts. These are being put in and taken out, and more put in and more taken out, till I can't keep pace with it all. The storekeeper seems to know where all the tracts are though, and he's the one who is wrapping them up all day long. The renewing of the road has been completed and I am so pleased with my altered face that I will send you my photograph.

NORTH AND SOUTH LONDON UNITED YOUTH RALLY

AT KENSINGTON TEMPLE

Speaker: PASTOR M. THOMAS

(Home from Tanzania)

Saturday, November 23rd, at 7.30 p.m.

D.1771

COMING EVENTS

CARLISLE. November 16, 17. Elim Pentecostal Church, West Walls. Missionary weekend. Preacher: Anne Stephenson (Transvaal). Convener: Frank F. Frost.

COLERAINE. November 23, 24. Elim Pentecostal Church, Killawen Street. Saturday, opening of new church at 3.30 by Miss Neville. Thanksgiving service at 4, conducted by C. Coulter. Preacher: A. Wilson. Convention rally at 7. Preachers: J. Smith and W. J. Martin. Sunday at 6, commencement of gospel campaign. Weeknights at 8. Preacher: W. H. Holohan.

DERBY. November 16, 17. Elim Pentecostal Church, Curzon Street. Saturday at 7.30. Sunday at 11 and 6.30. Visit of the London Crusader Choir.

DUNMOW. November 16. Elim Pentecostal Church, High Street. Monthly rally at 7. Preacher: Eddie Smith. Singing by Welwyn A.O.G. Group.

EALING. November 16. Elim Pentecostal Church, Northfield Avenue. West of London revival rally at 7. Speaker: I. R. Moore. Convener: A. S. F. Horne. November 24. Visit of team from the Royal College of Music at 6.30.

GUERNSEY. November 23-25. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Visit of A. Tee, Youth Director. Saturday at 7.30. Sunday at 11, 6.30 and 8. Monday at 7.30.

LONDON, Kensington Temple. November 23. All-London youth rally at 7.30. Preacher: M. O. Thomas (Tanzania).

NEWHAVEN. November 16, 17. Elim Pentecostal Church, Meeching Rise. Saturday at 7, Crusader rally. Sunday at 11 and 6.30. Preacher: Rodney Kingston (Worthing).

SALISBURY. November 14-17. Elim Pentecostal Church, Milford Street. Youth crusade conducted by John M. Cuthbert. Weeknights 7.30. Sunday 11 and 6.30.

SOUTHPORT. November 28. Elim Pentecostal Church, Evangel Temple, Manchester Road. E.M.S. missionary films by F. B. Phillips.

PRAY FOR THIS SERVICE
ELIM PENTECOSTAL CHURCH.
SOUTHVILLE, YEOVIL
B.B.C. BROADCAST
MORNING SERVICE
Sunday, November 24th, at 10.30

Conducted by the minister
LAURENCE E. LAMBERT

THE FIRST EPISTLE OF PETER (*continued*)

was submissive to secular powers, thus leaving us an example to follow, his subjection will be for the sake of his Lord. Only thus can we really commend Christ to those around us.

3. *The significant inference.* "As free, and not using our liberty for a cloke of maliciousness, but as servants of God" (v. 16). Christian freedom is the only real freedom that people can enjoy, yet such freedom is limited by our being bondslaves of Christ. "The man wholly mastered of God is truly free. . . . It is this God-implanted love for His way that makes Christ's yoke easy, His burden light" (*Wycliffe Bible Commentary*).

4. *The succinct summing-up.* "Honour all men. Love the brotherhood. Fear God. Honour the King" (v. 17). These words sum up our duty towards God and men in general, religious and civil relationships.

THE STONE (*continued*)

With the setting aside of that great stone which bore the seal representing the might and majesty of Rome the women were able to see for themselves how God overrules in the affairs of men, and that not even the armed forces and the insignia of imperial Rome could obstruct the sovereign power of God which raises the dead.

Discovery

"He is risen. . . . Go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you" (vv. 6, 7).

Oh wondrous, everlasting mercy that to these faithless disciples, so limited in their understanding of heavenly things, there should be given this commission, that they should be entrusted with the imparting of the vital message which would set their feet upon the right path. These women made the most wonderful discovery, that divine grace had done what they in their disbelief and disobedience did not deserve; it had removed the stone, and it also renewed the appointment. "He goeth before you into Galilee; there shall ye see Him." What a heavenly, heartening message!

Theirs was the heart-warming discovery that Jesus had kept His word. He had risen from the dead, as He had said He would, and He was anxious to resume fellowship with His dear ones. Small wonder that John later wrote ". . . having loved His own which were in the world, He loved them unto the end" (13:1).

You deserve better insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 18th — 2 John 1-13

" The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth " (v. 1).

There are some Christians whom we admire above others. They command our respect because of their devotion to the Lord Jesus, which is seen not only in their worship but in their selflessness and service to others. Such was this saintly lady to whom John wrote. She was loved by all who knew her. I do not think she achieved this by making it her aim. People who set out to please everybody generally end up by pleasing nobody. I think she must have set our Lord's life before her as her example. As she sought to please Him in all things she unconsciously grew into a character that became the admiration of all who loved God.

Tuesday, November 19th — 3 John 1-14

" We therefore ought to receive such, that we might be fellowhelpers to the truth " (v. 8).

It is not surprising that John spoke of Gaius as the well-beloved. He was so hospitable, always ready to receive the Lord's servants into his home whether he knew them or not. So he became a fellowhelper to the truth. A fellow-helper ! What a lovely word ! So much of what is accomplished in the forefront is because of the fellowhelpers behind the scenes, so when we read of great exploits being done for God we must spare a moment to thank Him for the fellowhelpers. More than that, we ourselves are to be fellow-helpers. That is what John is saying. Once we grasp this we shall be amazed at the opportunities for service right at our doorstep.

Wednesday, November 20th — Esther 1:1-22

" The queen Vashti refused to come at the king's commandment " (v. 12).

Queen Vashti is usually put in the wrong, because it was feared by the king that her action threatened to disrupt the society of the Persians by the women of the empire, hearing of her refusal to obey her husband, following suit. It seems unbelievable that such fears could have been awakened by Vashti's noble refusal to expose herself before drunken revellers. In any case, if such a revolt had been a possibility the responsibility for it lay squarely on the shoulders of the king; for his request was contrary to the customs of the Persians: the women of the East did not mingle with men in public, which explains why Vashti arranged a feast for the Persian ladies at the same time as the king was feasting with his lords. Thus this unworthy request of the king and this courageous and heroic refusal of Vashti opened the way for Esther to become queen for the protection of the Jews.

Thursday, November 21st — Esther 2:1-23

" And Esther obtained favour in the sight of all them that looked upon her " (v. 15).

Some people make a tremendous appeal to us; we cannot help but like them. Esther was such a person. Her natural beauty and pleasing disposition made a considerable contribution, and subsequent events revealed a character as beautiful as her physical form. She was wise, loyal, self-effacing and quietly heroic. That such a noble character should have become queen at this critical time in Israel's history is but further evidence of an overruling providence, which figures so largely in this book. God had chosen her for the protection of His people, and given her her charm and appeal that she might accomplish it. Every one of us has a place in God's plan, and He is able to bring us into favour with those on whom the accomplishing of our mission depends, that is if our character and disposition are tempered by devotion to Christ.

Friday, November 22nd — Esther 3:1-15

" But Mordecai bowed not, nor did him reverence " (v. 2).

Who would have thought that this act would have threatened the Jewish nation with extinction ? Nothing could have been farther from Mordecai's mind. He would have chosen death rather than put his fellow Jews in jeopardy. That he was placing his own life in danger by this protest must have been evident to himself. Then why did he take such a risk ? Probably because Haman had anti-Semitic feelings and intentions. One thing is certain: his act set into motion a whole train of events which though at first threatening the extinction of the Jews finally obtained their national security during their captivity by the Medes and Persians. Oh the depth of the wisdom and knowledge of God !

Saturday, November 23rd — Esther 4:1-17

" When Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes . . . and cried with a loud and bitter cry " (v. 1).

Acting upon a divine urge to protest against Haman, Mordecai believed that God would honour his courage to overthrow the wicked intentions of Haman, and so use him to assist the Jews in their struggle for survival; but the immediate result was the opposite to what he had expected: his protest gave Haman the very pretext he had been waiting for. It was a shattering blow that filled Mordecai with bitter sorrow. Disturbing and accusing questions must have tormented his mind. Had he been foolhardy ? Had he chosen the wrong time to make his protest ? If he had consulted his friends would they have persuaded him against it ? Yet it was all in the plan of God, though it seemed quite otherwise at the time. We need to ponder that quietly, deeply, so that it sinks into the heart, for we may need it badly at some time in our life to help us to hold on in faith when, having done what we believed to be the will of God, the result of an action seems to be so contrary to what anyone would have expected.

Sunday, November 24th — Esther 5:1-14

" The king held out to Esther the golden sceptre that was in his hand " (v. 2).

God had answered prayer. Mordecai had pressed upon Esther her responsibility toward her people, the Jews, suggesting that she had been made queen under the providence of God to effect their deliverance (4:13, 14). He reminded her that this was not only a responsibility but an honour, and that if she failed God would bring deliverance another way. She nobly rose to the occasion, accepted her responsibility, and purposed in her heart to fulfil her part in the divine plan, though it was fraught with danger (4:11). She requested the Jews in Shushan to join with her in a fast for three days and nights that the king might hold out the golden sceptre to her so that she could raise the matter with him. With what relief she saw the king move the golden sceptre, and with what gratitude she thanked God that events were beginning to move in favour of her people.

QUIZ. We regret the holding over of our weekly quiz owing to lack of space.

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

CORNWALL. Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

CHRISTMAS POSTERS AND TRACTS. Striking matching design to link local evangelism and invitations to services in YOUR church. Blank panel on tracts for overprinting. Details and free samples: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C.1765

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

GIFTS for your church and friends. A year's subscription with Victory Tract or Poster Club. Tracts from 5/6, posters for one year 25/-. Details and free samples: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C.1763

ON TAPE. The conversion and healing testimony of a Buddhist monk as preached by Pastor Paul Yonggi Cho from Korea in Cardiff City Temple. 900ft. tape, £1/2/6 inclusive. Also tapes of campaign services, price £1/2/6. G. Shelling, 44 Victoria Park Road East, Victoria Park, Cardiff. C.1769

ITINERARIES

The President, L. W. Green:
November 16, Blackheath; 17, Worcester; 18, Langley; 19, Selly Oak; 20, West Bromwich; 21, Tamworth; 22, Rugby; 23, Graham Street; 24, Kingstanding.

London Crusader Choir:
November 16, 17, Derby; 24, Broadmoor; 30, Westminster Central Hall (male voice).

H. Jeffery (Brazil):
November 19, Clapham; 20, Thornton Heath; 21, Caterham; 22, Camberwell; 24, Croydon; 25, Coulsdon; 26, Kingston; 27, Aldershot; 28, Guildford.

F. B. Phillips (Elim Missionary Society itinerary):
November 18, Macclesfield; 19, Stockport; 20, Chorlton; 21, Glossop; 22, Bolton; 23, 24, Blackpool; 25, Blackburn; 26, Salford; 27, Wigan; 28, Southport; 29, Liverpool; 30, December 1, Holyhead.

Joseph Smith:
November 16-21, Alexandra Park Avenue; 23-28, Portadown.

M. O. Thomas (Tanzania):
November 16, Reading; 17, Watford (a.m.), Letchworth (p.m.); 19, Ilford; 20, Canning Town; 21, Rochester; 22, Woolwich; 23, Kensington Temple; 24, Romford (a.m.), Leyton (p.m.); 25, Chesham.

Anne Stephenson (Transvaal):
November 16, 17, Carlisle; 18, Whitehaven; 23, Dewsbury; 24, Halifax; 26, Bradford; 27, Sowerby Bridge; 28, Huddersfield; December 1, Knottingley; 3, Wrenthorpe; 4, Leeds; 5, Barnsley; 6, Goldthorpe.

BIRTH

JONES. On October 18th, to Norma and Allan Jones, Evangel Temple, Southport, the gift of a son, Stuart Allan, a brother for Christina.

MARRIAGES

CREIGHTON—MILLER. On October 19th, at Elim Pentecostal Church, Belville Street, Greenock, David Paterson Creighton to Jean Elizabeth Shaw Miller. Officiating minister: William J. Patterson.

KNIPE—MARTIN. On October 26th, at Dore and Totley (Sheffield) Congregational Church, Kelvin Knipe to Jennifer Martin. Officiating ministers: Rev. F. Duckwork and L. Knipe.

WITH CHRIST

FILDES. On October 6th, Bolton Elim Pentecostal Church's oldest member, Mrs. S. Fildes, aged 90, passed into the presence of the Lord. "A mother in Israel." Officiating ministers at funeral: K. Smith and C. J. Watkins.

FREE COLOUR FILM-STRIP HIRE
AND TAPES TOO
(as many as you like for one year)
if from us you buy your
FILM-STRIP PROJECTOR
as recommended by leading consumer magazine (it shows slides too)

Colour film-strips for hire
Library of 300 (155 with sound tracks on tape). Hire charges: 5/- each strip, 5/- each tape. Half-price to members.
Strips and tapes for sale, 12/6 to 37/6 each.

The shepherds' gift—lovely Christmas legend. Strip 30/-, tape 20/-.

Special self-adhesive 2 x 2 cardboard mounts to convert strips to slides, 3/- per 25.

Send this advertisement with 4d. stamp and name and address to:

GOSPEL SOUND AND VISION (E.E.)
41 Georgia Road, Thornton Heath, Surrey CR4 8DW
D.1770

Ours is the name for Christian holidays

CRUSADER

Sun and fun
Friendship and relaxation
Catering for all ages

BIBLE LAND tours of ISRAEL

11, 15, 26 days from 89 gns.
TRAVEL by AIR—
COACH—SEA

Experienced leaders—fully inclusive programme.
We have the BIGGEST selection—try us!

Evangelical Crusader Tours Ltd. E.E.
85 High Street, Thornhill, Dewsbury,
Yorks

D.1773

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 47 November 23rd, 1968 9d

RAYLEIGH SUNSHINE CORNER, WITH PASTOR W. R. WEST (centre).

See report on page 749.

Proclaiming the Truths of Pentecost

THE CHRISTIAN IN INDUSTRY

Read this thought-provoking article

THE FIRST EPISTLE OF PETER

(Study seven)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

IN our previous study we considered the Christian's submission to secular powers—his citizenship status. Peter now directs his readers to the duty of servants (employees) to masters (employers).

Our industrial status

(2:18-25)

It is clear that Peter is here addressing the "servant" class among his readers, the "saved slaves" as they have been termed. Slavery was a venerable institution in the Græco-Roman world. Indeed, there were so many slaves in Rome that "the authorities forbade them to have any distinguishing mark—a precaution against insurrection" (Cary N. Weisiger III in *The Epistles of Peter*). It is likely that the majority of those addressed by Peter in the churches were themselves slaves. The Greek word for "servants" used here suggests household servants, and these included free men as well as bondmen.

Our example

Further, it should be understood that Peter is not addressing himself here to the subject of slavery as a social evil to be tackled and changed. That came later in the history of the Church. Indeed, it is to be noted that no New Testament writer has anything to say on this matter, though it must be realised that "meanwhile, the formidable mountain was being drilled and packed with the dynamite of the gospel and the new attitude it brought with it, and one day the explosion would be touched off" (Paul S. Rees in *Triumphant in Trouble*). The day did eventually dawn when the explosion occurred and slavery was ended. But realising the existing position, in which it was impossible to effect a change, as Christians manifesting the Spirit of Christ they were to be subject even under provocation. Peter in a very deft manner brings the sufferings of these Asiatic slaves and sets them alongside the sufferings of the Master, and argues "The cross of Christ is not to be admired but applied. . . . If Jesus' work makes no difference to our work, then we do not belong to Him" (Cary N. Weisiger III). Christ is our example, a word of Greek origin which suggests something written underneath to be traced or copied. The *hypogrammos* was a device for imitating letters, like the old-fashioned copybook that used to be the vogue at school. At the top of the page there was a specimen or model line of writing and the pupil had to copy from this thereafter. Jesus is the specimen copy, and as Christians we are to imitate or copy that example of self-control in our experience of hardship.

But beyond an example to be imitated (v. 21) we can discern also an example that we cannot imitate (vv. 24, 25). In His treading of the winepress it had to be done alone. Abraham said to his servants as they neared the place of divine appointment "Abide ye here . . . and I and the lad will go yonder and worship." No prying eye was to behold what would take place between them and God on that sacred tryst. Of the Master in Gethsemane we read that "He went a little farther, and fell on His face, and prayed" (Matthew 26:39). Not even the privileged triumvirate were to behold what transpired in that crucial hour between the Son and His Father. And when the spiritual conflict was ended, and the robber band had assembled at the gate to that garden of olives, He said to them as He surrendered Himself to them "Let these go their way" (John 18:8). There was a work to be accomplished at Calvary that only He could do, and in that dread hour of expiation a supernatural darkness descended upon

the scene, and in that darkness Jesus fought and won. Well might the poet write in words that have never been rivalled for their theological simplicity:

"He only could unlock the gate
Of heaven and let us in."

These two final verses are unmatched anywhere in Scripture, and in matchless language mirror the meaning of Calvary. Here for your private consideration is a simple exegesis of these two great stanzas.

1. *The suffering Saviour* (v. 21). Space forbids a detailed account of the bodily, mental and moral sufferings of Christ on our behalf. Such Old Testament passages as Psalm 22 foretold these in such detail that no honest reader could ever doubt the divine inspiration of the Scriptures. The gospel writers record them as an historical event.

2. *The sinless Saviour* (v. 22). Jesus did not fail in word or deed. He was the only sinless man who ever lived. Heaven judged Him and God trumpeted from the skies His divine pleasure. Earth tried Him and confessed that He was faultless, yet sent an innocent man to His death. Hell scrutinised Him and had to acknowledge that He was the holy One.

3. *The submissive Saviour* (v. 23). Jesus was unembittered in His suffering. The same gospels that record His suffering and His sinlessness testify to His silence before His accusers.

4. *The substitutionary Saviour* (v. 24). Hallelujah! What a Saviour! Dying in our room and stead once and for all. As the Anglican service of Holy Communion expresses it, He "made there (by His one oblation of Himself once offered) a full, perfect, and efficient sacrifice, oblation, and satisfaction, for the sins of the whole world." What a satisfying expression of the finished nature of Calvary, and at the

(*continued on page 748*)

Elim Pentecostal Church News

SOUTHPORT **Pastor: L. N. Knipe**

In October youth and youth workers gathered from Lancashire and Cheshire for a weekend of instruction in evangelism. On Friday a C.L.C. world outreach film was shown, followed by an exhibition of evangelistic aids. On Saturday Alex Tee conducted a "workshop" on youth and literature outreach, and Peter Fenwick, of Sheffield, addressed us on coffee-bar evangelism. In the evangelistic services many responded to Alex Tee's appeal for surrender to Christ.

RAY HUGHES.

SMETHWICK **Pastor: R. D. Bradley**

At a recent missionary weekend Pastor Leslie Wigglesworth, Miss Anne Stephenson and Pastor D. Lewis were with us. On behalf of the Sisterhood £30 was presented to Pastor Wigglesworth by Mrs. Thompson specifically for Miss Stephenson's work in building an Indian church.

On Monday evening the interior of the church took on a "new look" with the missionary exhibition on display, and we were also shown slides of Miss Stephenson's work in Nelspruit.

E. AND W. PRICE.

NORTHAMPTON **Pastor: John M. Cuthbert**

The two local crusades conducted this year by our fellowship have resulted in souls being saved, some healed by the Lord, and many introduced to our Pentecostal services. There is also maintained a strong evangelistic zeal throughout the assembly. These outreaches were financed, prayed through, supported and conducted by our fellowship—a real team effort!

Youth singing group who helped at one of the crusades this year.

THE ANNUAL SCOTTISH YOUTH RALLY
Extracts from a report by Arthur Anstey

A glorious autumn day greeted us for our annual Scottish youth rally in Motherwell, where we enjoyed two great gatherings in the Cairns Memorial Church. In the afternoon rally a son and a daughter of the manse testified in word and song, a new youth group played and sang, and then Pastor John Cave, whose church had recently been destroyed by fire, told of great blessings on his church during their

recent trials. The Scottish Jubilee Choir, now firm favourites, delighted our hearts, and Brian Garrard ministered.

The Youth Commissioner (Pastor R. Lighton) convened the evening rally. Our summer youth camp was highlighted as we heard a fine testimony from a Greenock Crusader, followed by a campers' group and a rhythm group. Following Jubilee Choir selections the preacher expounded Romans 5:8, and two young men responded to the gospel appeal.

SPIRITUAL CONFERENCE, BLACKPOOL

Reported by A. Cecil Jarvis

At the same time as the Labour Party was holding its annual conference in Blackpool a company of pastors and friends gathered in one of the guest houses to discuss heavenly politics. As a newcomer to the spiritual conference arranged annually by the Lancashire and North-western Presbyteries it was an exhilarating and spiritually uplifting tonic. "Heaven came down our souls to greet, and glory crowned the mercy seat."

Each morning devotions were led by one of the ministers, another opened up the Word for a time and then discussion followed. A syllabus had been prepared by Pastor S. Beresford on the Acts of the Apostles, and daily the Word and the discussion challenged us in this twentieth century that that which was experienced in those days might be repeated now. The evening rallies were held in the lovely Jubilee Temple. Thanks must be expressed to those whose initiative and hard work enabled such a success: Pastors L. N. Knipe, E. Thomas, J. Tetchner, S. Beresford and F. J. Day (minister of the church).

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 51. SPELLING TEST

The following names are all taken from 1 Samuel. Each one contains spelling mistakes. Can you give the correct spellings?

CHILDREN'S QUIZ

1. Ickerbod.
2. Gollioth.
3. Abinerdab.
4. Abbeygale.
5. Elcarna.

ADULT QUIZ

1. Hofney.
2. Finneyas.
3. Penninah.
4. Johnerthon.
5. Mikel.

ANSWERS TO CHILDREN'S QUIZ

1. Ichabod.
2. Goliath.
3. Abinadab.
4. Abigail.
5. Elkanah.

ANSWERS TO ADULT QUIZ

1. Hophni.
2. Phinehas.
3. Peninnah.
4. Jonathan.
5. Michal.

LONG EATON **Pastor: W. G. Turney**

In recent weeks we had fellowship with the friends of the Elim church, Longton. Our pastor was able to meet old friends and a wonderful blessing was experienced by all as the Longton folk sang and gave witness to a wonderful Saviour. The church was full and in the congregation were ten boys from a local remand home.

On the first Sunday in October, in the evening communion service, we had a receiving-in meeting, when our pastor gave the right hand of fellowship to a dear family—a brother, his wife and their teenage son—and a sister from Jamaica. In the afternoon four girls had given their hearts to the Lord!

H. GLAZIER,
Church secretary.

FAREWELL GIFTS FOR ELIM PASTOR

GIFTS and good wishes went to Rev. and Mrs. George Backhouse at Westcliff Elim church on Sunday, when the pastor conducted his final service at the church before moving to Winton, Bournemouth.

Mr. Backhouse has been at the Westcliff church for thirteen years and the church was packed to capacity, with chairs in the aisles, for his farewell.

The service, which lasted for more than two hours, was convened by Mr. W. Loveland, the church secretary. During the service a number of presentations were made.

A gift of £70 was given to the couple on behalf of the church by Mr. Loveland. Mrs. Loveland also presented Mrs. Backhouse with a bouquet.

During his years in Westcliff Mr. Backhouse has been particularly concerned with old people, and under his leadership the church membership at Westcliff has grown from seventy to 120. Also in this period the church moved home from Westborough Road to its present site in Electric Avenue.

The new minister at the church will be Rev. Harry Toft, who moves to Westcliff after eleven years in Belfast.

Elim Missionary Society feature

OLD HEAVY

By DAVID THOMPSON

I AM an old trunk made by a craftsman in 1890 for his bride's trousseau. We—this young man, his bride and I—went to lots of exciting places. Soon, however, she got tired of travelling, so I was relegated to holding the blankets. Pooh! The smell of moth balls on that job! I was then repainted and given to their daughter to hold her trousseau, and as time passed I was relegated once more to holding blankets. Then the second old lady—for by then she was an old lady—was moved from our nice terrace house to a council flat and they said there would be no room for me. I had visions of being crushed by falling debris when the house was demolished, or being given to a tatter man for scrap; but a young man pleaded for my life.

He took me away, mended a couple of little parts and gave me a nice new coat of paint; it felt so good and I met so many of my relatives, most of whom I had never seen before. Then he sent for his friend who was going to train as a missionary. This second young man came and took me and some of my relatives in a car. He packed his things in us and took us all to Canada with him for two years. This period of training is now nearly over and there is talk of his going to Ecuador, and he says he will take us all with him there. There's lots of thrills in this job, but it is hard work.

So if you have any of my relatives doing a mundane job such as holding blankets or gathering dust in the attic I am sure they would like to come and join us.

Note by Missionary Secretary L. Wigglesworth.

A most useful ministry is being carried out by our friend David Thompson, of Smethwick. Already many trunks have been renovated and given to missionaries. Steel trunks are particularly useful in the tropics, where insects and other destructive agents often destroy other materials. If you have one and can get it to Elim Church Headquarters, or better still to Mr. David Thompson, The Gables, 109 St. Paul's Road, Smethwick, Worcestershire, it will certainly find its way to a missionary and probably save him expense and anxiety on the field. We thank our brother for this fine expression of loving interest in the work of the Lord overseas. Perhaps your trunk has a special history and can supply us with a story, too.

Letter

Sir,—I must write a word of appreciation of the wonderful time we had had at the opening of the new headquarters and the new church at Cheltenham.

From beginning to end it was indeed a mighty way of Pentecostal blessing—the service in the new church, the inspired and lovely singing of the London Crusader Choir, the anointed preaching of the Word of God by our President and others. To God be all the praise and all the glory.

Yours in the King's glad service,

GEO. R. WALKER.

DELIVERED FROM TOBACCO

IT was not until I smelt cigarette smoke after I got home from church service that I discovered God had taken away my smoking habit.

I smoked for thirty years. Then one Sunday night in October 1963 the Lord led me down the aisle to the altar of the First Assembly of God in Bearden, Arkansas. There God came into my life as I repented and cried out to Him to cleanse my heart and set me free of all sin.

After I got home from church someone lit a cigarette, and the smoke smelt terrible to me. I went to my knees again and thanked God for the victory.

My husband also was saved and shortly afterwards stopped smoking. Thank God! He *really* is REAL!

—Mrs. Ray Davis, Bearden, Ark.

The Pentecostal Evangel.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham 59904.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	738
David Thompson	741
D. M. Panton, B.A. ...	743
R. C. Stacey	746
Margaret M. Ladlow ...	747
Aunty May	748
Gordon Wright	751
Reports	739, 745
Editorial	742
The minister's ulcers ...	750

EDITORIAL

"THE tragedy of this world is not to be found alone on the battlefields of Vietnam, but also in the colossal stockpiling of arms that governments are engaging in to prepare for future wars" (editorial in *The Christian*). This, of course, expresses only an infinitesimal part of the truth about the world tragedy. This is nothing other than the failure of each of us first to recognise and then to assume personal responsibility for what is going on in the world. "Were you there when they crucified my Lord?" No, of course not; I was born 1,900 years after.

We recognise, of course, the implication of the negro spiritual, that we were there, each of us, and that each of us bears responsibility for the crucifixion of God—a fact implied in the gospel story.

"Were you there, napalm manufacturer, when your napalm was dropped on that school?" "Were you there, nuclear scientist, when the atom bombs were dropped?" "Were you there, brewer, when the drunken car driver killed the wedding party?" "Were you there, father, when your lonely son, boarded at his preparatory school, the son born out of wedlock, whom you renounced because your wife refused to continue to live with you unless you did so, cried 'Why doesn't *my* daddy ever come to school to see me? Why don't I ever see him?'" "Were you there, cigarette machinist, at that lung cancer operation?" The question takes on a thousand forms but the answer only one: "I was there," not in person but in responsibility.

The ability to see the end product of our actions! To pause and consider! As it has been put to us often at conference, each of us must vote on the proposition under debate as if he were personally responsible for carrying out its terms. Therefore if I make a bullet, by operating the machine that helps turn it out or by financing that machine, I am there when that bullet enters the heart of a widow's son and kills him.

Alas for privilege! The privileged have devastated mankind more than the unprivileged. And neglect or abuse or non-recognition of privilege makes the damage the privileged do more devastating. The Holy Spirit's charge against the world's privileged nation—the Jews—was that by their failure as God's chosen vessels they reversed God's intention, so that instead of the Gentiles glorifying God through their witness "the name of God is blasphemed among the Gentiles" through their failure.

But human blindness is not more complete than in the context of the results of our actions. And an unconvicting conscience does not necessarily indicate blamelessness. Conscience can be so obtuse that we need a witness beyond ourselves—as Paul by the Holy Spirit's inspiration admits: "For I know nothing by myself; yet am I not hereby justified: but He that judgeth me is the Lord" (1 Corinthians 4:4). "Search me, O God!" The psalmist, knowing the self-deceptions of which he was capable, knowing his rationalisings of his own con-

(*continued on page 746*)

BAPTISM AND THE FLOOD

by D. M. PANTON, B.A.

BAPTISM is enshrined for ever in the gigantic catastrophe of the flood, incomparably the greatest physical disaster the world has ever seen. The Holy Spirit selects this startlingly vivid and enormous setting—a drowned world—in which to plant God's ritual for ever. "Few, that is, eight souls were saved through water, which also after a true likeness doth now save you, even baptism."

The delay

A pregnant sentence illuminates the whole background of the ritual: "the long-suffering of God waited [120 years' postponement of judgment] in the days of Noah" (1 Peter 3:20). God had a private communication to the patriarch: "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Genesis 6:13). The parallel today is appalling. The whole world is now under sentence of death; entire humanity is to be engulfed; the saved are to be "few"—in figure, eight souls—against the untold millions of the pre-flood world; for it is a "true likeness," that is an exact type. Meanwhile God waits. As before the flood, so now. He waits for a repentance that never comes. Longsuffering withholds judgment up to the point where further longsuffering would itself be sin; and if the ark is not entered the delay is only measuring, with omniscient accuracy, a world's guilt to which every day adds its damning quota. But the awful truth is balanced by another: it is a matter of unutterable thankfulness that the blue heavens cannot over-arch for ever such a mass of wickedness, or the sun shine on such crimes; beyond lies the glorious kingdom of the Messiah.

Salvation

Something almost equally sobering now opens on our view. *Only the few are saved.* The salvation which God offered then and which He offers now is embodied, in picture, in one of His great rituals. "Wherein [the ark] few, that is, eight souls were saved through water; which after a true likeness doth now save you, even baptism." The Christian baptistry thus pictures the flood, and so vivid is the picture that had the saved not come through the flood they would have been drowned; exactly as, in baptism, if the baptised were kept under the water, and did not merely pass through it, they would be drowned also. For the water is the judgment of God; descending and ascending floods involved the world in a total immersion and all flesh was buried as incurable. "All flesh died" (Genesis 7:9): so the baptised man is laid under the water as a corpse, and he survives only because he is lifted; he lives solely because other hands come between him and death. Those eight souls speak to us forty-five centuries later. Since the few are saved, let us never fear being among the few: few even of the few—our isolation, ostracism can be hallmarks of heaven. "Prefer, if you please," says an old father of the Church, "the multitude drowned by the flood; but allow me to enter the ark which held the few."

The ark

So now we behold the ark. As the water was the destruction, so the ark is the only salvation for all flesh; and as Noah built a water-tight vessel by obedience, so by obedience our Lord built a *flawless asylum of righteousness.* What Noah constructed alone saved, and he himself was powerless to save the ark: one missing screw, one faulty plank, one miscalculated measure—anything short of a flawless holiness and a law observed in its entirety—would plunge all the saved into the boiling flood. The ark floated death-proof upon the waters. An aged saint asked to explain salvation said "Something for nothing"; but another old servant of God, hearing it, said "Nay, it is better than that; it is everything for nothing." It is God in the place of hell.

Lustration

The apostle next carefully defines what baptism is not, and the type fulfils the definition exquisitely. Baptism, he says, is "not the putting away of the filth of the flesh." Baptism, it is true, is a pictured bath: "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). But since it is a pictured washing away

of sins it is no ordinary bath; nor is it a ceremonial washing, such as the lustrations under the law, which are called "baptisms" (Mark 7:4); nor is it an ablution from the "filth of the flesh" in a higher sense—a baptismal regeneration of the "old man." Why? Because the type is decisive. The deadliest enemy of those saved in the ark was the water: the water was God's solitary weapon, and it slew earth's millions: all salvation then and now is in spite of the water. This is the death-blow of baptismal regeneration. We do not pass through the water in order to be saved, we pass through it because we are saved; for we are in the ark. The flesh is not cleansed in the water, but buried in it, and the ark alone saves.

Our catechism

So the apostle now discloses the only definition of baptism ever given by inspiration. Baptism, he says, is "the answer [the question and reply, the catechism, the successful examination] of a good conscience toward God": a good conscience Godward, not manward; a conscience which God sees to be good, and not only the examiner for baptism. The Scriptures leave us in no shadow of doubt what "a good conscience" is. "How much more shall the blood of Christ . . . purge your conscience . . . ?" (Hebrews 9:14); "Let us draw near . . . having our hearts sprinkled [blood-sprinkled] from an evil conscience" (Hebrews 10:22). If there be no purged conscience there is no baptism; for this is baptism, the Spirit says—"Baptism is the answer of a good conscience toward God." Baptism is the combination of an inner fact and an outward act, and of the two the inner fact is the one vital: baptism saves, because it is the saved who are baptised, and it is a completion, by outward confession (Romans 10:10), of an inward reality. Those to be baptised are thus sharply defined. As Noah's household had to be within the ark before they could pass through the waters, and committal to the water alone would have been almost instant death, so the conscience of the person to be baptised must first be blood-cleansed; first the blood, then the water: "He that believeth and is baptised," as our Lord says, "shall be saved" (Mark 16:16).

Burial

So the type reveals that baptism is a burial in the flood of wrath: the proportions of the ark were the proportions of a man, that is of a coffin—six times as long as it was broad, and ten times as long as it was high. No sooner was the ark finished than it entered the awful storms; and most remarkably our Lord uses the very figure of baptism to express what He must meet after He had completed the active righteousness: "I have a baptism to be baptised with; and how am I straitened until it be accomplished!" (Luke 12:50). "Are ye ignorant," Paul asks (Romans 6:3), "that all we who were baptised into Christ Jesus were baptised into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life"—landed on Ararat. Our Lord's resurrection was at once the completion and the proof of His righteousness; therefore it is the goal both in type and in fact. "Baptism doth now save you, through the resurrection of Jesus Christ." There opens before us on Ararat a new world made clean by the judgments that fell on Calvary.

Thus baptism, even apart from its being commanded, becomes binding on all the saved; for in both its divine types salvation and baptism are pictured as one: the ark passing through the flood to Ararat, and Israel blood-cleansed before stepping into the Red Sea, "all baptised in the cloud and in the sea" (1 Corinthians 10:2). The entire people of God, in both cases, are assumed as passing through the waters; and both waters are explicitly stated by the Holy Spirit to picture baptism and both are a total immersion in dangerous death-dealing floods.

Experience exquisitely confirms baptism so admini

(continued on page 748)

BIBLE STUDY HELPS

When men's hearts fail them for fear (Luke 21:26).

We have

A hiding place (Psalm 32:7).
A safe dwelling (Proverbs 1:33).
A quiet resting place (Proverbs 1:33).
A better country (Hebrews 11:16).
A prepared city (Hebrews 11:16).
A city that cannot be moved (Hebrews 12:28).
A building of God (2 Corinthians 5:1).
A holy city (Revelation 21:10).
The city of the living God (Hebrews 12:22).

We are exhorted to

Look up and lift up our heads (Luke 21:28).
Watch and pray (Luke 21:36).
Count all things but loss (Philippians 3:8-11).
Be ready for that great event (1 John 2:28; 1 Thessalonians 2:19, 20).

Conference of District Superintendents and the Executive Council

Reported by IAN R. MOORE

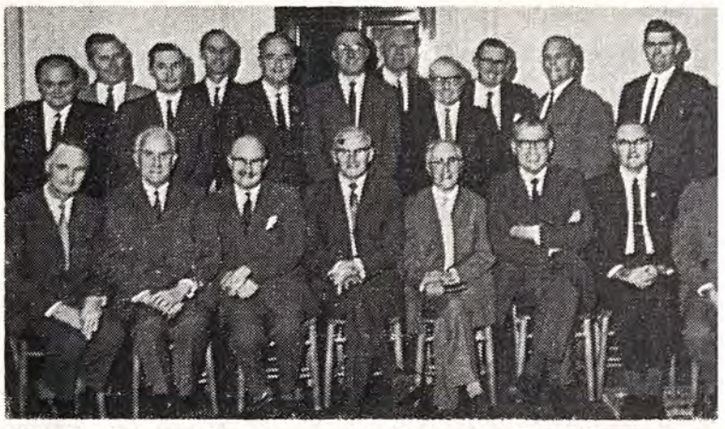
DISTRICT superintendents and the Executive Council met at Capel last week and there was a frank exchange of views, with everyone, in a relaxed atmosphere, making his contribution willingly. Pastor Wynne Lewis opened the discussions, and pointed out some of the problems as seen by a district superintendent in his endeavour to help forward the work of God in his area.

The trend of all the discussions was how to develop and expand, how to tackle problems and make use of the advantages that present themselves. Problems of development at general and administrative levels were faced fairly and suggestions made as to dealing with them.

The minister in his personal relationship with God and with the members of his church as the body of Christ, within and without Elim, was considered at length. The vision of every born-again member, of whatever label, as a member of that mystical and wonderful body was very real. We felt a love for everyone and a desire to see that fellowship which springs out of a true assessment of the work of the Holy Spirit in each other. At the same time we saw clearly our need to stand together as a movement and felt very keenly the loss of any Elim member from our ranks. God brought our movement into being, and we feel a responsibility to Him to establish it and to propagate the truths we stand for. We need you, Elim member, your love and support, your prayers and your efforts. God has a great job for us to do in His name.

A. A. Biddle, whose impressive contribution at the conference will be remembered by all who attended.

Pioneering for God came under review, and every aspect of outreach was considered, including major campaigns in areas new to us as well as church campaigns. Finance, of course, could not be left out, and we pray for enough money to be able to see the vision of evangelism materialise. There are no limits to opportunity if we have the wherewithal. We then deliberated on development through pastoral work and saw that a church properly pastored is a powerful influence in any district, and that the potential of local outreach is great indeed. Solidity and reality in the things of God bring great local results, even if they are long term, for the kingdom of God.



The district superintendents with Executive Council members.

Discussing the job of publicising our work and the truths of the gospel occupied some time, and we felt the need to increase the impact on the minds of the people with all legitimate means of propaganda. I heard it recently referred to as "one beggar telling another beggar where to get bread"! Projects and prospects for the days ahead included the Bible College and students with their future roles, and contacts with other bodies through mutual visitation.

I could not conclude this report without referring to the times of prayer and the anointing of the Holy Spirit. We were very conscious of His presence and overshadowing the whole way through, and believe that those hours spent in prayer will have effect in many ways in days to come.

QUOTABLE QUOTES FROM THE CONFERENCE

On the release of Peter from prison: "The iron

(continued on page 749)

Youth Committee page

THE NEGLECTED CITY

By R. C. STACEY
MINISTER OF MERTHYR TYDFIL ELIM PENTECOSTAL CHURCH

I WONDER what Nehemiah felt like when he inquired after his brethren and the well-beloved city of Jerusalem. "Great affliction" was the portion of his people and "the wall of Jerusalem . . . broken down and the gates thereof . . . burned with fire." As cup-bearer to the great king in the palace of Shushan he had good prospects, security and comfort; no need for him to get involved. But perhaps the words of Amos (6:2) were burning in his heart: "Woe to them that are at ease in Zion."

How was one man going to grapple with the gigantic task of rebuilding Jerusalem's walls? Chapter 1:4 states that he wept, fasted and prayed before the God of heaven. In the weeping we find repentance from spiritual slothfulness and in the fasting is found self-denial (Mark 8:34), while in praying we find the power that moves the hand that moves the universe.

Nehemiah's name means "whom Jehovah comforts." It is essential for anyone who feels the urge to "build again the walls of Jerusalem" to have an up-to-date experience. I refer to John 16:7: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." If anything is to be done for God the influence of the Holy Spirit is a must. John the Baptist declared "He shall baptise you with the Holy Ghost and with fire." If this experience is not yours I would encourage you to seek God until it is, for "He is a rewarder of them that diligently seek him" (Hebrews 11:6). If, on the other hand, you have spoken in tongues as the Spirit gave utterance remember that we need continually a new anointing and fresh infilling of His Spirit.

No one who has set his heart to doing a task for God has gone very far before he has been made aware that he has an enemy to face. In 13:23 we see that Israel's enemies have influenced God's people to the extent that their children are no longer conversing in their own tongue but in the languages of Ashdod, Ammon and Moab. Have you seen this yourself that people whose conversation was at one time about spiritual matters now talk of anything else but the Lord?

Again, the enemy is seen to rear his head in the presence of Sanballat, Tobiah and Geshem (2:19). First Nehemiah tells us "They laughed us to scorn, and despised us." It is surprising what a crippling effect scorn may have upon men; able to face the onslaught of battle for queen and country they will run away from jeers and laughter.

Discouragement was the next weapon used by Tobiah. In 4:3 we read that he said "If a fox go up, he shall even break down their stone wall." Let us not be foolish enough to under-estimate this enemy, mockery.

Ephesians 4:27 states "Neither give place to the devil." Nehemiah returned to Jerusalem after an absence on duty to find that the enemy had been given a very prominent place: a place had been prepared for Tobiah "in the courts of the house of God." Let us watch Nehemiah, and so learn how to deal with such a situation. In 13:8 we read "Therefore I cast forth all the household stuff of Tobiah out of the chamber," for there must be no association between the people of God and the followers of Satan.

In 6:15 we read that the walls were finished in spite of mischief-makers who tried to hinder. They were erected by men and women who possessed "a mind to work" (4:6), and who stood with sword in one hand and a trowel in the other to work and fight until the enemy was overcome and the task accomplished.

EDITORIAL (*continued*)

duct, knew that only One beyond himself could reveal himself to himself.

Ability, either innate or by revelation, to see my personal responsibility for the end product of my actions! God give us this insight!

"That governments are engaging in"! Not only they; unless I attend to my actions and consider their end product and take initiative state-wise, work-wise and investment-wise to cease practising what I condemn the community for doing I am guilty with the world's rulers, or vested interests, or whatever entity abuses privilege.

Margaret M. Ladlow's page

IT is a growing custom in these days for football and rugby teams to expect a crowd of supporters to follow their games and among them to be bands of "cheer leaders" to encourage them as the match progresses. When a team is hard pressed, the cheer leader leads the supporters in a shout of encouragement, a loyal slogan or a great roar which is designed to obliterate the cry of the supporters of the opposing team.

I was blessed in my own soul on a recent Sunday morning to be reminded of the great need for the ministry of encouragement in Christian circles. We were hearing of the instructions given by God to His aged servant Moses, that in spite of the great disappointment he was facing he must forget his own feelings and encourage his successor, Joshua. Twice in the book of Deuteronomy Moses is instructed by God to encourage Joshua; in 1:38 there are just two simple words, "encourage him," and in 3:28 we read "But charge Joshua, and encourage him, and strengthen him." Now in both these instances the Hebrew used means to strengthen, to harden or to fix, and you will agree with me that Joshua needed strength, determination and fixed purpose to enable him to carry out his gigantic task of possessing the land of Canaan. The dictionary meaning of the word encourage is simply to give courage to, and surely there is a great need for encouragement in these days when so many people are depressed and disheartened.

What a blessing a little encouragement can prove; what a triumph when a child of God like Moses, stifling his own feelings of regret and obeying God, deliberately sets out to encourage a fellow believer. How wonderfully the situation can be changed by a word of encouragement. A timid Christian can be made strong; someone who is feeling inadequate, perhaps a complete failure, can be uplifted and set on his or her way once more by the ministry of encouragement. In 2 Chronicles 35:2 we read of king Josiah encouraging the priests in the service of the house of the Lord. So surely the complete picture we get is that all who are engaged in God's work need encouragement. It should be in abundant supply, plenty to be given and plenty to be received, always in circulation, never lacking. Please take my words to heart and begin from today to engage in the ministry of encouragement. It is so necessary and can make a lasting contribution to the success of God's work.

THE SOLICITOR'S CLERK

H. L. Gee tells of a solicitor expressing his appreciation of his senior clerk, who had served him for over twenty years. When the man joined the staff as a boy of fifteen he was so stupid that his employer was exasperated with him and eventually decided to get rid of him. "He had been clumsier than ever," said the solicitor, "but I felt I ought to give him one more chance, so I handed him a column of figures and ordered him to tot them up, and to be quick about it. I wasn't surprised when I checked his total to find he'd got the pounds and shillings wrong, though he'd managed to get the pence column right. In my anger and disgust I said sarcastically 'Wonderful! Congratulations! The pence are correct!' I meant it witheringly, but the silly boy thought I was praising him. His face shone. 'Oh sir,' he gasped, 'Im *so* glad. I'll have another go at the pounds and shillings.' And bless me if from that moment Bob didn't turn over a new leaf. He worked, he tried, and from that day to this he's never looked back."

"The gospel is not an appeal to support God."

"He is not a good cause and seeks no patronage."

"We need never be sorry for Him."

"He will not be upset if we deprive Him of the valuable asset of our help."

"The ultimate crisis for us all will not be our opinion of Him but His opinion of us."

G. CANTY.

Sunshine Corner

THE BRAVE LITTLE POSTWOMAN

TODAY I am going to tell you about a very brave woman whose name was Phoebe. What a funny name—you say it like this: Feebee. Many of us have strange names. I've only got a little name, maybe you've got a longer one, but whatever we are called we can all be workers for Jesus, can't we?

Paul was on one of his missionary journeys, and he had arrived at Greece and was preaching at a place called Corinth. He was only a part-time preacher because he spent the best part of his time at his job of tent making; but what a great part-time job he did for God. Now Corinth was half-way between Jerusalem and Rome, and Paul wanted very much to go to Rome, but he realised that he had been a long time away from Jerusalem and ought to go back home for a short while to help strengthen the Christians there and to take back some money that had been given to him for those Christians.

Then one day he heard that there were Christians in Rome. He was amazed and delighted, but how could there be Christians in Rome? None of the apostles had been there yet to preach about Jesus, so how could there be Christians there? The Christian message had been taken there by travellers. There was a saying "All roads lead to Rome," and some of these travellers had seen the crucifixion of Jesus and others had heard of the miracles and so there were Christians in Rome.

One day Paul called Tertius to him and said "I want you to write down all I say, because I want to send a letter to Rome," and so Paul wrote the wonderful epistle to the Romans. Then they were in a difficulty. Who would deliver the letter? There wasn't any 4d. or 5d. post in those days—there wasn't even a postman. Who would take the letter? It was a long and dangerous journey over land and over the sea too. Just look at your maps and see how far this letter had to be taken. Remember the story of the good Samaritan and how the poor man had been beaten up by thieves? Who was brave enough to go? Then Phoebe felt God speak to her. She could not write such a wonderful letter, but she could deliver it, and she offered herself for the job. Who would suspect a lowly woman of carrying such a precious treasure? Even if she was stopped by thieves they wouldn't place much value on a piece of paper with writing on it, because they couldn't read either.

As I said, she offered herself and the letter was safely delivered, and we have it in our Bibles today. That is all God wants of us. He wants us to offer ourselves for His service and He will do great things through us. Do you want to be brave for Jesus? Then ask Him to give you a job to do for Him. I'd rather serve Jesus than anyone, because He is so very wonderful.

God bless you. Lots of love from

AUNTY MAY.

THE FIRST EPISTLE OF PETER (*continued*)

same time what a scathing denial of the effrontery of the Roman mass.

5. *The seeking Saviour* (v. 25). The figure of the shepherd is reminiscent of the good shepherd laying down His life for the sheep. Since it is unnatural for a lost sheep to return to the fold without being sought and found, so Jesus the Shepherd has taken the initiative in our redemption. He sought us and found us. Well might the late E. C. W. Boulton, the poet laureate of our movement, pen it thus:

"So vast Thine everlasting love,
Thou didst forsake Thy throne above
To take the place of loss."

BAPTISM AND THE FLOOD (*continued*)

stered as of God. Here are some testimonies the writer has himself received. "Last night I was smitten to the dust. Of course I shall obey Him in baptism! There is nothing else to do. I do so gladly, humbly, thankfully, gratefully." "Sunday night was far more beautiful even than I had thought: I saw no one—the Master was there." "I shall never forget how I realised the preciousness of Christ after I obeyed Him. It has brought greater joy into my life, and it has given me a stronger passion for service. 'To obey is better than sacrifice.' The blessedness that has been mine since my baptism is more than words can express." "I was just trembling in every limb—but when the time came to step into the water it was just as if He held my hand and led me. Never in my whole life has *He* been so near; I cannot tell you all that it meant to me as I laid my whole life at His feet." "Each moment of this evening last week comes to my mind tonight, so overpoweringly that I was forced to my knees in an ecstasy of joy. What hath God wrought!"

COMING EVENTS

BOLTON. Commencing Sunday, December 1. Elim Pentecostal Church, Higher Bridge Street (two minutes from Woolworths, market and Co-op halls). Sunday at 11 and 6.30. Tuesday, Thursday, Saturday (as announced) at 7.30. Minister: Pastor K. Smith.

COLERAINE. November 23, 24. Elim Pentecostal Church, Killawen Street. Saturday, opening of new church at 3.30 by Miss Neville. Thanksgiving service at 4, conducted by C. Coulter. Preacher: A. Wilson. Convention rally at 7. Preachers: J. Smith and W. J. Martin. Sunday at 6, commencement of gospel campaign. Weeknights at 8. Preacher: W. H. Holohan.

GUERNSEY. November 23-25. Eldad Elim Pentecostal Church, Union Street, St. Peter Port. Visit of A. Tee, Youth Director. Saturday at 7.30. Sunday at 11, 6.30 and 8. Monday at 7.30.

KINGSTON. November 30. Elim Pentecostal Church, Thames Street. Induction of Pastor H. Palliser at 7.30. Preacher: I. R. Moore (Clapham). Convener: William J. Maybin (District Superintendent).

LONDON, Kensington Temple. November 23. All-London youth rally at 7.30. Preacher: M. O. Thomas (Tanzania). December 7. Meeting of North and South Presbyteries at 11. Speaker: Don Summers. Presbytery business meeting at 2. Evangelistic crusade at 7. Preacher: Don Summers.

PAISLEY. December 14. Elim Pentecostal Church, Well meadow Street. Film, " Shadow of the boomerang," at 7.30.

SOUTHPORT. November 28. Elim Pentecostal Church, Evangel Temple, Manchester Road. E.M.S. missionary films by F. B. Phillips.

A REQUEST

Gramophone records (in good condition), religious and classical, desired for distribution in prisons, hospitals, senior citizen homes. An urgent outreach and appeal to all " Evangel " readers. Send to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4. Thank you !

More Church News

EASTERN PRESBYTERY SUNDAY SCHOOL RALLY

Another successful rally was held in the Ipswich church in October, when 140 children and teachers met. Seven schools were represented and the meeting soon got under way. Pastor West ably convened. Some of the schools contributed items of song and recitation, and soon teachers were writing out new choruses to be learnt on the way home. Quiz time, by K. Tween, brought its own brand of excitement and pleasure, and Pastor A. Seeman presented the joy of following Jesus and the need to obey His voice. The school from Clacton-on-Sea then presented its contribution, which included the chorus " I love Jesus, why don't you? " A. SEEMAN.

RAYLEIGH **Pastor: W. R. West**

Recently a Sunshine Corner crusade was held in the church, conducted by " Uncle Bill " (W. R. West). Previously several visits had been made to the local school to distribute leaflets inviting the children to the meetings. Each evening the boys and girls enjoyed a painting competition, quizzes and stories centred around " the adventures of Johnny." The choruses, which were sung enthusiastically, were accompanied by " Uncle Bill " on his piano-accordion.

The crusade has resulted in an increase in the weekly attendance at Sunshine Corner and Sunday school. E. Y. GRIMWADE.

PAISLEY **Pastor: John Marriott**

Instead of the usual three-day convention the Paisley Elim church celebrated its anniversary this year with a crusade and convention combined. The preacher was Alan Caple, whose ministry in word and song brought blessing to the large crowds that attended. A number of decisions were made. Rev. Kenneth McDougal, of St. John's Methodist church, Glasgow, testified of his baptism in the Holy Spirit during the convention.

Another date to remember was a recent water baptismal service, when a full church witnessed eight candidates being baptised.

REPORT OF DISTRICT SUPERINTENDENTS' CONFERENCE (*continued*)

gate opened of its own accord, but *prayer* behind the scenes did it." (The President.)

" We want complete co-operation, identification, toleration, direction—transformers, not conformers." " We should realise the great fund of love and loyalty among ministers and members, and act upon it at every level." (Wynne Lewis.)

The world is being " pressurised by unembarrassed evil." " We need to perceive that internal criticisms destroy our usefulness." " We try—and fail! God forgive us if ever we fail to try." (H. W. Greenway.)

" Discount talk and rumour; be too busy sometimes to listen." " Talk out problems with those concerned; do not talk them round with others." (R. B. Chapman.)

" The Church is not an audience to which we expatiate, or a machine which we manipulate; it is the body of Christ, and each local church is a microcosm of the body." " ' Do not make the pulpit a place for inquiry into truth, but a place for declaring it ' (S. Gorman)." (John Lancaster.)

" When vision dims passion wanes." (W. R. Jones.)

" The very nature of our belief, ' If thou shalt confess with thy mouth,' makes Pentecostals propagandist." " As young people we were not publicised, *we* publicised." (J. T. Bradley.)

" Pay attention to the attractiveness, state of repair, cleanliness and heating of building, and have good bright displays outside." (A. A. Biddle.)

The minister's ulcers

(Reprinted from " The Haven of Rest ")

A PUBLICATION named *The Highland Park Evangelist* featured a good article some time back entittled " The minister's ulcers."

With the hope that it will make you do some sober thinking, Mr. and Mrs. Church Member, I share it with you :

" Nearly every business man complains of at least one ulcer. We could not help thinking how many ulcers the poor business man would have if he worked under the same circumstances as the average minister.

" Just suppose "

" Just suppose, Mr. Business Man, that you were overseer of 100 workers. Suppose only fifty per cent of them ever showed up at work at a given time, and only twenty-five per cent could be really relied upon. Suppose that every time one of your workers had a slight headache, or company dropped in, or a flash of lightning appeared in the sky, large numbers of your workers pulled the covers over their heads and failed to appear for duty.

" Suppose your workers worked only when they felt like it, and yet you must be sweet and never fire one of them. To get them back to work you must beg them, plead with them, pat them on the back and use every means under the sun to persuade them without offending them.

The Devil

" And suppose you were in competition with a notorious rascal, the Devil, who has no scruples and is far more clever than you are, using such attractive things as fishing rods, guns, soft pillows, television, and a thousand other things to attract your customers.

" Just suppose you had to depend upon your own work-force for your capital and that they gave only when they ' felt led '—to carry out the biggest business in the world.

" How many ulcers would you have ? "

Well, I trust that you got the point of this article, even as I did.

I have never been a pastor, but I can truly sympathise with the evangelical minister of today, for he is truly fighting a physical, mental and spiritual battle.

I am literally amazed at all the men who are quitting the ministry. They say they can't take the pressure any longer. Their nerves are tense. Some of them are victims of church trouble which causes them to say with the prodigal son " I will arise and go."

Support your pastor

Let me give you three things which *you* can do to help your pastor.

1. Accept him for who he is. He's an individual with certain personality traits. I dare say you won't like everything about him. After all, he's human. He may not be as gentle as your former pastor, or as personable. But learn to accentuate the positive. Make the most of his good qualities. Praise his good points rather than criticise his human frailties. Accept him for who and what he is.

2. Co-operate with him. Don't buck every plan and programme he suggests. Remember, he's the leader of your team. Let him lead—you follow. Be co-operative.

3. Pray for him daily. I didn't say " Prey *on* him," I said " Pray *for* him." Without your prayers he will be powerless behind the pulpit, but with your prayers he will be a power house for God !

Many years ago the deacons in a large church said to their new, young pastor : " Reverend, there is much lacking in your ministry and in your sermons. But we have decided not to vote you out. Instead, we are going to join together each week and pray for you that God will make you of maximum blessing to our people."

God blessed this Christlike attitude. He answered the deacons' prayers abundantly with great spiritual growth in their church. And the young pastor ? Well, you've likely heard his name, for he became the greatly used evangelist Dr. J. Wilbur Chapman.

Decide right now, shipmate, that *you* will help *your* pastor get *unction*—not *ulcers* !

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, November 25th — Esther 6:1-14

" On that night could not the king sleep " (v. 1).

We expect the movements of God to be associated with the appearance of angels or tongues of fire, but it is not always so. What seems to be a chance circumstance, such as a king not being able to sleep, may be a momentous development in the purposes of God, as it was here. Haman, being unaware that the king had been exercised over neglecting to honour Mordecai for reporting a plot against him, answered the summons into the king's presence with great buoyancy of spirit, for he could see Mordecai swinging from the gallows; but the shock that awaited him drained the colour from his face. With mortification of spirit and dark forebodings he was obliged to confer on Mordecai the honour he himself coveted. With Mordecai riding triumphant through the city the prospects for the Jews had considerably brightened. The situation had dramatically changed overnight on such a slight circumstance. My God, how wonderful Thou art !

Tuesday, November 26th — Esther 7:1-10

" So they hanged Haman on the gallows that he had prepared for Mordecai " (v. 10).

Haman was great and powerful, but he came to naught and died in ignominy and shame. God always watches over His own and brings to task those who set themselves against them. " If God be for us, who can be against us ? " We are more than conquerors through Him that loved us." Though now you sigh in your distress you feel anything but a conqueror; men and circumstances seem intent on crushing you; no ray of hope glimmers through the gloom. How can you continue to trust, how can you believe that at this late hour God will bring deliverance ? That was the experience of the Jews and the whole purpose of this story for us. It assures us that God is able to step in when all hope seems to be lost and bring about a deliverance that is nothing short of a miracle.

Wednesday, November 27th — Esther 8:1-17

" And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold . . . and the city of Shushan rejoiced and was glad " (v. 15).

Though God is not mentioned in this book He is seen moving in the affairs of men to secure the protection of His chosen people. The book opens with the wicked Haman in great power in the court of Ahasuerus, a man intent on using his influence and authority for the destruction of the Jews, in Haman's place. God may not always show His face, but never fear—He is always there.

" Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the word;
Truth for ever on the scaffold, wrong for ever on the throne—
Yet that scaffold swavs the future and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own."

Thursday, November 28th — Daniel 1:1-21

" God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams " (v. 17).

These four men had been chosen from among the Hebrews because of their ability and deportment to be trained in the customs and learning of the Chaldeans for governmental positions. Because they dedicated their natural gifts—which are the gifts of God as much as any other—to God for service to His captive people He increased their ability to learn and to apply their knowledge. Daniel was singled out from among His companions and given the supernatural ability to understand visions and dreams. That indeed is a rare gift. How wonderful then that from all the Hebrews who were capable of receiving special training Daniel, the man who was to receive this special endowment from God, was chosen not by a man whose life was steeped in prayer but by Ashpenaz, the master of Nebuchadnezzar's eunuchs. Was not this as providential as Ahasuerus's choice of Esther as queen ?

Friday, November 29th — Daniel 2:1-18

" Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions " (v. 17).

The wise men of Babylon, including the magicians, astrologers and sorcerers, were terrified by the king's insistence that to prove that their interpretation of his dream would be authentic they were to tell him the dream that he had forgotten. The demand challenged their pretence. The king had become annoyed with their crafty juggling with words (v. 9). Now they were to tell him the dream as well as the interpretation or they would be executed. The wise men complained that the king was unreasonable in his demand, but Daniel accepted the challenge. He believed that God was able to reveal the secret to him, so he called his companions together to pray with him to this end. Though God had given him understanding in all visions and dreams, he could use that ability only as he lived in the closest communion with God.

Saturday, November 30th — Daniel 2:19-35

" Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven " (v. 19).

God had answered prayer. Divine insight had been given to Daniel. Suddenly during the night he saw what Nebuchadnezzar had seen and, more than that, understood its import. None but God could have given such a revelation, and the more we ponder it the more wonderful it becomes. By the picture of an image and with a few brief sentences God gave an outline of the successive empires that were to arise, culminating in the kingdom of His Son. " Then Daniel blessed the God of heaven." In the relief and exhilaration of the experience he did not forget to give thanks.

Sunday, December 1st — Daniel 2:36-49

" Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king " (v. 49).

Nebuchadnezzar was astounded at what he heard and doubtless not a little elated at being represented by the head of gold. And Daniel had made it so clear that he had no ability but what God gave him, that the interpretation was not his but God's, that Nebuchadnezzar grasped the situation and said " Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret " (v. 47): He was so grateful for being reminded of his dream and being given the interpretation that he lavished gifts upon Daniel and made him ruler over the whole province of Babylon. In this time of favour and promotion Daniel did not forget his friends who had joined him in prayer when he accepted the challenge of the king's demand.

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

CORNWALL, Newquay. Delightfully situated Christian hotel, standing in own grounds; easy reach of beaches; modern amenities; excellent catering; own farm produce; tennis, putting, ample free parking. Special welcome to the Lord's people. Book now. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1587

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

CHRISTMAS POSTERS AND TRACTS. Striking matching design to link local evangelism and invitations to services in YOUR church. Blank panel on tracts for overprinting. Details and free samples: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C.1765

DO YOU USE TRACTS? Beautiful four-colour Christmas gospel tracts. Ideal enclosures with your greetings cards. 7/6 per 100, fit normal envelope. Matching poster for your window 1/6 each. Details and samples from Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C1764

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

ON TAPE. The conversion and healing testimony of a Buddhist monk as preached by Pastor Paul Yonggi Cho from Korea in Cardiff City Temple. 900ft. tape, £1/2/6 inclusive. Also tapes of campaign services, price £1/2/6. G. Shelling, 44 Victoria Park Road East, Victoria Park, Cardiff. C.1769

SITUATION

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.1775

ITINERARIES

The President, L. W. Green:
November 23, Graham Street; 24, Kingstanding.

London Crusader Choir:
November 24, Broadmoor; 30, Westminster Central Hall (male voice); December 7, Metropolitan Tabernacle, London; 8, Maidstone; 11, Croydon (Fairfield Halls); 15, Penge and Wormwood Scrubs prison; 22, Borstal, Kent; 29, Pentonville prison.

H. Jeffery (Brazil):
November 24, Croydon; 25, Coulsdon; 26, Kingston; 27, Aldershot; 28, Guildford.

F. B. Phillips (Elim Missionary Society itinerary):
November 23, 24, Blackpool; 25, Blackburn; 26, Salford; 27, Wigan; 28, Southport; 29, Liverpool; 30, December 1, Holyhead.

Joseph Smith:
November 23-28, Portadown; 30—December 5, Ulster Temple; 7-12, Dublin.

M. O. Thomas (Tanzania):
November 23, Kensington Temple; 24, Romford (a.m.), Leyton (p.m.); 25, Chesham; December 1, Winton (a.m.), Springbourne (p.m.); 3, Springbourne; 4 Salisbury; 5, Winton; 6, Wimborne; 7, Yeovil; 9, Merriott; 10, Weymouth; 11, Christchurch.

Anne Stephenson (Transvaal):
November 23, Dewsbury; 24, Halifax; 26, Bradford; 27, Sowerby Bridge; 28, Huddersfield; December 1, Knottingley; 3, Wrenthorpe; 4, Leeds; 5, Barnsley; 6, Goldthorpe.

"ELIM EVANGEL" CIRCULATION

Circulation increases are reported by Carlisle (4), Yeovil (1), Croydon (2), Holyhead (2) and Salford (12), to which churches we extend our congratulations.

BIRTHS

HOLMWOOD. On September 24th, to Brian and Ann Holmwood, Rye Park, a son, Paul Matthew, a brother for Shaun.

PALLISER. On October 26th, to Douglas and Tina Palliser, God's precious gift of a son, Sean Scott Palliser.

SEEMAN. On October 19th, to Pastor and Mrs. Alan Seeman (Ingatestone), the gift of a son, Mark Alan, a brother for Robert and Carolyn.

MARRIAGES

MAHY—MARTIN. On October 24th, at Elim Pentecostal Church, Eldad, Guernsey, John Wilfred Mahy to Joy Brenda Martin. Officiating minister: E. P. Lewis.

TWEEN—BICKERS. On November 2nd, at Elim Pentecostal Church, Chelmsford, Tony Tween to Brenda Bickers. Officiating minister: D. W. Anthony.

GOLDEN WEDDING

PHILLIPS—KNIGHT. At Mill Street Baptist Church, Bedford, by Pastor A. E. Saxby on November 25th, 1918. Congratulations and every good wish to Mr. and Mrs. F. B. Phillips from your family. C.1776

WITH CHRIST

LE PAGE. On October 25th, Elise Le Page, aged 85 years, a loyal and faithful member of Eldad Elim Church, St. Peter Port, Guernsey. "At home with the Lord." Officiating minister at funeral: S. Penney.

PRAY FOR THIS SERVICE

ELIM PENTECOSTAL CHURCH
SOUTHVILLE, YEOVIL

B.B.C. BROADCAST

MORNING SERVICE

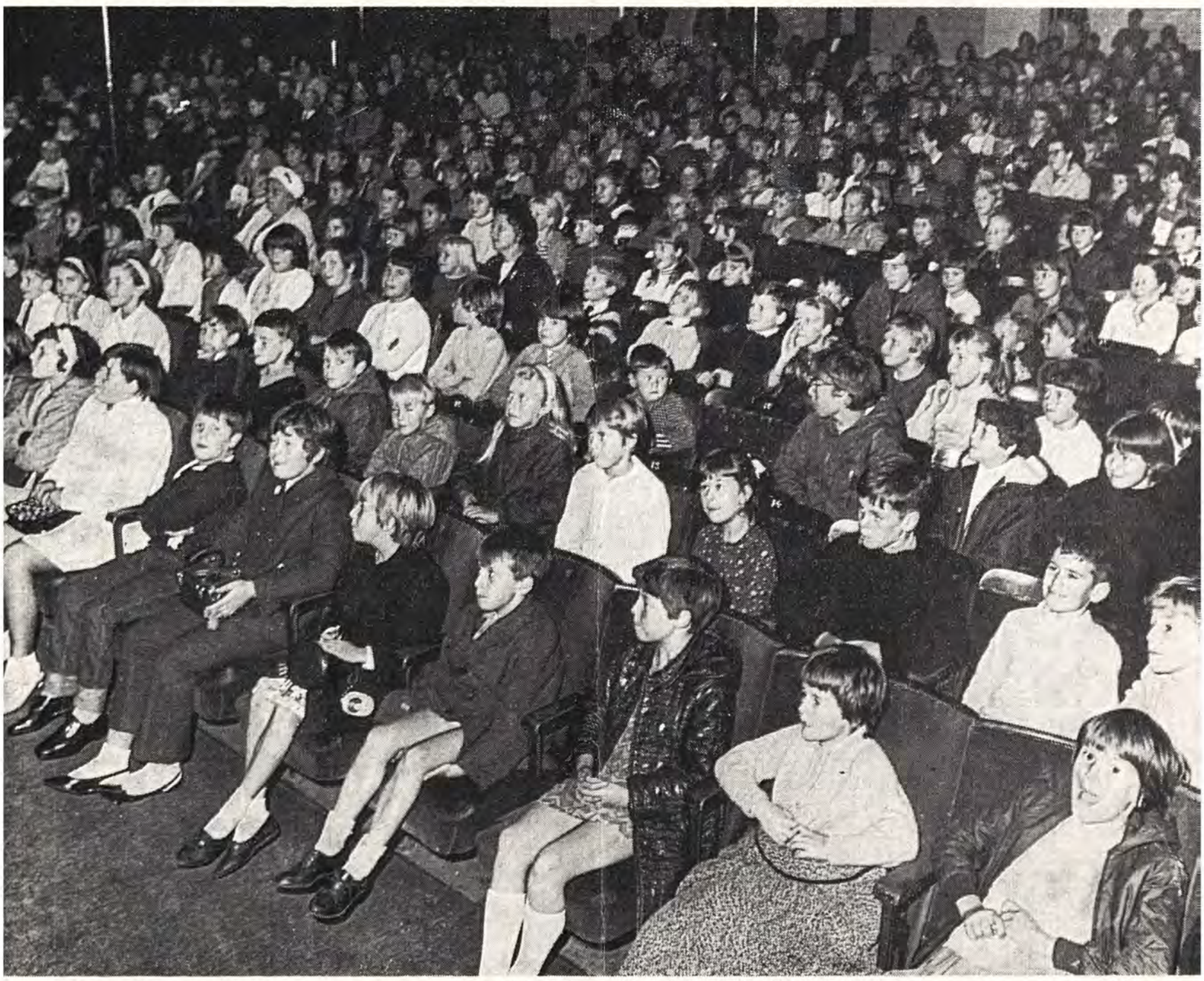
Sunday, November 24th, at 10.30

Conducted by the minister
LAURENCE E. LAMBERT

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 48 November 30th, 1968 9d



VAZON—CHILDREN'S CAMPAIGN See report on page 759

BE FILLED WITH THE SPIRIT

By GEORGE L. WARREN

The Bible gives to every Christian the positive, direct command that he "be filled with the Spirit" (Ephesians 5 : 18). Every person who is concerned about doing the will of God will want to heed this commandment. His only question will be what the Scriptures mean by this exhortation, and how one may know whether he is indeed "filled with the Spirit." This article gives the answers.

AN unbiased and conscientious study of the New Testament will reveal both the meaning of this command and the path to its fulfilment. The danger is that one may undertake his study with so many presuppositions and actual prejudices as to miss the clear teaching of the Word of God!

Shall be in you

In the upper room on the night before His crucifixion Jesus spoke to His disciples about the Holy Spirit, the Comforter, whom the Father would send to them after He, Jesus, was taken away. In John's gospel, chapters 14, 15 and 16, Jesus talked at length about the Holy Spirit and of the work which He would do in the lives of believers.

Our Lord made it plain that those who were His disciples had the Holy Spirit dwelling already with them, but promised that He should be in them in a real and vital way (John 14 : 17).

Although these disciples were believers, and had been born again through faith in Christ, they could not then know the fulness of the Holy Spirit, for this "pouring out" of the Spirit awaited its fulfilment on the day of Pentecost as recorded in Acts 2.

This is confirmed by the statement in John 7 : 37-39, where we read: "On the last day of the feast, the great day, Jesus stood and proclaimed, If any one thirst let him come to Me and drink. He who believes on Me, as the Scripture has said, out of his heart shall flow rivers of living water. (Now this He said about the Spirit, which those who believed on Him were to receive ; for as yet the Spirit had not yet been given because Jesus was not yet glorified.)"

The last command

The last command which the risen Christ gave His disciples concerned their receiving of the Holy Spirit. The record declares: "And being assembled together with them [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptised with water: but ye shall be baptised with the Holy Ghost not many days hence. . . . 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" (Acts 1 : 4, 5, 8).

This scripture shows that Jesus' final concern, before His ascension, was that His disciples be filled with the Holy Spirit. His last recorded words conveyed this very commandment. So essential was the baptism with the Holy Spirit that the disciples must not undertake the task of evangelism without it. How could any Christian dare to say that the infilling with the Spirit is optional or a matter of little consequence, when it was so greatly emphasised by Jesus Himself?

After conversion

There are those who teach today that the baptism with the Holy Spirit comes to the believer when he is converted, that one work of grace accomplishes the whole purpose of God for the Christian. But the New Testament clearly refutes such teaching. As we have shown already, the Spirit's baptism came to the disciples of Jesus after their conversion. This same pattern was repeated in the experience of the Samaritans (Acts 8 : 5-17), and that of the disciples in Ephesus (Acts 19 : 16). According to the word of Jesus in John 14 : 17, the believer, until he is filled with the Spirit, has the Holy Spirit dwelling with him, but not indwelling and possessing him as God desires.

Distinct evidence

But, someone says, "How can a person know that he has been filled with the Spirit?" I would reply "How did the disciples know on the day of Pentecost that God's promise had been brought to

pass? How did the Jewish disciples who went with Simon Peter to the house of Cornelius know that the Holy Spirit had been poured out upon these Gentiles? How did the apostle Paul know that the men at Ephesus had received the Holy Ghost?" In each case the evidence was the same—there was a distinct physical manifestation of the Holy Spirit's presence, namely the speaking with other tongues as the Spirit gave them utterance (see Acts 2 : 4 ; 10 : 46 ; 19 : 6).

Why should anyone desire other evidence for an experience than that which the Bible itself approves? Why do so many people shy away from the manifestation of "speaking in tongues" when it is so evident that this experience was possessed by such men as Peter and John and Paul, and all the apostles, saints and martyrs of the early Church? I for one am glad to apply to this experience what was said of the "old-time religion" in the familiar gospel song :

"It was good for Paul and Silas,
And it's good enough for me!"

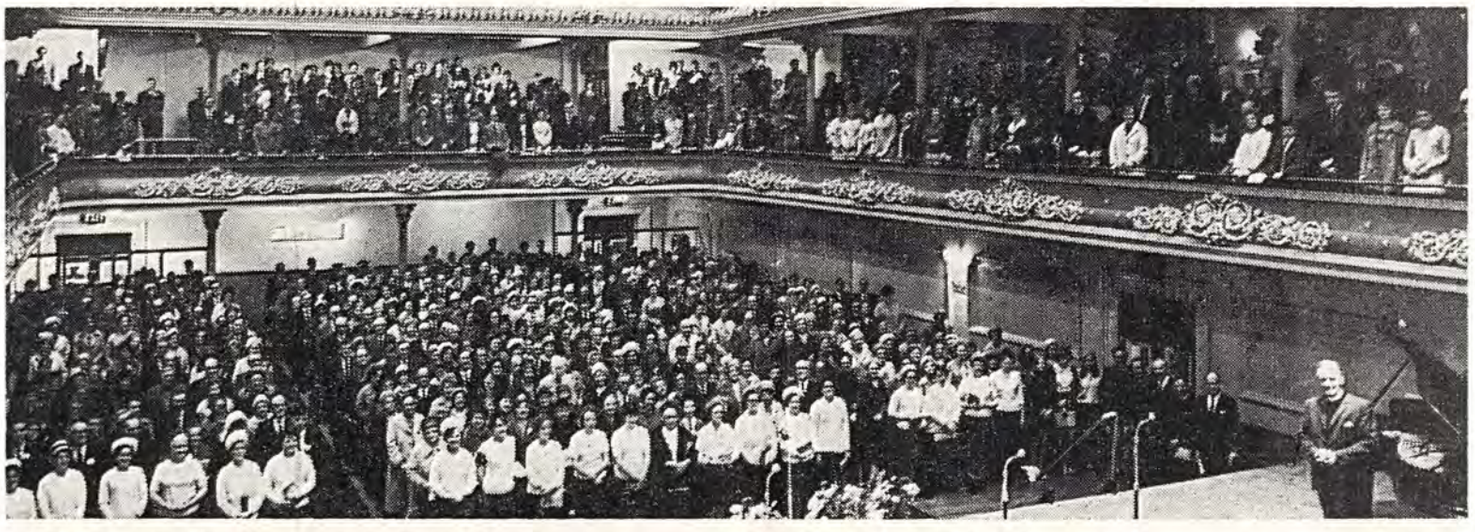
How to receive

"But," you say, "how does one go about receiving the baptism of the Holy Spirit? How can one obey the commandment to be filled with the Spirit?" The answer is simple. As with conversion, you must believe that such an experience as the baptism of the Holy Spirit is available, and that it is for you. If you doubt the latter, read Acts 2 : 39, and be assured that you are among the "many" whom "the Lord our God shall call." Then you must de-

(*continued on page 756*)

Elim Pentecostal Church News

REPORT OF THE UNITED PENTECOSTAL CHURCHES' CRUSADE IN BRADFORD CONDUCTED BY ALEXANDER TEE AND PARTY, OCTOBER 1968



The lovely St. George's hall in the city centre was the venue for this united Pentecostal crusade, sponsored by the local Elim and Apostolic churches together with an independent Pentecostal fellowship.

The opening night saw hundreds attending and many responded to the appeal. The audience was thrilled also by the anointed singing of converted opera singer Bill Hunter. The song-leader was David Woodfield. Divine healing services were held every evening and many testified to being healed. One lady who slowly limped into the service was to be seen running up the aisle after she was prayed for!

Numbers increased, and on one occasion over 900 were in the service. During the first week alone some 120 were counselled for salvation. The long period of preparation by the united committee was well rewarded as the Holy Spirit worked in so many lives. The second week saw the crowds moving to the sponsoring churches. Each night the evangelist ministered to eager crowds and the blessing continued. Eventually it was decided not to take up further offerings, as the financial target had been so well met. This was a crusade truly blessed of God. To Him be the glory! DAVID G. WOODFIELD.

FORTIETH ANNIVERSARY SERVICES AT EASTBOURNE

In the spring of 1928 Principal George Jeffreys conducted a campaign in the pier pavilion at East-

bourne which resulted in the formation of the Elim church here. At the recent fortieth anniversary convention it was a great thrill to hear converts of that

Pastors J. Lancaster and P. S. Brewster with members of the Eastbourne diaconate at the fortieth anniversary celebrations.

campaign tell of the sustaining grace of God through the years. Pastors P. S. Brewster and Samuel Gorman, both former ministers of the church, were among those who ministered during the convention, and they were joined by three former members of the church, Pastors A. J. Chuter, R. A. Gordon and W. M. Plowright, and by Pastor and Mrs. J. McWhirter, who were closely associated with the church in the early days. Testimonies of salvation, healing and the baptism in the Holy Spirit in 1928 and 1968 reminded us of the fact that God is still the same, and while we remembered with gratitude the faithful work of former ministers, and many others whose ministry had contributed to the growth of the work through the years, it was with a great sense of joy that we were reminded of the opportunities that are still ours in Christ today.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 52. FINISH THE QUOTATION

Can you complete the following quotations, which are all taken from the book of Proverbs?

1. **"The way of a fool is right -- --- --- ----"**
2. **"Go to the ant, thou ---------"**
3. **"Where there is no vision, --- ------ ------"**
4. **"The blessing of the Lord, it maketh rich, and he ---------- ----------"**
5. **"In all thy ways acknowledge Him, and he shall ----------"**
6. **"There is a way which seemeth right unto a man, but the end thereof are the ------ -----"**
7. **"A soft answer turneth away -----"**
8. **"Trust in the Lord with all thine heart; and lean not unto ---------- ----------"**
9. **"Righteousness exalteth a ------"**
10. **"He that winneth souls ------"**

ANSWERS

1. **in his own eyes (Proverbs 12:15).**
2. **sluggard (Proverbs 6:6).**
3. **the people perish (Proverbs 29:18).**
4. **addeth no sorrow with it (Proverbs 10:22).**
5. **direct thy paths (Proverbs 3:6).**
6. **ways of death (Proverbs 14:12).**
7. **wrath (Proverbs 15:1).**
8. **thine own understanding (Proverbs 3:5).**
9. **nation (Proverbs 14:34).**
10. **is wise (Proverbs 11:30).**

BE FILLED WITH THE SPIRIT *(continued)*

sire the experience, with a deep and fervent longing that is akin to hungering and thirsting, and in so desiring you shall be filled (Matthew 5 : 6).

The candidate for the baptism must surrender himself fully and completely, presenting his body as a living sacrifice, holy and acceptable to God (Romans 12 : 1). Our yielding must be thorough, that not even the tongue is withheld from the Spirit's control.

Then when one accepts by faith the promise of God (Luke 11 : 13) he discovers that he is possessed by an ecstasy of joy and peace and power that cannot be expressed in ordinary human language, but demands " new tongues " for ascribing praise to God for such an experience !

In the New Testament no one had to be told that he had received the infilling of the Holy Spirit, for when the Spirit came a man knew beyond any shadow of doubt. To be filled with the Spirit is an experience that once known can be neither doubted nor denied. If it has happened to you you know it —and you know that you know !

Live in the Spirit

Finally, the command to " be filled with the Spirit " implies a present condition of life and experience. The Holy Spirit, once received, must be allowed full sway in the life of the believer, for he must " live in the Spirit " and " walk in the Spirit " (Galatians 5 : 25). The Spirit-filled Christian will manifest in his life both the " fruits " and the " gifts " of the Holy Spirit (see Galatians 5 : 22, 23 ; 1 Corinthians 12, 13, 14).

There are those who receive the baptism of the Holy Spirit and then, like Timothy in the New

(continued on page 765)

Elim Missionary Society feature

PHALABORWA COMES OF AGE

by Donald L. Norton

IN 1947 a mother and her daughter felt the burden for souls and the leading of God to start a mission station in one of the remote parts of the Transvaal—Phalaborwa. Only tracks through the bush penetrated the remoteness. People travelled these tracks by car only when it was necessary; normally donkey carts and ox wagons were the vehicles that ground their wheels into these dusty "highways."

With the setting of the sun the singing of birds and the buzzing of myriads of insects gave way to the nocturnal sounds which chilled the spine and set the heart on a faster rhythm: lions and leopards, elephants and antelopes were common in those far-off days. This was the country to which Mrs. Christie and her daughter, Faith, were compelled to go.

Hazards natural and supernatural made life for them more difficult. Their home was a mud-and-timber house with a thatched roof, typical of the

Mrs. Christie with Mary Norton and Pastor Matheu Mahisa.

area. Other buildings were erected after a time, some to house an African minister and other helpers, but the most important was the little church, "Build. J. Magagula, date 29.11.1949" as the builder's tablet indicates—a church still in use today, a place where many have met with God.

The impact of the arrival in the district of these brave ladies soon began to be felt by the local inhabitants. From village to village they travelled, taking the "good news" to those who sat in darkness. People began to respond to the call of the gospel and meeting places were soon established for regular services. From a small beginning the work began to grow. Education was necessary; a school was commenced on the mission station, and continued until all schools in South Africa were taken over by the Government.

Only when the mission became established did Faith Christie feel the leading of the Lord to branch out into other areas. Mrs. Christie continued in the mighty work started at Phalaborwa. From time to time help came as other lady missionaries joined Mrs. Christie in the bush, among them Miss Ruby Simms, now in Rhodesia; the late Miss Ruby Maplesden, now enjoying her reward; and Miss Frieda Grossen, at present working in Tzaneen. The battle was not easy, and much work and self-sacrifice left Mrs. Christie in failing health, one doctor admitting that she had less than two years to live. This was in 1959, but our brave warrior still lives to enjoy the final years of life in retirement in Canada. This dear saint of God would willingly testify "Jesus did it all." He saves, He heals and He fills with Holy Spirit power.

August 1st, 1960, brought a new phase to the work at Phalaborwa and new faces to the mission station. Mrs. Christie felt the time had come for someone else to take over the mission and its work. My wife and I were invited to carry on the work commenced so many years before, an invitation that was prayerfully accepted, we believing that God was in it all. Materially speaking the prospects were not good; we had only an old Morris Minor and the roads were bad. Our children would require a school; the nearest English school was 130 miles away! Many other things could be added to the list of inconveniences a young family would experience, but we believed God would undertake.

The house built by our predecessor had begun to crumble due to the hidden activity of termites, and a new house had to be erected. By November of the same year we were able to begin life in our new home and to continue the work begun by Mrs. Christie. A clinic was established in the kitchen of

(continued on page 766)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address. Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham 59904.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
George L. Warren	754
Donald L. Norton	757
W. J. Maybin	760
Margaret M. Ladlow	763
R. Lewis	764
A. Nicolson	764
Gordon Wright	767
Church news	755
Editorial	758
Comment, opinion and review	759
Focus on evangelism ...	761

EDITORIAL

"THE disciples paid scant attention to [Jesus'] unwelcome words concerning His imminent death, and His declaration that He would rise again the third day was received by them with deep unbelief. We can imagine the men disciples later discussing the matter with the women of the company, *and each one being wholly at a loss to see any point whatsoever in Christ's apparently needless sacrifice of Himself.*" The quotation, taken from Mrs. E. E. Green's article on "The stone" in our November 16th EVANGEL, touches at once the paradox of the cross. The greatest triumph in the universe—the resurrection of Jesus—resulted from the world's most shameful tragedy.

"Apparently needless sacrifice." It would have been more satisfying to the disciples' human nature for our Lord to do as they had hoped—to sweep forward to world dominion by military means. But to seek victory by what appears to us passive resistance does not satisfy the world that is in us, nor does it satisfy the flesh.

But the way of the cross is still the way of victory for our Lord's followers. In other words, if each of us discovered in himself what the cross means for us, that is identification with our Lord in rejection, the Church would not need to spend vast sums in propaganda, or to publicise itself, or to attempt to steam-roller the world into acceptance of its message by huge schemes of evangelism. The wisdom of the Holy Spirit is always wiser than the wisdom of the world; He is always ahead of the "contemporary situation"; He can anticipate every variation of human thinking, from person to person and generation to generation; therefore propagation of the gospel results when each of us **daily** takes up his cross for Jesus' sake.

But "needless sacrifice," giving away our money, giving away our property, giving up our prospects for a lost cause. This is exactly what our Lord did—"leaving us an example that ye should follow His steps." Of course, none of us believes that the Church of Jesus Christ is a lost cause; it is God's ultimate cause; but it is increased by means that the world despises: by "needless sacrifice" of ourselves, whether it be life, prospects, wealth and all the rest.

The disciples could not see any purpose in death, loss and sacrifice; much less could the world. And we must admit that so often we think as they thought. But in the context of His cross as against His immediate coronation, as Peter and the other apostles wanted, Jesus had to rebuke Peter's worldly wisdom in the words "Get thee behind me, Satan, for you do not think like God, you are thinking like men."

But to us the way of the cross seems weak, futile, certainly unstimulating to the flesh, with no self-glorying in personal achievement, But if *each of us* in Christ's Church throughout the world saw that the value to us of any sacrifice we make is irrelevant as long as it glorifies Jesus and witnesses to Him the Church would experience a new surge forward.

COMMENT, OPINION AND REVIEW

IN the examples it supplies the Bible teaches that the possession of power by individuals corrupts them unless it is drastically curbed by checks of one kind or another. That is why in human society control of administration must be from the bottom up and not from the top down, a principle that should apply not only in national politics but also in industry and church. The process of democratic control in any sphere of human relationships may be cumbersome, the impatient administrator may wish to brush aside the—to him—irrelevant human considerations that he knows are holding up the progress of his bureaucratic machine; but, simply because the possession of power corrupts, the cumbersome processes must be allowed to operate if only to check the impatience and ruthlessness of uncontrolled dictatorship. Dr. A. J. Cronin, with an insight of genius, hits off the subject in one telling sentence: the bishop saying to his vicar "We have the graphs you know."

What a world of smugness, detachment and failure in human relationships lies in that sentence. The background is Roman Catholic administration, but the principles apply in all bureaucracies whether religious or secular. The father has returned home after spending thirty-six years in China. He limps badly because his leg had been broken in bandit torture, and his face is twisted by an ugly scar resulting from bandit torture also; in his worn, thin, tropical suit he looks altogether an unprepossessing figure ("I feel like an old ragman beside you, your Grace"). But, trading on old friendship (had not he and the bishop been students together, though he had spent his years in China—"Why do you give the coats away that we make for you?" "How can I have two coats when the beggars in the road are shivering for want of one?"—while his colleague had climbed the socio-ecclesiastical ladder at home?), he requests a parish in his retirement. He looks at the motto in the waiting room, "Punctuality is the politeness of prelates" (he had already been kept waiting nearly two hours), and waits.

"Dear father, your efforts were heroic, but we're naturally disappointed in the figures. . . . In all your thirty-six years you made less conversions than Father Lawler made in five. . . . But I must run, official luncheon at one, Lord Mayor, City Council . . . school board, water board, finance." The stream of cars flowed away, past the new cathedral: a million pounds in massive stone and marble; his mission church in China would have been lost in a corner of the transept.

That the human situation must always be priority is Biblical psychology *par excellnece,* but its neglect to make it so is society's greatest failure, and the recognition of it its great need, set out forty centuries ago in the simple language "Thou shalt love thy neighbour"—not the machine, bureaucratic, military, political or what have you, not the principle, not the institution, but "thy neighbour, as thyself."

RALLY IN AID OF BIAFRA ATTRACTS 700 CHILDREN

ABOUT 700 children flocked to Candie auditorium to attend a rally in aid of Biafra. It was organised by Vazon Elim church and proved an outstanding success.

This was due to the efforts of the people conducting the rally, and especially to Rev. L. E. Lambert, an Elim minister from Yeovil, who had the children under perfect control.

Some of the youngsters had waited outside the auditorium from one o'clock in the afternoon to be sure of a seat. Entrance was by ticket priced sixpence, and the children had more than their money's worth in the ninety minutes of entertainment tinged with evangelism.

The gospel rhythm group called The Soul Enterprise, and comprising Messrs. Victor Mahy, David La Tissier and Eric Gaudion, soon had the children singing and clapping; then came a quiz and a singing competition.

Rev. A. J. Downes, minister of Vazon Elim church, thanked the children for attending and told them of the Biafra children who were desperately short of food. It was then announced that a similar rally would be held at Candie on Saturday, November 2nd. This news was greeted with cheers from the children, who seemed to have thoroughly enjoyed themselves.

THE FIRST EPISTLE OF PETER

(Study eight)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THE portion which commenced at 2:11 with a plea to live differently highlighted thus far the Christian's pilgrim status, his citizen status and his industrial status. Peter continues his ethics of submission into the third chapter to elucidate the importance of marital relationships. Let us look at

Our marital status

(3:1-7)

"Marriage is another of God's ordinances for human society bringing individuals into mutual relations of responsibility. Peter here deals with the duties towards their married partners, first of Christian wives, and then of Christian husbands" (Alan Stibbs in *The First Epistle General of Peter*). Christianity should influence our behaviour in every social relationship, and not least in the family sphere. Indeed, nothing tests us as much as the daily discipline of the home life.

Christianity has always laid stress on the simplicity and purity of family life. We live in an age when it is almost a cliché in religious circles to state that family life is breaking down and that this is the result of the breakdown of our religious life. The nation's flight from the Christian obligation within the married state can be assessed in terms of the mounting divorce rate, increased illegitimacy, broken homes and delinquency.

In the context of the marriage ordinance, we remember that Jesus was a member of that race in which the family was a great and sacred institution. It is not surprising therefore to find that it occupied a prominent place in His teaching. Indeed, He established the foundation of the family by His plain teaching on the indissolubility of marriage. *When the home is guarded by the great moral principles found in the Old Testament, upheld by Jesus and taught by His followers, there is created an atmosphere of purity and love.* In such surroundings the foundations of character are laid and the children are nurtured in the fear of the Lord. F. R. Barry, in *Christian Ethics and Secular Society*, says "To share in the common life of a truly Christian family is the nearest approach to the kingdom of God on earth that anyone is likely to find in this world." The Christian family is the foundation on which our civilisation is built. The law was given in two parts, the one dealing with piety—Godwards—and the other with probity—manwards. The fifth commandment was a transition from the one to the other. How important this portion, then, in the light of the community of Christian ethics.

Turning to the two verses under consideration in this study we see that Peter addressed himself to a twofold task.

The duty of wives

First, the duty of wives (vv. 1-6). In these six verses, though Peter has in mind the Christian wife with a non-Christian partner, I am drawn to the view that he lays down general guiding principles for a successful marriage and a happy home life. Paul states (Ephesians 5:23) that the husband is the head of the wife, yet carefully stresses that the husband must always act in love. Peter enjoins submission on the part of the wife but is equally concerned that the husband should react in tenderness and consideration.

1. The respect enjoined (v. 1). The use of the word "submission" in marital relationships is the same as when used in the realm of secular powers, but does not imply the sexual inferiority of women. The submission here enjoined is within the home circle and is functional in a wife and mother. Can we imagine the chaos if there was no recognised headship in a football team, on the shop floor or even in the Church? So the headship of a family is assigned to the husband, and Peter argues that

a believing wife may very well gain an unbelieving husband by recognising this fact.

2. The fidelity expected (v. 2). Chastity will always pay off, and in a day of declining moral standards it is good to remember that in the long run what a person is is determined by what he or she believes. Thus the believing wife by her absolute fidelity shows that beyond a physical attraction to the one she has chosen as a partner for life she values even more his spiritual welfare. We live in an age when it is argued that theology is irrelevant to morality—in other words, a Christian creed is not important. But it is good to be reminded that " sanctions only become absolutely binding when they are seen as sanctities " (Murdo Macdonald in *The Need to Believe*).

3. The modesty to be exemplified (vv. 3-6). Let me quote J. B. Phillips here : " Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewellery or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God. This was the secret of the beauty of the holy women of ancient times who trusted in God and were submissive to their husbands. Sarah, you will remember, obeyed Abraham and called him her lord, and you have become, as it were, her true descendants today as long as you live good lives and do not give way to hysterical fears."

What is the implication of these words ? It would be mistaken exegesis to suggest that Peter is putting

(*continued on page 765*)

Focus on Evangelism

Conducted by the Elim Evangelistic Committee

The way they did it

D. L. Moody told a critic he would rather evangelise his way than the way his critic was not evangelising. Recalling ways and means, the author of this article helps us to find our niche today, and encourages us to fill it.

THE famous Aimee McPherson never lacked a crowd from the time she stood on a chair in the street silently looking upwards for some minutes. The curious having gathered, she said " Quick, follow me ! " and led them inside the mission hall, telling the steward to keep the door shut until she had finished preaching to them.

Methods brutal and methods whimsical have been used to spread the Christian faith. Armies slaughtered the Germanic tribes until they submitted to Christianity. There is no doubt that the dull-driven people of Cornwall went to hear quaint Billy Gray just as they would go to the circus.

The art of preaching

The art of preaching was revived by the Dominicans 800 years ago to convert the heretics. Failing, they accepted the instrument of the Inquisition. Jews and others were instructed in the ways of God by burning them alive in dozens.

The Salvation Army made the most desperately enterprising efforts. The adoption of army discipline and uniform, brass bands and aggressive tactics could not have been a bolder stroke. It brought them abuse, violence, imprisonment—and converts.

In method the Christian Church often shows great adaptability, but when successful tends to ossify methods as sacrosanct. Church members are thought to be irreverent or, in evangelical circles, lacking in zeal if they do not faithfully uphold the performance of traditional activities, however useless they have become.

For instance, on a hot afternoon in a seaside town a dozen folk were seen this summer on a car park, conspicuous by their best going-to-church attire. They sang Victorian hymns with as little appeal to the mini-skirted or their parents as yesterday's brew of tea. The leader (broad Scots in a Welsh town) " appealed and implored " his hearers (he had none) to " come and join us and lerrn aboot the love of God like us."

We should not mind being ridiculed for the gospel's sake, but we ought to be determined never to be ridiculed for being ridiculous. This well-meaning open-air meeting would impress any chance

observer all right—with the thought of the ineffective and unpractical things religion makes folk do.

A way

There is a time, a place, and a way. A young man heard a student preaching outside in the Birmingham Bull Ring. He came to my church as a result, accepted Christ and later led his wife and mother into salvation also.

If a man wants to convert sinners he will probably have to convert church folk to his outlook and methods first. In the eighteenth century church folk were horrified when Whitfield and Wesley began "field preaching." In the nineteenth century a bishop tried to bring in an Act of Parliament to prevent the hire of theatres for religious purposes. The introduction of hymns scandalised many, as did Charles Wesley's use of songs for his hymns, in which the Salvation Army copied him a century later. Literature for the salvation of the worldly must suit the conditioned tastes of the sheltered unworldly Christian.

The last century saw almost every imaginable, original and bold enterprise undertaken to win men for Christ.

Uniformed youth organisations, "settlements," mission churches, clubs, colportage, penny sermons, Sunday schools, tracts, soup kitchens, and countless societies for special classes such as cripples, orphans, the blind, the hungry, prostitutes, ex-prisoners, sailors, apprentices—all these and more were tried. Work went on in village evangelism, special missions, house to house, and in new-style halls. Little more could have been thought up.

Since the war

Since the war we have had such enterprises as literature crusades, radio programmes, closed-circuit link-ups, coffee-bar work, centres for drug addicts, tape-recording fellowships, industrial fellowships, industrial padres, and Youth for Christ.

For all that preaching still remains as the chief weapon. In the New Testament the apostles spearheaded the attack with great public addresses. Ordinary folk talked to everybody in their conversation about Christ, but preaching to a crowd always had pride of place, and no doubt this will always be so. The individual work of every enterprise in the end calls for consolidation in a regular church service with its preaching.

The sermon has always revived with religion. In

(*continued on page 765*)

BUYING A CAR, VAN or MINIBUS ?

WHY NOT GIVE A CHRISTIAN FIRM AN OPPORTUNITY TO SUPPLY YOU ?

50 New Cars
50 Secondhand Cars
in stock

ROWNER MOTORS (GOSPORT) LTD.

SMITH BROS. (LEE-ON-SOLENT) LTD.

HEAD OFFICE :
160 HIGH STREET,
LEE-ON-SOLENT, HANTS

Telephone : LEE-ON-SOLENT 79131 & 2

ALL YOU HAVE TO DO IS DROP US A CARD TELLING US WHAT YOU HAVE AND WHAT YOU NEED AND WE ENSURE YOUR PURCHASE IS GOOD VALUE

AUSTIN • FORD
STANDARD TRIUMPH
VAUXHALL AND BEDFORD

D1302

Margaret M. Ladlow's page

THE NOBLE ART OF LETTER WRITING

LAST week a friend telephoned to tell of the improvement in her husband's health since prayer and laying on of hands. They had passed through a very trying time, and she told not only of new strength supplied but of encouragement received from a letter written by a fellow believer. I could guess the author of that letter, and I know how many, many others had been similarly helped by her letters, for she is an inveterate letter-writer. I remarked " Surely there will be a special reward for her in heaven for all the lovely letters she has written." We have been so busy with special meetings that my correspondence has been sadly neglected of late, and as I thought of the ministry there is in letter-writing I wished I had more time to engage in it. In these days it would seem a dying art, yet strangely enough we all love to receive letters.

I remember visiting Blantyre to see David Livingstone's birthplace, and in the room where letters are displayed being charmed, even fascinated, by the letters of Hans Andersen to little Mary Livingstone, David's daughter, and wondering how, amid all his literary work, he found time to write to a little girl. I remember, too, reading of the prince of preachers. Charles Haddon Spurgeon, and of how in spite of his immense labours at the Metropolitan Tabernacle, where he weekly ministered to hundreds of people, he could find time to write letters of sympathy and encouragement. He once told a friend that he was always " up to his chin in correspondence," and some gracious letters of his have been lovingly preserved. Even when signing receipts for his orphanage he invariably added a little note of personal thanks.

I think too of that master letter-writer the apostle Paul and of the blessing his letters have been not only to the churches of his day but to Christians ever since. Writing to the churches in Galatia he says " Ye see how large a letter I have written unto you with mine own hand " (Galatians 6 : 11). Our Authorised Version attributes this letter to the period when Paul was a prisoner in Rome, but later scholarship suggests that it was written in Corinth. Just fancy—working all day at his trade as a tent-maker, preaching and disputing in the market place and in the school of Tyrannus every spare moment, but still finding time to write this letter. He had no shorthand-typist to do the job for him, no amanuensis as he was called in those days, but says he wrote it with his own hand.

Dear readers, if you have a gift for letter-writing please use it. Your letters may not be preserved for posterity, but they can be a source of blessing and help today. Christmas will soon be here, so write to all the folk you intended to write to throughout the year. Discipline yourself to this self-appointed task. Our missionaries deeply appreciate a cheery, newsy letter, and there are " shut-in " folk, those who live alone, those confined to hospital, young Christians who have to move away from home because of their careers ; what a difference to them a letter from home can make. A letter to a new convert can do untold good, and with some people it is easier to write of the sacred things of our faith than to engage in conversation. The old adage says " The pen is mightier than the sword," and I believe that in the hands of a dedicated Christian the pen can be a mighty weapon for God.

" You cannot put one little star in motion,
You cannot shape one single forest leaf,
Nor fling a mountain up, nor sink an ocean,
Presumptuous pigmy, large with unbelief.
You cannot bring one dawn of regal splendour,
Nor bid the day to shadowy twilight fall,
Nor send the pale moon forth with radiance tender,
And dare you doubt the One who has done all ? "

ANON.

A REQUEST

Gramophone records (in good condition), religious and classical, desired for distribution in prisons, hospitals, senior citizen homes. An urgent outreach and appeal to all " Evangel " readers. Send to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.4. Thank you !

TESTIMONY TIME

God spoke to me in hospital

By R. LEWIS (SWANSEA)

PRIOR to my conversion my life was one of godless living. I had no time for God or anything to do with His truth. I became, sad to say, a drunkard, although a comparatively young man. The odd times I went to chapel were not to hear the gospel or to join in worship but because, like most Welshmen, I love singing. Whenever there was a *cymanfa ganu* (Welsh hymn-singing festival) in the chapel I was there to enjoy the singing, but it made no difference to my life.

After a period of increasing ill health I was taken to Neath General Hospital. Although so ill I had time to think. I thought of my wasted life, of how I had no real purpose at all; life was empty and meaningless for me.

But God has His witnesses everywhere, and a nurse on the ward began to tell me of Christ, who could help me and change my life. I listened to what she had to say, intrigued by the obvious reality of Christ to her. As days passed I began to realise that God was interested in me, and that He could make up for the years that I had squandered. God was speaking to me in that hospital ward and I knew it.

The time came for me to leave hospital. I had determined to turn over a new leaf many times before, but it did not last. This time there was a message of hope to me. After leaving the hospital I kept in touch with the nurse who was so faithful in her witness for Christ. I went with her to chapel a few times when I realised that I had to make my decision for Christ. I accepted the Lord at the end of a service and I knew that God had met with me. The old cravings and desires vanished; I knew that I was a new man, and that God had not only spoken to me in hospital, showing me my need, but had come right into my home and my life.

God spoke to me at home
Obedience, or an evening at home

By PASTOR A. NICOLSON (DOWLAIS)

IN most of our Elim churches the week is a pretty full one, with meetings of one kind or another held each night. Dowlais is not an exception, and on the one evening I am free my wife attends the Sisterhood, so that it is only on rare occasions that we have an evening at home together. Christmas week was one of those rare occasions and we prepared to spend the Wednesday evening of that week together in our lovely new home, for we had not long come to Dowlais.

My wife was busy baking in preparation for the weekend, when we would be entertaining the convention speakers in our home. I set about the festive task of putting up the decorations.

The father of one of our members had lost the fellowship of his dear wife, who had been called home about thirteen weeks previously, and the loss had left a deep wound in his heart. I had visited the home on several occasions and had prayed that the Lord would comfort and bless the sorrowing heart.

It was half-past eight and I was standing on the small steps pinning up one of the decorations when I had a very strong urge to go up and see Mr. Morgan. I mentioned it to my wife, and at first she was disappointed. I had been out visiting already that day, and this was one of the few evenings we would be together. For a moment there was the temptation to put it off till the morning, but no, I felt I had to go.

The visit seemed to be like any of the other visits, talking of things that might interest this dear one for whom the light of joy had so suddenly and completely gone out.

Neither of us was quite prepared for the words that came from the lips of Mr. Morgan. He sat up in his chair and, leaning towards me, said "Pastor, for many years I have been a backslider; do you think that the Lord would take me back?" In that moment I knew the reason for that inward urge which could not wait till the morning. Oh, what joy it was to kneel by the side of this brother and to listen to his simple prayer of contrition. On the Thursday evening of the following week the trumpets sounded on the "other shore" as our brother passed into the presence of the Lord.

Looking back, I thank God that I obeyed the prompting of the Spirit rather than the pleasure of a rare evening at home with my wife.

COMING EVENTS

BALLYMENA. December 12-15. Elim Pentecostal Church, Castle Street. D.V. Visit of the President: Leslie Green. Baptismal service on Thursday. Weeknights at 8. Sunday at 11.30 and 6.30.

BRIGHTON, Preston Park. December 1. Elim Pentecostal Church, Balfour Road. At 6.30. Preacher: J. J. Way. Convener: L. J. Repath. December 7. Presbytery rally at 7. Preacher: G. Harpin. Musical items and testimonies from East Sussex Presbytery.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sundays at 11 and 6.30. Weeknight services at usual times.

CHELMSFORD. December 14. Victoria Road South Baptist Church (kindly loaned). Chelmsford Elim Pentecostal Church choir present their eighth annual Christmas music festival at 7. Free tickets obtainable from Mr. D. Barker, 50 Vicarage Road, Chelmsford.

CROYDON. December 11. The Fairfield Halls. London Crusader Choir's Annual Symphony of Praise. At 7.45. Guests include: Joy Webb (late Joystrings) and musicians, Elim Bible College students, massed choirs from Croydon and district. Other special features.

(continued on back page)

THE WAY THEY DID IT *(continued)*

the early centuries there were great preachers like Ambrose and Chrystostom, and it was 1,000 years before men of their calibre were found again, at the Reformation. The Anglican Church never developed a great preaching tradition, and therefore the outstanding names are usually associated with the free churches—Spurgeon, Jowett, Partin, Beecher, Talmadge and others.

Evangelists of the modern professional kind really began with Moody, though the Methodists had men like Richard Weaver following the pattern of Finney and moving from church to church. Vast audiences arranged by church co-operation were a new thing, and created a new figure in Church history, the international evangelist. The line continued with Torrey, Billy Sunday, Gipsy Smith and Billy Graham. This type of evangelist also works on a local level.

Pentecostal evangelists do not belong to this genre. Their tradition is that of Wesley rather than Moody, since they pioneer without church co-operation, and often against church sympathy. It is the Pauline order of things. Although Paul tried " by all means " to save some, arguing in the synagogues, in the open-air schools of philosophy and from house to house, writing letters in prison, inviting guests when under house-arrest, he was first of all a preacher. He used even the police dock as a pulpit and turned his bonds into drama.

To begin a new church is a specialised form of evangelism. Obviously the thing to do is to commence meetings. That will have to be done sooner or later whatever other means we employ in the town. It is therefore natural to begin such services boldly, combined with the offices of an evangelist, who in the New Testament is called for such work. A widely publicised series of such meetings can foster the birth of a new assembly, perhaps fragile, perhaps virile, which can then do its own permanent work of evangelism. This is the usual method, and whatever other means are employed it can hardly be substituted. It is this special phase which primarily concerns the Evangelistic Committee of Elim.

BE FILLED WITH THE SPIRIT *(continued)*

Testament, so " neglect " the indwelling Guest that they need, as he needed, to " stir up the gift " that is in them (see 1 Timothy 4 : 14 ; 2 Timothy 1 : 6).

To be filled with the Spirit is to have the fulness of God possessing our lives *this very moment*. Anything less is disobedience to the spiritual command.

The Challenge.

FIRST EPISTLE TO PETER *(continued)*

a ban on a woman paying attention to her hair or her personal appearance, since dowdiness never enhanced the kingdom of God. Paul Rees writes: " Rhetorically it is the same kind of ' Hebraism ' that we find in John 6 : 27, ' Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.' Obviously our Lord does not prohibit daily work for daily bread. What He does condemn is an inverted sense of values in which food for the body is reckoned to be more important than the life of the soul." What he is saying is simply that real beauty lies deeper than the artificialities of coiffure, jewellery or ostentatious dress ; it is distinguished by that " unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of the Lord." This is that part which God only can see, though not always appreciated by others (1 Samuel 16 : 7). Peter then mentions Old Testament women, especially Sarah, whose example is worthy of being followed by those living under the privileges of the New Testament.

Second, the duty of husbands (v. 7). There seems to be a disproportion of respective advice : to the wives six verses as against one verse for the husband. But this one verse is filled with tremendous advice. Christian husbands are to live with their wives considerately, aware of a proper relationship in nature and grace. Peter is deeply concerned that human disharmony should not upset spiritual co-operation. With Paul (1 Corinthians 1 : 7), Peter is aware of the close connection between domestic unity and spiritual blessedness. Domestic friction makes effective prayer impossible (1 Timothy 2 : 8). For both husbands and wives the secret of marital happiness is submission to Christ.

PHALABORWA COMES OF AGE *(continued)*

the old house, which was of more substantial material than the main house, and this brought new activity. As it became known people began to travel, some as much as fifty miles, to see the white nurse, many coming just for an injection! The government departments began to supply free food through the mission clinic to those suffering as a result of drought in Phalaborwa district. Medicines for tuberculosis were supplied free by the department of health in an effort to combat this disease. The clinic gave a new opening to the gospel of Jesus Christ; patients received literature and a word about Jesus; some the calm word of encouragement, others the stern word of warning against eternal judgment.

Extension work begun in the district, slowly at first, was accelerated in 1964 when, in answer to prayer, money was provided, £1,200 alone by one dear sister, to purchase a Land-Rover. This new acquisition made it possible for hitherto untouched areas to be reached and new meeting places to be established. Now there are over twenty meeting

Pastor and Mrs. Norton with their children.

places and preaching points out where the people are.

The year 1965 brought tarred roads within 100 yards of the mission grounds, the old tracks fast giving way to new roads everywhere. The wild animals were driven behind the high fence of the Kruger National Park. An English school opened just when our eldest child required it. God undertook in a wonderful way, and still is undertaking.

Why all the change? you may ask. Geological survey discovered vast underground deposits of copper, further deposits of phosphates and numerous other minerals. The peace and prosperity of South Africa attracted overseas and local investors; consequently Phalaborwa sprang almost overnight from the unknown to the most talked-about place in South Africa.

Mention was made of peace and prosperity. As a nation this is true of South Africa, but within every human heart true peace can be found only in Jesus. The responsibility of bringing the gospel of peace to the people is falling more and more upon the national workers as the nationalistic spirit invades all pats of Africa. The mission has stood for twenty-one years as a lighthouse, sending its beams out across the darkness, reaching out to those in need. Many wonderful trophies of grace could be named, but eternity alone will reveal the final results of the work done, the number brought in from the storms of life. Will Phalaborwa see another twenty-one years? If Jesus tarries this is possible; only the Father knows the day and hour of His returning. Until that day comes the gospel must go out.

For twenty-one years Elim has been represented on the battle front at Phalaborwa; for many years it has been supported by Elim people giving generously of their substance and by the faithful daily praying for the work of the gospel. Your gifts have not been wasted, your prayers have not gone unanswered; you will receive your reward, dear friends of Elim. We who have the privilege of carrying on the work will do so, by His grace. Pray on; we are on the victory side. To you, Elim, we say a big thank you, and to Him we give all the praise and all the glory.

SUNDAY SCHOOL MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received up to June 30th, 1968. Many thanks, young people, for your generous giving.

LESLIE WIGGLESWORTH.

	£	s.	d.
Castle Hill	2	15	0
Ilkeston (ship halfpennies)	3	6	0
Ingatestone ...	4	10	0
Ipswich (famine £1/12/-)	21	5	11
Langley	32	8	10
Leeds (Miss Garbutt, Mr. and Mrs. J. Thomas)	30	0	0
Leicester	1	0	0
Leigh-on-Sea ...	25	15	1
Longton (ship halfpennies)	12	0	0
Loughborough (ship halfpennies) ...	3	18	10
Loughborough (Bible class) ...	2	3	3
Lowestoft (ship halfpennies) ...	17	4	3
Maldon	5	0	0
Malvern	9	14	0
Manchester (Chorlton)	1	10	0
Mansfield	14	0	0
Newhaven	3	7	0
Nottingham and Colwick (ship halfpennies) ...	1	19	0
Oxford, Blackbird Leys	12	5	0

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 2nd — Daniel 3:1-18

" Our God . . . is able to deliver us. . . . But if not . . . we will not serve thy gods, nor worship the golden image which thou hast set up " (vv. 17, 18).

Can you hear in this the echo of Job's dogmatic assertion " Though he slay me, yet will I trust Him "? Does this come to us as a great challenge or as a great indictment? They would not weaken in their allegiance to God whatever the circumstances. Why they should be thrown into the furnace when God was well able to deliver them was an enigma to them, but their ignorance of God's purposes did not deter them from standing firm. How much richer was their ultimate experience for having to undergo this severe trial! But for this they would never have known the power of God to keep them alive in the fire or fellowship with Him in that experience. When we cannot understand why God has allowed things to be as they are let us not question His love and wisdom, but seek His fellowship in the midst of our trial.

Tuesday, December 3rd — Daniel 3:19-30

" Lo, I see four men loose, walking in the midst of the fire " (v. 25).

Nebuchadnezzar was astonished when he looked into the furnace; he could not believe his eyes. The three Hebrews were walking about in the fire and one like the Son of God was with them. He thought they were obstinate fools to go against his command; to take religion as far as this was sheer stupidity. What an awakening he had! He was face to face with the mighty power of the God of the Hebrews. Their faith and loyalty had become a great witness to him. The opportunity to be a witness for God in similar circumstances, though for the majority in less severe circumstances, is given to us all. " Think it not strange concerning the **fiery** trial which is to try you . . . but rejoice . . ." wrote Peter (1 Peter 4:12, 13). If we rejoice when we are persecuted for Christ's sake, whatever form the persecution takes, the fire will not hurt us and our persecutors will be astonished; they will be brought face to face with the power of God.

Wednesday, December 4th — Daniel 4:1-18

" I thought it good to shew the signs and wonders that the most high God hath wrought toward me " (v. 2).

Nebuchadnezzar most certainly had outstanding experiences, experiences that many people would be inclined to doubt and some would find suitable for jest; but despite the possible misunderstanding and ridicule he set down his experiences and circulated them through his empire. He was determined to give his witness for God whatever the reaction. What a splendid example to us! " Ye are My witnesses." Well, are we? Do we grasp every opportunity of telling people that we are trusting in the finished work of Christ on the cross for our eternal salvation? It is our duty to do so whatever the reaction. If we are ever tempted to remain silent because of the possibility of an unfavourable reception let us remind ourselves that many are converted through the personal witness of Christians.

Thursday, December 5th — Daniel 4:19-27

" Then Daniel, whose name was Belteshazzar, was astonied for one hour, and his thoughts troubled him " (v. 19).

Daniel's supernatural ability to understand visions and dreams brought him into a critical situation. The king had related his dream and was waiting for the interpretation. Daniel understood its purport, that it was directed against the king, and his thoughts troubled him. His position was fraught with grave danger. He remembered what happened to his companions when they resisted the will of the king. If he revealed the interpretation to the proud Nebuchadnezzar could he expect better treatment? Great gifts had brought great responsibility, and great temptation, but this valiant man rose to the occasion and gave the unpalatable message of God to the king; but he gave it with such great kindness that the king accepted it (v. 27).

Friday, December 6th — Daniel 4:28-37

" Now I Nebuchadnezzar praise and extol and honour the King of heaven " (v. 37).

What a marvellous conversion! The witness of the godly Jews in exile, particularly that of Shadrach, Meshach, Abednego and Daniel, had borne fruit. The proud Nebuchadnezzar, who threw men into a furnace because they dared to resist his will, was impressed, then challenged until he capitulated. God sought him and found him. Can we ever cease to wonder at His ways? Do we believe and work for the conversion of people in high places? Do we invite the director to our gospel meetings as well as the sweeper on the factory floor? Do we expect the gospel to work miracles in the universities as well as in the workshops? Or do we unconsciously limit the power of God? We have been commissioned to preach the gospel to **every** creature not only in Africa, India and China but here in England.

Saturday, December 7th — Daniel 5:1-16

" I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee " (v. 14).

Oh the folly of Belshazzar! Of course he had heard of Daniel, and heard a great deal about him. How could it have been otherwise? Had not his father made him head of the magicians? Had he not interpreted his father's dream? Did his father not tell the story a thousand times? Yet now, if my judgment is correct, Belshazzar pretends to fumble around in his memory for the recollection of a nonentity, and confesses somewhat reluctantly " I have heard of thee." To speak thus of Daniel was self-condemning. The truth is that he preferred the heathen astrologers to Daniel; he had deliberately ignored him, and but for his wife would not have thought of asking for his help. Let us not follow in the footsteps of Belshazzar by ignoring the wisdom of the sages.

Sunday, December 8th — Daniel 5:17-31

" And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this " (v. 22).

Again Daniel's ability to understand spiritual phenomena gave him a tough assignment. Previously he was troubled at what he had to say, but this time he was utterly fearless, there was no hesitancy, he spoke with the authority of a prophet, pronouncing the doom of Belshazzar and his kingdom. Belshazzar had seen the love and power of God in the life of his father, had seen that pride brings judgment, but chose to go his own way, the way of pride and sin, even to the desecrating of the holy vessels of the temple, showing his utter contempt for the God of the Hebrews. He had had his opportunity to repent and had tossed it aside. He had heard the call and closed his ears. O God, I thank Thee for giving me a tender heart that would surrender to Thee.

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, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1602

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

CHRISTMAS POSTERS AND TRACTS. Striking matching design to link local evangelism and invitations to services in YOUR church. Blank panel on tracts for overprinting. Details and free samples: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C.1765

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

SITUATION

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.1775

ITINERARIES

The President, L. W. Green:
November 30, Portsmouth; December 1, Gosport (a.m.), Ryde (p.m.); 2, Romsey; 3, Canada; 4, Andover; 5, Southampton; 8, Pontypridd; 12-15, Ballymena; 16-18, Ulster Temple, Belfast.

London Crusader Choir:
November 30, Westminster Central Hall (male voice); December 7, Metropolitan Tabernacle, London; 8, Maidstone; 11, Croydon (Fairfield Halls); 15, Penge and Wormwood Scrubs prison; 22, Borstal, Kent; 29, Pentonville prison.

H. Jeffery (Brazil):
December 8, Torquay; 9, Barnstaple; 10, Exeter; 11, 12, Newquay; 13, Falmouth; 14, Torquay (United Presbytery rally); 15, Plymouth.

D. C. Lewis (India):
November 30, Harrogate; December 1, York; 2, Malton; 3, Scarborough; 4, Stockton; 5, Bishop Auckland.

F. B. Phillips (Elim Missionary Society itinerary):
November 30, December 1, Holyhead

Joseph Smith:
November 30—December 5, Ulster Temple; 7-12, Dublin.

Anne Stephenson (Transvaal):
December 1, Knottingley; 3, Wrenthorpe; 4, Leeds; 5, Barnsley; 6, Goldthorpe.

BIRTHS

JOHNSON. On October 21st, to Evelyn and David Johnson, of Rotherham, a son, Lea Michael, a brother for Tracy and Jennifer.

PEARSON. On October 27th, to John and Judith Pearson (*née* Bradley), a son, Nigel Philip, a brother for Fiona.

WITH CHRIST

BULLEY. On November 2nd, Beatrice May, aged 72 years: 44 years to the day after her conversion to Christ. Mother of Ruth and David. Officiating minister at funeral: C. J. E. Kingston.

CLARKE. On Sunday, November 3rd, Alice Clarke, aged 80 years. Officiating minister at funeral: C. J. Watkins (Rotherham).

COOK. On October 19th, Florence Louisa Cook, aged 86 years, mother of Mr. Don Cook, treasurer of the Gloucester Elim Pentecostal Church. Officiating minister at funeral: F. Lavender.

DOWKER. On September 9th, Mrs. Florence Dowker, aged 66 years, passed into the presence of the Lord, after much suffering patiently borne. Beloved member of Sheffield Elim Pentecostal Church. Officiating minister at funeral: A. V. Gorton.

ARE YOU SICK? HAVE YOU A LOVED ONE WHO IS ILL? Why not join Elim's Divine Healing Prayer Partnership? You can pray for others or have others pray for you. Write: Divine Healing Prayer Partnership, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

ELIM RETURNS TO BOLTON TOWN CENTRE, CALLING THE ELIM FELLOWSHIP TO PRAY FOR THE WITNESS IN THIS IMPORTANT NORTHERN TOWN. SEE THE "COMING EVENTS" COLUMN FOR DETAILS.

IF YOU HAVE A FRIEND OR RELATIVE IN BOLTON AREA PLEASE CONTACT REV. K. SMITH, 82 ELLESMERE ROAD, BOLTON.

D.1777

Carols

✱ MASSED EVANGELICAL CHOIR
✱ CHILDREN
✱ ALAN CAPLE
✱ THE RIBBONETTES

IN THE TOWN HALL, BIRMINGHAM

Wednesday, December 18th, at 7.30 p.m.

ALL SEATS FREE

Programmes on request to any Birmingham Elim minister

Chairman: Rev. E. Cole.

Epilogue: Mr. Len Middleton

Conductor: George Canty

Many other ministers taking part

Choir rehearsal on Monday, December 9th, at 7.30 at the new Graham Street church

D.1778

COMING EVENTS (*continued*)

EAST HAM. December 6. Elim Pentecostal Church, Central Park Road and Kimberley Avenue. Men's Brotherhood meeting at 8. Preacher: F. Croker (Romford). All men welcome.

LONDON, Kensington Temple. December 7. Meeting of North and South Presbyteries at 11. Speaker: Don Summers. Presbytery business meeting at 2. Evangelistic crusade at 7. Preacher: Don Summers.

NORWICH. December 7. Elim Pentecostal Church, Trory Street. Visit of Alex Tee at 7. Sunday at 11 and 6.30. Alex Tee will also address the students at the University of East Anglia on Saturday at 3.

PAISLEY. December 14. Elim Pentecostal Church, Wellmeadow Street. Film, "Shadow of the boomerang," at 7.30.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

ELIM BIBLE COLLEGE

THE ELIM EVANGEL

Vol. XLIX No. 49 December 7th, 1968 9d

Elim missionary W. H. Francis reports that following ministry in the open air these two Bantu ministers, among our many co-workers, counsel and pray for these earnest seekers.

THE FIRST EPISTLE OF PETER

(Study nine)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

WE come now to consider the final portion of the epistle, that dealing with submission. The subject of Christian ethics has occupied our thinking in the last few studies, turning our attention to the Christian's responsibility to the State, to his employer, and to his or her partner in marriage. With this study the ethical portion ends, bringing to our notice

Our assembly status

(3:8-12)

These verses show us that as Christians we have a duty towards each other "which we may thematise as 'brotherly love'" (Cary N. Weisiger III). We must live together in the community of the Church, members one of another. So with the Church in view Peter lays down the principles for real assembly life. His use of the word "finally" (v. 8) is not to indicate the close of the epistle but simply to mark the transition from the ethical section to the section which will deal with suffering.

I think as we dwell on these half-dozen verses it becomes evident that Peter is turning from the specific to the general. He, ever remembering that what happens within the sphere of our church life is sure to make an impression on those without, has in view the relations between members of the assembly, so he aims at the creation of a right impression. Such scriptures as John 13:35 and 17:21 reveal the connection between proper conduct within the Church and the impact made on those whom we look upon as the "unchurched."

The ideal attitude

First we see the ideal attitude towards those within the fold of assembly relationships (v. 8). Here Peter lists five desirable essentials for Christians living together in ideal conditions. 1. "Be all of one mind." The Greek word here does not occur elsewhere in the New Testament, but the thought of "minding the same things" is certainly not foreign to the epistolical section of this volume (Romans 12:16; 2 Corinthians 13:11; Philippians 2:2). These exhortations of Peter and Paul recall the "one accord" of Pentecost. 2. "Having compassion one of another" (literally "being sympathetic"). It suggests a "suffering together," anticipating the next main section of the epistle, which deals with the matter of suffering for righteousness' sake. Paul's doctrine of the "body of Christ" comes to light here (1 Corinthians 12:26). Says Alan Stibbs: "Those who are united by a common spiritual mind should be moved by, or be sensitive to, the same spiritual emotions." 3. "Love as brethren." We are not only members of a "body," we are on a fraternal basis, members of a family whose greatest virtue is love. "Love is the oil that reduces friction and heat in ecclessiastical gears. Love is more than emotion, but it has great emotional power and can conquer feelings of resentment and recrimination among Church members" (Cary N. Weisiger III). 4. "Be pitiful." This is reminiscent of Ephesians 4:32, the only other place where the word occurs, and where it is rendered "tenderhearted." The Revised Standard Version renders it "a tender heart," and when faced with suffering brethren we need this. "A civilisation that is being stalked by tragedy needs to be freshly stocked with tenderness" (Paul S. Rees). 5. "Be courteous." The Greek construction suggests "humble-mindedness," though Ellicott states that one is loath to correct the rendering and substitute (undoubtedly the right word) "humble-minded." This was the spirit of our illustrious Master (Matthew 11:29), "Take My yoke upon you and learn of Me," a spirit to be exhibited in the believer the exercise of which has the promise of reward (1 Peter 5:5,6).

Second, we come to look at the ideal attitude

towards those who are not friends of the Church (vv. 9-12). Having given (v. 8) a pattern to be aimed at, Peter now alludes to the outside pressure to which that ideal condition may be subjected. In 1:23 Peter has already pointed to the Master's example, now that example must have an application when faced with malice from without. If we examine the words of this ninth verse we shall come to the conclusion that "such behaviour, in direct opposition to what seems natural to men, is the kind of behaviour to which we are called in Christ, and which will bring its own rewarding issue in an increase of the enjoyment in our lives of similar treatment at God's hand" (Alan Stibbs). If we reflect on such passages as Matthew 5:44 and Luke 6:27 it will be seen that Peter is here proclaiming His Master's former teaching.

The remainder of this section seems to be a paraphrased version of part of Psalm 34. Three times Peter uses the words "Let him," with their relevant lessons to be learned. First, "Let him refrain his tongue from evil." Perhaps *Living Letters* gets nearer the naked truth by saying ". . . keep control of your tongue, and guard your lips from telling lies." Second, "Let him eschew [turn away from] evil, and do good"—literally "swerve out of the way from evil." If the first "Let him" has to do with words, this one has to do with deeds. "Good is not something just to be spoken of with admiration, but something to be done" (Alan Stibbs). Third, "Let him seek peace and ensue [pursue] it." Jesus said "Blessed are the peacemakers" (Matthew 5:9). Paul said to the Romans (12:18) "As much as lieth in you, live peaceably with all men." "We are to be unremitting in [our] endeavours after peace" (Andrew M'Nab in *The New Bible Commentary*).

This portion ends with a threefold encouragement for Peter's readers in their distress. Quoting still from Psalm 34, he assures them of the following: 1. The attention of God's eye, so that nothing can happen without His knowledge. Therefore "all things work together for good to them that love God" (Romans 8:28). As that eye never slumbers there is never a moment when we are not under His care. 2. The alertness of His ear. As His eye bends earthwards, so does His ear, to hear the faintest confession of His people's need. 3. The assurance

(*continued on page 780*)

Elim Pentecostal Church News

THE CHALLENGE OF GOSPEL SONG

WORMWOOD Scrubs prison was visited again recently by the London Crusader Choir. Hundreds of men of all ages as usual gave a very warm welcome to the choir; D. B. Gray conducted the entire service and addressed this great gathering. The resident choir joined with the Crusader Choir in the item "Thou visitest the earth." Such joint ministry is proving of much value and provides opportunity for personal contacts and closer understanding in the message and ministry of gospel song.

During the choir's visit to Cheltenham for the opening of our new headquarters offices and the new church, the Sunday afternoon was given over to conducting a service in the Union church in the lovely Saxon village of Winchcombe. The church was full and the congregation warmly welcomed the choir.

A weekend at Maidenhead gave the choir a unique opportunity for reaching many beyond the precincts of the church visited. The Sunday morning service was relayed by land-line to one of the Berkshire hospitals caring for over 350 patients. The hospital staff expressed great pleasure at this, the first of such a ministry. Following this service the choir journeyed to the evangelical mission in the village of Binfield. A crowded hall and ninety minutes of personal witness and music with a message blessed all gathered. The final meeting of the weekend was held in the Maidenhead Baptist church.

BERMONDSEY **Pastor: G. N. Miller**

FORTY-SECOND SUNDAY SCHOOL ANNIVERSARY

Sunday, October 27th, marked our forty-second Sunday school anniversary. A demonstration by the children began with a brief portrayal of the life of David Livingstone, and this was followed by recitations and choruses with a missionary theme. Children and helpers dressed in colourful national costumes from many parts of the world enhanced this theme. As countries were mentioned the children wearing the appropriate clothes stood, until with the singing of "The whole wide world" the entire school was on its feet. The evening ended with the gospel message, followed by the prizegiving.

PHYLLIS EATON.

CROYDON **Pastor: W. J. Maybin**

We celebrated recently the fortieth anniversary of the opening of our Croydon Elim Pentecostal church. Having witnessed the great things of those far-off days when Principal G. Jeffreys preached among us, we continue to thank God for His presence with us through these forty years. Lack of space forbids mention of God's blessing during this generation.

Pastor Charles Kingston opened the services with ministry on Hebrews 3:6, "Whose house are we?" On Sunday we welcomed Pastor H. Burton-Haynes (Clacton-on-Sea), whose ministry also was uplifting and edifying. It was good to hear our brother and his wife sing again with such feeling. The midweek services, addressed by Pastor W. G. Hathaway, will long be remembered. His subjects were "The filling of the Spirit," "The ministry of the Spirit" and "The comfort of the Spirit." The final Sunday services were addressed by Pastor J. T. Bradley. Our brother was his usual bright self, and his ministry was lucid and enjoyable. To all these brethren we express our thanks with our resolve to our Lord that we will "labour till the Master comes."

L. C. HOPPER.

KNOTTINGLEY **Pastor: E. Garner**

In October our pastor, ably assisted by a group of Sunday school teachers, commenced a venture for children. Attendances reached a nightly average of eighty-four. A meeting is now held every Wednesday, with over sixty children attending. Our school increased by fourteen new scholars. At a recent Saturday special, after a Billy Graham film, three teenagers responded to the invitation to Christ. God is wonderfully blessing our work among the children of Knottingley, and to Him we give all the glory.

T. W. BELCHER,
Sunday school superintendent.

Photo : courtesy of "Pontefract and Castleford Express"

SHEFFIELD **Pastor: A. V. Gorton**

At a recent baptismal service our pastor immersed seven candidates, one of whom was previously a drug addict. They all gave grand testimonies to the saving and keeping power of the Lord Jesus Christ. One of the young men was a Spirit-filled student from Cliff College, who was in our service on Saturday night, heard the announcement regarding the baptismal service and requested baptism. Mrs. Gorton ministered the Word at this service.

The church continues to progress and converts among the young are very encouraging.

C. J. LADLOW.

WINTON **Pastor: G. N. Backhouse**

October 24th saw the induction of Pastor George N. Backhouse as the minister of our Winton church. During refreshments, which were served by the ladies of the church, to whom our thanks are due, the church secretary, Mr. D. S. House, introduced Pastor and Mrs. Backhouse to as many of the people as it was possible to meet in a rather crowded church hall, so that by the time the induction service commenced any sense of strangeness was largely dispelled.

The induction service was ably convened by Pastor J. Osman, the district superintendent, and Pastor T. W. Walker, of Salisbury, gave a few well-chosen words of greeting to Pastor and Mrs. Backhouse from the presbytery and the church secretary welcomed them on behalf of the church.

The charge to the minister and congregation was given by Pastor Osman, followed by a brief word

(*continued on page 779*)

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 53

RIVER, MOUNTAIN OR TOWN?

The following are names of rivers, mountains or towns. Can you tell which are rivers, which are mountains and which are towns?

CHILDREN'S QUIZ	ADULT QUIZ
1. Ararat.	1. Pharpar.
2. Bethlehem.	2. Zarephath.
3. Jericho.	3. Abana.
4. Jordan.	4. Horeb.
5. Jerusalem.	5. Anathoth.

ANSWERS TO CHILDREN'S QUIZ

1. Mountain.
2. Town.
3. Town.
4. River.
5. Town.

ANSWERS TO ADULT QUIZ

1. River.
2. Town.
3. River.
4. Mountain.
5. Town.

"I FELT 'AT HOME' AT HOME"

says GEORGE CANTY, now back home from a crusade in his own home church, the City Temple, Hessle Road, Hull.

FROM the age of fourteen I riveted my congregations by the nervous anticipation I created of humiliating pulpit disaster. From my brash clambering up among the soaring stars, imitating Spurgeon, Fenelon, Whitefield, Wesley, I carry memory-scars still of the general embarrassment I caused by my jarring crashes.

But Yorkshire folk are dauntless. Those who long ago suffered those tense moments under my ministrations invited me back this year to be their evangelist. More surprising, folk turned up to hear me who could not have known whether time had worked any miracle. Fortunately God had, if not time. I was also heard daily by cousins, half-cousins, nephews, nieces, in-laws and others who might have outlawed me from the pulpit, and among those receiving Christ were two nieces, and a sister-in-law enjoyed a touch restoring her physical strength.

I heard of at least one old acquaintance of the Temple who was not too hopeful of any George Canty meeting, but the rest laboured to make my services a success with intensive visitation and extensive billing.

Now one fact clawed at my confidence. The Lord had had a poor time as a preacher among His own folk, and the servant is not above His Lord. I comforted myself with the other fact that the Lord had ordered His disciples to begin their ministry at Jerusalem.

Looking back, I realise that the strategy given to the early Church by Christ has unsuspected advantages. One of them is that nobody can talk to Jerusalem like people who know Jerusalem. This should be weighed carefully in our missionary and evangelistic policy. The truth was never meant to be sent cooled and canned for people to collect from impersonal self-service storage. The gospel must come at body temperature. It has to be carried near the heart to be fit for human consumption. That we know. I am stressing that, in addition to the need of people to carry the gospel to people, people like people to be people like them when they hear them.

In Hull I had a clear conception of the local pattern, culture, history and outlook, vastly beyond any understanding I have of any other place. I could weigh accurately the force of anything I attempted,

G. Canty (centre) with W. A. R. Williams and J. McBurney.

and also the relative failure or success of the entire mission. I am in a far better position now to know where our message stands in our age.

Before the war tremendously successful campaigns were held in Hull under George Jeffreys, Percy Brewster and John Woodhead. These were in tents and cinemas. Efforts in the City Temple, however, rarely brought much excitement. I remember large congregations being drawn, but good American evangelists pleaded long and vainly for hands to be raised in gospel appeals, and that in days when evangelism was allegedly easier. Over the forty-four years I remember the church and its work rare were the days when half a dozen decisions were registered in any service.

In the palmier days I remember a fine man of

(*continued on page 781*)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham 59904.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	770
G. Canty	773
John Lancaster	776
A. Tee	778
Margaret M. Ladlow ...	779
Aunty May	780
L. Wigglesworth	782
Gordon Wright	783
Reports	771
Editorial	774
Comment, opinion and review	775

EDITORIAL

AS the West in general has failed to listen to the voice of God, though what we are about to state applies more to Europe and Russia than to the Americas, it is unlikely that it will heed the Church's propaganda about itself, however loudly it screams. "God has spoken," states the Bible. If men will not heed His voice they will be unlikely to hear ours no matter how skilful or loud our propaganda, or how much we seek to improve the Church's image in the eyes of the non-churchgoer.

If men refuse to see God in His marvellous creation it is unlikely that they will see Him in our poster work ; if they refuse His voice in their consciences they will be unlikely to listen to our presentation of His message in a way "acceptable to man 'come of age'"; if they refuse His voice in their nature we cannot hope to convince them by any skill of philosophy, logic, public relations or eloquence.

When we state that God speaks to us through our very nature we have in mind the statement in Romans 1, that God does not speak only through creation and through conscience—that is, not only is God's law written in creation, in conscience and in the Bible ; it is written in our very nature in that our evil habits create a harvest of evil results even in our very bodies, as well as in society.

If this fourfold revelation of the voice of God goes unheeded *God states* that men, of their will, arrive at a place where there is no remedy, in the words "Wherefore God gave them up."

We state all this in the context of our recently receiving a spate of books written by evangelicals containing a wealth of self-denigration, self-criticism, self-belabouring, almost bordering on a masochistic enjoyment of self-torture, to excuse the Church's failure.

But it would seem to the present writer that though the epistles of the New Testament condemn Christians for our failures these failures are not condemned in the Church *vis-à-vis* the world but *vis-à-vis* God. The early Church did not go hysterical over its failure "to get the message across" ; its members declared the truth and failure to get it across was put down to the fault of the hearer, e.g. such a phrase as "you consider yourselves unworthy of eternal life." Failure to preach, of course, merited, and received, condemnation, but having preached the Church did not indulge in a kind of spiritual, moral and mental self-mutilation.

All this does not mean that we have not failed ; we have failed, not in preaching, not in propaganda, but in interpreting the gospel into action. Moreover, skilful propaganda will not compensate for failure here, nor will massive propaganda campaigns steam-roller the multitudes into acceptance of the Christian faith. Unless men see in us love for each other and for them, self-denial and the rejection of unearned privilege they will not be influenced by our propaganda.

We write the foregoing of the "come to church" variety of publicity. The proclamation of the gospel is another matter ; this we are bound to do to all mankind by every available means "in season and out of season."

COMMENT, OPINION AND REVIEW

UNCOMPLETED scripture quotations. What a subject for discussion! "As a man thinketh in his heart so is he." How frequently have we heard this quoted as from the Bible, yet nowhere is it so stated. The misquotation makes a general reference, the actual reference limits the application. "Look to the rock whence ye are hewn, and the hole of the pit whence ye are digged." The association of "pit" with the reference in Psalm 40 leads to this quotation being used to describe our deliverance from the pit of sin. Reference to the passage, however, shows its application to the righteous life of the progenitors of the Israel race and God's appeal to Judah to follow in the footsteps of their forebears Abraham and Sarah.

Take again the oft-quoted sentence "The gospel is the power of God unto salvation" (full stop). We generalise the application, but the Holy Spirit particularises it in the words "to every one that believeth." The whole verse sustains the corollary that the gospel is the power of God to condemnation to everyone who disbelieves, to the Jew first and also to the Greek. The history of the Jews bears out the truth of the latter proposition and is also a microcosm of the world in its relation to the gospel. The Jews heard the gospel first, they were raised thereby to the apex of all privilege, but that which had been their salvation had they believed became their condemnation because they disbelieved. And this is demonstrated on the temporal plane, for those Christians who dwelt in Jerusalem immediately prior to its destruction, believing our Lord's words relative thereto, escaped to Pella and thus avoided death or capture when the city fell.

But it is hard to over-emphasise the appositeness to the total human situation of the fact that Jerusalem was the first capital city in the world to be destroyed after Calvary. Acceptance of the gospel would have been its salvation, rejection brought its destruction. The history of the Jews since has been a continuation of that same process of judgment. And the facts of history are before us to bring us either to belief and salvation or to unbelief and condemnation. Moreover, the temporal process as affecting the Jewish people is but a cosmic illustration in one nation of an eternal reality affecting all men who hear the gospel.

The idea of such a fate for such an act as Calvary is obnoxious to many; they argue that the suffering is out of all proportion to the guilt; the punishment, they say, is not just. But results of wrong or evil actions are not always punishment, nor should they always be considered so. Physical death is often thought of as a punishment for sin, "In the day thou eatest thereof thou shalt surely die"; but it is the result of sin, not the punishment. If, ignoring a warning notice, one plunges to disaster the disaster is the result of self-will, but not the punishment. And the world and nature are so constituted that actions produce certain consequences, wish it otherwise as we will, else human life would be but vanity, in the sense of that word meaning "nothing to it."

* * *

Dr. Harry Rimmer was travelling in Egypt, and while negotiating with the secretary of state, a refined and cultured gentleman, he engaged him in conversation concerning religious experiences. "We believe that God has given to man three revelations of Himself," said Dr. Rimmer. "We, too, believe that," said the man, who was a Moslem. "We believe that God has revealed Himself in the works of creation." "We, too, believe that." "We believe that God has revealed Himself in a book—the Bible." "We believe that God has revealed Himself in a book—the Koran." "We believe that God has revealed Himself in a man—that man is Jesus Christ." "We believe that God has revealed Himself in a man—that man is the prophet Mohammed." "We believe that Jesus died to save His followers." "We believe that Mohammed died for his people." "We believe," said Dr. Rimmer, "that Jesus is able to substantiate His claims because He rose from the dead." The Moslem hesitated, then his eyes fell, and finally he replied "We have no information concerning our prophet after his death." Jesus Christ is supreme because He is the only one who ever conquered death and triumphed over the grave.

THE GLORIOUS DILEMMA

"Who is sufficient for these things?" (2 Corinthians 2:16)

Pastor John Lancaster's address to the ordinands on November 2nd.

IT is tremendously heartening for us lesser men to read these words of the apostle Paul and to learn that, with all his great gifts, he was still deeply aware of his inadequacy as he faced the challenge of the ministry. I have called this a dilemma because it confronts us with a challenge that taxes our spiritual and mental powers to the utmost and leaves us painfully aware of our limitations; I have called it a glorious dilemma because it is the highest and noblest calling that man can ever know. The Lord Jesus Himself expressed something of the mystery and majesty involved in the work of God when He exclaimed "Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father, glorify Thy name." He knew the tension between self-preservation and obedience to the divine calling, but He expressed the only possible choice open to the true minister of God when He cried "Father, glorify Thy name."

Paul's question "Who is sufficient for these things?" emerges from his discussion of the implications of the ministry, and it focuses our attention on three important points.

The supreme significance of the ministry

To gain the meaning of Paul's question it is necessary to look at the context. He has been talking about his work as a minister, and it is against the background of his view of the ministry that he expresses his sense of personal insufficiency. But what is Paul's view of the ministry? If you turn to other parts of this letter you will come across various references to Paul's experience. In 1:8 he declares that he was "pressed out of measure, above strength, insomuch that we despaired even of life." In 2:12, 13 he declares that he was so anxious about the church at Corinth that he could not take the opportunities for evangelism that had opened for him at Troas. In other parts of this same letter he refers to the perils and persecutions, the weariness and frustration he encountered as a minister. But it is not this aspect of the ministry that evokes the cry "Who is sufficient?" If you refer to 2 Corinthians 2:14-16 you will see that it is something far different. In the Revised Standard Version the opening words read like this: "Thanks be to God, who in Christ always leads us in triumph and through us spreads the fragrance of the knowledge of Him everywhere."

To Paul's readers this would conjure up an unmistakable picture; they would visualise the return of a victorious Roman general to the imperial city, leading behind him his stern-faced legionaries, then a host of dejected captives, followed by slaves bearing the trophies of his triumph. And this is Paul's view of the ministry! He sees it not as the wearisome task of travelling, preaching, suffering and bearing the burden of far-flung churches but as a "place of honour in Christ's triumphal procession" (F. F. Bruce). To be a minister is to be a bond-slave of Jesus Christ, but it is a captivity that gives a man his supreme dig-

nity. To be a preacher of the gospel is to walk behind a victorious Christ wafting the incense of His triumph among the multitudes.

Thus for those of us who are called to the ministry our greatest honour is to take our place in the triumphal procession of Christ. And the people to whom we minister in the Church are not a nervous little group of religious refugees trying to break across the frontiers of a hostile world but the last column of a victory procession that has come marching down through the centuries on its way to the city of God. We are called to be ministers to Christ and to Christ's people, and this is our supreme honour. It is not in the gem flashing on the prelate's finger, not in the gleam of gold on the altar, not in the tremulous vibrations of electronic music, that the real value of the Church is found, but in the fact that she is a community of Christ's people. Whether, therefore, it be in some spacious modern building or among a little group of people singing round an asthmatic harmonium in a backstreet hall, wherever the Church is found there is part of Christ's triumphal procession; and that demands from minister and people a sense of privilege and responsibility.

The subtle perils of the ministry

"We are not, like so many, pedlars of God's word." This is how the R.S.V. renders the opening clause of verse 17. F. F. Bruce, in his *Expanded Paraphrase,* renders it like this: "We are not like so many who adulterate the message of God and pass it off like so much second-rate merchandise." Even in Paul's day, so soon after the resurrection of Christ, the preaching of the gospel was beginning to deteriorate and men were beginning to preach from unworthy motives and in an unworthy manner.

Paul uses an interesting word to describe these men. It is the word *kapeleuo,* which means "a retailer." It was often used to describe an innkeeper, and especially in a derogatory sense of one who would mix the wine with water and so make it second-rate. Behind such activities lay false motives: the man who waters down wine is seeking to make personal profit. Now it would be unlikely that any man would enter the Pentecostal ministry in the hope of making financial gain, yet it is sadly true that we may preach the gospel, sing the gospel, take a Sunday school class and do all manner of Christian service from the wrong motives. Like the men who preached Christ out of "envy and strife" (Philippians 1:15), we may preach and work for Christ because of the prominence and influence it gives us, or because it is an avenue of self-expression.

But we may become pedlars of God's word not only because our motives are wrong but also because our methods are wrong. The pedlar is the man who is selling either the secondhand or the second-rate and he does so because he wants a quick turnover. He mingles with the crowds on the busy streets or pushes his barrow down to the market and then proceeds with cheap showmanship to attract customers for his cut-price and often worthless "bargains." And this same subtle temptation to get quick results has dogged the footsteps of many a minister. There are plenty of religious "barrow-boys" ostentatiously offering their spiritual cure-alls to the multitudes, but as true ministers of God we need to recognise that secondhand sermons are no substitute for reverent and prayerful study of the Word of God, and cheap-jack methods of drawing the crowd can never bring the lasting results of transformed lives and hearts. There is no cheap and easy way to success in the work of God.

The essential requirements of the ministry

Seeing thus the dignity and the dangers of the ministry, is it any wonder that Paul exclaims "Who is sufficient for these things?" In the last part of verse 17 he answers that question by listing some of the qualifications of a true minister of Christ. The *Living Letters* paraphrase brings these things into particularly sharp focus: "Only those who . . . are men of integrity, sent by God, speaking with Christ's power, with God's eye upon us."

First, there must be a sense of divine calling—"sent by God." Whether it was on some turbulent Damascus road or on some quiet Galilean shore, every true minister of God can look back to the moment when he was confronted by the beckoning finger of the Christ and knew in his heart that God had called him to a specific ministry. And it is only this sense of divine call that will sustain a man at times amid the stress of the ministry. Further, it is this divine call that gives authority to a man's ministry, for he knows that as long as he obeys the Holy Spirit his ministry finds its nervous impulse at the throne of God and his words and actions become the extension in time of Christ's eternal love and mercy.

(*continued on page 780*)

THE YOUTH COMMITTEE'S PAGE

Students beware!

ALEX TEE

WILL God apologise? A world-famous evangelist suggested that He would need to do so if He did not send judgment upon our nation. Sodom and Gomorrah were sinful cities, but God dealt with them, and to be consistent He will need to deal with the rampant evils that are damaging so many innocent young people leaving home in quest of higher education and occupational advance.

DOPE IN COFFEE

This week the mother of a Christian student told me how her daughter had her life almost ruined in a university in Lancashire. Along with her Christian girl friend and two other Christian young lads she was invited to what seemed a happy evening with two other students. As the evening wore on all six young people enjoyed what seemed to be a regular cup of coffee. Little did these two Christian girls know that dope had been put into their cups as well as coffee. Soon they were helplessly knocked out. The two hosts felt sure that the other two lads would join them in their evil intentions, but fortunately for these girls the two Christian lads turned in their defence and so no harm befell them. This mother was utterly unnerved when the news of this was given to her.

CHRISTMAS PARTIES

Everyone loves to have fun and games at Christmas, and no one would want to spoil the happiness which reminds us of God's gift to our world. However, when invited to parties where unsaved people are in control Christian young people must be very careful. Wherever alcohol and an uncongenial situation are likely to arise it is better to give a firm "No" than to find yourself in a situation that could lead to embarrassment and other problems. You may be called "square," but people admire folk who have high religious principles and who stick to them.

The best form of defence is not negative but positive. You can easily organise a splendid Christian party with other like-minded Christian students and enjoy ample fun with lots of exciting games and eats. Christian fellowship is very important during your years of study. A Pentecostal fellowship exists for students, with house-parties at our Elim Bible College and other venues. Why not form a Christian group where you are studying, or get in touch with the Youth Department for full details of student activities?

A PRINCE AMONG ORGANS!

HAMMOND A100 ORGAN

THE TONAL RESOURCES OF A FULL ORGAN IN A COMPACT, BEAUTIFULLY FINISHED CONSOLE!

DIMENSIONS: 47½in. wide, 43in. deep, including bench, and 45½in. high with music rack.

WEIGHT: complete with bench and pedal keyboard, 381lb.

MANUALS: swell and great, sixty-one keys each.

PEDAL KEYBOARD: 25-note, radiating, detachable.

TONAL CONTROLS: nine pre-set keys and two sets of nine adjustable harmonic drawbars for each manual. The power amplifier with two 12in. speakers and the built-in reverberation system with its own 12in. speaker provide true response down to the lowest pedal tones—all within one compact console.

EXPRESSION: one expression pedal, controlling swell, great and pedals; also equipped with normal and soft volume control.

THREE-DIMENSIONAL TONE WITH REVERBERATION: a treble channel, a bass channel, a treble reverberation channel drive separate speakers, acoustically mixing the original organ tones with the reverberation tones. Treble and bass reverberation tones may be individually varied.

MUSIC POWER OUTPUT: twenty-seven watts.

PRICE: £1,129, complete with installation.

Send for free catalogue. Other models from £349—£10,000

SHARON ORGANS LTD.

422 BROMLEY ROAD, BROMLEY, KENT

Telephone 01-698 0915/6

D.1781

Margaret M. Ladlow's page

NO COMPROMISE

I DO not understand a great deal about the American political scene. To me as an onlooker it appears very involved, full of intricacies ad complications, but I have grasped the essential fact that after months of fierce battling by the major parties a new president has at last emerged. Much has been written about Robert Nixon, and the great question posed by the newspapers is whether he is capable of leading the largest nation in the western world. Ex-president Eisenhower, writing in a leading periodical on "The qualities needed to handle the most difficult job in the world," emphasises that above all else every occupant of the White House has one essential responsibility—that of moral leadership.

Strangely enough, at the time of the presidential election I was able to listen to a remarkable recording of an address given by the late Peter Marshall from the pulpit of New York Avenue Presbyterian church in Washington, D.C., in 1944, when he was serving as chaplain to the U.S. Senate. Its subject was that of the dangers of compromise in spiritual things and was an impassioned plea from this fiery servant of God for a return by the American nation to godliness and Bible standards. Alas, his message was unheeded by the majority, and looking back over those twenty-odd years we can see the sad result. At this critical hour in the nation's history let us pray that the message of this man of God will yet find a response in the hearts of the American people and that the new president will, under God, give that moral leadership which will bring about the overthrow of the godless materialism which reigns in that land today.

His message has relevance here in our land today, particularly to Christians in this affluent society. Basing his address on the reluctance of Pharaoh to let the children of Israel go, he lists the subtle compromises suggested by Israel's arch-enemy, which so vividly typify the methods employed today by the enemy of our souls. First, to "sacrifice to God in the land of Egypt," or in other words not to seek separation from the world and its ways.

Secondly, to go and worship God "but not far away," thus suggesting a half-and-half situation with one foot in the world and one in the Church—or, as Peter Marshall aptly puts it, just to allow a weekly commuting to religion for an hour on Sunday but no full commitment to Christ. Pharaoh's next cunning suggestion was to allow the men to go and worship God but to let the children stay behind. Surely this has been the cause of America's, and our own, moral decline. The emphasis has been placed on educating the children's minds but neglecting their souls. Day school is a *must* but Sunday school is an optional matter!

The final suggestion was for the Israelites to go and worship God but for their flocks and herds and worldly possessions to be left behind. What a tempter, what a strategist he was, for did not our Lord say "Where your treasure is, there will your heart be also"? Moses resisted every suggestion; with him it was a case of "no compromise." When Israel left Egypt she left completely. "Not a hoof was left behind." And this is God's way for us all—everything or nothing, no compromise whatsoever. Only as we resist the enemy and refuse to compromise in the slightest degree can we lead the way back to God and help our children and teenagers to stand true to God and the standards of purity and holiness He demands in a world that is so depraved and immoral.

CHURCH NEWS (*continued*)

from Mrs. Backhouse and finally from Pastor Backhouse.

The church was filled to capacity with the Winton congregation and friends from the neighbouring churches, many of whom remarked that it was one of the most enjoyable and blessed induction services they had ever attended. We feel certain that the Winton church is in for a time of blessing under the ministry of God's servants.

Sunshine Corner

I KNOW lots of boys and girls who have dreamed of going to a desert island and finding a chest full of buried treasure. Many men gamble in the hope of winning a large fortune, and we all have day-dreams of what we would do if we had a lot of money. Jesus tells us to lay up our treasure in heaven where thieves can't steal it. What does that mean? We can have all sorts of treasures, because anything we really cherish is our treasure.

It was getting near Christmas, and Johnny and Mary were sitting down writing letters to Father Christmas and their lists of wants got longer and longer. Then mother started to tell them about the poor little children who lived in the orphanage nearby. She said "They will not be writing lists like that; they will be glad to get even one toy, and just think what you've got already in your toy cupboard." Johnny and Mary thought about this, then Mary said "Let's give them some of our old toys, then there'll be plenty of room for us to have lots of new toys." So off they went to sort out the toys. First of all they sorted out all the things they had never really liked, and toys that were broken, and they thought they were pretty good being willing to give some of their toys away. But that night for their bedtime story mother told them that God loved us so much that He gave away the most precious treasure He had—His son Jesus. Then mother said "If we give up our treasure here, Jesus will store up treasures for us in heaven."

So the two children went slowly up to their rooms. Mary went over to her favourite doll, which was dressed up like a bride, and hugged her for a moment, then she said "I do love you, Dolly, but I'm going to give you to a poor little girl who will love you too." Johnny went to his cupboard and brought out his treasured train-set. He sighed, and said "I've loved playing with you, but I'm getting big now, so I'm going to give you to a poor little boy, and I'm sure he'll take good care of you."

The next morning they went downstairs and told mother what they had planned to do, and she felt very proud of her two children when she saw that they were willing to give the best they had. She said "I hope you will grow up with the same spirit that you are showing today, and I'm sure Jesus will be pleased."

Now this story doesn't mean that you have to rush out and give all your toys away. I want you to see that our greatest treasure should be Jesus, and if we love Him best of all our lives will be sweet and good and we'll really be building up treasure in heaven.

God bless.
Lots of love from
AUNTY MAY.

THE FIRST EPISTLE OF PETER (*continued*)

that the divine presence is against the wicked. Heaven marks what men are doing, and none can escape God's judgment. Sin encounters God's displeasure. Since none escapes the eye of God, Peter deemed that this psalm was appropriate to his readers. I suggest that if you are in any way perplexed you turn to this psalm and read it in its entirety. There we find that it is the "Lord" Jehovah, the covenant-keeping God, who promises all this.

"Jehovah, great I AM!
By earth and heav'n confest,
I bow, and bless the sacred name,
For ever blest."

THE GLORIOUS DILEMMA (*continued*)

Second, there must be a sense of divine enabling —"speaking with Christ's power." "Who is sufficient for these things?" The answer comes in Paul's own words: "Not that we are sufficient of ourselves . . . but our sufficiency is of God; who also hath made us able ministers . . ." (2 Corinthians 3:5, 6). Whether in the study or the pulpit, in personal relationships or evangelistic outreach, only Christ can make a minister effective. Only as the Holy Spirit takes of the things of Christ and reveals them to us and in us and through us can we become able ministers of Christ.

Third, there must be a sense of divine responsibility—"with God's eye upon us." As ministers we are responsible to God and our ministry, whether in private or in public, is lived out in His all-seeing presence. "We persuade men," cries Paul (5:11); "but we are made manifest unto God," and it is this solemn awareness of accountability to God that invests his ministry with such earnestness.

Fourth, there must be a sense of personal integrity

(*continued on facing page*)

COMING EVENTS

BALLYMENA. December 12-15. Elim Pentecostal Church, Castle Street. D.V. Visit of the President: Leslie Green. Baptismal service on Thursday. Weeknights at 8. Sunday at 11.30 and 6.30.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sundays at 11 and 6.30. Weeknight services at usual times.

BOLTON. December 22. Elim Pentecostal Church, Higher Bridge Street. Carol service at 6.30. Conducted by the Bolton Gospel Team. December 25, service at 10.

BRIGHTON, Preston Park. December 7. Elim Pentecostal Church, Balfour Road. Presbytery rally at 7. Preacher: G. Harpin. Musical items and testimonies from East Sussex Presbytery. December 15. Carol service at 6.30. Singing and recitations by the Sunday school. Soloist: Mr. Jenner. Preacher: L. J. Repath.

CHADWELL HEATH. December 14. Full Gospel Church, Albany Road. East London revival rally. 3 and 6.30. Preacher: Ivor Thomas.

CHELMSFORD. December 14. Victoria Road South Baptist Church (kindly loaned). Chelmsford Elim Pentecostal Church choir present their eighth annual Christmas music festival at 7. Free tickets obtainable from Mr. D. Barker, 50 Vicarage Road, Chelmsford.

(*continued on back page*)

THE GLORIOUS DILEMMA (*continued*)

—" as men of integrity." The dignity of our calling demands sincerity. " Take heed to *thyself* and to the doctrine " Paul counselled Timothy, and in so doing he underlined the importance of integrity in the work of the ministry. Whether in our personal motives, our relationships with people, our handling of the Word of God or the methods we employ there must be an absence of all pretence. William Cowper penned the following lines, which should be the standard for us all:

" I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause."

As ministers, then, as deacons and as members of the Church of Christ let us all remember that we are participants in Christ's triumphal procession, and let us bring to our ministry, whatever form it may take, faith and obedience, sincerity and dedication. Let us remember that the risen Christ goes before us, leading us to ultimate victory !

I FELT " AT HOME " (*continued*)

God saying in the pulpit that Hull was a difficult place as far as divine healing was concerned, and that feeling has persisted down the years.

Against such a background, and I being a product of that background, I could ask whether in the hardening situation and unbelief of 1968 the Pentecostal message could do anything at all.

The facts of the campaign are not for me to report, but I can say that I have never met an easier response to the gospel anywhere, nor have I ever seen a better manifestation of power in the healing line. I have perhaps seen greater individual healings than some that took place in Hull, but that is purely incidental to things. The fact was that many were healed—sometimes it seemed as if everybody was healed. As an old Hullensian I can say that I had never seen it in this wise before in that city.

Was it that God had the opportunity to use a locally made instrument ? I am convinced that some evangelistic campaigns have failed because the mind of the evangelist had been forged in a different cultural school from that of the city he was in. I am also convinced that the failure of much evangelism is that it comes from minds entirely conditioned within the idiom of evangelicalism. It is out of touch with the thought-pattern of the age. I say and mean much evangelism, please note. Jesus spoke the way of His times, which is why *we* must preach the gospel, saying what Jesus said in a modern way, not merely sling chunks of Elizabethan English at our audiences. When I translate Scripture into the modes of today the Scripture suddenly shocks me. It is biting, slashing, explosive, volcanic. We destroy its ruthless force because we are mealy-mouth, doddering, little, timid, unprophet-like, and prefer the gentle evangelical jargon, the word phrases of a harmless study, to the punching belligerence of colloquial speech. The colloquial terms of Christ have been transmogrified into stately and classical grandeur. It is in violent contrast to normal expression.

To make sure of knowing the present mind I have lately (though grinding my teeth) sat through television programmes that expose that mind. One I watched was a sheer mockery of evangelism, a piece of comedy in which the entire humour depended on the ridiculous language of religion in a setting of the crudest profanity. The film, one of a series, would not have been possible at all but for the latent absurdity of contrast between our religious manner and speech and the ordinary chap's today.

Yet Christ in His approach matched the force of all His contemporaries, and to them He was no laughing matter. He enraged them, shocked them, but they never mocked His irrelevance, for He was only too revelant ! For us there is no need to try to be shocking. We need only preach the gospel, and if that does not shock nothing will ; and if it does not shock we might question whether we are preaching it or merely echoing the cadences of distant voices.

(*continued on page 782*)

"Lightbearer" project

GREAT interest has been created latterly by the "Lightbearer" project. The place of the vocational missionary in the scope of the Elim fields is of paramount importance. Many Christians are seeking employment in other countries and some feel a definite call to work for God. While this movement overseas is taking place in secular fields, it is well to guide our own enthusiasm into the best channels of service and the most fruitful outreach for Christ.

Pastor H. C. Phillips, in his great desire to reach the untouched masses in the Transvaal and other parts of Africa, has written this message :

To Elim members looking for active overseas service for Christ. If you want a share in a twentieth-century "missionary" adventure in search for lost souls in Africa and are qualified in skills such as are listed below, join the "Lightbearer" project.

Sheet metal workers in heavy steel.
Fitters and turners.
Mechanics, internal combustion.
Electricians.
Welders.
Bricklayers.
Carpenters and joiners.
Engineers.
Pattern makers.
Tool makers and tool setters.
Computer programmers.
Printers.
Book-keepers.
Shorthand-typists.
Nurses.
Sales assistants.
Librarians.
Child care and welfare workers.

"Lightbearers," by arrangement with the Elim Missionary Society, proceed to their jobs with the knowledge that they may assist the missionaries (where employment can be found in close proximity) and also tithe into the scheme, thus forwarding the cause of Christ without depleting missionary funds—a fine consideration. Already "Lightbearers" are busy in several countries. Filling positions in colleges, government service and artisanship, they are doing a magnificent job and win souls for the Lord almost daily. Their generous contributions to the work through ministry, tithing and gifts help forward the task of the propagation of the gospel and alleviate the intense pressure to which missionaries are subjected.

There are associations that direct inquirers into the best sources of employment, and the Missionary Secretary is in touch with them. Some governments are very willing to accept recommended personnel as immigrants and offer fine facilities for Christians who will give two or more years to a scheme such as "Lightbearers." In a day when the old order is changing God is raising up a band of witnesses who are able at their own charges to continue the proclamation of the truth in Jesus. It may be an opportunity for you. Further information may be had by applying to Rev. L. Wigglesworth, P.O. Box 38, Cheltenham, Glos.

I FELT "AT HOME" *(continued)*

God does not want another Wesley. God wants us, and He wants us the way He made us, children of our times. The Jews wanted another Elijah, but did not recognise him when he came because he spoke their language. There is a kind of unworldliness that is achieved by imposing upon us the old-maidenishness of a sheltered little church-world. Christ said we should be in the world but not of it, whereas cloistered Christian folk want not even to be in it. Christians are not the only guilty folk in this respect, for many live in their own small world. Educationists are particularly prone to smell of the classrooms, psychologists of their surgeries full of neurotics, so that psychiatrists rank high among the suicides ; trade unionists are noted for their professional skill in seeing only their own side of any question ; and so on. Christians, however, have it laid down that they should "be all things to all men." Christ groomed Himself for a good hearing among the common people by making Himself their familiar, the friend of publicans and sinners. What great friends have I outside the Elim movement ?

My freedom and assurance in speaking to the people among whom I was bred came, I am certain, by my being one of them, just as Ezekiel sat down among the captives before he spoke to them.

Today's world is one of violence, power politics and ruthless frankness—it is the day of David Frost and Robin Day, Ian Smith and Kosegyn, Picasso and the Beatles. We cannot reach it with feather-pillow sermons and fluffy thoughts, trembling at plainness of speech while monstrous murder walks at large. The world God loves crucified Him, but He answered through the same cross. The repartee of God ! When God wanted to speak to man He became a man, not an angel. Nevertheless, brethren, there are many other things unto which I am exercised—you see what I mean ? I had better stop.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 9th — Daniel 6:1-13

" An excellent spirit was in him " (v. 3).

This was the reason for Daniel's promotion. He obviously had the ability demanded of the post, but he had this extra —a good character—and in the end it was this that swayed Darius in his choice. Some people are born with a great advantage over others as far as character and disposition are concerned. Even if this was so of Daniel the thought cannot be rejected that because he was a God-fearing man he disciplined his life with God's help so as to live a life well pleasing to God. Paul exhorts us to put off the old man and to put on the new man. His epistles teem with similar exhortations. We are made new creatures in Christ Jesus, but not against our will.

Tuesday, December 10th — Daniel 6:14-28

" He laboured till the going down of the sun to deliver him " (v. 14).

Darius had been tricked by his advisers into signing a decree aimed at securing a situation that would incriminate Daniel. This threw Darius into a fearful dilemma, for once a law of the Medes and Persians had been signed by the king it could not be rescinded. His attachment to Daniel was so deep that he laboured till sundown to save him, but unlike his father Ahasuerus (Daniel 9:1) he could find no way of evading his own law. It was his deplorable lot to give the command for Daniel to be thrown to the lions. As he did so he expressed a wish, a hope, we can hardly call it faith, that Daniel's God would be equal to the need. Daniel had a champion in Darius. Remember this if you are ever tempted to think that all non-Christians will be opposed to you because of your faith in God.

Wednesday, December 11th — Daniel 7:1-14

" I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven " (v. 13).

Once again Daniel had seen a vision of the successive empires of the world—a frightening vision, for this time they were depicted in their true character as ferocious beasts. But now he sees a splendid vision that disperses the gloom and fills his heart with hope—the vision of the coming of the Son of man to inaugurate His kingdom and to reign over all the nations of the world. God wants that to be our vision now in these days of gloom and despair. When we are disturbed by failure in human governments, when we are distressed by the inequalities of life, when we are horrified by the brutalities of man, when we are fearful of the potential for destruction in the hands of antagonistic politicians, let us ponder afresh the promise of our Lord's coming and take heart.

Thursday, December 12th — Daniel 7:15-28

" But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever " (v. 18).

There have always been good statesmen, and we thank God for those of today who are maintaining their witness and seeking to influence the government of their respective nations; but they are too few to make an impact on world relationships. How different the world would be if all the top statesmen were Christians! The heart leaps with joy at such a thought.

One day it will be so. " If we suffer with Him, we shall reign with Him." " Come, ye blessed of my father," Jesus will say, " inherit the kingdom prepared for you from the foundation of the world " (Matthew 25:34). The prospects are brighter than you think. The Devil is to be rendered powerless and the Lord Jesus accepted as King of kings and Lord of lords. " Even so, come, Lord Jesus."

Friday, December 13th — Daniel 9:11-19

" I set my face unto the Lord God " (v. 3).

Daniel was deeply concerned about the condition of Israel. She was reaping the due results of her sin. The curses pronounced by Moses that would follow disobedience had fallen upon her. She had been carried away captive and become a reproach to all people. The situation seemed utterly hopeless. In a measure we can enter into his feelings, for we feel so utterly powerless in many situations in life. Our efforts to ease human conflicts often worsen the strife. Our efforts to turn men from sin are often resented or passed off humorously. What can we do? Daniel gives us the answer: " I set my face unto the Lord God." If action is impossible or inadvisable, prayer is always open to us and is the greatest power than man can wield.

Saturday, December 14th — Daniel 9:20-27

" Yea, while I was speaking in prayer, even the man Gabriel . . . touched me " (v. 21)).

And Daniel was given information that led up to the redemptive work of Christ. This prayer was answered in a most remarkable way. Our experience of prayer varies considerably. Sometimes we are conscious that prayer is a battle, that spiritual forces are opposing us. Prayer becomes an effort requiring great will-power; words will not flow, every phrase is laboured. We are tempted to cut short our time of prayer, to retreat, to give way to the opposing forces. At other times we are broken and subdued as we share in the great compassion of God for a wayward world. Then there are the times when we feel exultant; we give praise to God; if we were not living in a hostile world we would shout His praise from the housetop; we catch the spirit of His victory and we are excited about it.

Sunday, December 15th — Daniel 10:1-11

" Behold, an hand touched me " (v. 10).

As the Lord touched him a voice addressed him, saying " O Daniel, a man greatly beloved." It was the touch of affection and admiration. Is it not wonderful that God should love us with a deep affection? We are " the elect of God, holy and **beloved** " wrote the apostle Paul. " Having loved His own, **He loved them unto the end** " it is written of Jesus. There is no half measure with God in His love for His people. For God **so loved** the world; the degree of love is immeasurable. He loved us to the cross. He delights in reassuring us of His affection. The deep spiritual experience is for those who, like Daniel, love deeply themselves and so give time to seeking God in the Word and through prayer.

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, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

SURREY, Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

SITUATIONS

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.1775

TWO keen Christians (25-30) to join staff team at Woodlands House of Prayer, Brunel Manor, Torquay. Able to take housekeeping responsibilities and supervise domestic staff (no catering). Love of people and concern for their spiritual welfare essential. Write to above address giving full particulars. C.1782

ENGAGEMENT

LADLOW—BROGAN. The engagement is announced between Rosemary, elder daughter of Rev. and Mrs. G. L. W. Ladlow, and James, only son of Mr. and Mrs. J. Brogan, of Motherwell. C.1780

WITH CHRIST

TAYLOR. On November 8th, William Edward (Bill), aged 56, faithful deacon and founder member of Scarborough Elim Pentecostal Church. Sadly missed. Officiating ministers at funeral: J. Hyde, F. A. Hodge, A. P. Johnston and J. McBurney.

ITINERARIES

The President, L. W. Green:
December 8, Pontypridd; 12-15, Ballymena; 16-18, Ulster Temple, Belfast.

London Crusader Choir:
December 7, Metropolitan Tabernacle, London; 8, Maidstone; 11, Croydon (Fairfield Halls); 15, Penge and Wormwood Scrubs prison; 22, Borstal, Kent; 29, Pentonville prison.

Joseph Smith:
December 7-12, Dublin.

ARE YOU SICK? HAVE YOU A LOVED ONE WHO IS ILL? Why not join Elim's Divine Healing Prayer Partnership? You can pray for others or have others pray for you. Write: Divine Healing Prayer Partnership, P.O. Box 38, Cheltenham, Glos. GL50 3ED.

FREE COLOUR FILM-STRIP HIRE
AND TAPES TOO
(as many as you like for one year)
if from us you buy your
FILM-STRIP PROJECTOR
as recommended by leading consumer magazine (it shows slides too)

Colour film-strips for hire
Library of 300 (155 with sound tracks on tape). Hire charges: 5/- each strip, 5/- each tape. Half-price to members.
Strips and tapes for sale, 12/6 to 37/6 each.

The shepherds' gift—lovely Christmas legend. Strip 30/-, tape 20/-.

Special self-adhesive 2 x 2 cardboard mounts to convert strips to slides, 3/- per 25.

Send this advertisement with 4d. stamp and name and address to:

GOSPEL SOUND AND VISION (E.E.)
41 Georgia Road, Thornton Heath, Surrey CR4 8DW
D.1770

Carols

✱ **MASSED EVANGELICAL CHOIR**
✱ **CHILDREN**
✱ **ALAN CAPLE**
✱ **THE RIBBONETTES**

IN THE TOWN HALL, BIRMINGHAM

Wednesday, December 18th, at 7.30 p.m.

ALL SEATS FREE

Programmes on request to any Birmingham Elim minister

Chairman: Rev. E. Cole.

Epilogue: Mr. Len Middleton

Conductor: George Canty

Many other ministers taking part

Choir rehearsal on Monday, December 9th, at 7.30 at the new Graham Street church

D.1778

COMING EVENTS (*continued*)

CROYDON. December 11. The Fairfield Halls. London Crusader Choir's Annual Symphony of Praise. At 7.45. Guests include: Joy Webb (late Joystrings) and musicians, Elim Bible College students, massed choirs from Croydon and district. Other special features.

ILFORD. December 22. Elim Pentecostal Church, Clements Road. Carol service at 6.30. Epilogue by James F. Hardman. Christmas Day: service of carols with communion, 11-12.

LONDON, Kensington Temple. December 7. Meeting of North and South Presbyteries at 11. Speaker: Don Summers. Presbytery business meeting at 2. Evangelistic crusade at 7. Preacher: Don Summers.

NORWICH. December 7. Elim Pentecostal Church, Trory Street. Visit of Alex Tee at 7. Sunday at 11 and 6.30. Alex Tee will also address the students at the University of East Anglia on Saturday at 3.

PAISLEY. December 14. Elim Pentecostal Church, Wellmeadow Street. Film, "Shadow of the boomerang," at 7.30. December 21. Film, "The unfinished task," at 7.30.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX No. 50 December 14th, 1968 9d

A section of the congregation who attended the fifth annual women's rally in Newtownards. Guest speaker: Mrs. G. M. Gorton. **(See page 797.)**

By courtesy of *Newtownards Chronicle*

Proclaiming the Truths of Pentecost

THE FIRST EPISTLE OF PETER

(Study ten)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON

THIS study brings us to another major section in the epistle, dealing with the great question of suffering for the sake of Christ. These Christians addressed had already suffered much, but it is evident that Peter is preparing them for even greater suffering, having in mind the unspeakable persecution under Nero (A.D. 64).

Two major issues arise in this section (1 Peter 3:13-22). One deals with the suffering of the Christian for righteousness' sake and the other with the suffering of Christ. Here, as in chapter two, Peter in a very real way links these two subjects. He seems to be saying

"It is the way the Master went,
Should not the servant tread it still?"

The problem of the Christian's suffering

(vv. 13-17)

One cannot read these verses without seeing indications of approaching suffering for these Asian Christians. Peter himself could recall early persecutions in which he had shared, yet these sufferings had not left any unsavoury mark upon him. In this connection the remark of one writer is rather apt: "It is very important for us to realise that the *action* of suffering upon us as Christians is inevitable; it is our *reaction* that is more important." No one was better qualified to write this letter, since he had himself suffered, and his approach is not that of the defeatist but of one who is confident that nothing can harm the Christian whose life is lived for righteousness' sake.

Since the righteous God is on the side of the Christian (v. 13) there is no need for fear. But notice the condition: ". . . if ye be followers of that which is good." Yet there is the possibility of suffering for Christ's sake (v. 14). As one writer puts it: "The incarnation led to the cross. The incarnation of Christ in our hearts and lives will lead in the same direction." Therefore if in our stand for righteousness in the home, in the office or on the factory floor we are called upon to suffer we are "blessed." This recalls our Lord's beatitude (Matthew 5 : 11, 12). Paul also knew what suffering for Christ really was, and warned the youthful Timothy: "Yea, and suffering will come to all who decide to live godly lives to please Christ Jesus, from those who hate Him" (2 Timothy 3:12, *Living Letters*).

I would suggest that the use of the word "harm" in verse 13 may have a deeper meaning than mere physical suffering or material damage. Some Christians rebel against persecution, questioning their right to deserve it. Others merely resign themselves to it in pure Stoic fashion since nothing can be done to alter the circumstances. The true Christian attitude is that of Paul, who said in effect "I rejoice in my suffering" (Colossians 1 : 24). The fakirs of India can walk barefoot over a bed of hot coals and not be burned. This strange phenomenon may be explained in a way by psychosomatic control—the hypnosis of the mind can exert a strange power over the body. But true Christians, because they are in touch with God, can enter the fiery furnace of affliction and emerge unhurt. They have a certain immunity to any real danger.

After counselling his readers not to be afraid, Peter makes a twofold exhortation. First, "sanctify the Lord God in your hearts" (v. 15a), perhaps getting nearer the original meaning in the Revised Version, "sanctify in your hearts Christ as Lord." Peter and the early believers worshipped Jesus as Lord, and "the sanctuary in which Christ is to be acknowledged as holy and worshipped is the heart" (Alan M. Stibbs). Second, ". . . and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (v. 15b). The word "answer" is the Greek *apologia,* the word used of a prisoner making his defence and later applied to a reasoned explanation of the Christian faith, hence apologetics. As Paul Tillick avers (and though I have not much time for a lot that flows from this writer's pen with this I must agree), apologetics is "the art of answering."

In this respect the first Pentecostal preaching was in the nature of an *apologia*—a defence of the faith. Perhaps the use of the word "asketh" would suggest ordinary conversation, therefore as Christians we can at any time be called upon to explain or account for our Christian confidence. By thus conducting one's Christian life, Peter says, we will maintain "a good conscience" that will silence every accusing voice (v. 16). Probity of life is the best defence of the faith.

The purpose of Christ's suffering

(vv. 18-22)

I am well aware of the difficulties involved in any exegesis of this passage, and that most of its principal words are capable of more than one meaning, but I want to suggest that these five verses reveal to us the activity of Jesus Christ from Calvary, through the period spent between Good Friday and Easter Day, to resurrection and final ascension.

First, in verse 18 there can be no doubt that Calvary is in view. Peter regards the death of Christ as an example, but also as vicarious and atoning. It would appear that the Authorised Version is not correct in using the capital "S" when it reads "quickened by the Spirit." The contributor in *The New Bible Commentary* says "The reference is not to the Holy Spirit, but to Christ's human spirit as distinct from His body." It is to be noted too that the Revised Standard Version, the Amplified New Testament, and the New English Bible all use the small "s." Second, verses 19-21 present us with numerous difficulties, and I will refrain from dogmatism. C. E. B. Cranfield says "Since Christ's death cannot be rightly understood except in the light of

(*continued on page 796*)

Elim Pentecostal Church Reports

CHILDREN'S CAMPAIGN CONDUCTED BY ROBIN REES.

Report and photograph by courtesy of *Llanelli Star*.

LLANELLI **Pastor: R. Rees**

When two men who served together during the war years meet for the first time since 1944 you can hardly expect part of their conversation not to be devoted to reminiscing.

This was what happened when Llanelli's mayor, Cllr. Harold Thomas, welcomed Pastor William Plowright at a civic reception at the town hall.

Both men served as air-raid wardens at the Bigyn post during the war.

Mr. Plowright was conducting a convention at Elim church, Island Place.

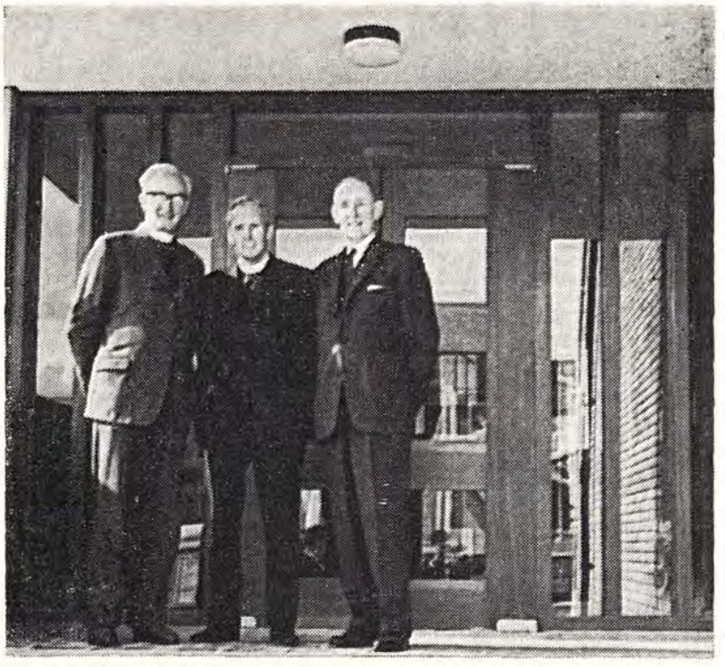
Mr. Plowright was minister of this church for many years, and left in June 1949 for Camberwell, London, where he has ministered for nineteen years. He has a rich bass voice and has been gospel singer at evangelical campaigns all over the country.

BIRMINGHAM, GRAHAM STREET Pastor: E. F. Cole

It is almost impossible to describe the joy and comfort that the new Graham Street church has brought to members and friends. In this beautiful building young and old greet each other with happy expressions of praise to God, who made possible such a place for the propagation of the saving grace of the Lord Jesus Christ.

For many days there was offered by sincere hearts the prayer "Lord, we praise Thee for a new building, and we would know Thy power." God has answered that prayer. The presence of the Lord is manifest, and every week people are turning to the Lord. The sacrificial giving of the Graham Street members has made it possible for this city-wide witness to continue unabated. We join with Christians everywhere for a great turning to God.

It was a great joy to us all to have Pastor and Mrs. Gorman with us for the opening services, and Pastor Gorman's loving words were received with deep emotion. The fire of God still burns as he speaks the words of the Lord.



Pastors H. Palliser, E. F. Cole and S. Gorman at the entrance to the new Graham Street church.

A challenge to believers

THE NEED FOR THE BAPTISM IN THE HOLY SPIRIT

by Pastor C. Carslake

WHAT is wrong with the Church today? Why is it so ineffective? Why is it so unsuccessful in reaching the multitudes that know not Christ? Why are the services so dull and the messages without power? Consider the glorious triumphant power that was in the lives of ordinary Christians as described in the Acts of the Apostles. Jesus said "But ye shall receive power, after that the Holy Spirit 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" (Acts 1 : 8).

Proof of the resurrection

Men must believe that Christ is risen in order to be saved. To prove this fact Jesus, when He ascended to the Father, sent the Holy Spirit that His people might be endued with power to give witness, or proof, of the resurrection to the world.

Jesus said "Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father." What did Jesus mean? I believe He meant what He said. If He did not mean what He said why did He not say what He meant?

It is later than we think

Yes friends, we are still living in the dispensation of the Holy Spirit. If we are ever going to do anything for God we must do it now, because I believe it is later than we think. Millions of souls will be swept into darkness unless we work fast. This is why we need the baptism in the Holy Spirit in our lives, that we might face the unbelieving world with the gospel as they did in the early Church. Not only does the Holy Spirit give us power; He also testifies of Christ. Jesus said "But when the Com-

forter is come, whom I will send unto you from the Father, He shall testify of Me" (John 15 : 26).

He also said that He would lead and guide us into all truth (John 16 : 13).

Power for service! Exalting of Christ Jesus! Leading into all truth! These were the marks of the early Church seen in every chapter of the book of Acts. Do we need power for His service? Do we need to exalt the Lord Jesus by our words and our actions. Do we need to be kept from the enormous error and heresy that is abroad today and be kept in the truth of the Scriptures? Yes, I believe we do as never before. Then if God thought fit to give this experience to the early Church that they might loose the bands of wickedness and undo the heavy burdens He will do the same for us believers today. Peter said "Of a truth, I perceive that God is no respecter of persons."

For the end of the age

If the Church age opened with the experience of baptism in the Holy Spirit, then I believe it will end with a greater manifestation than before. God does not begin with victory and then end in defeat. Did Jesus not say that when He comes again He will "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5 : 27)? How is this to be so without the full manifestation of the Holy Spirit in our lives? So often today the workings and gifts of the Holy Spirit in the Church and in the lives of Christians have been replaced by programmes, natural talent and psychology. The same people cover up by saying that the baptism in the Holy Spirit is "not for today."

In Joel 2 we are told that God will pour out His Spirit upon all flesh in the last days and that our sons and daughters shall prophesy, that our old men shall dream dreams and our young men shall see visions, and upon the servants and upon the handmaids in those days He will pour out His Spirit. What days? The days prior to the coming of the Lord Jesus, for the next verses say "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2 : 30, 31). Yes, God is pouring out His Spirit today, and every Christian needs this experience in these age-ending days.

The promise

Peter said "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 : 39).

The apostle Paul would say the same to us today as he said to the disciples at Ephesus: "Have ye received the Holy Ghost since ye believed?" (Acts 19 : 2). Paul was evidently impressed by the absence of spirituality and power in these disciples, but when he laid his hands upon them the Holy Spirit came on them and they spoke with tongues and prophesied.

The Scriptures make a difference between the gift of eternal life which is offered to the unsaved through faith in Christ and the gift of the Holy Spirit which is offered to the saved. John the Baptist said "He [Jesus] shall baptise with the Holy Ghost and with fire" (Matthew 3 : 11). Our Lord, speaking to the disciples, said "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know

(*continued on page 797*)

A home for ME?

COMPASSION for the unmarried mother

SECURITY for her child

ADOPTION help for childless Christian couples

These needs prompted saintly Dr. F. B. Meyer to found this work forty-eight years ago. These needs are still with us today.

If you share his compassion and concern, please send a gift today. There is so much more we could do if we had more funds. And please remember us when you make your will or by adding a codicil to it. (Advice gladly given to Christians contemplating adoption.)

HOMELESS CHILDREN'S AID AND ADOPTION SOCIETY AND F. B. MEYER CHILDREN'S HOME

54 Grove Avenue, London, N.10

D.1706

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: L. W. Green (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor: J. T. Bradley.

Terms: 56/- for one year or 29/- for 6 months, post free to any address. Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Gloucestershire.

Quantities: 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts: Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office: P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos.: Headquarters and Publishing Dept.: Cheltenham STD code 0242/59904 (three lines). Editorial Office: Cheltenham 59904.

Telegrams: Headquarters and Publishing Dept.: "Elimchurch, Cheltenham." Cables: "Elimchurch Cheltenham."

London Office: 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	786
C. Carslake	788
W. H. Francis	791
Margaret M. Ladlow	795
Aunty May	796
Gordon Wright	799
Church reports	787
Editorial	790
Prayer Partnership	793

EDITORIAL

WE understand on unimpeachable authority that the "working-class" accent, whatever that may mean, is definitely "in" for the B.B.C. religious department, and the Oxford accent "out." This hot news leads us to speculate about Paul; we refer to the apostle Paul. Did he use the "Oxford" accent at Athens? Did he attempt to show the Mars Hill philosophers a thing or two? Was there an attempt to meet them on their own ground, to put across a philosophical presentation of the gospel, to present it in a way "acceptable to modern man"? "We'll also have a quotation from Aratus just to show them that we also know a thing or two"! Did he preach in classical Greek? As far as we can learn he did not preach the crucifixion—we state this, and make the reference to classical Greek, in the light of what he wrote subsequently about what appear to have been his cogitations on his journey from Athens to Corinth—though he preached the resurrection; but his hearers thought that "resurrection" was the name of a new god he was declaring. And so he seems, from what he wrote subsequently, to have gone from Athens a man profoundly thoughtful.

Paul refers to his thinking on the journey from Athens to Corinth in the first letter to the Corinthians (2:1, 2). "When I came to you," he writes, "I made it my determination not to know anything among you except Christ, and Him crucified." So much does this appear to have been so that though he was with them for eighteen months (and one would imagine that having such a one as Paul as teacher for eighteen months no problems would have been left unsolved and no questions left unanswered; were any modern evangelist or pastor to spend eighteen months in a church and still leave unsolved the many problems that the Corinthians wrote about later, and leave unanswered the many questions they later asked, the temptation would to state that he had not done his job) many matters that one would normally have thought would receive his attention—such as, for example, teaching on the use of the gifts of the Spirit in the church—apparently did not.

Apropos our thought that he preached to the Athenians in classical Greek, he appears to have preached to the Corinthians in the language of the man in the street. Even the Corinthian Christians criticised his preaching (and accent!). "His letters," they admitted, "are weighty and powerful; but his speaking!" You would not go round the corner to listen to him. "Contemptible" they said, with all the venom that this word can convey. "And his personality! He hasn't got any. His bodily presence is weak." What is the word they used? *Asthenic,* flaccid. "But," he states in effect, "all these things, both in myself and in the gospel, that appear to make it unacceptable to the philosophy of this world—the cross, the blood of Jesus, my language and person, even my toil among you in tentmaking—I determined to emphasise, so that your faith should stand not in the wisdom of men but in the power of God."

(*continued on page 794*)

Elim Missionary Society features

"WHAT ARE YOUR MISSIONARY AIMS?"

by W. H. FRANCIS, Transvaal

WHETHER you are a missionary on the field or an enthusiastic missionary-helper at home you have certain aims or guiding principles governing your thinking and action in the furtherance of His work.

My own may be condensed as follows: (a) by every means to win souls for Christ, and (b), as Paul said to Timothy, "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" (2 Timothy 2:2).

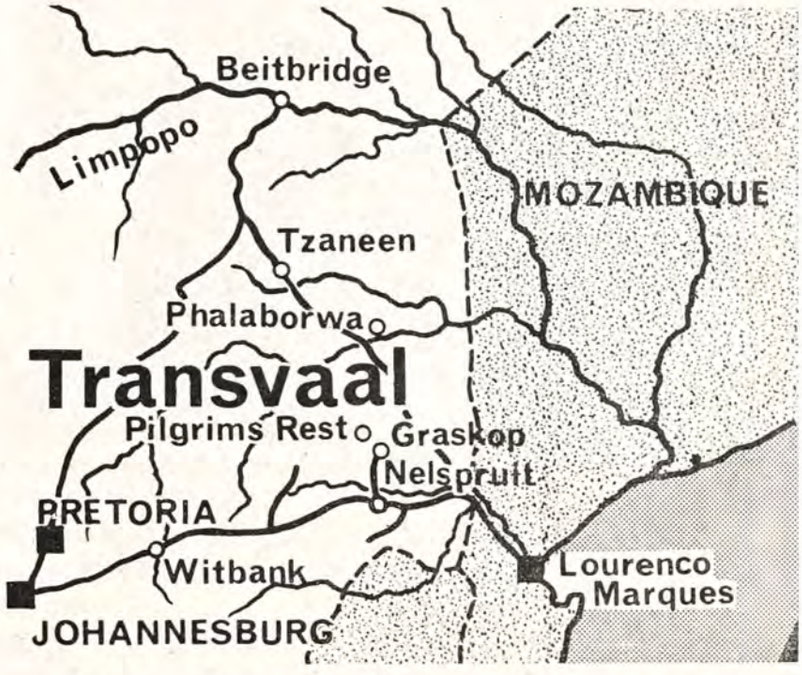
Evangelistic campaigns

Some local missionary bodies conduct extensive evangelistic campaigns among the Bantu peoples, at the end of which an announcement is made: "Now this is as far as we go; we only evangelise, we do not build churches. Please seek out a suitable place of worship, and may the Lord bless you." I am afraid that such an announcement would leave me with the impression that I had boarded the "wrong bus," now what must I do?

I am thinking in particular of the African preacher. He has been saved, baptised by immersion, admitted as a local preacher—now what is to follow? In some cases the denomination insists that before he may advance as an evangelist or minister he must undertake a lengthy course of study in college or Bible school. This is praiseworthy and suitable. However, if the worker cannot do this for family or other reasons he continues to lead his flock with a very rudimentary knowledge of God's will and Word, or he may leave his work undone altogether. There are many hundreds of African sects in this country, and in many cases their leaders lack nothing in earnestness or sincerity but their spiritual (and sometimes educational) qualifications leave much to be desired.

"The same commit thou to faithful men." If the African leader of the indigenous church is to lead his people aright, in energetic evangelism and true sanctification, and teach them, I must do all in my power to assist him to do this by giving first-hand teaching wherever possible in scriptural truth and practice. This is one of the greatest needs in this needy land today.

But you may say "Would it not be wiser to leave the African alone, that the Holy Spirit Himself may lead and teach him?" I certainly agree, and in some cases this takes place; but in many other cases the true position is quite different. The Ethiopian eunuch "was returning [from worshipping in Jerusalem], and sitting in his chariot read Esaias the prophet" (Acts 8:28). The Holy Spirit directed Philip to join him on his journey, and he was invited by the earnest traveller to sit with him, and thus Philip



was able to explain to this eminent seeker after truth of whom the prophet spoke. As Philip preached Christ to him, the Word was received, believed and obeyed. The great man was immersed in water, and later went home with joy in his heart, while the instrument in God's hands was caught away to his next preaching appointment!

Correspondence course

Much blessing has resulted from placing Bible correspondence courses in the hands of the African worker, yet still the ideal method is to study the Word *with him*. That is why we convene regular Bible courses and conferences in strategic places whenever possible, to grasp every opportunity, while we may, of personal teaching in an African language (which is essential) until one day, we hope, we may

have a proper Bible school in which to extend the scope of such studies.

In our Bible study course early this year we were glad to welcome two of our faithful ministers from far-off Natal. Studies continued for almost a week, in the tribal language and with the aid of a blackboard. Some students took excellent notes I noticed, and shared them with others or made copies for them. These studies were leading up to my printed studies on "Fundamental Truths," which will be studied later.

Later I was privileged to conduct our first short Bible course for our fine group of men in **NATAL** province. They arranged for this right out at Nqbeni, **IZINGOLWENI** district, among the scattered homes of the Zulu people on those rolling hills.

The Christian workers, Bible woman and members gather at the baptismal pool in the Ciskei at the commencement of a baptismal service. Photograph by W. H. Francis.

There, I was thinking, to evangelise effectively one would need a good horse and a stronger constitution —or better still a helicopter!

The brethren borrowed a former mission house, later a mission hospital and now being used as a school, so we were in the right place! We spent several days there, and the best use was made of the facilities available.

When studies began I was impressed by the manner in which the brethren approached them, for it was evident that some had not studied in this manner before.

I was really inspired on the second day by the enthusiasm that had been created, and by the way in which they hastily "searched the scriptures . . . whether these things were so" (Acts 17:11). It is a physical impossibility for one to reach and to teach all needing and desiring a knowledge of God's Word, but I endeavour to teach such groups of men called of Him, with the request and prayer that they "shall be able to teach others also."

Following an early service on the Lord's day morning, which was also much blessed, I bade them farewell and left immediately for **PONDOLAND,** accompanied by brother Amon, one of our leading Natal ministers, who is well over seventy years of age and most active and faithful in God's service.

When this old man of God nodded in sleep during our swift journey southwards I understood, for so busy were the people of God throughout the previous all-night service (following an all-day service) that no one slept!

In Pondoland

No space remains to speak of the many miles covered then, over roads good and bad, across the Natal border into Pondoland with its many neat thatched houses of the Pondo tribesmen, as we hurried on to the remote home of evangelist Michael and his faithful wife beyond **LUSIKISKI,** which means "the noise of the wind through the tall grass." The work there actually began several years ago through the faithful witness of Michael's wife, during the ploughing season. They both worked hard with us in Pretoria, then Michael left us also, to continue the work for God among their own people at home.

How excited and overjoyed they were to welcome us, and no sooner had we arrived than we found ourselves in the first of another series of services which continued until we left again the next day!

There, I can assure you, it is extremely easy to become lost in the maze of narrow roads and twisting paths. Even so, many of the Pondo people are still lost in sin and darkness today. Michael and his wife and young daughters too are faithfully labouring to win them for Christ, "holding forth the word of life." Will you please pray for them, and us all, in your seasons of intercessory prayer? Thank you, and God bless you!

Dear Mr. Tee,

Greetings in our Saviour's name!

The Missionary Council wish me to convey to the youth of Elim how much we appreciate their wonderful effort in collecting nearly £4,000 for the Tanga church project. What enthusiasm and warmth of interest has gone into this building is reflected in the short time in which our young people have augmented this sum of money. We do thank God for all the loyalty and love found in the hearts of our young friends.

We trust that when Pastor Mervyn Thomas visits the different presbyteries all who have taken part will go along to see the wonderful film of the building of the Tanga church. Now the miracle of faith has produced a living Christian body as many people have been converted and bodies have been healed, right in the centre of this very busy East African town.

Thank you, Mr. Tee and your staff, for your tireless energy. We wish you every blessing in your work.

Yours sincerely

in Christ,

LESLIE WIGGLESWORTH
(Missionary Secretary)

GOD ANSWERS PRAYER

DIVINE HEALING PRAYER PARTNERSHIP

AFTER praying for one month for those who have sent their prayer requests to Headquarters we are delighted to share with you only a few of the letters we have received within the last few days. If you would like to become a prayer partner or if you have a prayer request please write to me.—A. TEE.

"I had a very bad ankle and thought it would never get better. But thanks again for your prayers; it has healed up and I hope to start work next Monday."—D.P. (Wales).

"I would like to say that I have felt easier in many ways. One wonderful thing is that I have been able to get in and out of the bath without aid for the last month, which I have been unable to do for a long time."—C.L. (Sheffield).

"My husband has improved so much that he has not to go back to hospital for another year."—D.S. (Oxford).

"In answer to your letter, I am very pleased to say that I am much better now."—G.H. (Solihull).

"I am happy to testify that I know the Lord has laid His hands on me. There is a definite improvement, especially in the attacks of rheumatism I frequently get."—M.T. (St. Peter Port).

"We rejoice that God has answered prayers in that he was discharged from hospital last Thursday, after nine weeks in there, and without having an operation which they thought would have been necessary."—W.B. (Reading).

"The good Lord has blessed me richly; in fact He has worked a miracle in my life. I have not had a fit since September 2nd this year, which I can assure you is indeed a miracle. Praise His wonderful name! I believe He has cured me completely."—A.G. (Sheffield).

"At the time you so kindly informed me of your intention to call for prayers on my behalf I had

applied for and obtained a job as a school-crossing patrol, and was starting the very morning I received your letter. I must say that that morning before starting out I fell upon my knees before the Lord feeling very deeply moved to know that a faithful company of the Lord's people were upholding me at the throne of grace. I went forth to my duties on a very busy crossing on the main road a little apprehensively, but feeling buoyed up because of the prayers being offered. And this is where I do sincerely ask you all to rejoice with me, because since that morning I seem to have taken on a new lease of life. I feel younger and can walk twice as fast as formerly."—D.S. (Bexleyheath).

"I praise Him with all my heart for the wonderful progress that I have made."—M.W. (Cradley Heath).

"Praise God for answering prayer! Adeline is such a lot better this past month, and she has been able to attend school each day and remain in class. Before this she quite often had to leave her class and go to the sick room, and sometimes she had to be brought home."—M.W. (Belfast).

Have you joined our Prayer Partnership? Write to Elim Church Headquarters for information about this prayer fellowship. P.O. Box 38, Cheltenham, Glos.

EDITORIAL *(continued)*

This lion among men admits that as a consequence of his determination he went among them as fearful as any unfledged evangelist: "I was with you in weakness, and in fear, and in much trembling." One finds it difficult to imagine this mighty apostle after twenty years' ministry using language like this—it is certainly an encouragement to every young Christian who is taking his or her stand for Jesus.

And our *greatest* need? Not the power of the Holy Spirit, but to have impressed upon us, *in a way that only divine revelation can impress it,* how great is our need of the power of the Holy Spirit. *When we have a divine revelation of our need,* then and only then shall we seek to have that need supplied.

Apart from that divine revelation of need our recognition of it is too casual; it lacks intensity and urgency.

The Holy Spirit directs in church government. Frequently in the Acts of the Apostles we read that ministers were sent by the Spirit, restrained by the Spirit, and led by the Spirit.—P.S.B.

Books for today

The Coming Prince, by Sir Robert Anderson. 32/6 net, 35/- post free. A classic on a difficult passage in Daniel. The key to prophecy.

God's Programme of the Ages, by Dr. Fredk. A. Tatford. 15/- net, 16/- post free. A comprehensive statement of the complete range of prophecy. Essential for a complete understanding of eschatology.

Daniel, by Rev. Geoffrey R. King. 8/6 net, 9/6 post free. An exposition by a well-known minister.

Lands of the Middle East, by Dr. Fredk. A. Tatford. 7/6 net, 8/3 post free. Egypt, Syria, Israel, Jordan, Lebanon. Profusely illustrated.

The Kingdom of God, by G. A. Lucas. 9/6 net, 10/3 post free. The hand of God in the government of the world.

The Midnight Cry, by Dr. Fredk. A. Tatford. 5/- net, 5/8 post free. The thrilling story of the last fifty years. Hundreds of photographs.

The Gospel of the Life Beyond, by Dr. Herbert Lockyer. 6/6 net, 7/- post free. A prolific writer tells of the wonders of the life to come.

Is the Bible Reliable?, by Dr. Fredk A. Tatford. 3/- net, 3/6 post free. Scriptural difficulties and problems.

British Israelism: Fact or Fiction?, by Dr. Fredk. A. Tatford. 1/6 net, 1/10 post free. A considered examination of a popular theory.

God's Great Takeover, by Dr. Ralph E. Ashmore. 1/6 net, 1/10 post free. Chapters of topical interest.

The Countdown, by Dr. R. E. Ashmore. 1/- net, 1/4 post free. Current conditions and the answers.

The Common Market and Prophecy; A one-world Church and Prophecy; Russia and Prophecy; The Jew and Prophecy; Egypt and Prophecy; The Arab and the Jew; China and Prophecy; What Does the Future Hold? Eight topical booklets by Dr. Fredk. A. Tatford. 6d. each net, 10d. each post free. The lot for 4/- net, 4/8 post free.

Prophetic Witness Calendar. 5/- net, 5/8 post free. A most attractive production.

Prophetic Witness. 9/- net, 13/- post free per annum. A unique monthly magazine on the subject of prophecy.

☆ ☆ ☆

Order from

B.A.T.M., 1 Parsonage Road, Eastbourne, Sussex.

D.1783

Margaret M. Ladlow's page

TRIUMPHANT FAITH

THE patriarch Abraham is one of my favourite Bible characters. I remember studying his life when teaching a junior Bible class and being fascinated and challenged by all I discovered. His is the first full-length portrait in the picture gallery of the Bible, and the detailed account of his life, his call and his intimate dealings with the Almighty are surely worthy of our consideration. I feel I must pass on to you the three delightful points about Abraham which were given recently by a local minister here in Motherwell. To me they are the very quintessence of his experience with the Lord God Jehovah. First he heard the inaudible, secondly he believed the incredible and thirdly he achieved the impossible.

How wonderful that this man from heathen Babylonia heard and obeyed the command of God and left home and friends at the bidding of an inner voice. What a step of faith he took, and so God led him onwards and upwards into the life of faith. I love to think of the Almighty drawing near to Abraham and on one never-to-be-forgotten night leading him forth from his tent into the cool night air to the stillness of the desert and showing him the starry heavens, and then the amazing declaration that Abraham's descendants were to be as numerous as the stars and the simple Bible statement "And he believed in the Lord; and He counted it to him for righteousness." Yes, he certainly believed the incredible, and because he believed he was enabled by God to achieve the impossible, in other words to become the father of a great nation. For twenty-five years Abraham waited for God to fulfil his promise "I will make of thee a great nation," and at last when he was 100 years old God gave him a son. It is wonderful how God leads His children step by step, so that after listening to His voice speaking directly to our hearts, and obeying His directions without question, faith is kindled in our hearts and, standing on the promises of God, we actually do achieve that which hitherto had seemed impossible. The story of Abraham can be an inspiration to us all, and I just love the commentary on his life given by the apostle Paul in Romans 4. "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised He was able also to perform."

We may say that the life of faith is not as easy and uncomplicated in these days as it was in those far-off times, but on reading again the life of Abraham I find that he went through separation from his loved ones, exile in Egypt, knew threat of war, saw the terrifying destruction of Sodom and Gomorrah and was tested by God to the very limit of human endurance. So my conclusion is simply that as Abraham's God is our God we too can trust Him implicitly and faith can be the triumphant key-note of our lives.

Faith—the summary of virtue

"The Jews in the Talmud have a saying, 'The whole law was given to Moses at Sinai, in six hundred and thirteen precepts.' David, in the fifteenth psalm, brings them all within the compass of eleven. Isaiah brings them to six (Isaiah 33:15), Micah to three (Micah 6:8), Isaiah again to two (Isaiah 56), Habakkuk to only one: 'The just shall live by faith' (Habakkuk 2:4)."—BISHOP LIGHTFOOT.

Thought for the week: "Faith is not reason's labour, but repose."

Raymond Gram Swing, whose radio broadcasts during the war did so much to interpret the struggle to the American people, says in his fascinating autobiography *Good Evening!* that for his daily twelve-minute broadcasts he used to work ten hours a day, assisted by a staff of four or five people. Harry Emerson Fosdick reckoned to devote one hour's work to every minute of his Sunday sermon, and he, too, had a staff of researchers. When people bewail the dearth of great preaching they might ask how many ministers can afford to match the practice of these exceptional men.

THE LITTLE DONKEY

PEOPLE could say "He's only a little donkey," but he had seen some wonderful sights. He could remember so clearly that night when a man called Joseph had come to the stables to hire him to go on a long journey. He heard Joseph saying to his master "My wife and I have to travel from Nazareth to Bethlehem to be taxed. It's a great long way, about eighty miles, and Mary can't walk all that way, so we need an animal to carry her there. We can't afford a horse or a camel, so it must be a donkey. You had better let us have the cheapest little donkey you've got."

Then the two men came over to the stalls and the owner pointed to Little Donkey and said "You can have that one; he's the cheapest I've got," and Little Donkey hung his head in shame because he was such a poor, despised little animal. Joseph led Little Donkey out quite gently and took him down to their home. Mary was all ready and waiting, and as Little Donkey looked at her he knew that there was something special about this lovely young woman. It seemed as though the very angels were saying to him "Take great care of her."

So Little Donkey started off on the long journey. It was an awfully rough and dusty road, and he knew they were all going to be very tired by the time they reached Bethlehem. He walked along very carefully in case he should put his foot in a hole and stumble and so hurt Mary. They took the journey in easy stages, resting and eating and then plodding on again. It took them a few days to reach Bethlehem, and when they got there they found that Bethlehem was full up with travellers like themselves, and there was no room for Joseph and Mary in the inn. But the innkeeper told Joseph "You and your wife can stay in the stables," so the little group passed through the gate into the courtyard. There was a fire burning in the middle of the courtyard and the cattle stalls were all ranged round it.

Joseph helped Mary down and she went into the stall where Little Donkey should have spent the night, and then a wonderful thing happened. Mary gave birth to a beautiful baby boy, and suddenly there was such a commotion. There was a very bright light way up on the mountains and Little Donkey could hear a chorus of angels singing "Glory to God in the highest."

Then the shepherds came running down the hillsides, leaving their flocks to take care of themselves. Into the courtyard they came, and they saw Jesus, just as the angel had told them, and then they all went off to tell their friends and relations the wonderful news—that a Saviour was born in Bethlehem.

God can use the poorest and lowliest of animals to bring glory to His name, and He can use you and me too if we only give our hearts and lives to Jesus. I hope that this Christmas you will find a place in your hearts for Him. There was no room at the inn; have *you* got room in your heart for Jesus?

A happy Christmas to you all, with love from

AUNTY MAY.

THE FIRST EPISTLE OF PETER *(continued)*

its sequel, that sequel is indicated in the rest of verses 18-22." Space forbids any lengthy explanation of the various views held regarding these verses. For instance, the textual emendation accepted by Moffatt, which introduces Enoch, seems unconvincing. Again, some hold that our Lord, through the Spirit in the ministry of Noah, preached to the Noachians, now dead and referred to as "spirits in prison." Others hold this view but feel that any proclamation of the good news of Calvary must not be limited to one generation of dead. There are others who hold that "the dead" are the spiritually dead, a view espoused by the late Dr. Griffith Thomas. But another view, which in my humble opinion may well be the correct one, is that these "spirits in prison" are the fallen angels of Genesis 6. It could well have been to these that the Saviour went to proclaim His triumph. The Greek word employed means to herald, and is not the usual word used for preaching in the sense of telling forth a message with a view to seeing men and women saved. This view would seem to agree with such scriptures as 2 Peter 2 : 4 and Jude 6, though one cannot dogmatise.

The reference to baptism in verse 21 is an interesting one. It would appear that the early Christians often solemnised baptism at Easter time, and the references to Calvary and the resurrection would indicate that the epistle was an Easter epistle (*Wycliffe Commentary*). As Christians we should observe that the rite of baptism is more than a con-

COMING EVENTS

BALLYMENA. December 12-15. Elim Pentecostal Church, Castle Street. D.V. Visit of the President: Leslie Green. Baptismal service on Thursday. Weeknights at 8. Sunday at 11.30 and 6.30.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sundays at 11 and 6.30. Weeknight services at usual times.

BOLTON. December 22. Elim Pentecostal Church, Higher Bridge Street. Carol service at 6.30. Conducted by the Bolton Gospel Team. December 25, service at 10.

BRIGHTON, Preston Park. December 15. Elim Pentecostal Church, Balfour Road. Carol service at 6.30. Singing and recitations by the Sunday school. Soloist: Mr. Jenner. Preacher: L. J. Repath.

CHADWELL HEATH. December 14. Full Gospel Church, Albany Road. East London revival rally. 3 and 6.30. Preacher: Ivor Thomas.

CHELMSFORD. December 14. Victoria Road South Baptist Church (kindly loaned). Chelmsford Elim Pentecostal Church choir present their eighth annual Christmas music festival at 7. Free tickets obtainable from Mr. D. Barker, 50 Vicarage Road, Chelmsford.

(continued on back page)

THE FIRST EPISTLE OF PETER *(continued)*

fession of Christian discipleship on man's side; it is, on God's side, "the answer of a good and clear conscience" (Amplified New Testament).

Third, following resurrection, verse 21b, the Christ of Calvary, and the divine Visitor to Hades, is seen as having ascended to heaven to occupy a throne where He receives willing and jubilant homage.

BAPTISM IN THE HOLY SPIRIT *(continued)*

Him; for He dwelleth with you, and shall be in you" (John 14 : 15, 17).

Many believe that the baptism in the Holy Spirit comes at the time of the new birth without the evidence of speaking in tongues. With these people I have found that when asked if they are satisfied, or why have they come to see me regarding the baptism in the Holy Spirit, they have admitted that they are not satisfied and have then sought and have gone away satisfied.

We find in the Scriptures that after the resurrection Jesus came to His disciples and breathed on them and said "Receive ye the Holy Ghost" (John 20 : 22). Yet forty days later they were filled with the Holy Ghost and began to speak with tongues. Paul, on the other hand, was smitten on the Damascus road and he immediately called Jesus "Lord." This I believe was his conversion, for a Pharisee would not call Jesus of Nazareth "Lord." Three days later Ananias called him "brother Saul." Ananias would not have called an unconverted man "brother." After this Paul received the Holy Spirit. In Acts 8 the apostles laid hands upon new Christians to receive the Holy Spirit. We are told that they had already been baptised in water in the name of the Lord Jesus. Yes, if you are a believer this promise is for you. Peter said "Ye shall receive the gift of the Holy Ghost" (Acts 2 : 38).

The gift of God

The baptism in the Holy Spirit is a gift, and we receive it just as we do salvation. First, we must come with a heart that is surrendered. Secondly, it is a definite act of faith. Putting away all fears and doubts, speak forth in other tongues as the Spirit gives utterance, speaking a language that you have never heard. In so doing rivers of living water will flow from your innermost being.

We too can have the same fulness of power, grace and joy as those in the early Church. We are still living in the dispensation of the Holy Spirit. It is not God that we can blame for the state of affairs in the Church today, for if we come to Him with humility and faith He will, in accordance with Christ's promise, pour out a transforming blessing of His Holy Spirit on all who believe.

Newtownards E.W.M.A. rally

The photographs of the fifth annual rally of the Newtownards Women's Fellowship speak for themselves. Our reporter writes: "For our fifth annual rally of our Women's Fellowship St. Mark's parochial hall, Newtownards (kindly loaned), was packed to capacity with well over 400 sisters, representing many Irish Elim churches. Most of the local denominations, including some ministers' wives, gave valued support. The guest speaker, Mrs. Gladys Gorton, gave a thrilling account of the E.W.M.A. and also ministered the Word with great blessing. The meeting was ably convened by Mrs. W. H. Holohan, who works so well for the expansion of E.W.M.A. and by whom a cheque for £25 was presented to Mrs. Gorton. The congregational missionary offering amounted to £47 and further gifts received after the meeting brought the total offering to £55, which was given to Mrs. Gorton for the S.O.S. project. The local sisters again rose to this auspicious occasion in providing a delightful supper for all present, and at a further "get-together" in the church showed their appreciation to Mrs. Gorton by the presentation of an oil painting and to Mrs. Holohan of a silver salver. With thankfulness to God and to Mrs. Gorton for this enriching weekend we can boldly say "This is the Lord's doing, and it is marvellous in our eyes."

MARGARET TAGGART, secretary.

You deserve better car insurance!

For more than 30 years
the Ansvar Group of Companies
has been providing
insurance for non-drinkers only.
Results show
that it pays to abstain!

Non-drinkers have
fewer accidents — both on
and off the road.
That's why Ansvar offers
insurance with better
than average cover at lower than
average premiums!
Before you insure
or renew your present insurance
find out how Ansvar can be
of benefit to you.
Better still, do it now!

The Ansvar Insurance Company,
a member of the British Insurance Association,
is a part of the Ansvar Group.
More than 350,000 policies issued by the Group
are in force in seven countries.
The total premium income exceeds £6 million.

ANSVAR Insurance Co Ltd
Ansvar House, 24-28 London Road, Wembley, Middlesex.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, December 16th — Daniel 10:12-21

" Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard " (v. 12).

Gabriel informs Daniel that Cyrus, who had been destined by God to deliver His people, was resisting the pressure that God was bringing to bear upon him. Daniel's prayer had been heard, God was willing and ready to answer, but the answer depended on the co-operation of man. There was the problem. When we appreciate this we shall be less prone to complain to God and about God for not answering our prayers; and it may come as a dreadful shock to us to realise that we ourselves may be responsible for somebody's heart-break, for somebody trembling on the brink of doubt because of unanswered prayer. " Whatsoever He saith unto you, do it."

Tuesday, December 17th — Daniel 12:1-13

" And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever " (v. 3).

Many sincere Christians are downcast because as far as they know they have never led a soul to Christ. Certainly we should all be soul-winners, but we must hasten to add that this does not necessarily mean that we have failed in that respect if we cannot name specific people whom we have led to Christ. We may have great surprises on the day of rewards if we have helped to win others to Christ by prayer, by giving towards evangelistic enterprises, by witnessing, yes, and even by just living as a Christian should from day to day. Evangelists themselves are the first to admit that they can reap only where others have sown. The sower is every bit as much a soul-winner as the reaper, and both will rejoice together.

Wednesday, December 18th — Habakkuk 1:1-17

" O Lord, how long shall I cry, and Thou wilt not hear! even cry out unto thee of violence, and Thou wilt not save! " (v. 2).

Habakkuk was appalled by the increasing wickedness of Israel. It became the burden of his prayer, but there was no recognisable change in Israel's conduct. She was moving slowly to catastrophe. Eventually the Chaldeans would invade the land and carry her away captive. Habakkuk was sick at heart because of the backsliding of Israel and grieved by the poor visible results of his ministry. He was faithful, but there was no great revival. God is not indifferent to our feelings. Did not Jesus weep over Jerusalem? Our Lord warned us against expecting a favourable response to the gospel everywhere lest we should become overcome by disappointment when the expected results are not forthcoming. " It is required in stewards that a man be found faithful." Habakkuk rose to the occasion, and so must we by the grace of God.

Thursday, December 19th — Habakkuk 2:1-20

" Write the vision, and make it plain upon tables, that he may run that readeth it " (v. 2).

Habakkuk was required to make it plain that judgment was impending. The forecast in all its terror was to be told so clearly that nobody could misunderstand it, and so persuasively that people would be prepared for the invasion of the Chaldeans and have the opportunity to make plans for their safety. Who would charge Habakkuk with distorting the divine message and misrepresenting the nature of God for giving warning of the coming judgment? Then why criticise the gospel preacher who faithfully calls upon his hearers to flee from the wrath to come? To let people go to eternal woe without warning them with " great plainness of speech " is criminal. Is it not better for people to be frightened into repentance than to be left to stroll complacently to hell?

Friday, December 20th — Habakkuk 3:1-19

" O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy " (v. 2).

Habakkuk prayed that as the judgment drew nearer God would revive His work. He refused to give up praying. If the nation as a whole would not respond to God individuals would; he would pray for the enlargement of that faithful remnant. Habakkuk sets the tone for our attitude in these days of increasing sinfulness. Though we believe that the coming of the Lord is near, that increasing godlessness will characterise the days prior to His coming, that the coming will coincide with world catastrophe, because of this increasing wickedness we are not to face Christian service with despair. We must maintain a buoyant faith, believing that God will deepen the spiritual life of the Christians and increase the numerical strength of the spiritual remnant.

Saturday, December 21st — Luke 1:1-20

" He shall go before Him in the spirit and power of Elias . . . to make ready a people prepared for the Lord " (v. 17).

In some ways we have a ministry analogous to John's. His was to turn people from sin in preparation for the first coming of Christ into the world; ours is to turn people from sin in preparation for Christ's second coming into the world. We can learn much from John. After he had finished speaking people were in no doubt as to their condition before God. He made it as plain as language permits that the one way to be ready for the coming of the Messiah was by turning from sin and making a public confession of that decision by water baptism. To fulfil this ministry he was prepared to deny himself. How well his sacrifice was rewarded as he saw the people flocking to his baptism.

Sunday, December 22nd — Luke 1:21-38

" Be it unto me according to thy word " (v. 38).

Gabriel had outlined God's plan to Mary. When you consider its content it must have taken great faith to believe it. For us it is comparatively easy with the knowledge that everything came to pass as Gabriel had said, but there was no parallel case in Jewish history for Mary to ponder. She could not say to herself " Well, God did it then, He can do it now." No, it was a unique thing that God was going to do. He was planning to come among men as a Baby. Think about it quietly, and you will begin to realise what a stupendous event this was to be. Do you think I am wrong in believing that Mary was so accustomed to being aware of God's presence that she had developed a poise that enabled her to receive the pronouncement without childish excitement but with humility and gratitude; with a deep sense of unworthiness, yet with perfect willingness that it should be so? O Lord, develop such poise in me.

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. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure: Mr. and Mrs. L. Clemence. Telephone 3929. C.1784

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party, now booking. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

SURREY. Grenehurst Park, Capel (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

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

CHRISTMAS will soon be here . . . and gone ! Time to think of your 1969 holiday. Visit sunny Spain with us ; two weeks on the Mediterranean coast—only 40 gns. 4d. stamp for details of hotel, ministry, air travel, to: European Evangelistic Society, 16 St. Catherines, Lincoln. C.1786

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 (50 £1 including postage, 100 30/- post free). Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. C.1768

ON TAPE. Two Christmas carol services (City Temple, Cardiff) ; on 900ft. £1/2/6 inclusive, on 1,800ft. £2/5/- inclusive. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1787

SITUATIONS

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.1775

ITINERARIES

The President, L. W. Green:
December 12-15, Ballymena; 16-18, Ulster Temple, Belfast.

London Crusader Choir:
December 15, Penge and Wormwood Scrubs prison; 22, Borstal, Kent; 29, Pentonville prison.

BIRTHS

GREENING. On November 23rd, to Mr. and Mrs. L. Greening, of Elim Pentecostal Church, Burton-on-Trent, a daughter, Jane Elizabeth, a sister for David and Andrew.

SHELLARD. On October 28th, to Pastor and Mrs. J. Shellard (*née* Jewyl Thomas), God's gift of a daughter, Ann Christine, a sister for Janet.

DEDICATION

HYLTON. On October 6th, at Elim Pentecostal Church, Southend, by Pastor J. A. Wright, Kelvin Anthony (born September 10th), son of Anthony and Margaret Hylton.

MARRIAGE

FISHER—JAY. On November 9th, at Elim Pentecostal Church, Braintree, John William Fisher to Yvonne Doreen Jay. Officiating minister: John C. N. Eaton.

WITH CHRIST

BERRIMAN. On November 18th, Redvers Baden Berriman, husband of Mrs. Berriman, of Elim Pentecostal Church, Gloucester. Officiating minister at funeral: F. Lavender.

BOLITHO. On October 24th, Robert Bolitho, husband of Doreen and father of Julie, Kevin and Graham, went to be with his Lord. Faithful and beloved member of Elim Pentecostal Church, Wimbledon. Officiating minister at funeral: Philip Brewer.

LEIGH. On November 18th, Miss Grace Leigh, aged 86 years. Member of Croydon Elim Pentecostal Church. "Severed only till He come." Officiating minister at funeral: W. J. Maybin.

MOORE. On November 26th, Mrs. M. G. Moore, aged 84 years, mother of the late Mr. L. Munt, of Croydon Elim Pentecostal Church. Officiating minister at funeral: William J. Maybin.

SNELLING. On November 14th, Frederick George Snelling, aged 70 years, member of Elim Pentecostal Church, Southend-on-Sea. Officiating ministers at funeral: Pastors J. A. Wright and J. C. N. Eaton.

COMING EVENTS (*continued*)

DUNMOW. December 21. Elim Pentecostal Church, High Street. Monthly rally at 7. Preacher: F. A. Hodge.

ILFORD. December 22. Elim Pentecostal Church, Clements Road. Carol service at 6.30. Epilogue by James F. Hardman. Christmas Day: service of carols with communion, 11-12.

PAISLEY. December 14. Elim Pentecostal Church, Wellmeadow Street. Film, "Shadow of the boomerang," at 7.30. December 21. Film, "The unfinished task," at 7.30.

RAYLEIGH. December 15. Elim Pentecostal Church, Castle Road. Carol and toy service at 3. Candlelight carol service at 6.30.

ELIM EVANGEL CIRCULATION

Congratulations to the following churches for increased sales: Braintree (2), Carlisle (2), Hereford (4), Holyhead (2), Northampton (5), Rugby (2), Yeovil (1).

FAREWELL SERVICE

JEFFERY FAMILY (BRAZIL)

Sailing January 4th on R.M.S. Aragon from Tilbury

Elim Pentecostal Church, EALING, Northfield Avenue, London, W.13. January 2nd, 1969, 7.30 p.m.

Members of the Missionary Council and ministers supporting

LOOK AND LISTEN

An album of eight long-play records (16⅔ r.p.m.) containing readings from "Living Letters" by Grady Wilson, of the Billy Graham team, and two copies of the book "Living Letters" for five guineas. An ideal Christmas present for your friends, or give yourself a treat !

This set will enable you not only to hear the words but see them as they are read—one book for you and another for your husband/wife or a friend.

Send a cheque or money order to :
London Crusader Choir, 15 Rodenhurst Road, London, S.W.4. Allow 5/- for postage and packing.

The
NEW
ENLARGED

Elim Festival Songster No. 9

(Compiled by Douglas B. Gray)

SONGS FOR EVERY SEASON

Containing sixteen pages of many pieces not hitherto published in this country, including :

"Christ our King"
"Jesus, my Song of songs"
"Yes, He did"
"Hallelujah, praise Jehovah"
"My Assurance"
"Heavenly joy is ringing"
etc.

Music for your home and your church. Hear these excellent pieces to be sung by the massed Elim choirs at the Royal Albert Hall, London, on Easter Monday next.

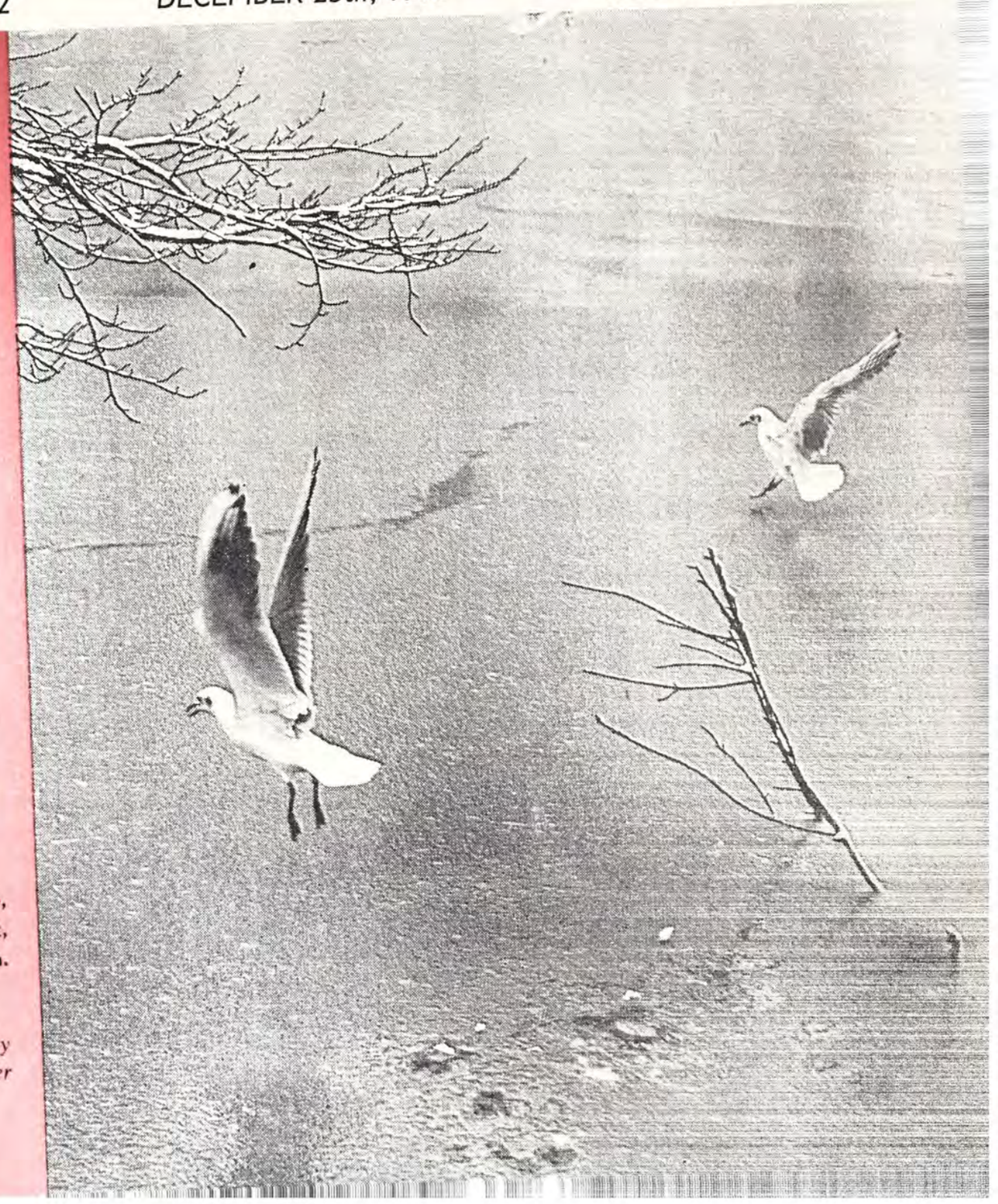
Meanwhile order your copies now direct from the Music Department, London Office, 15 Rodenhurst Road, London, S.W.4. 2/- per book, plus postage.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. XLIX Nos. 51 and 52 DECEMBER 25th, 1968 One Shilling and Sixpence

Christmas Double Number



Frozen lake, Battersea Park, London.

Photograph by Jane J. Miller

The President's Christmas message

What does Christmas mean to you?

THE Lord Jesus Christ never came merely to make a holiday; He came to save a world. Christmas without Christ is like a frame without a picture. To a careless crowd Christmas means glitter and glamour, and the glory of the incarnation has become dim. The tawdry tinsel of the festive season has tended to eclipse the real meaning of redemption. What does Christmas mean to you?

What did Christmas mean to the wise men? Diligent search. They came, they gave, they worshipped. Do not give and fail to worship; do not worship and fail to give. Remember also that they did not worship Mary. They worshipped *Him*.

What did Christmas mean to Herod? Guilty alarm. Herod was troubled and all Jerusalem with him. Christ's presence still convicts.

What did Christmas mean to Mary? Affectionate guardianship. She gave birth to Him, but He gave the new birth to her. The power of the Highest overshadowed her for the incarnation. The same Holy Spirit as on the day of Pentecost indwelt her body. Mary is blessed among women, but not among godesses.

What did Christmas mean to the priests and scribes? Intellectual examination. They knew the Scriptures but they missed the Saviour.

What did Christmas mean to the angels? Celestial inquiry, for there are things the angels desire to look into (1 Peter 1:12). At the annunciation Mary said to the angel "How shall this be?" The angel replied "With God nothing shall be impossible." An angel could announce but not fully explain. At Christ's birth the angels worshipped; at His death they wondered as legions of angels were restrained from rushing to that blood-stained cross. He sought not to be rescued; He had volunteered to redeem.

What did Christmas mean to the shepherds? A Saviour, for the angelic message to the startled shepherds was "Unto you is born this day . . . a Saviour."

Pastor and Mrs. L. W. Green with their son and daughter-in-law and their children on the occasion of Mr. Green's induction as President.

What does Christmas mean to *you*? To the careless, godless crowd Christmas is just as a frame without a picture. They revel in the outward *celebration* and entirely miss the real glory of the incarnation.

I turned to see if I could find the word "celebration" in the Bible, and in the thirty-eighth chapter of Isaiah I discovered these words: "What shall I say? He hath both spoken unto me, and Himself hath done it. . . . O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live. . . . Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins

behind Thy back. . . . Death can not *celebrate* Thee. . . . The living, the living, he shall praise Thee, as I do this day." The unregenerate, who are dead in trespasses and sins, can only *celebrate* the season ; but we, whose sins are cast behind His back, can *celebrate* the Saviour.

To us the incarnation, linked with the crucifixion and the resurrection, means salvation, revelation, justification, jubilation and real *celebration*.

For the whole beloved Elim family at home and overseas our prayer is that God's richest blessing may be upon us all this Christmastide and, should He tarry, through 1969. So we *celebrate* the memory of His first advent, but we look for His second advent, when we shall see Him face to face. Then what a revelation and what a *celebration*!

The Field Superintendent reviews the year

THE year 1968 has been a very memorable one in many ways, and it is my privilege to highlight a few of the major events on the field.

Early in the year our London Crusader Choir held its thirty-ninth anniversary, another milestone in its great history of evangelism through music and song.

Easter, in keeping with the significance of the season, saw evidence of that new life breaking through our great family gatherings, first in the Trafalgar Square open-air rally and later in the Albert Hall. The indoor programmes, provided mainly from among our own sterling ranks this year, produced touches of the old Elim spirit which brought fresh hope for future demonstrations of this character. An added attraction was the presence of the Lang sisters with their talented accompanist, Paul Mickleson.

Pontin's camp, situated close to Blackpool's " Golden Mile," saw the largest conference we have ever held, and its memory is studded brightly with the gold from heaven's refinery. The anointed ministry of Ray Hughes, the precious treasure of the communion services, the gems of sacred truth which fell from the lips of William F. P. Burton and the timely challenge from the President as he assumed his office all contributed to the high carat of that memorable week. Who among those present will forget the taped words of saintly greeting and benediction that came to us in the familiar Irish tongue of J. J. Morgan, that revered and fatherly figure whose home-call was to sadden our hearts in the closing hours of the conference?

L. W. Green became our first reigning President to visit the Elim Pentecostal churches in Africa. He carried joy and blessing in the Holy Spirit to those distant areas and performed the opening ceremony of the new Elim Pentecostal church in Tanga. The cost of this splendid church was very largely met by the magnificent efforts of our young people and Sunday school scholars in the homeland.

Thinking about the opening of new buildings, we are reminded of the rejuvenating face-lift and the interior improvements that have been given to our church at Ealing. Then there have been the stone-laying, erection and opening of the attractive new church at Graham Street, Birmingham, and still more recently the opening of the dignified church in Cheltenham, close to our commodious and commendable new office block. Other new buildings are under construction, Portsmouth, Marton (Blackpool), Ellesmere Port, Clydebank, and so forth, and very shortly will be available for the Master's service.

Campaigns have been conducted by our evangelists in Leamington Spa, Rugby, Hull, Kidderminster, Bridgwater, Motherwell, Bradford, Chippenham, Selly Oak, Great Yarmouth and Erdington. Vacation

Venture was held this year in Barry, South Wales, and proved to be a very stimulating venture for many.

An event of historical importance graced our stately college when Elim became host to the advisory committee of the World Pentecostal Conference under the chairmanship of our brother P. S. Brewster. It was a momentous occasion in a magnificent setting.

Another unique happening which should bear fruit upon the field was when the district superintendents and members of the Executive Council met at Capel. There they humbly sought the face of God and discussed together in frank yet friendly fashion vital matters relating to our work in these difficult yet exciting days. Those were hours of profit.

Our activities on the field have been restricted for some years by a severe limitation of personnel graduating from our college and taking up the challenge of the ministry. The commencement of the current term has brought new hope and prospect in this respect, because we have enjoyed our largest intake ever of students. This speaks well for the future, for at least there is presented the possibility of our being more selective in the supply for our vacancies. Only the best is good enough for our God.

This contemplation suitably brings us to the final item I would like to pin-point. Our central church at Clapham is packed to capacity, extra chairs are carried in. It is the occasion of the annual ordination service. Seven of our tested and proved probationers kneel in devout consecration while the hands of the Executive Council members are laid upon them in sacred dedication to the call of the ministry. Somehow, nostalgically, in this building which a few months ago witnessed the solemn yet triumphal funeral service of an earlier Field Superintendent we could recall the great sermon—one of his greatest—that he preached at the ordination service a year ago.

The year 1968 has had its radiant flashes, but the dark threads have been there too to complete, and even beautify, the picture.

Now is the time to book for the

1969 ELIM PENTECOSTAL CHURCH 36TH ANNUAL CONFERENCE

May 10th to 17th

PONTIN'S HOLIDAY CAMP

Blackpool, St. Annes-on-Sea

Thrilling evening rallies will be addressed by

REV. H. H. BARBER, B.A.

Pastor of Calvary Temple, Winnipeg, radio and television personality and General Presbyter of P.A.O.C.

DR. VERNA WRIGHT, M.R.C.P.

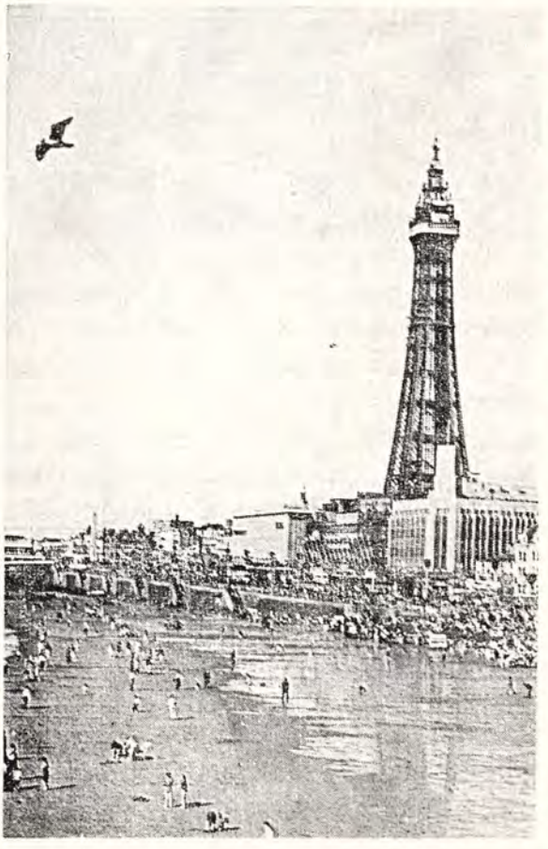
Well-known speaker at youth rallies.

Daily features include Bible studies, tours to beauty spots and plenty of holiday fun for all members of the family.

If you were with us last year you will want to join us again. If you were unable to come last year you must come and share the blessing of these camp conferences.

Write at once for your booking form to Conference Secretary, Elim Pentecostal Church Headquarters, Box 38, Cheltenham, Glos.

EARLY BOOKINGS ENSURE CHOICE OF ACCOMMODATION



TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 54

BOOKS OF THE OLD TESTAMENT

Can you place the following books in the order they appear in the Bible?

1. 2 Samuel.
2. Nehemiah.
3. Zephaniah.
4. Hosea.
5. Zechariah.
6. Leviticus.
7. Joel.
8. Ecclesiastes.
9. Job.
10. Joshua.
11. Amos.
12. Habakkuk.
13. 1 Chronicles.
14. Micah.
15. Haggai.
16. Ezra.
17. Nahum.
18. Obadiah.
19. Malachi.
20. Lamentations.

ANSWERS

1. Leviticus.
2. Deuteronomy.
3. Joshua.
4. 2 Samuel.
5. 1 Chronicles.
6. Ezra.
7. Nehemiah.
8. Job.
9. Ecclesiastes.
10. Lamentations.
11. Hosea.
12. Joel.
13. Amos.
14. Obadiah.
15. Micah.
16. Nahum.
17. Habakkuk.
18. Zephaniah.
19. Haggai.
20. Zechariah.

LOOK AND LISTEN

An album of eight long-play records (16⅔ r.p.m.) containing readings from "Living Letters" by Grady Wilson, of the Billy Graham team, and two copies of the book "Living Letters" for five guineas. An ideal present for your friends, or give yourself a treat!

This set will enable you not only to hear the words but see them as they are read—one book for you and another for your husband/wife or a friend.

Send a cheque or money order to:
London Crusader Choir, 15 Rodenhurst Road, London, S.W.4. Allow 5/- for postage and packing.

The
NEW
ENLARGED

Elim Festival Songster No. 9

(Compiled by Douglas B. Gray)

SONGS FOR EVERY SEASON

Containing sixteen pages of many pieces not hitherto published in this country, including:

"Christ our King"
"Jesus, my Song of songs"
"Yes, He did"
"Hallelujah, praise Jehovah"
"My Assurance"
"Heavenly joy is ringing"
etc.

Music for your home and your church. Hear these excellent pieces to be sung by the massed Elim choirs at the Royal Albert Hall, London, on Easter Monday next.

Meanwhile order your copies now direct from the Music Department, London Office, 15 Rodenhurst Road, London, S.W.4. 2/- per book, plus postage.

Christmas Greetings

Owing to circumstances Pastor T. Elfed Francis will not be able to send greetings this year, but extends to all his friends in Elim his best wishes for Christmas and the new year.

* * *

Christmas and new year greetings from Rev. D. B. and Mrs. Gray and the London Crusader Choir to colleagues and friends everywhere. Sincere thanks to all for fellowship and ministry shared during the choir's fortieth year.

* * *

Seasonal greetings to all EVANGEL readers from Pastor and Mrs. H. W. Greenway, Cheltenham.

* * *

Rev. and Mrs. J. Craig Kennedy send greetings to their many friends in Elim, and wish them a happy Christmas and a blessed new year.

* * *

On all our friends at Christmastide
We pray God's blessing shall abide.
(Numbers 6:24-26).

From Rev. and Mrs. Gerald L. W. Ladlow (Motherwell).

* * *

Thank you, boys and girls and Crusaders of Elim, as well as Elim members all over Great Britain, for the tremendous effort you all made in helping to pay for the new church in Tanga, Tanzania. May God richly bless you all. Our very best wishes for Christmas and the new year from Sheila and Mervyn Thomas, Adrian and Sharon.

* * *

Seasonal good wishes to all who labour with us in the Elim field at home and abroad from Rev. and Mrs. R. B. Chapman.

* * *

The season's greetings to ELIM EVANGEL readers, colleagues and friends from Pastor and Mrs. J. T. Bradley.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : L. W. Green (President). J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, D. B. Gray, H. W. Greenway, J. C. Kennedy, T. W. Walker.

Editor : J. T. Bradley.

Published every Saturday by Elim Publications Board, P.O. Box 38, Cheltenham, Glcucestershire.

Terms : 56/- for one year or 29/- for 6 months, post free to any address.

Quantities : 9/- per dozen post free, monthly payments. Odd copies charged full price.

Remittances and advice of changes in quantities or address (giving sixteen days' notice) should be addressed to Elim Evangel, P.O. Box 38, Cheltenham, Gloucestershire, and cheques made payable to Elim Evangel.

Manuscripts : Articles submitted for publication should be typed or written on one side of the paper only and addressed to the Editor, P.O. Box 38, Cheltenham, Gloucestershire.

Headquarters Office : P.O. Box 38, Cheltenham, Gloucestershire.

Telephone Nos. : Headquarters and Publishing Dept. : Cheltenham STD code 0242/59904 (three lines). Editorial Office : Cheltenham 59904.

Telegrams : Headquarters and Publishing Dept. : "Elimchurch, Cheltenham." Cables : "Elimchurch Cheltenham."

London Office : 15 Rodenhurst Road, Clapham Park, London, S.W.4. Tel. No. 674-4084, STD code 01.

Elim Bible College, Grenehurst Park, Capel, Surrey. Capel 3238 STD code 0,306774.

From the Editor

BECAUSE we are meeting so many of our people who are feeling the need of a new visitation from on high we have in this issue of the EVANGEL broken with tradition and inserted two articles on Pentecost. Inveighing against the commercialisation of Christmas achieves little good; the lust for money is such that once it grips us we permit no considerations to control it. Moreover, the preaching of the spirit of Christmas may bring about a temporary lull in our pursuit of wealth and pleasure, but the lull will be only temporary.

We cannot ever put into practice the obvious lessons of the incarnation, we cannot hope to have made effective in us the Calvary work of the Lord Jesus, or hope to experience the victory of His resurrection, without the operation of the living Christ in our hearts. He lives to make effective in us who believe all the lessons we may learn from His incarnation and life, all the work of His cross and the power of His resurrection, and only He can do it.

The only effective answer to the world's and the Church's desperate plight is not desperate appeals to practise the "spirit of Christmas" all the year round; the world needs a transformation and we need a new dynamic. Only the Holy Spirit, and no other, can so reveal Christ to us and so cause Him to dwell in us that He makes effective His teaching, His example, His cross and His resurrection in our lives. "The imitation of Christ" is achieved not by imitation but by the Holy Spirit.

So we turn to Pentecost, to the Holy Spirit, to seek Him. When He comes He will do the transforming. The quite extraordinary separation of the early Pentecostals from the simplest pursuits and pleasures, so that they might give themselves to worship, intercession and waiting on God so that He, the Holy Spirit, could visit them again and again to renew their consecration, their love and their zeal, was impressive. They appear not to have dedicated themselves; the Holy Spirit did it. They appear not to have urged themselves; the Holy Spirit did it. They appear not even to have sacrificed themselves or their money; the Holy Spirit put within them the spirit of sacrifice, prayer, worship, separation and zeal. We depend too much on ourselves, our decisions, our customs, traditions, methods and skills, and not enough on the Holy Spirit.

Would that the Holy Spirit might show us how to take to heart the lesson Paul was taught on his way to Corinth, which led him, after his apparently abortive effort at Athens, to state "And I, on my coming to you, made it my determination not to know anything among you except Christ, and Him crucified . . . that your faith might stand not in the wisdom of men but in the power of God." We do not need another Christmas, another Calvary or another resurrection, but we do need another Pentecost; the first three have not been promised again, neither will they be repeated, but the last has been promised again and again in a universal and a personal repetition.

The mystery of godliness

by W. J. Maybin

ELIM PENTECOSTAL CHURCH, CROYDON

PAUL, in addressing Timothy, said in one of the great poetic statements of the early Church ". . . great is the mystery of godliness: God was manifest in the flesh . . ." (1 Timothy 3:16). Phillips puts it succinctly when he says "No one can deny that this religion of ours is a tremendous mystery, resting as it does on the One who showed Himself as a human being." As the late D. R. Davies expressed it, "God among men on two legs." That is the deeper meaning of Christmas, and although it may sound stiffly theological it is what Christmas is all about. Man has been responsible for the glitter and the tinsel that surround the manger, but when the evangelists wanted to impress us about the fact of it they said it in language as follows: "The Word became flesh" (John 1:14 R.S.V.). That is stark, but it is truth. Again, "She brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:7). There is the world's most momentous event related without any of the trappings of our modern Christmas, and I suggest that these should be the prominent lines in any picture of the event we seek to draw. The Santa Claus figure may be quite innocuous as far as tradition goes, but it has no place in our pulpit ministrations. Tradition, however beautiful and sentimental, can wreck the theology of the manger.

As we turn to that rough cattle shed at the rear of Bethlehem's inn for clues we must of necessity tread with delicate steps, for there sleeps not just the son of Mary but the Son of God. We are in the face of the supreme miracle of the ages, and the animal-scented atmosphere is decidedly holy, for there we behold the Ancient of Days, the mighty God, the everlasting Father, as a helpless bundle of innocent babyhood being nourished by the humble virgin mother. What is to be our attitude in the presence of this stupendous mystery?

Reason fails

If we seek to explain it on the mere level of human intellect we find that the whole scene baffles us. God is infinite; space cannot contain Him, time cannot limit Him. Man is finite and therefore limited by both space and time. How can infinity and finiteness combine and unite? Such is the contradiction of the God-man. As the poet put it:

"Our God contracted to a span,
Incomprehensively made man."

Reason has its place in religion, for the message is

not unintelligible, but when philosophy and historical research have exhausted themselves faith remains our sheet-anchor; indeed, in this realm faith must become operative as in every realm of Christology. As one writer put it: "If we try to explain the virgin birth we lose our reason; if we discredit altogether this initial miracle we lose our soul, for no one can be a Christian after the New Testament order who totally rejects Christ's birth of a virgin."

Explanation is inadequate

The mystery of the God-man defies analysis and explanation. "Such a mystery implies both glory and obscurity; and a careless, irreverent handling of such a theme only lessens the glory and deepens the obscurity" (Arthur T. Pierson). The event is without parallel in history. Pagan religions are full of mythological incarnations, "gods coming down in the likeness of men," but these are not to be compared with the New Testament story. Early Christian apologists were very careful to draw a marked distinction between what we know as *Logos* Christology and pagan mythology. The gulf between the fantasies of Hellenistic mystery religions and Gnostic cults is much more unbridgeable than unbelieving writers will admit. The incarnation is a fact, and as the late Dr. W. H. Griffith Thomas admitted: "The notion of a real incarnation does not appear to have been inherited from Judaism or Hellenism, but was indigenous to Christianity itself."

Denial is disastrous

If we deny the virgin birth, or treat it as mythological, we are blasting the very foundation of the Christian faith. Treat it as mythological propaganda and you are destroying the hope of mankind, for there is a vital relationship between the person of Christ and His passion. If there is no truth in Christ's virgin birth there is no saving value in His vicarious death. Though my mind may be baffled, my sinful heart finds satisfaction in the fact that in Christ God comes to reveal and redeem. God who had revealed Himself in the human conscience, creation and history now condescends to reveal Himself in the Person of His Son. "Out of the infinite distances into the finite nearness; from the unknowable to the knowable; from the method of self-expression appreciable by Deity alone to a method of self-expression understandable of the human" (Dr. C. Morgan). Herein lies the mercy of the incarnation. As we look upon the Babe and eventually the Man we behold "the only begotten of the Father, full of grace and truth."

Acceptance and adoration

We can but bow before the child of the manger and accept Him as God's revelation of His own heart and final redemption. In this Christmas miracle we have God coming to earth to effect our salvation. Jesus is Emmanuel—God with us. "He is," writes Professor R. G. Macintyre, "Redeemer-God, and it is everything to me to know that Christ Jesus has come from the Father to save me, and will not leave me till He has brought me home. That is what the incarnation means, and it is rich with a gospel message of hope." What will be your attitude to this Christmas miracle?

"I will seek to believe rather than to reason;
to adore rather than to explain;
to give thanks rather than to penetrate;
to love rather than to know;
to humble myself rather than to speak."

BOOK REVIEW

YOUNG FOLK ANNUAL 1969

This attractive publication is the only Pentecostal annual in this country. It is a multicolour book edition full of strip cartoons, puzzles, stories and other interesting material for young people up to the age of twelve or thirteen. At 2/6 plus postage it is very low priced and is available from E.Y.M., P.O. Box 38, Cheltenham.

A. TEE.

NO ROOM

A journey in India at 90° Fahrenheit

by David C. Lewis

WHETHER we travel first or third class does not matter a great deal on some occasions, as the following will readily indicate. In northern India during the month of March the weather can be quite hot, more so at the latter end of the month. During the cooler months from November to February travel by third class can be quite bearable, if not always comfortable. A railway journey from Dehri-on-Sone to Rihand was commenced in the last week in March when day temperatures were in the region of ninety degrees F., not really hot for the time of the year. It did appear at the commencement of the journey in a first-class compartment that the journey would be reasonably comfortable, but alas it was not long before the ceiling fans ceased to function. Perspiration poured from every pore. "Not so comfortable now, yet it could be worse" I thought. "At least we are not overcrowded."

This state of affairs was not to remain for long. The train, loaded to capacity with some ticketless travellers clinging precariously on the footboards, ground to a standstill at a remote village halt. The platform was crowded with intending passengers anxious to board the already overcrowded train. Among these villagers peering anxiously into every compartment was a group of very poorly clad people. With them was a sick person lying on a string bed—at least this burden, covered by a dirty sheet, appeared to be so. The party accompanying the burden on the bed had a very real and urgent problem. Third class, even if they had tickets, did not offer much hope of accommodation. The time drew near for the train to leave; crowds surged to and fro in a feverish endeavour to gain even a foothold on the train.

Quickly the bearers of the string bed made up their minds: it must be a first-class compartment or their loved one would be left behind, possibly to die on the platform. They looked with heartrending appeal to us seated so comfortably and securely inside our first-class compartment. How could we object? The inert bundle inside the sheet was gently lifted into our compartment and laid on a seat which we vacated, the friends accompanying hastily crowding into the carriage. We were curious, of course, regarding the identity of the person who groaned beneath the shroud-like bundle. Who could it be? A young person? Perhaps old, though hardly likely we thought. Some eight village people made up the party. A bundle of clothing, a bucket of water and a brass vessel were all they possessed, except the string pallet which had hastily been pulled into the train as it left.

"What is your trouble," I asked, "an accident? Have you come from very far? Where are you going?"

"No," they replied, "we must take her to the hospital some fifty miles distant, as there is no doctor or nurse in our area. She will die if we do not get her there soon."

Beneath the grimy sheet was a young mother-to-be fighting for her life and that of the little one whose entrance into the world was attended by so many urgent problems. Included in the party were two old village dais or midwives. As the journey progressed the crisis became more acute. The heat was stifling; the sufferer writhed in a welter of perspiration, an occasional glimpse of her face indicating to all the intense nature of her suffering. The midwives hurriedly conferred with one another and began to manipulate beneath the sheet. We were witnessing the struggle for survival of two precious lives. The husband and family hastily conferred with one another. One, who appeared to be the mother of the stricken one, joined in the effort to bring some relief to her dear one. It was too much for her; she became violently sick and vomited on the floor of the compartment. Water was drawn from the bucket to give some relief, yet so sparingly, as it might be required for a more urgent purpose later. Our first-class compartment had become a maternity ward. What could I, a mere man, do? I could only pray for the stricken mother. How I wished that I could

have done more. When eventually I alighted at my destination the sick party had twenty more miles to go. They salaamed me so gratefully as we parted, glad that I had not objected to their intrusion and had given them room at a time of desperate need.

Did the party arrive safely at their destination? Were they able to get medical aid? Did mother and baby survive? I do not know, yet I felt glad that I had been able to help a little. Again I had been brought so close to India's dear people in a time of need. It was a journey that I shall never forget.

Think upon this true story at this Christmas season. Have you ever thought of the millions still in desperate need in India and other parts of the world in pain, distress, hunger? God's children will always seek to make room, to associate themselves actively with the needs of Christless millions, remembering that the Master said "Inasmuch as ye have done it unto the least of these . . . ye have done it *unto Me.*"

The heavenly sign

by Evelyn E. Green, Rochford

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12).

LONG before the advent of Messiah, and while the monarchy in Judah was running its course, the enemies of Judah at one time banded themselves together and marched upon Jerusalem to war against it. Though they failed to overcome the city the hearts of the people of God were moved with fear. Then the Lord sent to the king of Judah by His servant Isaiah the comforting assurance that, ally themselves against Judah though they might, her enemies' evil designs would not come to pass. Furthermore, the Lord, speaking of a future development, said to king Ahaz "The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel [God with us]" (Isaiah 7:14).

The years passed and the fortunes of Judah fluctuated, as did her spiritual condition: periodically, with the advent of a new and godly king, there was a measure of spiritual revival, various religious reforms were instituted, idols were destroyed, and the people were led back to the worship of Jehovah. Judah again knew temporal prosperity.

But eventually Judah departed grievously from the way of the Lord, and for her sinfulness was driven out of her own land into captivity in an alien land, amid an idol-worshipping people.

However, before her dispersion and long exile the Lord had promised that He would raise up one who would not only liberate them but promote the rebuilding of the city wall and the house of God in Jerusalem. But the puzzling thing about this promise was that this liberator's predicted name was Cyrus. We of this day know that the name was that of a then future ruler of the Medo-Persian kingdom, but at the time of its utterance the prophecy gave no clue as to the racial identity of the future deliverer of Judah. The people of God must therefore have wondered whether this Cyrus and the promised virgin-born Immanuel would be one and the same

person. (It was not unknown in Israel for a person to be known by two different names—see Judges 7:1; 2 Kings 14:21; 2 Chronicles 26:1).

As the end of the seventy years' captivity hove in sight the people of Judah doubtless began to look for evidence of the rising of the mighty one who would give them their freedom. Any new, significant personality must have been carefully scrutinised by them for distinguishing marks which would identify him as the Messiah. As they, like the weaver, gathered up the varied threads of the divine promises concerning the Messiah, as they, as it were, wove them into a fabric, there emerged a distinct pattern, part of which was the fact that Messiah would be "from among their brethren [that is to say of Jacob's seed], like unto thee [Moses]" (Deuteronomy 18:18) But when Cyrus, king of Persia, came upon the scene his Gentile origin dispelled any hope Judah might have cherished of his being Messiah.

During the years that followed the return of the Jewish exiles to their own land the nation was constantly involved in the frequent wars between Syria and Egypt. Finally international conflict, and civil war within her own borders, ended in the Roman conquest of Judah and Rome's occupation of the land of Israel.

A SLAVE RACE

This time the sovereign nation of God's choice was not only once more a captive people but also—what ignominy!—virtually a slave race within its own land, that inheritance which had been given it by God. Its people were humbled by a yoke of bondage that even their fathers in Egypt had not known, harsh and painful though *their* captivity had been.

But in the hearts of the godly there burned the glowing hope of Messiah's coming. Fear, dread, deprivation and humiliation might at present be their constant companions, but He who was to come would be "God with us"—and was He not omnipotent, the Eternal, the Holy One of Israel? So they waited for the consolation of Israel (Luke 2:25).

Then it happened!

As of old the promise of His advent had been given to a people stricken with fear and beset by foes, so the glorious announcement of its fulfilment was made to a group of people who were fully familiar with foes and fear. The silence of the night

was dramatically broken as to this band of shepherds minding their sheep in a field in Bethlehem in Judæa there appeared the angel of the Lord. His first words were those of reassurance and comfort: "Fear not: for, behold, I bring you good tidings of great joy" (Luke 2:10).

GREAT JOY

Great joy! They, the people of Judah, had known great sorrow, they had languished beneath great burdens, they had experienced, and were continually suffering, great humiliations. But *great joy*! It had been so long since this tormented people had had cause for joy that they hardly knew how to contain it. The angel went on: "which shall be to all people." Now this was surprising! What did he mean —"to *all* people"? The angel continued: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christ *the Lord*! And the throne was even now occupied by the Idumean usurper Herod! What would Herod say to this? And as for this newly born Saviour, where was He to be found? How would they discover Him among all the infants that might be found in the thronged city. Where and how would they locate Him among the crowd sojourning in Bethlehem by reason of the taxation order?

"This," went on the angel, "shall be a sign unto

you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." What startling words! Wrapped in swaddling clothes, yet lying in a manger! Infants whose arrival was hailed with jubilation, those who were welcome, were cherished in this way. They were swaddled. "Ye shall find the babe wrapped in swaddling clothes." It is the picture of a longed-for, welcomed child. A cherished one.

But see here—"lying in a manger." What incongruity! On the one hand the tokens of love and cherishing, swaddling clothes; on the other the symbol of neglect and poverty, a manger—as though the human occupant were of no more consequence, of no higher value, than the ox or ass stabled there. But by this sign, by this incongruity, by these contradictory circumstances would the shepherds recognise the Christ-child. They found the Babe!

Undeterred by the extraordinary nature of the sign, undaunted by the strange contrast between the swaddling clothes and the setting in which He was to be found, they went in search of Him, and they "returned, glorifying and praising God."

During His earthly ministry Christ said of the unbelieving people of God: "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas" (Matthew 16:4). In their unbelief in His deity and messiahship they clamoured for some spectacular evidence that He was indeed Messiah. But God *had* spoken. He had already given them a sign—that night in Bethlehem!

Today the erstwhile Babe of Bethlehem, now the risen, glorified and enthroned Lord, is still to be found. Whether we be a sinner, held captive by sin, or a saint, beset by foes without and fears within, He still is not only the fulfilment of the Father's promise but the divine Deliverer and faithful Friend, and the answer to our every need.

TESTIMONY TIME

MY CALL TO THE MINISTRY

by J. H. SAINSBURY

MINISTER OF NEATH AND BRITON FERRY ELIM CHURCHES

I WELL remember when serving the Lord as a member of Salisbury Elim church being told by my minister not to enter the ministry unless I was unable to stay out! He, no doubt, wanted me to feel as Jeremiah had done more than two millenniums previously, something of the burden of God's Word (Jeremiah 20:9). Some would perhaps consider this advice a little severe, but my experience in the ministry has served to underline its wisdom.

There was a time when, as a young man, I had a desire to serve God as a preacher. It may be that in those very early days this wish was not only due to the desire to serve God but because of the novelty of preaching.

My call, however, came at a later date, when I was somewhat more mature, when, in fact, the desire to "leave the nest" and go out among strangers had become tempered by the "scaffoldings of life" which I had begun to erect.

It will, I suppose, be expected that in an article of this kind something will be said about what constitutes a call to the ministry and how that call was received by the writer. There are, of course, varying opinions as to what constitutes a call of God to the ministry. Some consider the need alone to be sufficient call. I do not share this view because it takes no account of the person going out to meet the need. The individual concerned may be supreme in a particular field but not necessarily so in that of the ministry. We are not all suited to meet a certain need simply because it exists. Is not this thought involved in Paul's teaching in 1 Corinthians 12? I could list many fields in which desperate needs exist but in relation to which my room would be preferred to my presence—and couldn't we all? Some, on the other hand, consider that a personal prophetic utter-

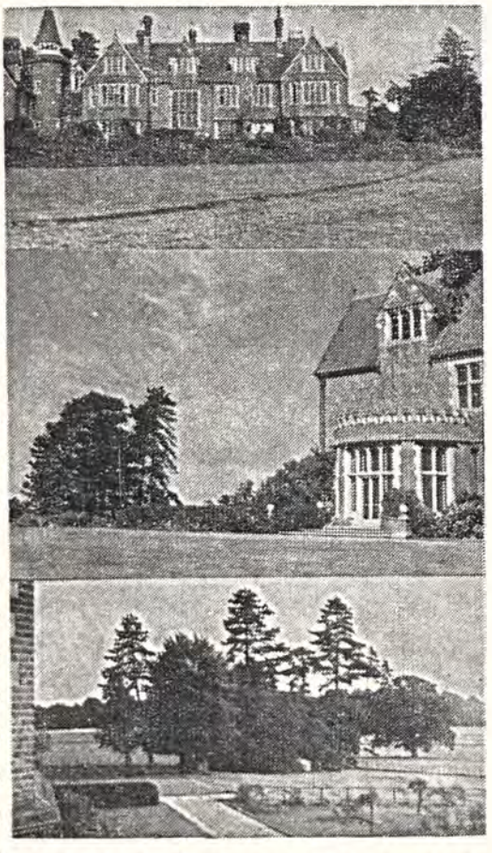
ance alone is sufficient. This can, however, be an external influence which does not necessarily answer to any personal conviction in its object, which in my opinion is vital. So one could continue, but space will not permit.

Some months before I entered the Elim Bible College I had become aware that God was calling me into the ministry. The nature of the call was that of a strong inner conviction. I was made aware of the will of God for my life, and had no rest from this inner compulsion of the Spirit until I had begun to tread the path He had prepared for me and had dropped the letter of application into the post-box!

I am, of course, conscious that other influences also made their impression upon me at this time. Among them were those I have already mentioned: the need of men, and the gifts of the Holy Spirit, which, although not constituting a call in themselves, served to confirm the inner conviction that was already mine.

In his epistles Paul repeatedly emphasises the fact that he was an apostle, that he was in the ministry by the will of God. The introductory words of 1 and 2 Corinthians, Galatians, Ephesians, Colossians, etc., make his insistence upon this fact most clear. There is nothing more heartening and inspiring, more strengthening and stabilising, to a minister in the stresses and problems of his calling than to know that he is fulfilling the task because God has willed it. God will, therefore, be his shield, his helper and his success, for He does not will failure (John 15:16). Such an assurance encourages him to approach his work in the manner of the negro preacher who said "Brethren, whatever de good God tell me to do in dis blessed book, dat I'm gwine to do. If I see in it that I must jump troo a stone wall I'm gwine to jump at it. Goin' troo it belongs to God; jumpin' at it belongs to me!"

It may be that young men who are even now contemplating the possibility of entering the full-time ministry will read these few inadequate words. In spite of the fact that we desperately need young men in our ministry now, I would urge you to take time to know the will of God. Charles Bridges, referring to the ministry, said: "We cannot conceive of a herald, an ambassador, a steward, a watchman, a messenger, an angel with self-constituted authority." In agreement with this comment we are praying that the Lord of the harvest will send forth labourers into His harvest (Matthew 9:38). Knowing that this prayer is the will of God, we look forward to fine young men, convinced of the will of God in this matter, coming forward to offer themselves for the work of the ministry.



PREPARE FOR YOUR HOLIDAYS NOW
IN BEAUTIFUL SUNNY SURREY
at

ELIM BIBLE COLLEGE

GRENEHURST PARK, CAPEL

- Sixteen acres of lawns and woodland
- Open for holidays, conferences, weekend parties
- Hot and cold water throughout; modern furnishings
- Half-way between London and Worthing

INQUIRIES: The Secretary, Grenehurst Park, CAPEL (near Dorking), Surrey. Phone Capel 3238.

YOUTH PAGE

FOLLOWING THE STARS

by Alex Tee

POP-SINGERS are like shooting stars—they go far, they go fast, then they go flop. Their fans feel funny, then they feel faint, but ultimately they feel frustrated.

Some of the modern glamour groups have been found possessing drugs. Others have been in court, where things were brought to light which were evil to say the least. The very pop star who some time ago claimed that his group was more popular than Jesus Christ was divorced last month by his wife.

Young Christians know that it is not glorifying to Christ to be affected by all such worldly entertainers. Neither their music nor its message has anything for the young person who wants more of God and His holy will.

BEST OF BOTH WORLDS

Recently an old idea has been revised suggesting that Christians should keep abreast of the latest worldly moods, rhythm and theme songs, as these can be used as a talking point when doing personal evangelistic work. A second idea is advanced which suggests that Christian pop groups follow the style of the worldly pop groups and so " it is essential to have a foot in both worlds," to quote one writer. He continued : " The musical trends today are to be found in the world and Christians must keep up with them." Am I to keep up with musical trends set by every pop star in order to present the songs of Zion ?

Of late people famous in show business have professed Christ as their Saviour and remained in show business. Some Christian young people feel that if such people are genuinely saved it must be all right to enjoy the entertainment which they present. But we are told in very plain language " 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). Again, Jesus said " No man can serve two masters." Paul wrote " Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

Notice that the inspired scripture does *not* say " stay in among them and be ye separate." It clearly says " *come out from among them.*"

If my employment is going to influence a weaker brother to do what is wrong or go to places that could damage his spiritual life I do well to reconsider Paul's views in 1 Corinthians 8.

The drink traffic, film and theatre business, the turf, cabaret and similar careers are, in the main, such that no Christian can give his time and talent to them and accept the Lordship of Christ. These are definitely things of the world, and the divine instruction is plain and emphatic.

FOOLISH WISE MEN

One famous personality of 2,000 years ago was Herod. The wise men were foolish when they stopped following their unerring heavenly star-guide to go seeking this earthly " star." He soon introduced the subtlety which could have been the death of our Lord had not God revealed to Joseph to flee into Egypt. Satan is still very subtle and will use many things to ruin our spiritual growth. It is all too easy to listen to advice and arguments from here and there when in actual fact it is much more vital to keep following the divine revelation as given in God's word.

How gracious God was in keeping the star available until after their foolish diversion. He is still

equally gracious today. How wonderful to notice His faithfulness in guiding them all the way to the feet of the King of kings, there to worship and adore Him. To follow the shining truths of separation and discipleship, positively following the Lord, is by far the safest and surest way of having a happy ending to our Christian pilgrimage.

By A. S. F. Horne

A number of years ago a vicar in the Church of England drew up a list of rules, twelve in number, on

HOW TO TURN YOUR CHILD INTO A CROOK

Here is his list :

1. *Begin from infancy to give the child everything he wants. In this way he will grow up to believe that the world owes him a living.*
2. *When he picks up bad words, laugh at him. It will encourage him to pick up "cuter phrases" that will shock you later.*
3. *Never give him any spiritual training; wait until he is twenty-one and then let him decide for himself.*
4. *Avoid the use of the word "wrong"; he may develop a great complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.*
5. *Pick up everything he leaves lying around —books, shoes and clothes. Do everything for him so that he will be experienced in throwing responsibility on others.*
6. *Let him read any printed matter he can get his hands on. Be careful that the silverware and the drinking glasses are sterilised, but let his mind feed on garbage.*
7. *Quarrel frequently in the presence of your children. Then don't be shocked when the home is broken up.*
8. *Give the child all the spending money he wants. Never let him earn his own.*
9. *Satisfy his every craving so that all his desires are gratified. Denial may lead to frustration.*
10. *Take his part against the neighbours, teachers and policemen. They are all prejudiced against him.*
11. *When he gets into real trouble apologise for yourself by saying "I never could do anything with him."*
12. *Prepare yourself for a life of grief; believe me, you will have it.*

Attention all Crusaders (and soul-winners)

Book an exciting holiday and win souls in a TENT CRUSADE DURING

VACATION VENTURE

IN SUNNY

WORTHING

AUGUST 16th—30th, 1969

7½ gns. per week

ACCOMMODATION

Greenhills Conference Centre

Hot and cold water in every bedroom and excellent facilities—the best yet! Six hundred yards from the sea-front. Conference hall for indoor games and morning activities.

ONLY SIXTY PLACES AVAILABLE

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 beach, or crusade choir rehearsal.

AFTERNOONS

Free for swimming, rambles, games, etc.

EVENINGS

Tent crusade in large marquee seating 500. (YOUTH CHOIR, TESTIMONIES, etc.)

LATE NIGHT SPECIAL : coffee-bar evangelism and weekly bonfire service.

For accommodation write :

PASTOR ALEX TEE, P.O. Box 38, Cheltenham, GL50 3ED

Enclose £1 deposit (non-returnable)

A FIRST-CLASS TEAM WELCOMES YOU FOR A FIRST-CLASS HOLIDAY

D1779

BORN IN A STABLE

The story of the 1906 Azusa Street revival

by Barry Chant, B.A., B.D., Dip.Ed.

The Christian Revival Crusade is part of the world-wide Pentecostal movement. This movement is less than seventy years old but has something like 15,000,000 members, with probably as many adherents as well. This article tells the story of the first real Pentecostal revival.

JUST over sixty-two years ago there began, in an old barn in Los Angeles, U.S.A., a series of meetings that was to affect the whole world. Led by a coloured preacher, a small group of people formed the nucleus of what has now become one of the greatest phenomena of twentieth-century Christianity —the Pentecostal movement.

Like Christianity itself, the Pentecostal movement was born in a stable. It all happened as follows.

In 1906 Neeley Terry, a woman from a small Holiness church in Los Angeles, invited a negro preacher named William Seymour to come to her church and tell them about an outpouring of the Holy Spirit in Kansas and Texas. He was not an attractive man. Quiet and unassuming, he was usually poorly dressed and was accused of being dirty and unkempt. He could see only from one eye, and it is said that he was lame. He was, in short, a most unlikely person to establish a new movement of God.

When Seymour came to Los Angeles he went as invited to the Holiness church. At his first Sunday morning service he took Acts 2 : 4 as his text: "And they were all filled with the Holy Spirit, and began to speak in other tongues, as the Spirit gave them utterance." On the basis of this he proclaimed that to receive the baptism of the Spirit today it was necessary to speak with tongues, just as happened on the day of Pentecost. Then he said that this was what was happening in Texas. People were speaking in tongues as in the book of Acts! Seymour's message was received with great surprise and, apparently, with little agreement, for when he returned to the church that afternoon the doors were locked against him ; his services were no longer required.

The fire fell

However, he was invited by Richard and Ruth Asberry to live in a house at 214 North Bonnie Brae Street, and there he spent a great deal of time in prayer. It was not long before prayer meetings began to be held in the house and people began to seek the fullness of the Holy Spirit.

Finally, about late March 1906, Seymour proclaimed a time of fasting and prayer. It was to last for ten days. During this period both negro and white people met together for prayer at Bonnie Brae

Street. It was on April 9th, 1906, that "the fire fell." A negro boy began to speak in tongues as the power of the Holy Spirit came upon him. Soon others followed, and all told seven people were baptised in the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. There was such excitement, such praise, such shouting and rejoicing, that attendance at the meeting soon began to grow, and more and more people crowded into the house. One lady wrote: "People came from everywhere. By the next morning there was no getting near the house. As the people came they would fall under the power . . ." Within a few days news of what was happening spread to all the churches to which those at the prayer meetings belonged. In at least one case a woman spoke in tongues in her church. That same night some of her fellow members were at Bonnie Brae Street.

Azusa Street

By April 19th the house was obviously too small to contain the crowds who were coming, so a building was hired for the meetings. It was at an address now renowned among Pentecostal people—312 Azusa Street, Los Angeles. But what a building it was. It was situated in poor negro quarters near some stables and a lumber yard. At one time it had been a Methodist church, although the only reminder of this in the shabby two-storied wooden building was a large Gothic window above the main entrance. Nearly all the windows were broken, and the building has been used first as a stable and then as a store-room for plaster and planks.

Some of the rubbish was cleared away, however, and enough room made for about thirty people to be seated. The seats were simple enough—planks laid over empty nail boxes. They were arranged in a square and there was no actual platform or pulpit. (Later the whole area was cleared, sawdust was laid on the floor, and enough "seating" set out for about 600 persons. The ceiling was only about ten feet high, and many people found the rafters useful for hanging their coats on!)

The place was not packed for the first night. Only a dozen attended the first meeting. The great San Francisco earthquake occurred at this time, however, and stimulated considerable interest in spiritual things. Moreover, the press now discovered that something unusual was going on in Los Angeles, and reporters soon converged on Azusa Street and gave it front-page treatment in their papers. Although this reporting was far from favourable it did stimulate a great deal of interest, and proved to be, in fact, good free advertising for the new movement!

She arose and walked

Moreover, supernatural things began to happen in the meetings. Here are some quotations from the magazine entitled *The Apostolic Faith,* which was commenced in 1906: "Many fell prostrate under the power of God and often came out speaking in tongues"; "Viola Price, a little orphan coloured girl eight years of age, has received the gift of tongues"; "The next morning as a woman who had been a cripple for thirty-two years was sitting alone a little six-year-old girl, who has received the baptism and speaks with tongues, walked in and put her hand on the woman and said 'Jesus wants to heal you.' Instantly those toes on the woman's feet straightened and she arose and walked out." Many people experienced visions. Others prophesied. Others heard their own languages spoken by people who spoke in tongues. Demons were cast out. So numbers began to grow. People began to flock to the meetings. They all had one thing in common: they wanted to find God.

What were these meetings like? One who attended wrote: "The meetings began spontaneously with

testimonies, prayer, thanksgiving and adoration. We never heard that somebody ought to be brief . . . because there was no definite programme that should be finished in a fixed time. The Lord's time was ours. And we had constantly new fresh testimonies from daily experiences with God. . . . No conductor was needed to set the meeting going, yet there was no disorder" (from the diary of Frank Bartleman). The meetings started at ten o'clock in the morning and lasted until ten or eleven in the evening and sometimes even until two or three the next morning. There was no choir, no musical instrument; there were not even hymnbooks. No collections were taken during the meetings, but a great deal of money was given nevertheless. By the end of 1906 a large staff was working in Azusa Street. The pulpit used originally was made of two packing cases. William Seymour used to sit behind them, with his head inside the top one, praying! Then he would preach. Moreover, there was a great emphasis on worship, singing, testimony, prayer and praise. People frequently rose to their feet in joy and adoration. Others fell prostrate under the power of God. The ministry of healing was prominent.

When brother Seymour did preach he emphasised the need for people to experience the power of God. *He exhorted a departure from the traditions and rigid formalism of conventional Christianity.* He "earnestly insisted on thorough conversion, holiness of heart and life, and the fullness of the Holy Spirit." He "constantly exalted the atoning work of Christ and the Word of God." He was "meek and plain spoken and no orator. He spoke the common language of the uneducated class. He might preach for three-quarters of an hour with no more emotionalism than that there post. He was no arm-waving thunderer . . ."

From far and near

But it was from these beginnings that the Pentecostal movement grew. News of Azusa Street spread all over the United States. For three years people came from far and near. Pastor Barratt, of Norway, who was in the United States at the time, heard about it, and as a result was baptised in the Spirit in his own room, and he took the message of his new experience to Norway, and eventually to England and Sweden. Many other Pentecostal churches in existence today originated from Azusa Street.

It cannot be said, however, that Seymour was the founder of the movement. We have already seen that the Spirit was poured out in Kansas and Texas before 1906. Moreover, in India, quite unknown to or by anyone in Los Angeles, girls at a mission orphanage were having the same experience—receiving the Spirit and speaking in tongues. Similarly, in Armenia years earlier some had been baptised in the Spirit with supernatural evidence. In fact, at the turn of the century all over the world the experience known as the baptism in the Spirit was becoming realised. It was not the work of man; it was a move of God.

The instrument

It happened that William Seymour and the mission at Azusa Street were better known and more influential than any other. Seymour was instrumental in putting the movement on the map. He was used of God. But in actual fact he himself soon faded from the scene. His name has never been associated with the development of the movement in the way that, say, Luther's and Wesley's names have with their respective movements. Like John the Baptist, he simply prepared the way for many to follow. Others came and took over the reins of organization. They corrected some of the abuses due to disorder, and helped the new outpouring of the Spirit to find its feet. As a result of their work the assemblies became co-ordinated and were given a sense of direction. Today thousands of men have taken positions of leadership in the Pentecostal movement and continue to guide its expansion through the world, and today among the many millions of people who now speak in tongues there are university graduates, doctors, business men, politicians, teachers, engineers and theologians.

But the first chosen by God to make the Pentecostal movement known was an uneducated, apparently insignificant negro. Not so strange really, of course—not to men and women who believe in a gospel founded by a Carpenter, anyway.

Quotations used in this article are from "Pentecostalism" (J. T. Nichol) and "The Pentecostal Movement" (N. Block-Hoell).

GOD MAKES NO MISTAKES

THE ultimate proof of Christian faith is not that it produces miracles, but that it gives meaning to life.

Life presents problems that reason cannot solve, problems that can only be faced successfully by applying faith. In Romans 8, Paul pictures the writhing of a sin-cursed creation that "groans and travails in pain together until now." But amid the groans of creation and men the ear of faith catches the sound of harmony: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8 : 28).

This great promise of good from "all things" is not a blanket coverage for everyone without conditions. It is to "*them that love God . . . to them who are the called according to his purpose.*" Without God the puzzle of life simply will not fit together, and God working *generally* in the world is quite a different thing from His working *specifically* in our lives. God's great plan for the ages will eventually be consummated, but only a personal faith in God will fit our lives into that plan.

Most people can see good in the pleasant things of life: health, prosperity, happiness. But the faith of the man who believes that only these obvious blessings are for his good has a weak foundation. When the pleasant things elude him and trials come his world crashes around him.

By contrast, the born-again Christian has access to a faith that *all* circumstances and *all* experiences contribute to his ultimate good. Grasping the truth that "all things work together for good to them that love God," he is patient in trial; his life is not a continual question mark; it has a design and purpose; adversity does not conquer him; it is only a stepping stone to a deeper spiritual experience.

Paul's life exemplifies this great premise of faith, for he wrote these words after many beatings, stonings, shipwrecks and imprisonments. It was a testimony of personal faith in God's wisdom and love for His children.

In God's economy there is a purpose to all things, and the end result of all our experiences is the accomplishment of "His purpose." Each new discovery in the universe emphasises this. Not one law has yet been discovered that is unrelated to the rest. There is no chance in creation. All things harmonise to carry out the purposes of God.

by John W. Everett

All God's purposes are for our ultimate good, they are creative, not destructive. It may take years, perhaps a lifetime, to understand why certain things are allowed to come into our lives. The life of Joseph is a classic example. He was sold into slavery by his jealous brothers, falsely accused by his master's wife, forgotten by the pardoned butler whom he had befriended, and left to languish in prison for years. Yet many years later, when "all things" worked together to bring him from prison to palace, Joseph could say to his brethren: "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Genesis 50 : 20).

We may never know in this life the purpose of certain trials; only eternity will reveal the reason for some of them. But faith is for ever optimistic; it is "the substance of things hoped for, the evidence of things not seen" (Hebrews 11 : 1). The promise of God stands sure.

Child of God, if you will embrace the promise of Romans 8 : 28 it will simplify your life. It will bring fulfilment in the place of frustration. It will bring trust instead of worry, and it will brighten all the future. You can walk the perilous road of life with confidence that the God who loves you makes no mistakes.

The Pentecostal Evangel.

Margaret M. Ladlow's page

I SUPPOSE I am rather sentimental as far as Christmas is concerned. Certainly I have a number of nostalgic memories of past Christmases, and I am tempted to indulge in some of them just now. I remember my childhood Christmases, usually spent at the home of my grandparents, where after sumptuous Christmas feasting and giving and receiving of presents, and when all the games were exhausted, the climax of the evening was reached when out came grandad's "magic lantern" and we enjoyed seeing his coloured slides. Certainly they were old-fashioned, yet to our unsophisticated eyes they were wonderful. How we laughed when he showed us stiff family photographs of earlier days, Sunday school gatherings, village scenes of his boyhood, in fact anything that might amuse us and remind us of bygone days. How happy we were sitting all together in the dark, with only the glow of a warm fire. How cosy and secure we felt, surrounded by those who loved us.

Austerity

I remember wartime Christmases that spelt austerity, particularly when in Portsmouth we longed to entertain some of the lonely sailors and marines who had no Christmas leave. Alas, we had but two ration books, but then we had a brilliant idea—we would cook one of our rabbits which we bred for food. It provided an excellent meal, having been well and carefully fed. Its flesh was white, and together with all the Christmas trimmings of stuffing, bread sauce, etc., was enjoyed by our naval guests, who wondered how we had ever managed to get hold of a chicken! We never divulged our secret to them, but were glad we had in some little way driven away their homesickness and given them a tasty meal. I recall too how my husband and I filled our baby daughter's stocking for the first time and the pleasure she derived from her first Christmas tree. Such memories are never to be forgotten. The Christmases we spent in the island of Guernsey were so happy and friendly, filled with sweet fellowship and the yearly ritual of carol singing around the parish. After the evening worship we used to go in a company through the quiet lanes, with the sound of the sea always in our ears, and sing from house to house. I can still see the circle of faces uplifted in song, lit only by the Tilley lamp held high on a pole, for there was no street lighting in the parish where we lived. All these memories and many more crowd in on me and still give me pleasure, yet I should not have a single one of them were it not for that first Christmas so long ago.

Sentimentalists!

We womenfolk are often derided for being such sentimentalists, but as a mother myself I know just how Mary the mother of Jesus felt, and I am positive that she never forgot one precious detail of that first Christmas. How could she forget? The long, weary journey, the last-minute offer of shelter in a stable, the birth of the holy child Jesus, the visit of the shepherds and their account of the appearance of the angelic messenger, of the glory of the Lord shining round about them and of the amazing spectacle of the heavenly choir. The scripture tells us that everyone who heard the shepherds' story "wondered at those things" but that "Mary kept all these things, and pondered them in her heart."

Of course she did, because she remembered the words of the angel Gabriel, and now here was definite confirmation brought by the shepherds that the little One lying so sweet and warm in the manger was a Saviour, Christ the Lord.

This is the very essence of Christmas, and much as we cherish our human memories, and enjoy all the traditional pleasures associated with Christmas, far above and beyond all these shines the one stupendous fact that we are to rejoice in the good tidings of great joy, that God gave to the world a Saviour—and what a Saviour! And what of today? If ever the world needed a Saviour it is just now. and we must emulate the shepherds and as we celebrate Christmas 1968 tell once more the glad story of God's great gift of this Saviour and recommend His love and salvation to all we meet.

"Cradled in a manger, meanly
Laid the Son of man His head;
Sleeping His first earthly slumber
Where the oxen had been fed.
Happy were those shepherds listening
To the holy angel's word;
Happy they, within that stable,
Worshipping their infant Lord.

Happy all who hear the message
Of His coming from above;
Happier still who hail His coming,
And with praises greet His love.
Blessed Saviour, Christ most holy,
In a manger Thou didst rest;
Canst Thou stoop again yet lower,
And abide within my breast?

And to those who never listened
To the message of Thy birth,
Who have winter, but no Christmas
Bringing them Thy peace on earth,
Send to these the joyful tidings;
By all people, in each home,
Be there heard the Christmas anthem,
Praise to God, the Christ has come."

G. STRINGER ROWE.

NO TOMORROW

By Z. E. CAGLE

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

SEVERAL years ago I was pastor of a church in a coal-mining district of a southern state. Over a period of months I passed a number of times a home where often I saw an elderly man sitting on the porch with a blanket draped across his legs, enjoying the warm sunshine or the breeze of a cool evening.

Each time I passed I would wave to him, and he always seemed to get a thrill over the fact that someone passing by had noticed him. Often I would tell myself that the next time I passed by I would stop and chat with him and perhaps ask him if all was well with his soul; but for some reason I always seemed to be too rushed to stop. I remember one particular evening—I shall never be able to erase it from my mind—as I drove by God definitely impressed me to stop and talk with the man; but I did not listen to God and continued on my way, saying to myself "Tomorrow I shall make a special trip to see him, when I will have plenty of time to visit and talk."

The next morning I dressed and got into my car and drove down the road to where the man lived. I was bursting with pride, for at last I was going to do what God had impressed me to do the day before. As I neared the home I saw a number of men standing in the driveway. When I stopped the car I was met with these words: "Reverend, Mr. Peterson died about an hour ago. The ambulance has just left with his body."

Suddenly all the pride and anticipation that I had felt on leaving home drained from me, and it seemed that my very soul became an empty shell. There were no words to speak, no excuses to make; I had failed to obey God. Now a soul had been called out into eternity. Whether he was lost or saved I could not say.

For this man his yesterdays were spent, his todays were gone, and there would be *no tomorrow*. His eternity had begun. As for myself, there would never be another opportunity to speak to him about his soul, for God had given me yesterday and today, but there would be no tomorrow.

Why Speak in TONGUES

Does speaking in tongues have any real value? Can it help you to be a better Christian? You need to know the real truth about this amazing gift!

By KEN CHANT

AROUND the world today there are probably 30,000,000 people who personally enjoy the amazing gift of speaking in other tongues. What is this gift? Where does it come from? How can it bring any benefit?

Speaking in tongues begins with an experience the Bible calls "the baptism in the Holy Spirit" (see Acts 2:1-4; 10:44-46; 19:1-6). Every Christian should have this experience (John 7:37-39), and the initial evidence of receiving it is speaking in tongues. In this article it is my purpose to show you what use the gift of tongues has in day-to-day life.

Turning to the Bible we find the following facts about speaking in tongues.

When we speak in tongues we speak to God, not to men (1 Corinthians 14:2)

Speaking in tongues is a wonderful means of direct communion with God. Unlike prayer in a known language (which requires attention and thought), you can pray in tongues while driving a car, washing the dishes, walking through the bush, standing at the lathe, or in the midst of a host of other activities. Even in a crowded room it is still possible to pray softly in tongues. So by this means the soul can remain in constant fellowship with God. It is a kind of instant access into the presence of the King!

Notice that the person is speaking "not unto men, but unto God, for no man understandeth him." When we speak in tongues we can be sure that our words are directed right to the Father, and that our prayer is gladly heard and received in heaven. Thus we can simply and satisfyingly fulfil the command to "rejoice evermore [and] pray without ceasing" (1 Thessalonians 5:16, 17).

However, there are two exceptions to this statement that "tongues" are addressed to God: (1) when the gift of tongues is used in association with the gift of intepretation to bring a message to the church (1 Corinthians 14:27-28); and (2) when a special miracle occurs so that the "tongue" is actually understood by a listener (compare Acts 2:1-11). But aside from these special uses the gift of tongues is primarily a wonderful means of deep spiritual communion with God—a means which is always available to the Spirit-filled believer, no matter what the circumstances or time might be.

When we speak in tongues we speak "mysteries" in the spirit (1 Corinthians 14:2)

Two suggestions can be made concerning the meaning of the word "mysteries."

1. It may mean that as we are speaking in tongues the Holy Spirit is drawing out the deepest secrets of our lives—things perhaps unknown even to ourselves. By this divine form of prayer they are being laid open before God for cleansing and moulding.

2. More simply, the "tongues" are "mysteries"

just because the literal meaning of them is unknown. This is seen by comparison with the next verse (verse 3), which speaks of the gift of "prophecy." There is no mystery in prophecy, for all can understand what is being spoken.

Now we see the foolishness of trying to seek an interpretation for a private utterance in "tongues." "Tongues," when addressed to God in personal prayer or praise, are "mysteries"—they have and require no interpretation; there is not the least need to know the meaning of the words that are being spoken. It is enough to know that by this supernatural means our human spirits can enter into a unique fellowship with the Holy Spirit, a fellowship where it is indeed "deep calling unto deep" (Psalm 42 : 7).

When we speak in tongues we "edify" ourselves
(1 Corinthians 14 : 4)

Paul writes "He that speaketh in an unknown tongue edifieth himself." Here is a very real benefit to be gained from speaking in tongues!

The word "edify" means "to build up." Compare 1 Peter 2 : 5, where the same Greek word is used. So it means to be strengthened and to grow in stature, in beauty, and in usefulness to the Lord.

This "edifying" occurs in a fourfold direction.

1. *Mentally*. Not by having a mental understanding of what we are saying in "tongues"—for when we speak in tongues the mind is "unfruitful" (1 Corinthians 14:14)—but rather by a release of mental tension. While the spirit is engaged in speaking in tongues the mind can be at rest in the joy and love of God, being washed and refreshed and strengthened by that flow of pure living water (John 7 : 38 ; Isaiah 28 : 11, 12 ; 32 : 2-4).

2. *Morally*. When he spoke of the outpouring of the Holy Spirit in the last days the prophet Isaiah gave an exciting picture of the inner healing that would result: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come . . . and save you" (35 : 3-6). And he linked these things with divinely inspired utterance; for he said that when the Holy Spirit was outpoured like rivers in the desert (compare John 7 : 38) the tongue of the dumb shall sing! Where there was no speech, speech is now found; for by the baptism of the Holy Spirit the voice of our spirits has been released and we can praise God in the language of heaven.

3. *Physically*. Notice how Christ coupled speaking in tongues with the healing power of God (Mark 16 : 17, 18). This does not suggest, of course, that speaking in tongues is a magical cure for every illness; rather, it shows that the same Spirit which brings to us the gift of tongues brings also the healing power of God. Nevertheless, the exercise of the gift of tongues, under the unction of the Holy Spirit, can certainly be a means of *releasing a flow of the life-giving power of God into every part of our being*.

4. *Spiritually*. Here is a vitally important fact: speaking in tongues is the only distinct, separate and unique exercise of which the human spirit is capable. This is taken up in our next reference.

When we speak in tongues we "pray in the spirit"
(1 Corinthians 14 : 14-16)

When we pray in tongues, says Paul, we are "praying in the spirit." Notice that our English Bibles correctly avoid the use of an initial capital letter in rendering the word "spirit," for the reference is not to the Holy Spirit but to an activity of the human spirit. Paul is comparing the activity of the human spirit (under the anointing and inspiration of the Holy Spirit) with the activity of the understanding, or mind.

There is a time to pray with the understanding (that is in our natural language) and there is a time

ANNIVERSARY DEMONSTRATIONS AND POEMS

available from E.Y.M., P.O. Box 38 Cheltenham
GL50 3ED

★ Ample to choose from
★ Hire charge 1/3 (including postage)

to pray with the spirit (that is in the supernatural language of " tongues ").

Just as the mind has the ability to express itself through a known language, so also the human spirit has the ability to express itself in an unknown language. This ability is natural to the human spirit, but it lies dormant until released by the supernatural impact of the baptism in the Holy Spirit. But then, like a " river of living water from the innermost being," the heavenly tongue pours forth and the spirit is able to commune with God on a level that never before seemed possible.

Paul lists three kinds of personal worship in the spirit.

1. *Praying in the spirit.* This is linked with " praying with the understanding," thus indicating that both forms of prayer (natural and supernatural) should be a normal and continuing part of Christian life. (For a comment on what it means to " pray in the spirit " see Romans 8:26, 27; Jude 20; Ephesians 6:18, where Paul speaks of " prayer " with the understanding, and of " supplication in the spirit "—that is " tongues.")

2. *Singing in the spirit.* Surely this is a superb rejoicing! Truly, as we worship God and praise Him in other tongues we are " filled with the Spirit, speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody " to the Lord (Ephesians 5 : 19 ; Colossians 3 : 16).

3. *Blessing in the spirit.* Paul says that when we praise God in other tongues we are " blessing with the spirit " and that we are truly " giving thanks well." Here indeed is a high and holy and wonderful method of expressing our gratitude and thanksgiving to God!

When our natural tongue is exhausted, and we have no words to express our love and praise and joy in the Lord, we can turn from our " understanding " to worship " in the spirit "—giving God glory in the heavenly language which is His personal gift to us.

When we speak in tongues we find rest and refreshing (Isaiah 28 : 12)

Paul quotes (v. 21) a portion of a prophecy of Isaiah concerning the gift of tongues. Turning to Isaiah (28 : 12a) we find these words added to those quoted by Paul : " This is the rest wherewith ye may cause the weary to rest, and this is the refreshing."

Here is a promise of the rich blessing which can be found from " praying in the spirit."

1. " *This is the rest.*" The word signifies the quietness and comfort and protection of a home. By the gift of tongues we can draw into the presence of God and find refuge in " the secret place of the Most High."

2. " *Wherewith ye may cause the weary to rest.*" Here the word carries the thought of causing the restless soul to become settled ; the unprotected to find shelter ; the troubled to discover peace ; the lustful to be satisfied ; the sorrowful to be comforted; the lonely to find a presence. These blessings are open to us as we are filled with the Spirit and learn to " pray in the Holy Ghost."

3. *And the promise is to the " weary "*—to those whose powers become exhausted, who have lost heart, whose spirit is languishing, whose vision is dulled, whose vitality is drained.

4. *These all may find " refreshing."* Their whole life can be invigorated, their depression can be lifted, their fatigue removed, and good cheer and strength restored.

5. But notice, the promise will not find an automatic fulfilment—the prophet writes " Ye may cause . . ." It will not just happen by itself. The gift must be exercised, and the promise claimed, by faith.

Nevertheless, the benefits and blessings, the rest and refreshing, brought by this marvellous gift are sure to all who believe. In the light of all this, no wonder Paul declared " I will pray and sing in the spirit "; " I thank God I speak in tongues "; " He that speaks in tongues edifies himself "; " I would that ye all spoke with tongues."

Remember when that little voice inside was a conscience instead of a pocket radio?

* * *

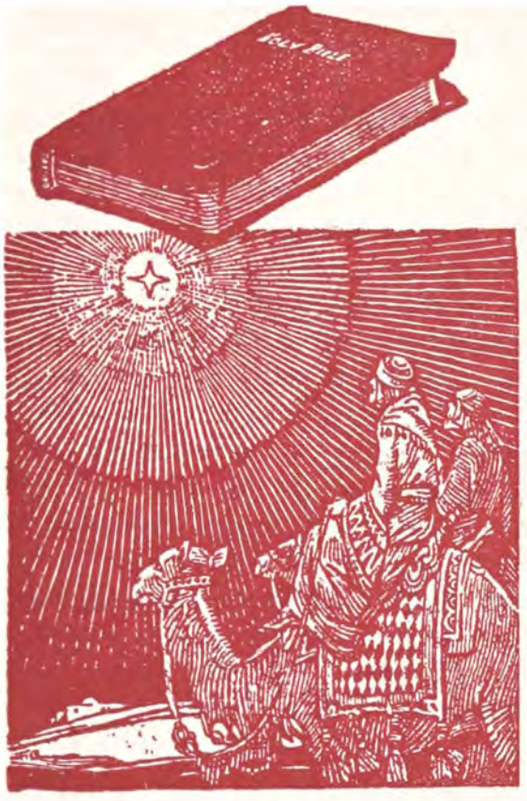
Swallowing angry words before you say them is better than having to eat them afterwards.

* * *

Nothing could estimate or provide for man's ruin but God's love ; for nothing could atone for man's guilt but the blood of Christ.

* * *

The majority of Christians dress the old man up in their own ideas of what he ought to be instead of putting on the new man, as God orders, and being satisfied in his clothing.



THE GUIDING LIGHT

by Gordon Wright

CHRISTMAS reminds us that God desired a closer contact with men. Before He sent angels, now He comes Himself; before He spoke through prophets, now He speaks Himself. Israel had killed the prophets, but God said "They will reverence My Son," therefore He sent His son to Israel and through Israel to the world. Amazing grace! His word was to be "whosoever," that all-embracing word. So at His birth the angel called the Jewish shepherds, the star beckoned the Gentile magi.

Have you ever given serious thought as to the nature of the star? Many conjectures have been made, such as its being a comet or a meteor. Some have suggested that it was the glory of the Lord that shone around the shepherds but being seen by the wise men far away in the east it appeared as a star. If this was so its reappearance in Jerusalem to lead them to the house where Jesus was would present no difficulty. The pillar of fire led the children of Israel all the way through the desert. Still, a brilliant light shining low over a house would have attracted considerable attention, but there is no mention of any sightseers. If this is the explanation, is it not possible that the star seen over the house was seen by the wise men only? Elisha could see the angels, but the servant was unaware of their presence. Paul heard an articulate voice, but those who were with him heard only the rumblings of thunder. Daniel had a vision beside the River Hiddekel, but his companions saw nothing. This is happening all the time. One man hears the voice of God in a sermon, another is bored; one man senses the presence of God in a service, another is restless; one man finds direction in the Bible, another is bewildered. However, the appearance of a new star is by no means unknown to astronomy. Kepler calculated that there was a conjunction of Saturn and Jupiter in the zodiacal sign of the fishes, joined by Mars the following spring, two or three years prior to the accepted date for the birth of Christ. When a similar conjunction took place in 1604 a new star appeared between Mars and Saturn. So there would be but little doubt that a new star appeared in the conjunction just prior to the birth of Christ. It is equally interesting that the record of a new star appearing at this very time is found in the astronomical tables of the Chinese.

This suggestion that the star seen by the wise men was a fixed star will present a difficulty to some, for "the star went before them." Does this mean that the star moved across the sky, or was it a statement of appearance rather than fact, just as we say that the sun rises and sets? You will observe that there is no scriptural warrant for believing that the star led the magi from their native home to Jerusalem but only that it led from Jerusalem to Bethlehem. Had it been leading them all the way do you think they would have ignored the star to inquire of Herod? The arresting phraseology of the scriptural narrative suggests a reappearance of the star just at the time when it was needed. "Lo, the star which

they saw in the east, went before them" (Matthew 2:9).

The question will naturally arise, how could a fixed star appear over the house where Jesus was? If we fix our eyes on a given star and move from house to house the star will appear to move with us. Could this not be a colourful way of saying that the star led them to their destination, and that with dramatic suddenness it had shone out again, appearing just at that moment to be above the house where Jesus was? This may be challenged by astronomers, but if God could cause the shadow to go backward ten degrees on the dial of Ahaz (2 Kings 20:11) surely He could cause this star to reappear.

If we are right in assuming, on the strength of Herod's decision to slay all male infants of two years and under, that the star the wise men saw appeared some two years before they arrived in Jerusalem does not the possibility that the wise men were arrested by the appearance of a brilliant star in Pisces become profoundly interesting? In this case the wise men would have arrived at the time of the Saviour's birth and not upwards of two years later as is usually presumed. Mary and Joseph were of Nazareth, and we can well conjecture that they would have returned to Nazareth as soon as Mary was fit for the journey but for the directive to go to Egypt, for they did so on the death of Herod. There is no indication that they remained in Bethlehem for a period of upwards of two years, which would have been required had the wise men arrived two years after His birth. Of course, we cannot be dogmatic that this is the star the wise men saw, but, as I say, it is profoundly interesting. Whether it was this, a meteor, the glory of God or a luminous globe especially thrown into space to direct the wise men, the essential thing is that it led them to Jesus.

To understand why the wise men connected the star they saw with the birth of a king in Judæa it is necessary for us to inquire first into their identity. The Bible simply tells us that they were magicians from the east. They were the learned men of the nations east of Judæa, the philosophers, priests or astronomers, chiefly of Persia and Arabia. That they were attracted by a star and seemed to understand, even if vaguely, its purport suggests that they were astronomers and astrologers. Some have suggested that they were the descendants of Abraham through Keturah, Abraham's second wife. The belief that they were Gentile kings is mainly based on Isaiah's prophecy: "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising (Isaiah 60:3). It hardly seems possible that they shared the hope of the advent of Israel's Messiah, or surely they would have known the prediction that our Lord was to be born in Bethlehem of Judæa. For this reason I think we can safely assume that they did not deduce that the star heralded the birth of Israel's King because of the prophecy "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Numbers 24:17). The star there refers to a Person, not an orb in the heavens. They certainly were not sceptical of the Jewish religion, but had a profound respect for it, and despite their learning were susceptible to divine influences, as evidenced by the attention they gave to the meaning of the appearance of the star and the obedience they gave to the dream that warned them not to return to Herod.

There was great expectation abroad throughout the east that a Saviour or Deliverer was to arise, which probably stemmed from Israel's expectation of their Messiah passed on by the Jews of the captivity and handed down from generation to generation of the local inhabitants of those lands. A Roman historian, Suetonius, wrote concerning this expectation: "An ancient and settled persuasion prevailed throughout the east that the fates had decreed someone to proceed from Judæa, who should attain universal empire." It was also believed by the ancient astrologers that the births and deaths of notable people were heralded by the appearances and disappearances of stars. All this taken together with the conjunction between Saturn and Jupiter and the appearance of an exceptionally bright star between Mars and Saturn (if this is what the wise men saw) would indicate Judæa as the place of activity, for the fortunes of Judæa were supposed to be connected with the constellation Pisces.

They could not wait to make their investigation. Sorry, the Bible does not say that, but if I had been an astronomer in those days, and if I had seen that wonderful phenomenon in the sky, I would have been excited; I would have felt that I was on the verge of a great discovery. Now, come to think of

(*continued on page 829*)

Sunshine Corner

Hello children
A very happy Christmas to you all

LITTLE DONKEY AGAIN

AFTER that wonderful night when Jesus was born, Mary, Joseph and Little Donkey had a nice rest for eight days, and then came the time when the baby Jesus was given His name. The angel had said "He shall be called Jesus, for He shall save His people from their sins." Great was the rejoicing, and Little Donkey was so glad to be a part of it.

Then he found out that there was another journey to make. They had to go up to Jerusalem for the purification ceremony. In those days when a woman had a baby boy she could not go into the temple for forty days. When she did go up to the temple she had to take a lamb for a burnt offering and a pigeon for a sin offering. But lambs were expensive and Joseph couldn't afford to buy a lamb, so they took instead two pigeons; it was all they could afford.

Then there was more excitement when the godly old priest Simeon took the Baby in his arms to bless Him, and as he looked down at the tiny Baby his face shone with delight, because here lying in his arms was the Son of God Himself. The Holy Spirit had told Simeon that he would not die until he had seen the Christ. So Simeon blessed the Child, and he told Mary to take great care of Him because great things would happen one day because of Him. Little Donkey listened intently to every sound, and then he heard the prophetess Anna praising God and prophesying great things that were to come through this tiny life.

What great excitement for a poor little donkey! All the lordly horses and camels hadn't had such an exciting time as he had had. And now came the time for another journey; it was time to go home to Nazareth, and Little Donkey carried his two passengers very carefully along the dusty, rocky road. What a lot he had to tell the other animals when he got home, but he knew some of them wouldn't believe him and would think he was making it up, but he didn't care about that. He *knew* it was true and he was going to tell as many donkeys as he could.

We know the wonderful story of Jesus' birth is true, don't we? Jesus had to be born in this way because God had foretold it. He was born sinless, and He lived a sinless life, and He died for us on Calvary. On the cross He took the punishment for our sins. One day, very soon, this same Jesus is coming again, so we too must spend our time telling others about Jesus. If God could use a little donkey He can use you and me to bring blessing to others. Won't you make it your new year resolution to tell as many boys and girls as you can that Jesus loves them and wants to be their Saviour too?

God bless.

Love from

AUNTY MAY.

Photograph by Bryan and Shear, Glasgow.

Remember the Pinta family? Mr. and Mrs. Rogers and their children, eight of whom attend our Motherwell Sunday school.

PRAYER AND PRAISE

by F. H. COLEMAN

MAKE OPPORTUNITY TO PRAY

HOW busy are the days just before Christmas—so much to be done and so little time in which to do it. There are so many preparations for the festive season itself, then last-minute purchases to be made. We rack our brains trying to remember what we bought aunt Alice last year. The list of Christmas cards has been completed in good time and suddenly we remember we have not included certain friends and relatives, so out we must go and hope that though we send them so late they will be so kindly delivered in time by the Post Office.

Yes, busy days indeed are the days before Christmas and even during the season itself. In our busy days we must not forget prayer and the real purpose of Christmas. What a busy world He was born into on that first Christmas Day—people hurrying here and there to be enrolled and pay the Roman tax. Bethlehem was so busy, and the inn so full, that there was no room for Him there. To whom could God send the angels with the glad tidings? Not to the busy throng but to shepherds quietly abiding in the fields with their flocks. All others were too busy for God to reveal to them that the most stupendous thing in history had happened. God had come to tabernacle with man.

Do not let the busy days of Christmas rob us of a quiet time with God. How essential it is to find that time which is so important! We need God at Christmas as we need Him at all times. We may be driving on the road, and how we need God at this time. A few years ago an Elim pastor and his wife spent Christmas in hospital because a driver who had had too much to drink ploughed into their car. But for God's help they might have suffered death.

Perhaps God could at this Christmas reveal something to you as He did to the shepherds of old. God could not speak to the busy crowds but to quiet, peaceful shepherds, and it could prove helpful in your study of God's Word to read up God's call to men and what was their attitude of heart and mind at the time. Moses was quietly attending his flock, the disciples were washing their nets—but I must conclude; you read this up and profit from it.

Spend this winter studying the Bible

ELIM BIBLE COLLEGE CORRESPONDENCE SCHOOL

offers comprehensive course covering the whole Bible in monthly handbooks.

For prospectus giving particulars of studies and how you may commence with minimum expense, fill in and send off this advertisement.

Name .....

Address .....

Post to the Secretary, Comprehensive Bible Course, Elim Bible College, Grenehurst Park, Capel, near Dorking, Surrey.

D.1066E

THE GUIDING LIGHT (*continued*)

it, that is exactly how I felt when I first became seriously interested in Christ as a personal Saviour. Then His star appeared and I came under its spell. I followed until I found Him.

Christmas is an appropriate time for thanking God for His star that led you to the Saviour. Was it a little child? You had looked at thousands of children before, but there was no message there; yet this child, perhaps your own child, suddenly moved you profoundly, and you became aware of a great need in your nature, you were startled by the revelation, you suddenly realised that there was a God to whom you were answerable, you began to follow that light until you found the Saviour. Or was it a hymn, a flower, a butterfly, a kind act, a conversation, a friendship, a sermon, a tragedy, sickness, sorrow, a gracious personality? It could be so many things.

"Remember that Omnipotence
Has servants everywhere."

We must not be discouraged if ours was not a startling conversion. God cannot be expected to waste stars on people who know nothing of astronomy. There was no fanfare of trumpets at the birth of our Lord, remember. God speaks in language we can understand. That is why He spoke in the language of astronomy to the wise men. Though their experience seems so wonderful to us, the star was a familiar object to them. God had something to say to them, so He spoke in the language they understood. He always does.

Others saw the star, but it had no meaning for them. Think of it—a message in the sky! But only a few responded. Alas, it is still the same now. Thousands celebrate Christmas but fail to see Christ. Others saw the same child, gazed at the same flower, sang the same hymn, heard the same sermon, engaged in the same conversation, suffered a similar tragedy, but they passed on as though they had heard and seen nothing. God said "Come!" and they walked on.

"Star of wonder, star of light,
Star of royal beauty bright,
Westward leading, still proceeding,
Lead us to that heavenly Light."

Christmas greetings from the Elim Missionary Council to those of like precious faith throughout the world. Peace to you all through our Lord Jesus Christ.

L. Wigglesworth.

A PRINCE AMONG ORGANS!

HAMMOND A100 ORGAN

THE TONAL RESOURCES OF A FULL ORGAN IN A COMPACT, BEAUTIFULLY FINISHED CONSOLE!

DIMENSIONS: 47½in. wide, 43in. deep, including bench, and 45½in. high with music rack.

WEIGHT: complete with bench and pedal keyboard, 381lb.

MANUALS: swell and great, sixty-one keys each.

PEDAL KEYBOARD: 25-note, radiating, detachable.

TONAL CONTROLS: nine pre-set keys and two sets of nine adjustable harmonic drawbars for each manual. The power amplifier with two 12in. speakers and the built-in reverberation system with its own 12in. speaker provide true response down to the lowest pedal tones—all within one compact console.

EXPRESSION: one expression pedal, controlling swell, great and pedals; also equipped with normal and soft volume control.

THREE-DIMENSIONAL TONE WITH REVERBERATION: a treble channel, a bass channel, a treble reverberation channel drive separate speakers, acoustically mixing the original organ tones with the reverberation tones. Treble and bass reverberation tones may be individually varied.

MUSIC POWER OUTPUT: twenty-seven watts.

PRICE: £1,129, complete with installation.

Send for free catalogue. Other models from £349—£10,000

SHARON ORGANS LTD.

422 BROMLEY ROAD, BROMLEY, KENT

Telephone 01-698 0915/6

D.1781

The Family Altar

Monday, December 23rd Luke 1:39-56

" And Mary arose in those days, and went into the hill country with haste " (v. 39).

Mary and Elisabeth shared together their deep spiritual secrets. They could not talk about these things to all and sundry; so few would understand them, many would feel sorry for them, even some of the deeply religious folk would jest about their experiences. God has always been found to have an inner circle of friends: His Peters, Jameses and Johns, His Marys and Elisabeths. How rich is their experience! As Mary and Elisabeth talked of God's wondrous ways the unction of the Holy Spirit came upon them, and the home was hallowed with God's presence. Elisabeth was filled with holy joy and blessed Mary for believing Gabriel's message, and Mary lifted up her heart with inspired praise and worship. It would have been wonderful to have been there; it can be wonderful here, too.

Tuesday, December 24th Luke 1:57-80

" Blessed be the Lord God of Israel; for He hath visited and redeemed His people " (v. 68).

The naming of John was a time of great spiritual blessing, for though it was customary for a child to take the name of a relative Elisabeth and Zacharias refused to follow this convention because it would have brought them into conflict with the will of God. The angel had named John before his birth. As Zacharias confirmed that the name was to be John his speech was restored, and he praised God; and as he praised God the Holy Ghost came upon him and he prophesied. Israel had waited long for her promised Messiah and now events were moving rapidly: the forerunner had been born, the mother of our Lord's humanity had been chosen, and that holy Infant was growing in the womb. " Blessed be the Lord God of Israel."

Wednesday, December 25th Luke 2:1-20

" She brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger " (v. 7).

Let us pause before that manger. It was a crude cot for a newborn infant. The circumstances that laid Him there were harsh. The best that we can say of the situation is that it was better than nothing. Yet there lies the greatest miracle of the ages—God incarnate in human flesh. Let us look upon that holy Babe with gratitude. He will show us what God is like, and so correct our false notions of Him. He will leave us in no doubt as to the type of life God wants us to live. He will have compassion on us, He will comfort us in our distress, He will heal our diseases, He will forgive our sins, He will love us with an enduring love. So though custom has made this day a time for great festivity let us take time to pause and worship.

Thursday, December 26th Luke 2:21-39

" Then took he Him up in his arms, and blessed God " (v. 28).

This was a wonderful day of fulfilment for Simeon, for God had revealed to him that he would not die until he had seen the Saviour. Now this aged and godly man held the holy Infant in his arms, and he praised God. What emotion surged through his soul! All was well, the Redeemer had come, he could die in peace. We cannot hold the holy Babe, but we can come to the throne of grace and give praise to God for His love and mercy to all mankind. He has taken the sting from death, for the sting of death is sin. He has given us the assurance of immortality, having come from the world beyond. We can go beyond what Simeon said, and say what he doubtless would have said had he been a younger man: He has given us a new zest for life and service, He has given us a challenge to tell all men about him, and we will accept this challenge and serve Him to the utmost of our ability.

Friday, December 27th Luke 2:40-52

" And all who heard Him were astonished at His understanding and answers " (v. 47).

Even at the age of twelve Jesus was different from others of His age. To say the least, He was aware of a divine mission. How deep that went we cannot say. He must have been an enigma to all who knew Him. Such a holy life He lived! What keen insight He had into the deeper meaning of the Scriptures. Look at Him here, discussing the great topics of religion with the doctors of Israel. He asks searching questions and gives illuminating answers to theirs, and men have been astonished ever since. Out of the depths of our own experience we know that Jesus has all the answers and a penetrating understanding not only of doctrine but of human nature, and we are profoundly grateful.

Saturday, December 28th Psalm 121

" My help cometh from the Lord, which made heaven and earth " (v. 2).

The remainder of God's creative power is a marvellous stimulus to faith when we come to Him in need. Is anything too hard for the Lord? Surely not! He made heaven and earth. In these days of space exploration our appreciation of His power is deepened. Our needs seem so small beside these great feats of power. It is incredible that He can be bothered with our greatest needs, let alone with the trivial things we bring to Him. Yet consider the little things He made, wonderful creations too minute to be seen with the naked eye and yet perfect in every detail. Did not Jesus tell us that not even a sparrow falls to the ground but what our heavenly Father knows and is concerned? Why did He tell us this if not to reassure us that divine love finds nothing trivial that concerns the redeemed?

Sunday, December 29th Psalm 122

" I was glad when they said unto me, Let us go into the house of the Lord " (v. 1).

The house of the Lord is hallowed ground to us. It holds for us such sacred memories. There we first heard the call to repentance. There most of us fought out the battle with self and decided for Christ. There we have been taught the doctrines of our faith. There we have found peace in days of distress, health in times of sickness, forgiveness in times of sin, guidance when at the crossroads, wisdom when perplexed, joy in times of sorrow. There we have joined in praise with those who have had a like experience. There we have felt so often that we have been lifted to the gates of heaven. There we have received strength and courage to face life as it is, encouragement when bitterly disappointed. So let us go to the house of God today with faith and expectation.

SCRIPTURE UNION PORTIONS

Notes by Gordon Wright

Monday, December 30th Psalms 123 and 124

" If it had not been the Lord was on our side . . . then the waters had overwhelmed us, the stress had gone over our soul " (124:2, 4).

Like David, many of us have been through experiences that would have overwhelmed us but for the knowledge that God was there to help us. When the storm broke the Rock of Ages was our refuge. The waters lashed down, we were afraid and bewildered, yet paradoxically we had an inner calm, a spiritual strength that sustained us. Then why should we tremble as we contemplate the future? " We should not trust in ourselves," wrote Paul, " but in God which raiseth the dead " (2 Corinthians 1:9). Made bold by a triumphant faith, Paul continued to assert that God who had delivered would deliver. Face the future then with courage; God will be there.

Tuesday, December 31st Psalm 125

" They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever " (v. 1).

Life is a protracted war. Sometimes the battle rages and sometimes it eases. How far is life from God's intentions! He placed man in a beautiful garden, not on a battlefield reeking with blood and death. The only explanation for the disaster is sin. Yet in this situation we can be triumphant. Let us not think for one moment that gloom and despair are inevitable, not even with the threat of an atomic bombardment over us. We can survive that should it ever come. " There shall not an hair of your head perish " promised Jesus, and that promise holds good even if we are killed. There is eternal security for those who **trust** in Christ; like Mount Zion they shall never be removed.

Wednesday, January 1st Matthew 3:1-17

" He shall baptise you with the Holy Ghost " (v. 11).

Another year is opening before us, with all its opportunities for Christian service. Whether our service is in public or in private we shall need the power of the Holy Spirit if we are to serve effectively. We must resist the temptation to serve in our own strength, for we are not equal to the task of ourselves; " our sufficiency is of God " wrote Paul (2 Corinthians 3:5). As we become proficient in our service we must guard against ignoring the Holy Spirit. Proficiency is no guarantee of effectiveness in Christian service. God's purposes are not accomplished merely by human talent but by the power of the Holy Spirit moving through consecrated vessels.

Thursday, January 2nd Matthew 4:1-11

" Then the devil leaveth Him, and, behold, angels came and ministered unto Him " (v. 11).

Some Christians are deeply troubled when their minds throw up wrong thoughts, fearing that temptation of itself is sin. This passage should allay such fears, for the Lord Jesus Himself was tempted of the Devil. That these temptations came after a protracted period of prayer and fasting, and as a natural consequence of the latter, should put us on our guard against temptation after times of deep spiritual experience. We are just as vulnerable to temptation then as at other times, perhaps even more so. " The Devil trembles when he sees the weakest saint upon his knees." When the Devil trembles attack is certain. The attacks may persist for a considerable time, but if we resist the Devil he will leave us and blessing will be communicated to us by the manifestation of angels (Hebrews 1:14).

Friday, January 3rd Matthew 4:12-25

" Follow Me, and I will make you fishers of men " (v. 19).

Do you sigh when you read that challenge? Do you despondently say to yourself that that is what you have always wanted to be but though you have done your best to follow the Lord somehow you have never been able to land the fish? Could it be that you have misunderstood the analogy that Jesus was using? He was not thinking of a solitary figure on the river bank with rod and line doing everything himself, but of fishing as team work. So though you may not be able to land the fish you can still be an effective member of the fishing team. As we follow the Lord He will direct us to our sphere of labour; and as we all work together in the power of His Holy Spirit the fish will be landed.

Saturday, January 4th Matthew 5:1-12

" He opened His mouth, and taught them " (v. 2).

What teaching! He has shown us how to live together in peace. If we would all learn of Christ all the problems of the world would be solved; we all believe that. But **that** includes all the problems of the family, all the problems of the local church, all the problems of a group of Christians working together for a common cause. Do we believe **that**? It is not easy to live as Jesus taught us to live, is it? His words are a constant challenge to us. Alas, we have cause to hang our heads in alarm. How seldom we reach the standard, if ever! " Woe is me, for I am undone." Never mind about the people around us with unclean lips; " **I** am undone." For such the blood avails.

Sunday, January 5th Matthew 5:13-20

" Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven " (v. 16).

Our light is not some mysterious irradiation given to us on conversion, but our good works. Christianity is eventually a life of action. Nobody could doubt that Dorcas was a Christian. Even the Philippian jailer washed the lacerated backs of Paul and Silas as soon as he believed on Christ as Saviour. " Let him that stole, steal no more," exhorted Paul. " Go and do thou likewise " counselled Jesus as He concluded the parable of the good Samaritan. It is not enough merely to agree with the teaching of Christ; we are to go out into the world and live and act by His standards, and in such a manner that people will glorify God, saying " What a change that man's faith has made in him."

SPANISH HOLIDAY FOR 1969

Two weeks—40gns. only

Fourpenny stamp for colourful brochure to

EUROPEAN EVANGELISTIC SOCIETY

16 ST. CATHERINES, LINCOLN

D.1785

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. "Keswick House," Lower Torrs Park. Highly recommended for excellent table, comfort and happy Christian fellowship. Free car park, near bathing beaches. Brochure: Mr. and Mrs. L. Clemence. Telephone 3929. C.1784

ILFRACOMBE. Maranatha Christian Hotel. Near sea, personal supervision, homely atmosphere, ample good food, happy fellowship, varied recreation. Coach parties/conferences welcomed. Recommended. Christmas house party. Easily accessible free parking. Mulley and Gilkerson. Brochure, write Mr. and Mrs. Wm. Tinkler. Tel. 3245. C.1585

ILFRACOMBE. Willow Tree House, Torrs Park. Holiday flatlets, close to sea and shops. Christian fellowship. Stamp for brochure. Mr. and Mrs. Puddicombe. Telephone 2876. C.1378

NEWQUAY. Fairhaven Private Hotel, 2 Bothwicks Road. Lovely sea views, excellent cuisine with happy Christian fellowship. Near town and beach. Brochure: Mr. and Mrs. Robertson, Newquay, Cornwall 2979. C.1774

INSURANCE

CONSULT a Christian broker. Business and private insurances. Also unit trusts, endowment, life, pensions, estate duty and annuities, house purchase and mortgages. Many special schemes. Mr. F. G. Applegate, Norfolk House, The Terrace, Torquay (tel. 27872), 31 High Street, Cranbrook, Kent (tel. 2022). 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

ACCOMMODATION

SPACIOUS modern furnished bungalow to let, May-October. Accommodate 6-8 persons. Also caravan site available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1805

BIRTH

GREENAWAY. On November 27th, to Mr. and Mrs. D. M. Greenaway, of Swansea, a son, Ian, a brother for David and Peter.

DEDICATION

MYLES. Samantha Jane Myles, born July 16th, 1968. Dedicated December 1st, 1968, in the Swansea Elim Pentecostal Church by the minister, J. S. Matts.

TRAVEL WITH

CRUSADER

YOUR PENTECOSTAL TRAVEL COMPANY

10 days Cattolica 27 gns.

Paris 25 gns. Austria 35 gns.

Holland, Germany, Scandinavia, Italy, Prague, Spain, Austria, Greece, Istanbul, Switzerland

HOLY LAND

by air from 99 gns.

by sea from 120 gns.

Biblical tour of Greece (seventeen days) 65 gns.

YOUTH PARTIES

Germany (fourteen days) 25 gns.

Spain by air 40 gns.

Holy Land (special youth party) 89 gns.

EVANGELICAL CRUSADER TOURS LTD.

DEPT. E.E.

85 High Street, Thornhill Edge, Dewsbury, Yorks

D.1809

ENGAGEMENT

BROOKS—WILTON. Rev. and Mrs. A. Brooks have pleasure in announcing the engagement on December 21st of their daughter Rita to Rodney, only son of Mr. and Mrs. A. Wilton, of New Earswick, York, Every blessing from both families.

MARRIAGE

WOODWARD—HOPCRAFT. On November 30th, at the City Temple, Oxford, Paul Woodward to Carol Hopcraft (Elim Crusaders). Officiating minister: F. J. Slemming.

WITH CHRIST

COLLINS. Very suddenly on November 18th, Bertram Collins, aged 74, beloved member and former treasurer of Salisbury Elim Pentecostal Church, was called home. Officiating ministers at funeral: E. Batterham (Methodist) and T. W. Walker.

DIMENT. On November 20th, Mrs. Diment passed into the presence of the Lord. A foundation member of Elim Pentecostal Church, Swansea. Officiating minister at funeral: J. S. Matts.

ITINERARIES

The President, L. W. Green:

January 4, Hove; 5, Worthing; 7, Brighton (The Lanes); 8, Crawley; 9, Newhaven; 10, Bognor Regis; 11, Eastbourne; 12, Hastings; 13, Christchurch; 14, Winton; 15, Salisbury; 16, Bournemouth (Springbourne); 17, Wimborne; 18, Weymouth; 19, Merriott (a.m.), Yeovil (p.m.); 27, Exeter; 28, Plymouth; 29, Paignton; 30, Torquay; 31, Falmouth; February 1, Newquay.

London Crusader Choir:

December 29, Pentonville prison.

FREE COLOUR FILM-STRIP HIRE
AND TAPES TOO
(as many as you like for one year)
if from us you buy your
FILM-STRIP PROJECTOR
as recommended by leading consumer magazine (it shows slides too)

Colour film-strips for hire
Library of 300 (155 with sound tracks on tape). Hire charges: 5/- each strip, 5/- each tape. Half-price to members.
Strips and tapes for sale, 12/6 to 37/6 each.
The shepherds' gift—lovely Christmas legend. Strip 30/-, tape 20/-.
Special self-adhesive 2 x 2 cardboard mounts to convert strips to slides, 3/- per 25.
Send this advertisement with 4d. stamp and name and address to:

GOSPEL SOUND AND VISION (E.E.)
41 Georgia Road, Thornton Heath, Surrey CR4 8DW
D.1770

COMING EVENTS

GREENOCK. December 31—January 5. Elim Pentecostal Church, Belville Street. Annual new year convention. Preachers: J. Lancaster (Eastbourne) and G. N. Backhouse (Bournemouth). Opening service, Tuesday at 7. Watch-night service at 11.15. Wednesday to Saturday at 7.30. Sunday at 11 and 6.30. Convener: William J. Patterson.

MOTHERWELL. Elim Pentecostal Church, Airbles Road. New year convention. December 31 at 11, watchnight service. New Year's Day at 6.30. January 2 at 3.30 and 6. Preacher: David Ayling (Belfast).

RAYLEIGH. January 11, 12. Elim Pentecostal Church, Castle Road. Resident minister's fourth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: Brian C. Richardson (Barking).

SALISBURY. January 7-12. Elim Pentecostal Church, Milford Street. Visit of Tom Connell and Sunny Blundell-Connell. Children: Tuesday to Friday at 6. Sunday, Bemerton Heath 10.30, church 2.45. Other services, Tuesday, Wednesday and Friday at 7.30, Saturday at 7, Sunday at 11 and 6.30.

SOUTHPORT. January 4. Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Joe Grisdale. Five in harmony (Preston). Convener: David Drury.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.