THE ELIM EVANGEL

Vol. L No. 1 *JANUARY 4th, 1969* *9d*



In the New Forest.

Photograph by Jane J. Miller.

01.A



Let such as love Thy salvation say continually, The Lord be magnified.

Psalm 40:16

THIS is a message that involves £41,250, as we shall see in a few moments.

Thinking of the God of the "much more" it would be intensely interesting to delve into the five "much mores" of Romans 5, but we refrain from that fascinating theme just now because we have much more we want to see.

In 2 Chronicles 25:9 we read that Amaziah said to the man of God "But what shall we do about the £41,250 which I have paid to the troops of Israel?" The man of God replied "The Eternal is able to give you *far more* than that." (Moffatt's rendering.) He is the God of the "much more." Let us emphasise straight away that the Lord is no man's debtor—as we shovel out the Lord shovels in, only the Lord's shovel is bigger than ours.

King Amaziah had an army of 300,000 men; but he had a powerful enemy, so he hired 100,000 men from the king of Israel at the cost of £41,250. To his alarm a man of God said to him "God is not with that 100,000; you had better send them home again." "If I send them back," said Amaziah, "what shall I do about the £41,250 which I have paid for them?" "Oh," said the man of God, "do not worry about the £41,250; God is able to give you much more than that."

The Presider

neu

2 CHRONICLES 25:9

What is the amount to God when

"He owns the cattle on a thousand hills,
The wealth in every mine,
The rivers and the rocks and hills,
The sun and stars that shine"?

He is the God of the "much more."

It is amazing what God has done for us during 1968, but He still wants to prove Himself to be the God of the "much more" in 1969.

See first of all that He is the God of the "much more"

IN CREATION

One broad bean produced in one season 1,515 beans. If the 1,515 beans were replanted the next season they would at the same ratio produce 1,195lb. of beans. If the same procedure were followed in the third year there would be no fewer than 1,371,890 tons of beans! God is not only prolific in His provision, but, as a jewel in a satin-lined casket, He places every bean in a velvet-lined pod.

It will be a great achievement if man reaches the moon, but compared with the vastness of the known universe it will be like moving forward one inch nearer Australia. If it were possible to take a photograph of the universe and then to enlarge it to the size of Europe one would still need a microscope to find Great Britain. But our God is not only the God of the much more in creation.

He is also the God of the "much more"

IN SOWING AND REAPING IN THE SPIRITUAL WORLD

"For whatsoever a man soweth, that shall he also reap"—only much more.

In Jeremiah 51:56 we read "The Lord God of recompenses will surely requite." You will get what you ask for without asking. Sin pays its wages in kind.

Pharaoh's cruel edict was *to drown* the Hebrew boys—later the choice men of his army *were drowned*. Jacob deceived his father *through clothes* —later he was deceived *through clothes*. Adoni-Bezek cut off the thumbs and great toes of his

's

year message

enemies—later his own thumbs and great toes were cut off. The Jews *crucified* their Messiah—later, in A.D. 70, thousands of their young men were crucified. We have sinned and should therefore reap sin's penalty, but on Calvary's cross Christ, our sinless Substitute, exchanged crops.

Our God is also the God of the "much more"

WHERE GIVING AND RECEIVING ARE CONCERNED

The Bible says "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

This is true concerning tithing, but it is also true regarding all giving and receiving. Here is a law of God: if you are in need of something, give something away to someone who is in greater need than you are and God will repay you—only much more—and so your own need will be met. This seems paradoxical, and it might not be the highest motive for giving, nevertheless it is a law of God, and you will discover that if you put it into operation it will not fail.

Our God is also the God of the "much more"

IN DIVINE CARE

When the children of Israel entered the promised land God caused the walls of Jericho to fall down flat. That was a miracle; but the margin states that the walls fell down "under it." Evidently the ground opened and the wall sank into the cavity. God's people had good clothes and sound shoe leather (Deuteronomy 29:5), so they were spared from clambering over a heap of rubble; they walked straight into the city (Joshua 6:20). How thoughtful God was in divine care!

God supplied oil for the widow woman to pay her debts, but there was so much more that the Bible states that she and her children lived on the rest.

When the Lord Jesus Christ fed the 5,000 that was a miracle; but there were twelve baskets filled with fragments which remained over. He is the God of the "much more."

At Christ's command the disciples caught 153 great fishes (John 21:11). Had they caught sprats it would have been a miracle of timing and place, but they hauled in 153 **GREAT** fishes, because He is the God of the "much more."

IN DIVINE GRACE

Where sin abounded, grace did much more abound. We hardly know at which to marvel the more—the love of the Giver or the gift of the Lover. As the chorus so beautifully expresses it:

"His love has no limit,
His grace knows no measure,
His power has no boundary known unto men,
But out of His infinite riches in Jesus
He giveth, and giveth, and giveth again."

Jesus said "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

When we ask Him to fill a believer with the Holy Spirit, and see Him send a direct and definite miraculous answer to prayer, we stand back and think that if God can do it for one He can do it for a church, for a city, for a nation, for a continent, for a world; He can pour out His Spirit

(*continued on page 9*)

MAKING PLANS FOR 1969?

Then make a date for Easter Monday

in the

Royal Albert Hall

AT 3 AND 6.30 P.M.

HEAR DR. WESLEY WHITE
of the Billy Graham evangelistic team, dynamic preacher and Bible expositor

MASSED CHOIRS
(40th anniversary of the London Crusader Choir)

THRILLING COMMUNITY SINGING

YOUTH FEATURES

MEETINGS YOU WILL NEVER FORGET

THOUSANDS OF FREE SEATS

Reserved seats available: 3/- afternoon, 4/- evening. Write at once, enclosing remittance, to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.12.

* * *

OPEN-AIR DEMONSTRATION AT 11 A.M. IN TRAFALGAR SQUARE

Elim Pentecostal Church Reports

SCARBOROUGH **Pastor: J. Hyde**

CHILDREN'S MEETINGS CONDUCTED BY PASTOR R. MACKENZIE

Recently we had a four-day children's crusade conducted by Uncle Ron Mackenzie, of Nottingham, assisted by Robbie the robot.

About 130 took part in the Bible quiz and the "light a line" quiz, with Robbie fascinating the children by asking some of the questions. We praise



Ron Mackenzie with Robbie the robot. J. Hyde on the right.

God for boys and girls who accepted Christ as their Saviour.

The campaign was followed by the Sunday school staff visiting the homes of the children, and we have had the pleasure of welcoming some new scholars.

JOAN MILLER,
Sunday school superintendent.

CLAPHAM **Pastor: Ian R. Moore**

The induction service of Pastor Ian R. Moore to our church was convened by Pastor W. J. Maybin (district superintendent), and the address was given by Pastor W. Plowright (Camberwell).

Mr. A. Birkenshaw (secretary) welcomed the new minister on behalf of the deacons and congregation, and also paid tribute to Pastor J. Hywel Davies for his valued help and ministry since the passing of our dear brother Pastor J. J. Morgan. The welcome to the South London Presbytery was given by Pastor Brian Edwards (Thornton Heath). A letter was received from the secretary of the local Ministers' Fraternal expressing good wishes to Pastor Moore and wishing him blessing upon his ministry in the Clapham area.

A. BIRKENSHAW.

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

THIRD BAPTISMAL SERVICE SINCE JUNE

At our Sisterhood anniversary Mrs. R. Jones (Bristol) ministered with much blessing. A large number gathered for the rally on Monday afternoon, which was convened by Mrs. L. Cowdery, and representatives from Sisterhoods of many churches in the city and district were among those present. Mrs. Jones gave the address, taking the text "My God shall supply all your need" as her theme, and Mrs. D. Holmes from the Newquay church sang to us.

Pastor L. Cowdery recently conducted our third baptismal service this year, when eight candidates, among them a nurse, a housewife and a verger of a local Anglican church, were baptised. The majority were young people, and we rejoiced as we listened to their testimonies of salvation and joy in the Lord.

A.B.P.

BRISTOL SUNDAY SCHOOL CHAMPIONS AT LAST!

West of England District Presbytery rally

The district presbytery Sunday schools challenge cup was won by Bristol City Temple Sunday school after an exciting duel with Gloucester. In the semi-finals Wells had succumbed to Gloucester and Keynsham to Bristol. The City Temple, Bristol, was full for the occasion and the ministry of Pastors Francis Lamming and David Downes was a highlight of the occasion. We congratulate district youth commissioner R. Williams, of Wells, on the success of the day.

Extracts from a report by F. Lavender.

SOWERBY BRIDGE **Pastor: I. R. Hall**

Our anniversary services were marked by a real sense of the Lord's presence. Frank Lavender, of Gloucester Elim church, preached under the anointing of God throughout the weekend and Gareth Rees, of Bradford, brought stirring messages in song.

The Sunday services were well attended for Mr. Lavender's stirring sermons, and Mr. W. Hunter, of Manchester, ministered in song with great blessing, as did the Ladies' Fellowship choir.

The closing meeting, once more well supported by friends from other churches, saw fifty-two present for a time of rich blessing and real challenge.

INGATESTONE

Pastor F. Hodge and a party from Dagenham conducted special services in October. Up-to-date testimonies of healing were given, one brother instantly healed in the Sunday morning service at Dagenham testifying in the Sunday evening service at Ingatestone. To God be the glory! On the last Sunday of October three young people were baptised by Pastor Alan Seeman.

Pastor Broomhall, of Elim Headquarters, was our guest speaker for the convention weekend early in November, and God richly blessed his ministry.

BRIGHTON (Preston Park) **Pastor: L. Repath**

A four-day children's campaign by Mr. D. Fanstone of the Open-air Campaigners resulted in eighty to 140 children gathering to hear the gospel. The meetings included sketch, quiz, clip and story time and " Henry " the talking doll. Several contacts were made with parents and ten children have joined our Sunday school.

B. E. S. TULLEY.



By courtesy of *Newtownards Chronicle*.

Mrs. W. H. Holohan presenting a missionary cheque to Mrs. G. M. Gorton, E.W.M.A. secretary, at Newtownards fifth annual Women's Fellowship rally.

PROVISION FOR PREACHERS

"FOR SUCH A TIME AS THIS" (2 Chronicles 23)

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

ELIM'S present slogan can be applied to many scriptural incidents, and this in our chapter is full of instruction. It is a chapter of plot, intrigue and drama. It is a story of unrighteous rule and justified rebellion. Though many a people's future has hung upon a slender thread, the fate of *all people* hung precariously here. The same mind that was behind this attempt to slay the seed royal moved Herod to the slaughter of the innocents, and with the same motive: to prevent the victory of Christ.

SATAN'S THRALDOM MUST BE BROKEN

This was the crux of this incident. One member of the royal seed had been saved and he must be crowned. The day of crisis had dawned and action was needed. We, too, are in the same arena of conflict. The enemy is ruthless and would destroy any who might be saved. We Christians must rally under our great Jehoiada, for when the enemy comes in like an overwhelming flood it is the Spirit of God who will raise a standard against him. A glorious picture of the coming coronation day is shown here.

THE COVENANT PEOPLE

The first essential is that we should be the Lord's people. As His people we are workers together with Him, as Israel were with Jehoiada, to set the king upon the throne. This chapter contains a wonderful picture of the activity of the Church organised for work: offerings and praises, keepers of the doors, regular attendance upon His house and the means of grace; all are essential, as is concerted and united action in the things of God.

TO SET THE KING UPON THE THRONE

This is our objective. Christ desires to occupy the throne of our lives, every part of which should be open to Him, for if He is not Lord of all He is not Lord at all, and we should be working, witnessing, praying and preaching that others may crown Him. He will come again to reign and, although we know not when, we should be ready: there will be a last soul saved, a last prayer uttered, a last stand taken, a last tract given before Jesus comes; " Behold, He is even at the very doors." What a picture we have in verse 20 ! The first crowning in the house of the Lord, with weapons at the ready; the second at the house of the king. Captains and nobles and all the people of the Lord brought him forth with rejoicing and the city lay at peace. Glorious day when the enemy of souls is cast into the bottomless pit and our King reigns triumphant. It will not be long.

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
L. W. Green	2
F. G. Evans	5
W. J. Maybin	7
Mansel Chuter	8
Margaret M. Ladlow	11
A. Tee	12
Aunty May	14
Gordon Wright	15
Church reports	4, 5, 10
Greetings	6
Comment, opinion and review	9

EDITORIAL



New Year Greetings

AS we enter 1969 we extend to all our readers our good wishes, and take this opportunity first of all on your behalf to express to our EVANGEL secretaries and our ministers our thanks for their support, by sales drive, recommendation, announcement and personal influence, of our paper.

We also extend, on behalf of our readers, our appreciation to our writers for their literary contributions so freely and enthusiastically given. To the writers of the " Family altar " notes in 1968 (H. Burton-Haynes, F. Lavender, A. C. Jarvis, E. J. Jarvis and G. A. Wright), to W. G. Hathaway for his series on prophecy (exceedingly well received if we may judge from our correspondence), to Mrs. M. Ladlow, whose weekly contribution, maintained in spite of ill health, is warmly welcomed by readers, to Aunty May (and if we think " Sunshine corner " is not read let us just omit it for a week—" What's happened to ' Sunshine corner ' this week, sir ? "), to F. H. Coleman for " Prayer and praise," to F. G. Evans (" Provision for preachers "), H. Toft, J. Lancaster, H. W. Greenway, S. Gorman, and W. J. Maybin, to our missionaries who write and to all who from time to time have contributed we express our thanks. Amid their various pastoral duties our brethren would contribute more, but have little spare time for what is a very time-consuming occupation. We would repeat here that none of our writers receives any payment for his EVANGEL work.

We have one word of explanation: owing to unforeseen circumstances our undertaking to issue occasional insets and use colour from time to time was not fulfilled in November and December. We hope to rectify this situation now and have begun in some measure to do so with this issue.

THE FIRST EPISTLE OF PETER

(Study eleven)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON



WITH today's portion (4:1-11) we come back to the main theme of 3:14-18, after the parenthesis of 3:19-22. Let us plunge right into a study of these interesting verses.

The Christian life as a result of Christ's death

(vv. 1-6)

Peter is here arguing that Christ's death is an example, thus linking up with 2:21. In so far as He suffered for righteousness' sake we too must be prepared to do the same. The death of Christ, however, was more than a good example in suffering; it was a death for sin, with a view to delivering His people from sin, so that that death, if it is allowed to work within us, will make us different, even in face of suffering. Christians can enter in some way and in some measure into His sufferings, but "this does not mean that the sufferings of believers atone in any such way (such a thought is never even hinted at). But the atoning sufferings of Christ are such that believers are permitted to be taken up into them. It is this which causes Peter to continue in his exhortations to rejoicing in suffering. Suffering for him has been transformed because Christ suffered" (Leon Morris in *The Cross in the New Testament*).

But I am convinced that there is more in these important verses than a mere deriving of encouragement from the fact that Christ suffered in the flesh. *He wants us to lift the whole argument from the level of the physical to the sphere of the spiritual.* The second verse points unmistakably in this direction. If we are identified with the dying of Christ (v. 1) we are also identified with Him in resurrection, and that leads to newness of life. Peter is here agreeing with Paul's teaching; as Dr. Griffith Thomas says, "It is Peter's equivalent of Paul's teaching in Romans 6." Surely the ceasing from sin here is what Paul is driving at when he says that we should reckon ourselves to be dead to sin yet alive to God. This is the ultimate purpose of Christ's death. If we share His crucifixion we share His resurrection, and that leads to a different kind of life (Galatians 5:24).

Note the contrast drawn between "the will of God" and "the will of the Gentiles (vv. 2, 3). Peter catalogues the fruits of this latter kind of living, and when we no longer live like that we appear as enigmas to our unconverted friends (v. 4), and this leads to opposition. If these were the words of Peter to newly baptised believers (see previous study) "their appropriateness would be self-evident, for baptism in the early Church represented a crisis in the life of the Christian and signified a clean break with the old life."

But the suffering believers are to take courage from the fact that their persecutors cannot escape the judgment of God (v. 5), even though in this life it might seem that way. This difficult sixth verse has been variously interpreted, some linking it with 3:19. I favour the view that Peter's reference is to Christian martyrs who had been judged by men as unfit to live but continued to live "according to God in the spirit"; that is to live as God lives, eternally. Thus in view of final judgment the martyred dead are better off than the unbelieving sinners of verse 3.

The Christian life in the light of the advent

(vv. 7-11)

Peter is here directing the attention of his readers to realise that "the true fulfilment of their calling and destiny in Christ lies beyond death and the present world order, in a 'salvation ready to be

revealed in the last' (1:5), at 'the appearing of Jesus Christ' (1:7). This earthly life in the flesh and this present age are not to go on for ever. There are to be both a termination and a consummation of all things."

I want us to take this opening statement of verse 7 as the key to unlock the passage: "The end of all things is at hand." There can be no doubt that Peter has in mind the coming of the Lord, and we cannot read the Scriptures without realising its imminence. Christians should live in this awareness. "It is always to be thought of as impending" (Alan M. Stibbs). This was the way New Testament writers directed their readers to live. We cannot be certain when the Lord is coming, and the all-important thing is to be ready when He comes. I am aware that certain writers hold that New Testament writers, especially Paul, were in error when insisting on the nearness of the *parousia,* something history has proved to be false. Indeed, I would draw your attention to the view of a writer I have already quoted in this series, Cary N. Weisiger III. He says on this point: "Paul's early erroneous expectation is corrected by inspired scriptures which came later from his own hand." This view we cannot accept. The absence of any time element serves to stimulate our expectancy, therefore each succeeding generation can secure comfort from the truth that Jesus is coming again. To quote Archbishop Trench: "It is a necessary element of the doctrine concerning the second coming of Christ that it should be possible at any time, that no generation should consider it improbable in theirs."

In view of the advent, then, certain practical issues are brought to our notice. (1) We are to be sober, a word which could be rendered "of sound mind" (R.V.) or "calm, self-controlled" (Phillips). The Greek expression, I understand, denotes a cool head and a balanced mind. In brief, we are to display "the mind of Christ." (2) We are to be "thoughtful men of prayer" (*Living Letters*). Only thus can we be kept of sound mind. Peter must have been calling to mind the words of his Lord years before: "Take ye heed, watch and pray" (Mark 13:33). (3) We are to give proper attention to love (v. 8). Here the word is *agape* as in 1 Corinthians 13, a love that is generous and forgiving. "Love has a built-in 'stretch-out' for meeting circumstances that are awkward and difficult" (Paul S. Rees). (4) We are to give practical expressions of love (v. 9). This could be rendered literally "loving of guests without murmuring." This takes us back to 1:22, where we read "unfeigned love of the brethren [unhypocritical love]." (5) We are to discharge our stewardship to the glory of God (vv. 10, 11). Our Christian abilities are never intended for private enjoyment, but for mutual enrichment. "This is the true motive for all activity in the life of the Christian" (*The New Bible Commentary*).

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH, WINSON GREEN, BIRMINGHAM

An old recipe for a happy new year

TAKE twelve fine full-grown months. See that they are free from all old memories and bitterness, hate and jealousy; cleanse them completely from every clinging spite; pick off all traces of pettiness. In short see that these months are freed from all the past; have them as fresh and clean as when they first came from the great store-house of time. Cut these months into thirty or thirty-one equal parts. This batch is for just one year. Do not make up the whole batch at once (so many persons spoil the whole lot this way), but prepare one day at a time, as follows.

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of hope, eight of fidelity, six of work (some people omit this and spoil the flavour), five of kindness, four of rest, three of prayer, two of meditation and one well-selected resolution. Then put in a teaspoon of good spirits, a dash of fun, a pinch of jollity, a sprinkling of play, a dash of laughter and a heaping cupful of good humour.

Pour into the whole love and mix with a vim. Cook thoroughly in a fervent heart, garnish with a few smiles and a sprig of joy. Then serve with quietness, unselfishness and cheerfulness and *a happy new year is a certainty.*

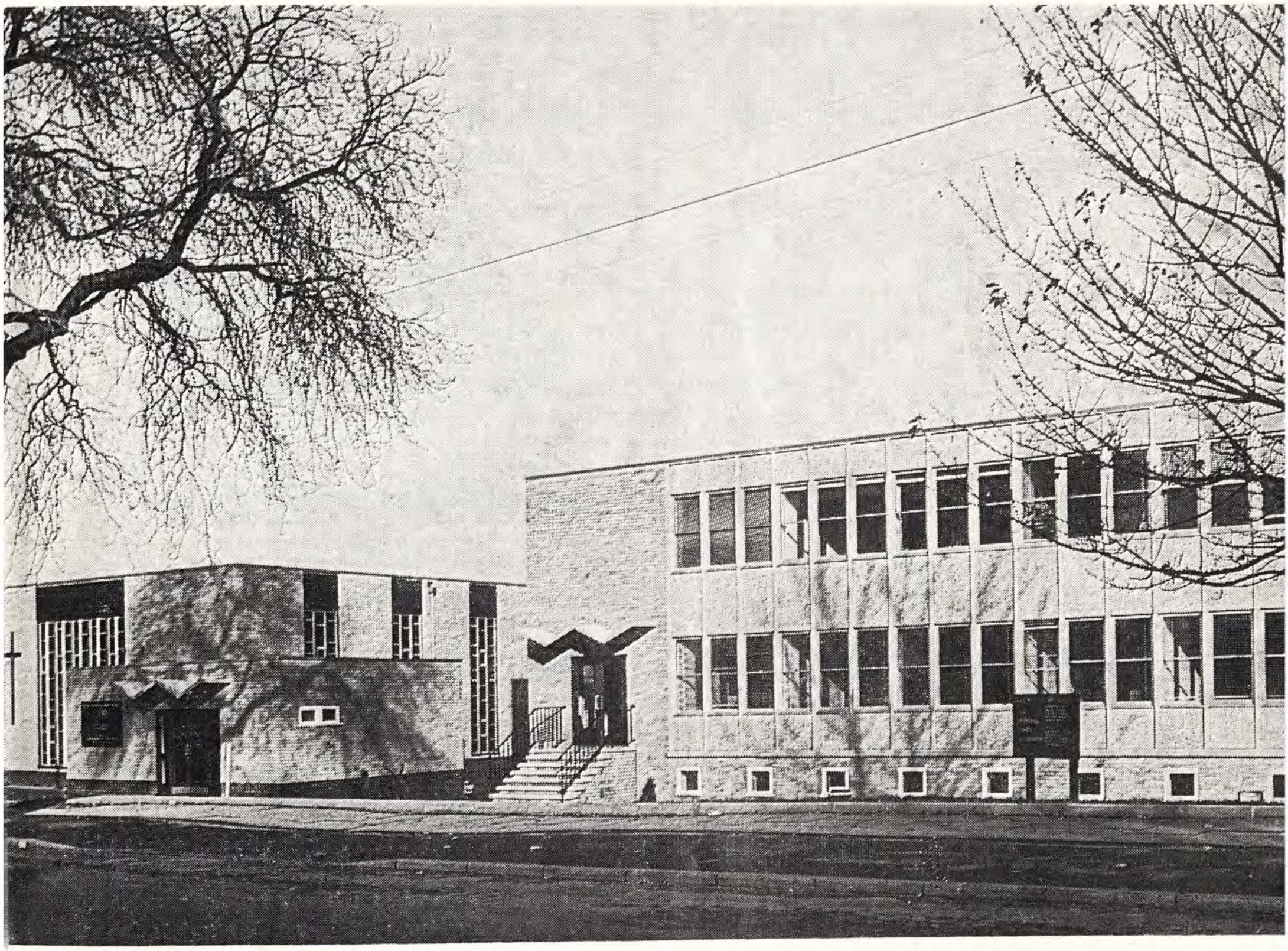
How about a new *you* for the new *year*?

A PRAYER

"Lord, this is the day that You have made,
Before Your throne the schedule's clearly laid,
And all events it holds are in Your hand,
Lord, help me live this day the way You've planned."

WORLD Pentecostal NEWS

Vol. 3 No. 1 OFFICIAL ORGAN OF THE ELIM PENTECOSTAL CHURCH ***JANUARY 1969***



The new Elim Pentecostal Church headquarters and church in Cheltenham.

Proclaiming the Truths of Pentecost

Fifty-four boarders converted at Penhalonga

Seventeen baptised in the Spirit

Elim missionary Peter Griffiths reports

LANCELOT Chikumbindi trudged along the seven dusty miles from his home to our secondary school on that hot January day little realising what lay ahead of him in his first year at Emmanuel. His suitcase and blankets did not seem as heavy as usual, his mind being agog with the prospect of learning French, chemistry and algebra. He had never in his life seen a telephone, a train or a town of any size. Now in his sixteenth year he was to start a new and exciting chapter in his life, his horizons were to be broadened, he was to be introduced to the wonders of higher learning. He could never have dreamt that by the end of the year he would be filled with the Spirit of Almighty God, glorifying Jesus in a new tongue, and elected leader of the school's Christian Union, even preaching to fellow students in English. Who could have foretold the spiritual battles that lay ahead for himself and his fellow students? On that first night he would not have realised that in the months ahead the boys now settling down to sleep in his dormitory would be the centre of a war between Satan and Christ—some to be openly attacked by demonic forces, one even to succumb, but others to be won from the grip of the Devil for Christ's eternal kingdom.

The first weeks of the year were marked by an evangelistic effort in the students' Sunday evening meeting. Lancelot had become a Christian just before leaving his primary school through the preaching of the missionaries who had been visiting it for Sunday services; but he was pleased to see so many of the new students, many from places where the gospel is not preached, entering into the joy of salvation. By the end of the first term nearly all the fifty-four boarders professed Christianity.

There was a tragedy in the second term. Noah suddenly became obsessed with the idea that someone at his home, 300 miles away, had bewitched him. For five days he did not utter a word, but by signs and writing claimed to have severe chest pains. Eventually he left school and went home. Lancelot was well aware of the activity at his heathen village, but now realised that the boundaries of a mission did not preserve one from demonic attack. The enemy was coming in like a flood, but now the Spirit of the Lord was to raise a standard against him.

"We are to be visited by our President, Rev. L. W. Green." Lancelot could hardly believe this announcement. The President of Elim coming all the way from Britain to visit us in Katerere! The visit proved all too brief. Academic work was almost forgotten as the students fully entered into the meetings. By the end of the week seventeen of the boys



Some of the pupils at Penhalonga secondary school. Lancelot is third from right, third row back.



Penhalonga secondary school.

and girls had been baptised in the Spirit in meetings held specially for the students. What sheer joy was Lancelot's to find himself praising his Saviour with a language of the Spirit. Immediately he wanted to follow the Lord through the waters of baptism. Even going back to school on Monday did not seem mundane. What a thrill it was to walk with the other boys from the dormitories to the classrooms at the start of the day singing " I'm on my way to gloryland "!

If conversions could sum up the first term and conquest the second, the last term was one of consolidation in spite of conflict.

One Tuesday afternoon, after the Principal had given a talk on demonic powers, Lancelot and his form-mates left the classroom for a time of outdoor work. Two of the boys were digging a hole when they struck an old grave. For a couple of weeks after one of the boys went through a terrifying experience, as he believed he was being haunted by the spirit of the grave. He claimed to hear voices at night and said that if he ventured from the dormitory things were thrown at him. He seems to be coming through his trial after prayer and searching the Scriptures and help from Christian students.

Having been to a Scripture Union camp during the holiday before the third term, Lancelot saw more than ever that a quiet time in the morning coupled with regular and systematic Bible study was the secret of stability and and strength in his walk with the Lord. During this last term he has taken over the leadership of the students' fellowship and it is a joy to hear him preach.

Yesterday he went home for the long Christmas vacation. He is possibly the only Christian in his village. I wonder what he will tell his people as they sit around a smoky fire in their mud hut in the evening, the day's ploughing behind them. No doubt he will refer to the way Emmanuel secondary school has been extended over the year, with new libraries, classrooms and a laboratory. He will talk about the twenty-nine students who left after taking the Government examination, some of whom he will never see again but for whom perhaps he will pray as they take up teacher/training or nursing courses, or perhaps go into industry in Salisbury or Bulawayo. Maybe he will speculate on the thirty-six new students who will arrive on January 23rd, 1969, realising that the Principal will need prayer for guidance as he selects his new intake. But I believe that his favourite subject for conversation will be the way God has saved, baptised and blessed during 1968 at Emmanuel secondary school.

A letter from an ex-student of our Penhalonga primary school now teaching for us in the Penhalonga area.
She was baptised in the Holy Spirit during our President's visit.

Dear Sir,

Thanks for your letter and the form you sent me. Oh yes, it's wonderful, really wonderful! The happiness that I received that day was wonderful. The Spirit seemed to be working through and through me. I praised Him in a new tongue. Oh surely He lives. I am really unable to explain everything and I just say it's wonderful. I am happy that that was the beginning of many fillings. Please pray that I may live in this way for ever. I do not want to lose this wonderful gift. Praise God for that wonderful blessing up there. I pray that we all may continue in the Spirit.

Yes, I shall really be praying for the camp. Pray for me too that the Lord will use me in any way He likes at the girls' camp.

How are you, sir? I am well. Warm greetings to Mai, your boys and Chipo.

Yours,
NORIAS.

APTLY EXPRESSED

From an address to candidates for the ministry by C. H. Spurgeon: " Give me that harp and let my fingers never leave its strings, the harp whose strings resound the love of Christ alone. To harp upon the name of Jesus is the blessed monotony of a true ministry, a monotony more full of variety than all other subjects besides. When Jesus is the first, the midst, and the last, yea, all in all, then do we make full proof of our ministry."



THE CHALLENGE OF CHINA

WHY I BELIEVE THAT THE GOSPEL WILL YET BE PREACHED IN CHINA

By KEN McGILLIVRAY
ELIM'S MISSIONARY IN FORMOSA

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them . . ." (Matthew 28:18-20).

"And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations" (Matthew 24:14).

HOW can this be fulfilled when China, which represents forty-five per cent of the world's population, has not been evangelised? Fifty per cent of the population of Asia lies within the mainland area of China, and the great commission will not be fulfilled while this huge segment of the world's nations remains unevangelised. This area, therefore, cannot remain "closed" for ever.

Recently a missionary who had been in China informed a friend that he had been praying that (1) a spirit of disunity would come within the Chinese Communist ranks and (2) they would commit glaring mistakes. How remarkably this prayer has been answered: (a) the rift between Peking and Moscow, (b) the split between Moscow and eastern European countries with its reaction in Peking, (c) the fragmentation among Asian Communist countries, especially Indonesia's rejection of Communism, (d) the deep divisions within China. Communist China sent eighteen "ambassadors" to African countries in a grand effort to win Africa to China's brand of Communism. These "diplomats" were actually experts in guerilla warfare and the plan was to take the Dark Continent by prompting "wars of liberation." The unsuspecting African leaders welcomed these "ambassadors," hoping to learn from them some of the much-needed technique of China's sudden apparent resurgence. Then "Premier" Chou En-lai visited Africa and pronounced that "the time has come for revolution in Africa." The angry African leaders asked "What revolution?" This has been followed by one diplomatic defeat after another for Red China in Africa. The same thing has happened in their efforts to woo South America, while in Asia we have seen the monumental defeat of the Chinese Communists in Indonesia. For ten years they tried to get control of Indonesia, but lost everything by bungling the overnight coup.

While these things have happened on the international front events are taking place within China that will prepare the way for the gospel to be preached there when God opens the door.

(1) Today China's 700,000,000 people have a unified language; while the written language was unified 2,000 years ago the spoken language has been unified in the last twenty years. Previously Chinese travelling from Kwangtung to Fukien found that their dialects were as different as French and German. Today every Chinese of twenty years of age (half the population) speaks and understands Mandarin Chinese.

(2) Three hundred million adult Chinese have been taught to read the Chinese written language. Previously missionaries have said "The Chinese language is so hard to learn that it must have been invented by the Devil to keep the gospel out of

China!" Today, with a simplified ideographic script, the nation has learned to read and write within a short period of time.

(3) Railways have been built into the remote interior areas; also highways penetrate the hitherto inaccessible hinterland where travel used to be done on foot or horseback. While these lines of communication have been carried out mainly for aggressive purposes, they may yet become routes along which the gospel can rapidly reach into every nook and cranny of China and, greater still, media of mass communication.

(4) Long ago the old cultures which have hindered the gospel crumpled under the drastic measures taken by Chinese Communists. To use one example: the young have been brain-washed to believe that ancestor-worship is mere superstition, while the old have been forbidden to practise it.

How can we prepare for this day of opportunity when the door opens?

(a) Pray more intelligently and more fervently for China. Rev. Arnold Lea (O.M.F.), speaking at the meeting for missionaries and overseas visitors at Keswick this year, made the following observation: "I believe that the day when the gospel will be preached in China is nearer than many of us think." According to our faith let us pray.

(b) Share this prayer burden with your friends. It may be that the tens of thousands of Chinese students in universities and colleges in the west will form the spearhead of missionaries who will enter China. Do you dare to believe God for 100,000 Chinese missionaries when that day comes?

(c) Pray for the Christians in China today, and pray especially for the leaders of Chinese churches—some of whom are still in prison and others "underground"—that they may yet have an evangelistic ministry in a China under freedom.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).

WORLD NEWS DIGEST

AMERICA

French Guiana, the only remaining country in Central and South America without Assemblies of God missionaries, will be occupied by the denomination some time in 1969. Preliminary plans to send a missionary into French Guiana, a former penal colony on the northern coast of South America, were approved by the Assemblies of God foreign missions board in its recent meeting at the denomination's headquarters here.

The once infamous Devil's Island, which was the terror of French political prisoners for many years, lies within twenty-eight miles of the capital city of Cayenne where the church will be opened. The last of the prisoners were transferred or liberated by 1946, and the penal settlements have been abolished.

Thirty thousand of French Guiana's 40,000 inhabitants, the majority of them French speaking, live in Cayenne. The country itself, slightly larger than the state of Maine, is considered a province or "department" of France.

CANADA

The Pentecostal Assemblies of Canada celebrated fifty years of existence as an organisation in 1969. They have shown a great spontaneous growth. Churches affiliated number 745. It is expected that the census in 1971 will reveal 160,000 Pentecostals. The previous census in 1961 showed 144,000, with the greatest percentage increase of any religious group in Canada—fifty-two per cent. According to that census the Lutheran Church had a growth of forty-nine per cent, the Roman Catholic Church thirty-eight per cent and other denominations considerably less.

Across Canada churches will observe anniversary day on Pentecost Sunday in May. This is within a week of the anniversary of granting the government federal charter to the P.A.O.C.

The national chairman and co-ordinator of jubilee year events is Rev. James Montgomery.

REV. E. N. O. KULBECK,
Public Relations Officer,
The Pentecostal Assemblies of Canada.

SOUTH AFRICA

Pastor G. A. Honey, associate pastor with J. Wooderson of the Full Gospel tabernacle, Durban, reports that £12,500 was raised at their annual missionary conference. Mr. Honey continues: "'This is the Lord's doing and it is marvellous in our eyes.' We have baptised between eighty and ninety this year, and God has been exceedingly precious to us. . . . In one service forty of the young people were filled with the Spirit."

ASIA

HONG KONG

Hong Kong Department of Education challenges Pentecostal Holiness church

This is a challenge of confidence that the Hong Kong Government has placed in the Pentecostal Holiness church of Hong Kong. In the history of our church we have never had such an opportunity, such a challenge. We have shown our sincerity in helping the people of Hong Kong, and now the Hong Kong Government has shown its sincerity to the Pentecostal Holiness church by approving funds for the erection of the Pentecostal Holiness church Wing Kwong high school—$300,000 U.S. in cash and $200,000 U.S. in the form of a land grant. The loan portion is for twenty-one years, interest free. Our obligation in return for the above is to provide $120,000, about one-sixth of the total value of the project.

H. P. CATES, *Worldorama.*

TONGA

The king of Tonga attends church dedication

The sky was bright and clear over Nuku'alofa, the capital of the kingdom of Tonga. God had answered prayer again. People were crowding near to admire the beautiful new house of God, the first Assemblies of God church to be built in this South Pacific country.

Then all became silent in great respect as the royal car arrived and stopped near the main entrance. King Taufa'ahau Tupou IV and Queen Mata'aho stepped out of the car. We all stood at attention as the band played the national anthem. Then I welcomed the king and queen and the premier, Prince Tu'ipelehake, and introduced them to our visiting evangelists, Mr. and Mrs. Watson Argue.

The previous day an important ceremony had been performed in the palace grounds. After we had presented to the king and queen a customary gift, the royal spokesman made it clear that our ministers and the Assemblies of God mission were welcome in the island kingdom of Tonga.

Now at the door of the church the king spoke to all of his pleasure in attending this dedication. He then officially opened the door with a key provided by the Tongan builder and led the way into the sanctuary, walking upon a carpet of woven mats. The church was soon filled with royalty, nobles, governors and officials. The aisles were filled with church members and friends sitting on mats on the floor.

After prayer, a Pentecostal hymn, a scripture reading on praise and appropriate comments, evangelist Watson Argue delivered a message of our faith in Jesus Christ as the Son of God.

Then followed the act of dedication. Pastor Apakuki Nacagilevu led the ceremony, while the royal family and all the congregation helped with the response: "We dedicate this house of God."

Report by LAWRENCE R. LARSON
in *The Pentecostal Evangel.*

ISRAEL

Israel's Christian population increases

Following the 1967 Arab-Israeli war the Christian population under Israeli control has risen from 56,000 to 105,000, Zerah Wahrhaftig, Israel's minister of religion, reported in Jerusalem.

In a statement to the Knesset (Parliament), Mr. Wahrhaftig said that thirty Christian denominations had members in Israel and that the Christian population included 2,500 clergymen, monks and nuns.

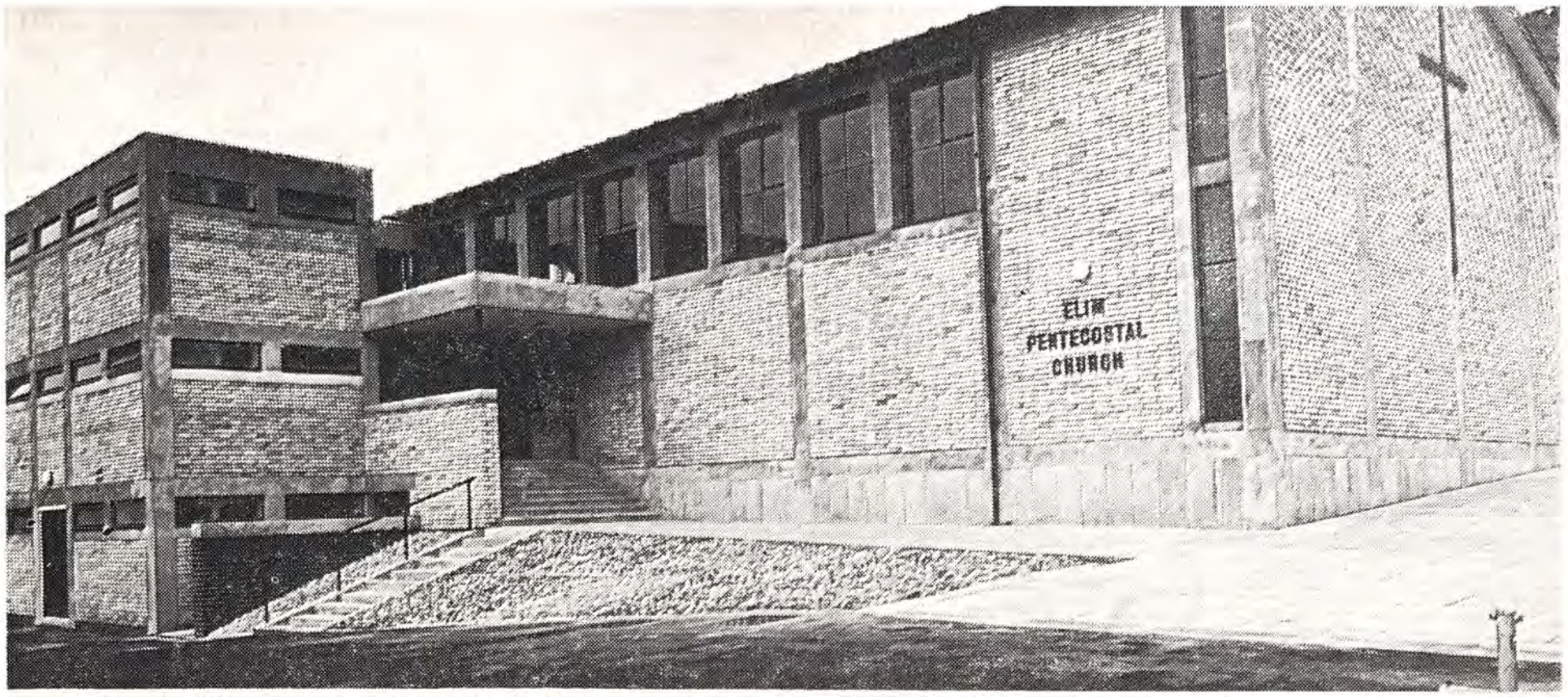
"Relations with Christian groups are proper and even friendly," he said, "but until now relations with the Muslim leadership in eastern Jerusalem have been marred by political influences."

The Pentecostal Evangel.

BRITAIN

The Elim Pentecostal church's display in the Gloucester carnival.





The new Elim Pentecostal church, Graham Street, Birmingham.

BOLTON **Pastor: K. Smith**

Samuel Crompton's old church—closed for over a year—will reopen its doors to a new congregation on Sunday.

The worshippers will be members of the Elim Pentecostal Church, whose present " home " in Platt Street, Bolton, is being bought by the council to pave the way for a development scheme.

For the older followers it will be a return to the town centre after seven years out of town.

LONG WAIT

" We hope our latest move back into town will help swell our numbers," said Rev. Ken Smith, the minister.

The " occupation " of the Higher Bridge Street church—now to be known as the Elim central Pentecostal church—follows a long wait and a long search.

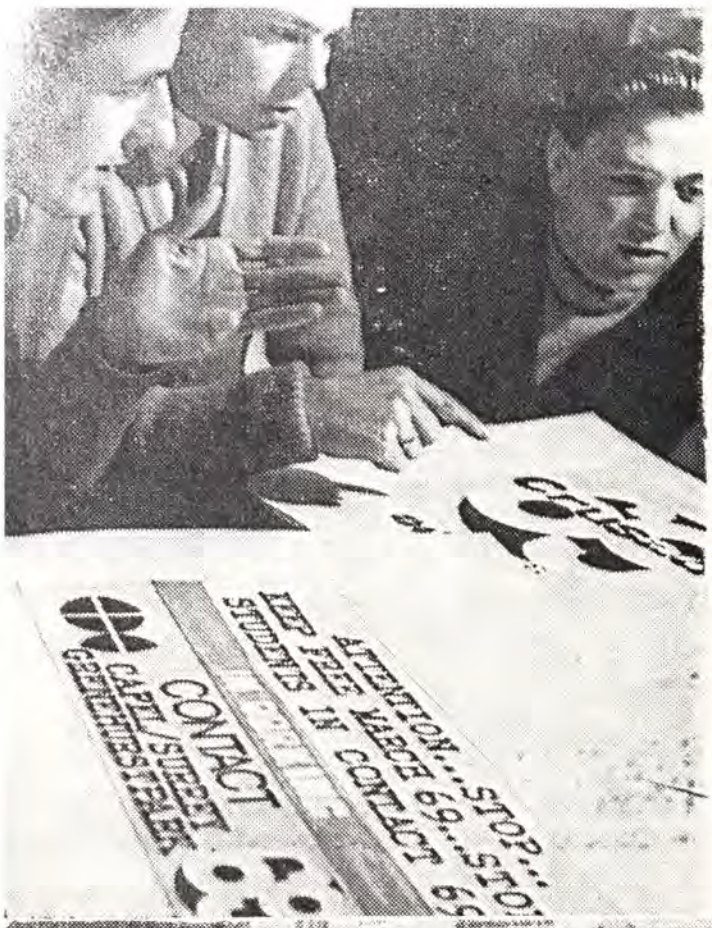
Church members have been working flat out to get the church ready for Sunday. The altar and choir stalls have been taken out and the pulpit has been moved from the side of the church to the centre.

But the big face-lift begins next spring when Elim celebrates its twenty-first year in Bolton. Then the church exterior will be entirely renovated and former ministers of the church will be invited back to share the anniversary celebrations.

Bolton Evening News.

Pastor K. Smith in the church.





CONTACT 69

Elim Bible College in Dorking

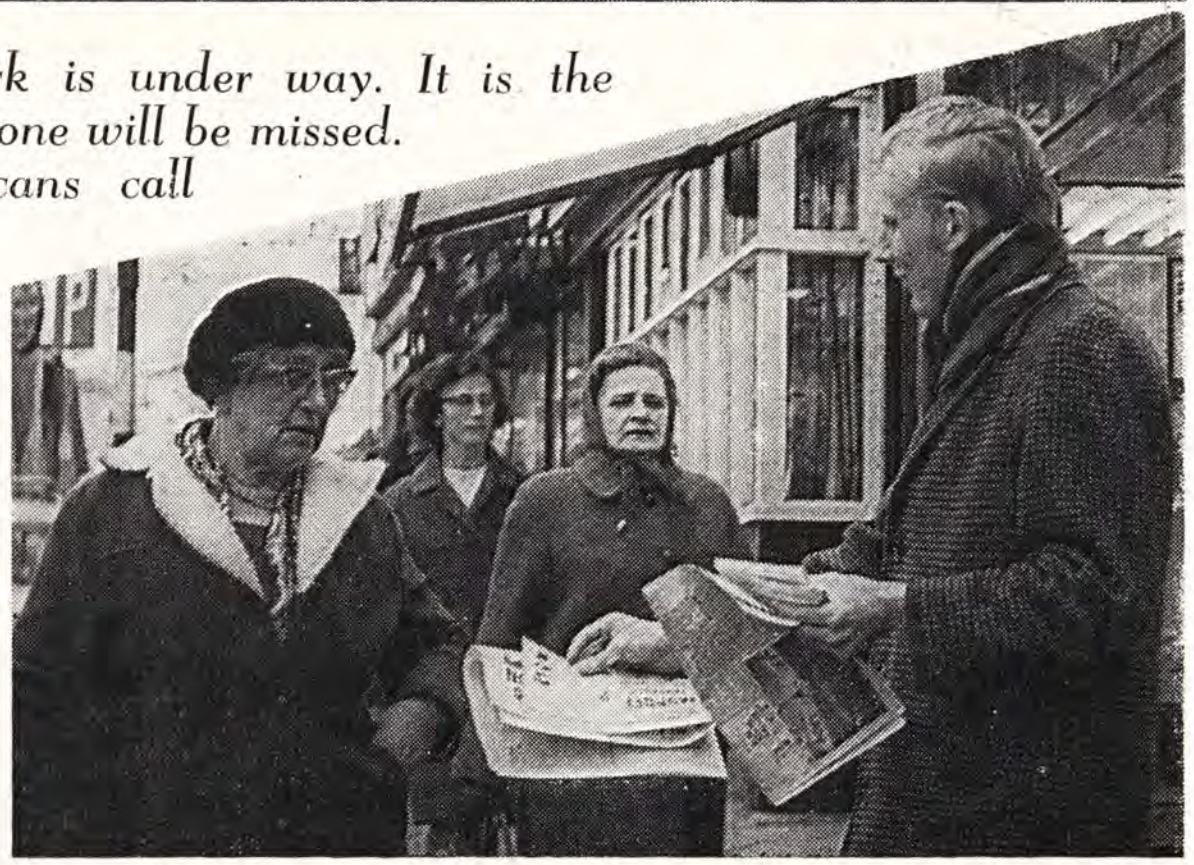
Report by ANITA HAWKES
Photographs by DAVID BUTCHER

Contact 69 is now in full swing ; we thank you for prayers and ask that you continue. We students aim at contacting the 30,000 inhabitants of Dorking for a massive campaign in March. The eighty students have been into schools, old folk's homes, hospitals and factories, and hope soon to start open-air work. Door-to-door work is under way. It is the students' hope and prayer that no one will be missed.

"Pop groups," as the publicans call them, engage in bar work and have been well accepted. At one public-house at which they requested to play the publican said "If you want to come I will fill my pub with people for you." Praise God for this response.

Dorking has potentiality for this crusade, as you can see by this report. Please pray on ; pray for the outreach, the finance or the hall. Pray the students from strength to strength and the crusade to success.





Top left : Peter Schuyder, second- year student from Switzerland, our designer, shows his work to fellow students.

Centre : The student group with Miss M. Paint, H. W. Greenway, Mrs. M. Gilpin, G. Wesley Gilpin, J. T. Bradley and John Hill.

Bottom : John Ward, first-year student, distributes literature in Dorking.

COMMENT, OPINION AND REVIEW

AT a "teach in" that we recently arranged for mothers with tiny babies one mother described her acute problem in teaching her infant son how to cry. "I knew he was in pain and hungry, but to teach him how to cry to let me know I just didn't know how." Every mother reading this knows she is reading a fairy story. Babies do not have to be taught to cry and smile. No mother yet has had to coax, teach or somehow impart the knowledge—"Now darling, when you are hungry or in pain you must do this," and the mother yells with the strident howl of a lusty, hungry baby; or "Darling, when you are pleased you must twist your face like this and make gurgling noises." No, nobody has had to teach a baby that impossible-to-ignore strident yell when it is hungry or that happy gurgle to show its pleasure. But nobody knows why a baby yells when it is in need and gurgles and smiles when it is happy and not the reverse. In other words, some things we know; we do not have either to learn or to teach them.

But take this by Dr. Peter M. Dunn, department of child health, University of Bristol. At birth the child "*must learn* to breathe with his lungs, to suck, swallow, sneeze and excrete, to control his own temperature and to defend himself against a host of germs." If he had to learn to breathe he would be dead in a few minutes, and one can imagine a fond mother teaching her baby how to sneeze. "Now darling, you must do it this way," or "Darling, here is the thermometer; control your temperature at 98.4 degrees, and don't mistake Fahrenheit for centigrade or you will boil." Of course, Doctor Dunn may have been careless in his use of language; nevertheless his use of it in this context betrays the almost universal scientific unwillingness to admit that we possess areas of knowledge that are not learned.

Investigators of human nature seem loath to accept that human beings possess unlearned areas of knowledge, but that we do possess these in regard to physical activities every one of us knows. But if we admit the possession of this unlearned knowledge in regard to our physical activities only prejudice can prevent our taking the next step of admitting that we possess areas of unlearned knowledge that touch the personality, and touch conduct and morality.

This admission of innate knowledge psychologists in general abhor, hence the absurd talk of "learning" to breathe, etc. You see, the next step in their argument is that we learn morality only from society; to admit that there may be an innate capacity for moral judgment leads on to too uncomfortable conclusions.

But here is where the Bible steps in, and its conclusions *are* uncomfortable; it declares that we have an inborn faculty of moral judgment (Romans 1:19, 32; 2:14, 15), and that ignoring or rejecting the judgments of that faculty results in condemnation, "for all have sinned, and come short of the glory of God; there is none righteous, no, not one," and that rejecting the faculty itself results in our being rejected by God even in this life.

The curious thing is that only perverted intellectualism questions the possession of an inborn capacity for moral judgments; the normal reaction of the unperverted mind is "Of course I know some actions are good and others are evil." But the perverted intellectual is clearly identified: "because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain [conceited] in their imaginations [reasonings, speculations], and their foolish heart was darkened. Professing themselves to be wise [intellectual] they became fools . . . Wherefore God **gave them up** to uncleanness . . . For this cause God **gave them up** unto vile affections . . . God **gave them over** to a reprobate [incapable of judgment] mind" (Romans 1:21-28). One wonders, has God given up our intellectuals?

PRESIDENT'S NEW YEAR MESSAGE (*continued*)

upon all flesh: upon the unregenerate in conviction, and upon His children, not only in a visitation but in a habitation. Truly He is the God of the "much more"!

The year 1968 has been a tremendous year of blessing for our beloved movement at home and overseas, and our sincere prayer is that in 1969 we shall still prove Him to be the God of the **MUCH MORE.**

FIFTEEN CONVERSIONS AT MACCLESFIELD ELIM CHURCH

Pastor: R. Hughes

Macclesfield church held its twenty-ninth anniversary services in November. The preacher was Herbert Harrison, of Bethshan, Newcastle-on-Tyne, who has seen his church grow from fifteen to over 600 in about seventeen years. Mr. Harrison preached his first sermon at the original Macclesfield Elim church thirty years ago. He is a "local" boy from neighbouring Stockport, and in those days attended Stockport Elim church, pastored by H. Burton-Clarke.

Nearly twenty friends will remember the twenty-ninth anniversary as the day they surrendered to the call of Christ. Young married couples, teenagers and older ones came forward and were counselled.

During the Sunday evening services four members were received into fellowship.

Four teenagers contacted over the past month gave their hearts to the Lord in the after meeting.

L. BRADLEY (secretary).

WELLS AND BRIDGWATER **Pastor: R. Williams**

WELLS TOWN HALL CROWDED TWICE IN ONE DAY

The Wells Town Hall was twice crowded on Saturday, November 9th, for a festival of praise sponsored by the Wells church, under the direction of its minister, Ronald Williams.

Taking part were Bristol, Gloucester and Swindon Elim choirs, with Winifred and Veronica Tucker, "The Ransomed Men" and instrumentalists "The Harvesters." The preachers were Ron Jones (Bristol) and R. C. Vidamour (Weymouth).

The festival commenced a three-week evangelistic outreach at our church, comprising a crusade, Bible teaching, a children's crusade and teenage outreach.

The churches of the West of England Presbytery look forward to the second festival of praise in October, already being arranged by our pastor.

F. C. SMITH (Bath).

CAMBERWELL **Pastor: W. M. E. Plowright**

For our second E.W.M.A. rally we were privileged to have with us Mrs. G. Gorton, and Mrs. Jeffery, Elim missionary on furlough from Brazil, told of the great spiritual need of that area and of what the Lord has done for her and Mr. Jeffery and what He has graciously accomplished through them.

At the close of the meeting Mrs. Jeffery was presented with a teapot with matching sugar bowl, milk jug, etc., on a tray, to remind her of happy



fellowship in Camberwell when she is back on the field. The E.W.M.A. fund was increased by the sum of £18 as a result of the meeting, and knitted garments for missionaries on furlough during the winter months were displayed.

AN E.W.M.A. HELPER.

WESTCLIFF **Pastor: H. Toft**

INDUCTION OF H. TOFT TO WESTCLIFF ELIM PENTECOSTAL CHURCH

Warm welcome for Yorkshire minister

Our church was packed to capacity to welcome H. Toft and his wife and son to their new appointment. J. A. Wright, of Southend, conducted the service of induction.

Before entering the Elim ministry Mr. Toft had ministered in the Calvary Holiness church, and his conversion was due to the miraculous healing of his father from cancer of the throat.

Mr. Toft responded to the many greetings briefly and graciously and, summing up, said "I am your servant, but my first allegiance is to Jesus Christ, whose servant I am, and whom I serve."

Mr. J. A. Wright presented Mrs. Toft with a lovely bouquet. Philip, the son of Mr. and Mrs. Toft, was with us; he is still recovering from injuries sustained in a serious accident.

KATHLEEN LOVELAND.

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

WITNESS WEEKEND

For our first witness weekend from ten o'clock on Friday morning big notice boards outside the

(*continued on page 13*)

Margaret M. Ladlow's page



CONFIDENCE FOR THE NEW YEAR

THERE has been considerable controversy here in Scotland, where daylight commences some forty-five minutes later than in the south of England, over the dark morning dangers caused by the introduction of British Standard Time. At the time of writing consternation is being felt because of a number of accidents to school children and to three school crossing patrol men this week. One of these "lollipop men" died tragically on a busy crossing in spite of the fact that he carried a flashing staff and wore a fluorescent jacket. Many parents are insisting that their children go to school half an hour later in the morning and there is a rush to purchase jackets and arm bands that will show up in the dark. Children are carrying torches, and anxious parents are taking their children to school rather than risk any more mishaps. Certainly the dark, cold winter mornings have to be faced by most of us, but the extra hazards being caused to children are a real matter for concern, and many a Christian mother, I feel sure, must offer an earnest prayer that our loving heavenly Father will protect her child.

And what of ourselves as we step into 1969? Here in Scotland the start of each new year is made the occasion of great merrymaking and rejoicing; it is a time of holiday and family gatherings. Yet the future lies before us all unknown. To some the new year may dawn with dark foreboding, to others there may be a vague sense of fear, to every one of us, as with the children setting out to school, there are hazards, pitfalls and dangers to be encountered. You will agree with me that at times the world seems a very dark place, and when one considers the world situation it seems so hopeless; but I find that when I feel almost overwhelmed the Holy Spirit floods my mind with bright promises and I know that I can step into 1969 with confidence and travel hopefully. Did not our Saviour Himself say "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12)? Did not Asaph, the leader of the temple choir, say in his time of despondency and doubt "Nevertheless I am continually with Thee: Thou hast holden me by my right hand (Psalm 73:23)? What more can we ask for 1969? Divine light upon our pathway and the reassuring hand of God to lead us onwards and upwards. Thank God that with such rich provision we need fear neither the darkness nor the dangers of the unknown way before us.

"God who made the heart so tender
Knows alone what it can bear;
Christ who yearns with deep compassion
Will all useless sorrows spare.
Come, my soul, look up, take courage!
God is for thee, God is love,
And the blessed Holy Spirit
Leads thee thus to rest above.
Holy Father, I will trust Thee,
As I know I ever should;
For I surely "know that all things
Work together for my good."
And however rough the journey,
And howe'er severe the test,
Well I know Thy hand is leading
Homeward, heavenward to my rest."

E. E. PICKARD.

* * *

THE GOLDEN CORD

Through every minute of this day
Be with me Lord!
Through every day of all this week
Be with me Lord!
Through every week of all this year
Be with me Lord!
Through all the years of all this life
Be with me Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto Thy fulness, Lord,
That so, when time is past,
By grace I may at last
Be with Thee, Lord.

JOHN OXENHAM.

The fivefold challenge of 1969 to Elim's virile youth

By A. TEE

WE stand at the beginning of a new year. The past year closes a tremendous decade in human history. Assassinations, wars, political coups, famines and earthquakes have rocked society. Yet during this past decade computers, technological advances, the P.O.'s Telstar, space and speed have brought new dimensions within humanity's grasp.

Elim youth must ever be forward-looking and able to grasp every opportunity for Christ in this fast-moving and ever-evolving society. The challenge of the hour must be understood if we would know how best to handle the situation. Here are five focal facts which unite and call for our utter dedication to Christ.

Population explosion. According to statistics quoted by Scripture Press there will be twenty-eight times as many people on this earth as there were in Paul's time. This means that there are twenty-eight worlds, so to speak, to evangelise ! What would Paul do with tapes, films, radio, television, high-speed travel and a host of other devices ? Unfortunately, the percentage increase in the Christian Church is nowhere near the percentage increase in the population rate.

Racialism. Here is the problem of the century—as full of prickles as any hedgehog and as slow-moving in producing a satisfactory settlement. Yet as far as the Christian is concerned we must remember that all men everywhere have never-dying souls. Go after the souls of men, for there is no colour bar in spiritual need. All men are sinners and our Foursquare Gospel can transform the lives of men irrespective of nationality. Go after all the children and youth in your area. Win them all for Christ.

Communism. The big red steam-roller has again shown its strength in Czechoslovakia. Its avowed intention is ultimate world domination. It is a godless system which has caused martyrs' blood to stain mother earth. The best form of defence is attack, and every young parent must seek to take his family to Sunday school and every young person must consider afresh what contribution he or she can make in the teaching of tomorrow's citizens Sunday by Sunday. The challenge of Sunday school is one that no one reading these lines can afford to bypass.

Lethargy. Lukewarm Christianity abounds today. It is not only insipid ; it is utterly repulsive to God, who so enthusiastically gave us His Son to die on a cross. Hanging around aimlessly with neither efficiency nor goal in life is not only a bore to oneself but a liability to society. In this decade immorality has reached an unprecedented dimension. Therefore, young friend, be up and doing in some section of the E.Y.M. There is a place somewhere for you.

Ecumenicalism. This glamorous umbrella is full of holes and is totally useless as far as winning souls to Christ is concerned. The value of the blood of Jesus is demoted while the high-sounding idea of all in one world-wide Church is elevated to a supreme place. This subtle idea, as we see it presented to us today, is one of the most cunning proposals the arch-enemy of the atoning blood has ever injected into the minds of unconverted religionists. All compromise with modernism, and ecumenicalism as presented to us today must ever be wholly resisted.

The challenge of the hour is therefore one to utter dedication to Christ. What about entering the Bible College or embarking on E.Y.M.'s correspondence course, " School for soul-winners " ? We must be equipped to be overcomers in this evil hour.

WILLIAM TAYLOR, A BROTHER BELOVED, DEPARTED FOR A SEASON

When our church in Scarborough was begun, a teenager, an orphan, William Taylor, was converted under the ministry of Pastor L. Wigglesworth. He was among the most faithful and consistent members of our Scarborough church and was known by every minister of that church as the pastor's friend. His gift was not preaching, but the Scarborough church and other Elim churches show signs of his handiwork, either in the minister's house or in the church buildings. At the age of fifty-six William Taylor has been called home. We have lost a beloved brother and a dear and generous friend, the Scarborough church has lost an indefatigable worker and deacon, and the Elim Pentecostal movement has lost a quiet but zealous layman.

FREDERICK A. HODGE.

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.

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. January 15. Visit of the President, L. W. Green. 7.30.

SOUTHPORT. January 4. Evangel Temple, Manchester Road. Monthly rally at 7.30. Preacher: Joe Grisdale. Five in harmony (Preston). Convener: David Drury.

Book review

"**Christian Communications in a Changing World,**" by H. Dennett. Published by Victory Press, 118pp., paperback, 6/-).

Here is a book that deals with the important subject of Christian communication on the ground of theory and practice. Some of the chapter headings give a key to the excellent material the book contains: The new science of communication; Communication in action—words; Communication in action—meaning; The importance of the audience; The technique of saying it simply; Christian broadcasting and the modern struggle for the mind.

The author points out that the great changes in the social, political, technological and industrial spheres, combined with a changing religious climate, make it necessary to consider what is the most suitable method of communicating the truths of the gospel to the present generation.

In the context of the need for clarity of speech and writing the author is helpful and constructive and relates what he says to various forms of evangelism among youth, to Christian literature, broadcasting, industry, and outreach in the local church. Appended to each chapter is a list of books for wider reference. The book also contains a word-list of simplified English which will enrich one's vocabulary for communicating the gospel in an effective way.

H. BURTON-HAYNES.

NOTE. All books advertised or reviewed in the ELIM EVANGEL may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

CHURCH REPORTS (*continued*)

church door invited passers-by in for a rest and a cup of tea while they listened to a good news broadcast, read displayed testimonies to God's saving and healing power and talked with church members. By means of an amplifying system constant witness in word and song by the minister and members of the church was broadcast to the street for six hours each day.

About 200 people visited the church, talked with us and heard the gospel. On the Sunday evening five people responded to the appeal, and on Monday a Crusader had the joy of leading a young man to the Lord.

We shall be holding another witness weekend in January, for now that God's people are being filled with the Holy Spirit—three more since our last report—they are anxious to spend and be spent in bringing Christ to the Medway towns. During this effort 200 people heard personally the word of life and 2,000 received a copy of *Tomorrow*.

HELEN INWOOD.

WHITEHAVEN **Pastor: K. J. Cave**

CHURCH REOPENED AFTER DISASTROUS FIRE

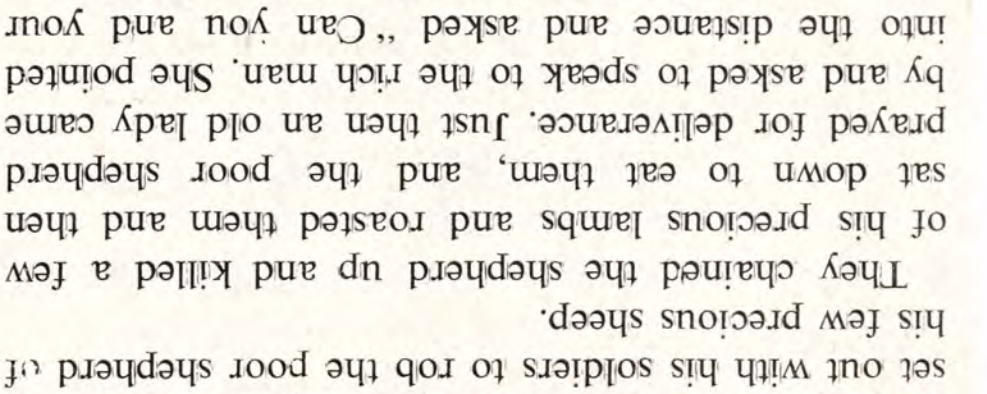
Members and friends of the church rejoiced to be able to return to their church for its reopening after the disastrous fire in August, which did over £2,000 worth of damage.

John C. Smyth, of Headquarters, preached to a full church, which included many representatives of other churches in the town, and his anointed ministry was greatly appreciated, as were the singing items by one of our Salvation Army friends.

A word of thanks was expressed by the secretary to all who had worked so hard to get things ready and for their loyalty and faith in the time of distress.

The Christian main contractor who had rebuilt the damaged church spoke of the high esteem that Elim had in the town, with its open worship and clear gospel message.

E. STEPHENSON.



The greedy rich man

HAVE you ever heard the Hungarian fairy story of the greedy rich man? He lived in a village and owned all the houses and all the animals and all the land, and the village people were his slaves. He wanted more and more land and more wealth. He was so greedy that he wouldn't even let the people fish in the river or pick wild flowers; he said everything belonged to him. The village people were always hungry and clad in rags and they all hated him, but he had 100 soldiers to guard him day and night.

Sometimes he would set out with his soldiers to rob other villages. They rode on horses and wore armour and everyone was terrified of them. Many miles away from this village lived a poor shepherd, and all he had in the world was his little hut and a few sheep, but he was always willing to share what he had with any strangers who were passing by. One day the rich man heard about this shepherd, and the people they were free of slavery and there was great rejoicing. They divided the land among them, but they buried the gold and treasures because they had experienced what the Bible says: "The love of money is the root of all evil."

What can we learn from this story? Well, we can see that it is more blessed to give than to receive, so don't put too much value on earthly wealth but do deeds of kindness and build up your treasures in heaven, for every good deed done in Jesus' name will bring its own reward. God bless you and help you not to be greedy about anything.

Love from

AUNTY MAY.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 55 EVERY OTHER WORD

Can you fill in the missing words to complete the following Bible quotations? Each of the quotations is to be found in Jeremiah.

1. " Be - - - afraid - - their - - - - - ."
2. " Behold, - have - - - my - - - - - in - - - mouth."
3. " For - - people - - - - committed - - - evils; - - - - have - - - - - - - - me - - - fountain - - living - - - - - -, and - - - - - them - - - cisterns, - - - - - - cisterns, - - - - can - - - - no - - - - - ."
4. " Can - maid - - - - - - - her - - - - - - - - -, or - bride - - - attire? - - - my - - - - - - have - - - - - - - - - - me - - - - without - - - - - - ."
5. " The - - - - - - - is - - - -, the - - - - - - is - - - - -, and - - are - - - saved."
6. " The - - - - - - is - - - - - - - - - - above - - - things, - - - desperately - - - - - - ."
7. " And - - shall - - - - me, - - - find - -, when - - shall - - - - - - for - - with - - - your - - - - - ."
8. " There - - nothing - - - hard - - - thee."
9. " Call - - - - me, - - - I - - - - answer - - - - ."
10. " Blessed - - the - - - that - - - - - - - - - in - - - Lord, - - - whose - - - - the - - - - is."

ANSWERS

1. " Be not afraid of their faces " (1:8).
2. " Behold, I have put my words in thy mouth " (1:9).
3. " For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water " (2:13).
4. " Can a maid forget her ornaments, or a bride her attire? yet My people have forgotten Me days without number " (2:32).
5. " The harvest is past, the summer is ended, and we are not saved " (8:20).
6. " The heart is deceitful above all things, and desperately wicked " (17:9).
7. " And ye shall seek Me, and find Me, when ye shall search for Me with all your heart " (29:13).
8. " There is nothing too hard for Thee " (32:17).
9. " Call unto Me, and I will answer thee " (33:3).
10. " Blessed is the man that trusteth in the Lord, and whose hope the Lord is " (17:7).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, January 6th — Matthew 5:21-32

" First be reconciled to thy brother, and then come and offer thy gift " (v. 24).

At first sight it may appear that the brother is in the wrong, and that we are to straighten things out between us before we worship. This, however, would be impossible if he was unwilling to co-operate, in which case why should his unwillingness prevent us from worshipping ? One can hardly imagine that God would refuse our worship because of another's wrong. Do you not think it rather means that if our brother has cause to have something against us we should put the matter right before we worship—in other words that we ourselves are in the wrong ? How can we worship a holy God if we are living at variance with another ? " Who shall stand in His holy place ? He that hath clean hands, and a pure heart " (Psalm 24:3, 4). The external acts of religion are meaningless without holiness of life.

Tuesday, January 7th — Matthew 5:33-48

" Ye have heard . . . But I say unto you " (vv. 43, 44).

We must not take it for granted that because we are Christians we are automatically living up to Christ's standard. Were this so there would have been no need for Him to have counselled us on the matter. We cannot over-stress the importance of regular reading and pondering the words of the Lord Jesus with a view to testing our lives by His standards. It is alarming how easy it is to fall below the standard without realising it. Well might the Lord say " He that is without sin among you, let him first cast a stone at her " (John 8:7). As we grow older we become more aware of the defects in our characters and more grateful for the cross. Only by a full surrender of heart and life and by looking to the Lord for help can we come anywhere near the standard.

Wednesday, January 8th — Matthew 6:1-15

" When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret " (v. 6).

That we have Biblical evidence of prayer being accepted by God when offered from the housetop (Acts 10:9), by the roadside (Acts 9:6), beside a river (Acts 16:13) and even from the stomach of a fish (Jonah 2:1) assures us that we can pray anywhere. Conversation with God—for that is what prayer is—is not limited to set times in a room specially set apart for that purpose. We are not expected to walk with God all through the day in silence. Even Jesus prayed on a mountain (Luke 6:12), in the wilderness (Luke 5:16) and in a garden (Mark 14:35) as well as in secret. Therefore the purpose of this directive is not to limit our praying to the secret chamber but to prevent ostentatious prayer. Those who have fellowship with God in the secret place are less likely to be ostentatious when praying in public, and they will also find it most natural to speak to God anywhere.

Thursday, January 9th — Matthew 6:16-23

" But lay up for yourselves treasures in heaven " (v. 20).

Paul takes up the same theme when he speaks of Christ as the foundation of our faith and exhorts us to build with such materials as gold, silver and precious stones (1 Corinthians 3:12). Because the measure of our success in life is usually assessed by the wealth we have accumulated we are always beset by the temptation to be concerned with material possessions to the neglect of spiritual service. Let us resist this temptation today by thinking of ways and means of laying up treasure in heaven. The list will lengthen quickly, but great discipline of spirit will be required to carry out the suggestions. Material demands will present themselves most vigorously. There will be great mental battles. Oh, give me a sincere and brave heart.

Friday, January 10th — Matthew 6:24-35

" Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you " (v. 33).

We are seldom free from the temptation to reverse this order. It seems so important to us to provide ourselves with material comforts **first.** We become obsessed with obtaining not just the necessities of life but the many extras that the neighbours have. If we are not extremely careful our spiritual devotions become squeezed into a tiny fragment of the twenty-four hours. Our Saviour knew our weaknesses and lovingly encouraged us to overcome them. So let us be vigilant and refuse to allow our adversary to rob us of the spiritual forces we derive from communion with God and of the satisfaction of knowing that we have served according to the will of God.

Saturday, January 11th — Matthew 7:1-14

" Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ? " (v. 3).

It seems to be a characteristic of human nature, of sinful human nature, to exaggerate the faults in others and to minimise our own. We seem to find satisfaction in discovering blemishes in the holiest of characters. Is it because subconsciously we think that if the best of men fall below the standard we lesser men have a reasonable excuse for failing? Or are we stupidly falling into the Devil's trap of thinking that we are spiritually superior to others ? How dreadful is such conceit ! Each of us has enough sin to keep him silent for ever. There is a great difference between being concerned about the holiness of others and being unkindly, if not maliciously, critical. Let us pray for their victory over sin—and our own.

Sunday, January 12th — Matthew 7:15-29

" Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock " (v. 24).

Here, as usual, our Lord uses an illustration readily understood by His hearers. Being a hilly and mountainous country, and being subject to violent storms, Palestine had numerous dry mountain rivers which quickly flooded in times of storm. Those who built their houses on the fringes of these dry courses without bothering to dig away the silt watched their houses crumble when the floods rose higher than normal, whereas those who were industrious and dug down to the rock suffered little, if any, damage from the flood waters. They built on a secure foundation. Having surrendered our lives to the Saviour we must regularly ponder His precepts so that we may order our lives accordingly by God's help. Only then can we know the security that the Christian faith offers.

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

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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, 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. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

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

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SPANISH MEDITERRANEAN COAST. Two weeks for 40 guineas only by air from London. First-class hotel. Send 4d. stamp for free brochure to European Evangelistic Society, 16 St. Catherines, Lincoln. C.1812

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

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

MARRIAGE

DEBO—MINDHO. On November 23rd at the City Temple, Oxford, Debo David Sardara to Mindo Banta. Service conducted by F. J. Slemming.

WITH CHRIST

BALDWIN. On November 26th, Leslie Baldwin, aged 59, beloved husband and father, tragically killed in an accident at work. Officiating minister at funeral: L. N. Knipe.

COOKSON. On November 26th, Lydia, in her 88th year, a faithful founder member of the York Elim Church. Officiating minister at funeral: A. Brooks, assisted by J. Woodhead. " Till He come."

EVES. On November 28th, Leonard, aged 83 years, faithful member and worker for 33 years of Chelmsford Elim Church. Officiating minister at funeral: D. Anthony.

HAWLEY. Suddenly on November 26th, 1968, Royston Hawley, aged 38, husband of Peggy, member of Ipswich Elim Church. Sadly missed by all. Officiating minister at funeral: P. Watson.

MINTER. On November 13th, Henry John Minter, faithful and beloved member of Hastings Elim Pentecostal Church. Officiating ministers at funeral: G. Harpin and N. J. Clark.

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.

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.)

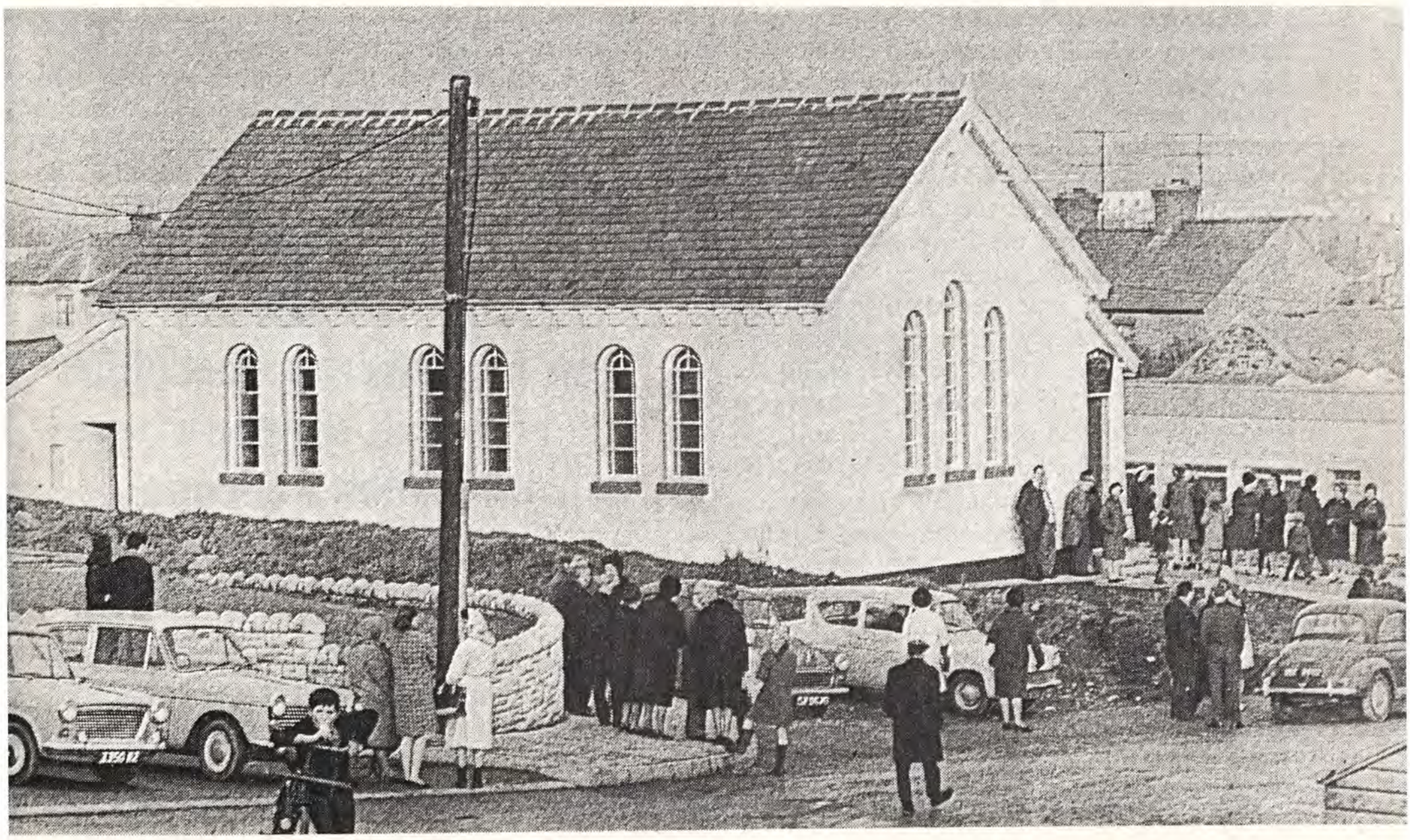
41 Georgia Road, Thornton Heath, Surrey CR4 8DW

D.1770

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. L No. 2 *JANUARY 11th, 1969* *9d*



Friends arriving for the official opening of the new Coleraine church building (see page 20).

Proclaiming the Truths of Pentecost



THE WELL AMONG THE LICHEE TREES

SOMETIMES the Lord puts His hand upon what seem the most unlikely places and people for His special grace. The church in Yuan Shan in Formosa was one that could aptly be described as having "not many wise according to worldly standards, not many powerful, not many of noble birth" among its members. We began with a handful of T.B. patients under a tree on a hillside, all of them veterans of the Chinese army, yet from this humble assembly there have come at least ten men who are now in full-time service for Christ. Among them is a retired officer from the army engineer corps, Sun Shih-chung. He was a married man, and soon after he was saved his unit moved to another part of Formosa. For several years he closely identified himself with every gospel work wherever his roving unit was stationed. Testing often came, but he was always helped by his faithful wife.

In 1957 he retired from the army and invested his small retirement emolument in a piece of land near a sprawling factory employing hundreds of Chinese army veterans like himself. A small bamboo chapel was built and brother Sun started working for Christ among these men he had known so long as fellow soldiers of the Nationalist Chinese army. Attempts were made around the chapel to cultivate the soil, but little was gathered in the way of physical harvest; the spiritual harvest seemed almost as unrewarding. As the stones were cleared away several kinds of trees were planted, but it was only the lichee trees that seemed to thrive. A shallow well was dug with the help of missionary friends, and Mr. and Mrs. Sun toiled on for the Master, watering the soil very often with their tears as they claimed the lives of their community for Christ.

Then suddenly his wife was taken from him after a brief illness; brother Sun bore this testing with fortitude and dignity. To all but those with the sterling faith of brother Sun this might have ended in despair, but he stayed on. The subsequent years were lonely for him, but he adopted a small girl, who brought brightness into his home, while he maintained a faithful witness to all around him.

Last year, through the Chinese custom of using middlemen, he was approached on behalf of a Christian young woman and they were married early this year at the time of the Chinese lunar new year (which fell at the end of January). After a brief honeymoon in Taipeh they returned to Ta Chuang

Elim missionary Ken McGillivray describes a well-digger's miraculous escape

together. The brave young wife moved into the two small rooms and they prepared to meet the spiritual challenge of this needy place together.

One of the first tests of their married life was that the well went completely dry. Brother Sun began carrying water from the nearby river in the Chinese fashion with a bucket at each end of a bamboo pole. The water was muddy, and water carried today would have to be stored in a large earthen jar; another jar would serve the needs of tomorrow when today's muddy water had settled. But carrying water in this fashion began to prove too much for brother Sun, so they investigated the possibility of deepening the well and it was clear that this would call for the services of a professional well-digger. Several prospects were looked into and then a man was engaged

in the hope that they would soon have abundant supplies of clean water from a deeper well.

Chinese techniques are not much different from those of the west. Estimates were made as to how much deeper the well should be dug, then large cement rings each weighing about a quarter of a ton and standing three feet high were bought and put around the mouth of the old well. The workman climbed down and began to excavate while his wife hauled the slag up to the surface in a basket. As the carefree digging went on in the old well no one suspected any danger from the loose sub-stratum; there were still four of these concrete rings held tightly by the force of cohesion in the neck of the old well, which was now more than ten feet above the newly dug section. People on the surface went about their work of carrying away the soil and keeping empty baskets supplied to the well-digger. Brother Sun was often away from the scene of operations attending to the needs of his small family and carrying the much-needed water.

Late one afternoon when brother Sun was near the mouth of the well the ground beneath him shuddered and subsided with a jolt. Seven of the huge concrete circles rolled towards the opening and dropped out of sight. Brother Sun scrambled away to escape with his life from the vortex which rolled around him like a whirlpool, sucking everything into it. When he recovered from the shock of this event the tragedy of it broke across his mind. The fate of the well-digger was obvious, but what, he wondered, would the future be for the Lord's work in this place? What testimony would they have there after this man had been buried alive in their well? Dropping on his knees on the cement floor, he wept in despair and prayed "Lord, are you going to remove your glory from this place?" His wife was away buying vegetables for their evening meal; the only person at the scene at the time of this catastrophe was the wife of the well-digger, who had been dumping a load of excavated soil when it took place. Before brother Sun could compose himself, still sobbing and groaning, he heard the woman come in and say "It doesn't matter about the man." Still confused, he got up and followed her outside, wondering what exactly she meant. Was it "He's dead; there's nothing more we can do," or was it "He's all right"? The former seemed inescapable, the latter impossible. Several of the large concrete rings were lying in disorder just below the surface. Mr. Sun peered down into the murky shadows of the caved-in well, his mind still numbed by the implications of it all. He blinked for a moment and looked again. "Was it possible?" Yes! The well-digger was climbing up, threading his way through the higgledy-piggledy cement circles. As he emerged from the last one, which lay tilted diagonally, he stepped gingerly on to solid ground without so much as a scratch or bruise or even a tear in his soiled clothes.

Brother Sun took him and his wife into the chapel and they knelt while he raised his voice in praise to God for this miraculous deliverance. God had not permitted His name to be blasphemed among the heathen: "Be still, and know that I am God . . . I will be exalted in the earth" (Psalm 46:10).

Please pray for this witness for Christ that it may yet become truly fruitful and the simple faith of these people rewarded. There is a real need for this bamboo chapel to be replaced with a stronger permanent building. The well was not abandoned but redug and there is an abundant supply of water. Pray that waters of spiritual blessing may flood over this stony soil and stream in the desert.

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

Elim Pentecostal Church Reports

OPENING OF COLERAINE ELIM PENTECOSTAL CHURCH

Saturday afternoon, November 23rd, 1968, was a date to which the Coleraine Elim church looked forward with keen anticipation. After several years of meeting in a first-floor room of a rented Orange hall the prospect of opening a building of their own was very pleasant.

The building, situated on the edge of a new hous-



Official opening of the new Coleraine church building by Miss E. Neville (evangelist), who is receiving the key from Mr. T. J. McClelland (elder). Also seen are (left to right) Pastors A. J. K. Magee, A. Wilson (Irish Superintendent) and Joseph Smith.

ing estate, was erected as a church hall during the days of substantial building towards the end of the nineteenth century, but had been allowed by the former owners to run down to that degree of delapidation where the borough council had seriously considered purchase with a view to demolition.

However, the local brethren went to it with heart and brawn, and after months of hard work the building, completely reroofed, with the ancillaries rebuilt and the whole completely redecorated both inside and out, was declared by the mayor, Councillor Charles Hamill, who was accompanied by the mayoress, to be an amenity to the neighbourhood in every sense of the word.

The opening ceremony was performed by Miss E. Neville, evangelist, and the preacher at the indoor meeting which followed was Pastor A. Wilson, Irish Superintendent. In the evening Pastors Joseph Smith and W. Holohan ministered the Word. Pastor Charles Brookes was the soloist at both services, which were well supported by friends from Ballymena and farther afield.

C. COULTER.

SWANSEA **Pastor: John Matts**

FIFTEEN NEW MEMBERS RECEIVED INTO FELLOWSHIP

For its thirty-ninth anniversary services the Swansea church was privileged to have P. S. Brewster, a former minister of the church, as its speaker. Indeed, as Mr. Brewster himself said, it had been in Swansea that the Lord first gave him a vision for evangelism and for lost souls, and it had been from the same church that he had commenced the pioneer crusades that had taken him to the far corners of the world.

Sunday evening saw our church almost full as a clear-cut gospel message on Psalm 142 was given: "No man cared for my soul." The Lord crowned a rich spiritual weekend as people expressed their need of Christ.

The following Sunday fifteen new members were received into fellowship. To God be the glory.

K. DAVIES.

ABERDARE

"To recall the earliest days of the Aberdare assembly and to stir up the desire to see such days again" was the purpose of a recent service arranged by Rev. Gwilym Jones. Welsh hymn tunes, choruses sung in the campaign days (1936), testimonies of what God did then by some who are still serving the Lord—all were designed to instil the belief that God can do it again.

Only those who live in Wales have any idea how godless are the valleys that once echoed with the songs of Zion. God sent revival to Aberdare in 1919. Oh that He would do the same in 1969. Pray that a campaign which is being planned by the Elim church will be but the beginning of a deluge.

P. BRAKE.

WINTON, BOURNEMOUTH **Pastor: G. N. Backhouse**

It was with prayerful anticipation that we awaited the visit of Pastor Mervyn O. Thomas to Winton. The time was all too short, but, thanks to his eagerness to minister to as many as possible out of the abundance of his own experience with God, every possible opportunity of witness was taken.

Each meeting had its own particular blessing, per-

haps the most memorable one being the Sunday morning meeting, when we were challenged and encouraged by Pastor Thomas's testimony to the faithfulness of God in keeping His promises. We shall not forget his message on Mark 11:24. The Thursday evening meeting also impressed itself upon us as we watched the film of the Tanga church. This was of particular encouragement, as our own young people were among those who helped in the building of the church. It is our prayer that this work which began with God will continue unhindered and will prove increasingly fruitful in the days that lie ahead. Mr. Thomas also preached at our Sunshine Corner and Sisterhood.

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

Sunday, December 8th, was a day of rich blessing when in the evening service six believers confessed their faith in Christ in the waters of baptism. This service was a continuation of the wave of blessing experienced in our recent campaign, when evangelist Brian Garrard ministered with much power and fifteen decisions for Christ were registered and some wonderful testimonies of healing were given. One little child was prayed for the night before going into hospital and the next day the theatre examination revealed that the condition which had persisted for more than two months had gone. She was allowed home and has been perfectly well ever since. The annual fellowship meeting gave cause for rejoicing when the financial statement showed a good balance in hand, enabling us to make a substantial reduction in our building debt. Praise the Lord !

BRIDGEND **Pastor: John Harrison**

What a gloriously happy evening Saturday, November 23rd, proved to be ! A bus-load of Bridgend Elim ministers and friends gathered at the



Pastors John Harrison (right) and M. J. Priddle with the candidates.

Barry Elim church to witness the baptism of five of our young people, all of whom are keen workers in our church. Pastor J. Harrison gave an inspiring address on the claims of Christ upon Christians and challenged us to take up our cross and follow Him.

We thanked Pastor M. Priddle and the Barry Elim members for so warmheartedly welcoming us to conduct this service in their church.

CYNTHIA JENKINS.

JOIN US

to

MAKE HIS PRAISE GLORIOUS

at the

ELIM ANNUAL CONFERENCE

May 10th to 17th

FULL PROGRAMME OF INTERESTING FEATURES

Morning Bible studies by Verna Wright, M.D., M.R.C.P.
Well-known speaker at youth rallies throughout the North and Midlands

Ministry by Rev. H. H. Barber (Winnipeg, Canada)
Radio and television preacher

Visiting choirs, late-night specials, morning devotions led by Elim ministers, family fellowship, good food, plenty of fun, delightful tours.

Booking form in next week's "Evangel," or write to the Conference Secretary, P.O. Box 38, Cheltenham, Glos.

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
Ken McGillivray	18
W. J. Maybin	24
Margaret M. Ladlow ...	27
F. H. Coleman	29
Aunty May	30
Gordon A. Wright	31
Church reports	20
Editorial	22

EDITORIAL

A RECENT adulatory appraisal of one of our television entertainment personalities symptomises humanity's sickness, a sickness frequently referred to in contemporary literature, though as a description of mankind's condition it does not go far enough. The Bible exactly describes our condition: we are dead. The symptoms of sickness may be ameliorated, sickness itself may be cured; but death—no amelioration of that condition, no cure for such a state. Humanity's history has shown exactly this state. Since Eve disobeyed God, since Adam betrayed his trust, since Cain slew Abel there has been no improvement in humanity's condition, no cure for its ills. Why? Because, as the Word of God states, humanity is more than sick, it is spiritually dead, and death necessitates not a cure but a resurrection by the injection of new life. And again this is exactly Bible language matching human need: "resurrection from the death of sin into the life *of* Christ and into life *in* Christ."

But the adulation heaped upon our entertainers compared with the opprobrium heaped upon our leading politicians is itself a symptom of society's sickness. Physical assassination may not be a real danger to our politicians, but every politician of every shade of political thought who aspires to high office must be prepared for character and personality assassination. No entertainment personality, no matter how low his intelligence or his moral standards, has heaped upon him, by the manipulators of our publicity media, the opprobrium, vituperation and innuendoes which are heaped by them upon the holders of high office, nor would they be the victims of their venomous attacks as are our national leaders. Not by the widest stretch of imagination could the background, intelligence, academic achievement and dedication to his country of the television entertainer of our first paragraph be compared with those of, for example, Sir Alec Douglas Home. Yet the former receives servile adulation and fat fees; the latter received only abuse, presumably because, in spite of his immense gifts and abilities, he failed in personality projection. In fact, that the former should receive adulatory appraisal *at all* is a symptom of the sickness of our society.

But the Bible's diagnosis is death, the symptoms of which are disintegration and corruption. These are held at bay at least, even if they are not always absent, as long as a modicum of life is present. Curiously enough, only human society in all the visible universe is disintegrated and corrupt. The quite extraordinary order of all nature, in spite of the curse, causes us to marvel, and wonder! We have the phrase "the law of the jungle," but, tragic thought, if jungle law pervaded human society, human society would behave much better than it does. We say of hooligans that "they behave like wild animals"; the thing is they do not, they behave like human beings, and like no other sentient creatures on earth; if they behaved like

(*continued on facing page*)

TESTIMONY OF A CONVERTED JEHOVAH'S WITNESS

Sent by H. B. Wreford-Glanville, Elim minister at Glossop

AFTER spending eleven years trying to convert others to become Jehovah's Witnesses I, by the grace of the Lord Jesus, have been led to know Him as my Lord and Saviour.

Although I had some contact with the Witnesses while at school, I did not take their teaching seriously until I reached the age of seventeen. I was attracted by their zealous door-to-door preaching and their willingness to endure all kinds of ridicule and persecution, like having doors slammed in their faces, etc. There was also the sense of urgency in the movement which inspired me, and their teaching that Christ had already come the second time in 1914 invisibly (in the secret chamber—Matthew 24:26) thrilled me at the time.

I made steady progress in the movement, and was eventually appointed the overseer of a congregation. I prided myself on being able to tackle most people with our doctrines, and even clergymen I had met I was able to hold my own with.

It happened in March that as I was reading through the book of Romans, using the J. B. Phillips translation, I was struck by the explanation of justification by faith, not by works. The Witnesses teach that only 144,000 get this justification by faith and that most of the number were chosen by 1935; the rest do not need it as they will get it by works during the millennium. But Paul's gospel did not include justification by works. I remembered the warning in Galatians 1:8, 9. When I came to Romans 11:25 the serious doubts about the Witnesses increased. Paul's point proved beyond doubt that the heavenly reward could not have ended by 1935, as Israel still rejects Christ. I prayed for guidance to the truth. During the following weeks I felt that God was showing me that I was in serious error. After a particularly restless night I was convicted of my sin of attacking and judging all other denominations, and knew that I was among the prophets who are to arise mentioned by Christ in Matthew 24:23-27.

I called on a minister who lived nearby and told him of my doubts about Jehovah's Witnesses. I thank the Lord that he is a true evangelical preacher, and it was not long before he led my wife and me to the Saviour's loving arms.

As I was still the overseer I wondered what the Lord wanted me to do. After asking Him for guidance I turned on the radio just as Mark 5:18, 19 was being read during a service. It was as if the Lord was telling me to go and tell my congregation what the Lord had done for me. I did this before the congregation on the following Sunday, explaining by scriptures justification by faith in Jesus. They were all shocked at first, but it soon resulted in my being disfellowshipped for apostasy.

I rejoice now to know Jesus as my Saviour, and my one wish is to be used by the Lord to help other Witnesses to the truth. J. B. ARCHER.

EDITORIAL *(continued)*

wild animals they would not be hooligans. This assessment of the human race as being only utterly evil the Bible declares, hence man's hatred of it.

The corruption of human society needs no demonstrating; the increasing sordidness of conduct and the increasing salaciousness of literature, apart from the surprise that greets acts of common honesty, provide sufficient evidence.

Does the disintegration of society need demonstrating? Vietnam, Biafra, the U.S.A., Russia, China, employer-employee relationships, the breaking up of the family unit, political strife, manufacturer-customer relationship, the haves, the have-nots. Is God leaving us (now too grown-up to need Him!) to our own devices, as He left the heathen to theirs?

Only a few here and there, in spite of massive evangelical efforts, are enlightened to the true situation, find peace with God through our Lord Jesus Christ and, in a hostile, disintegrated, lost world, seek to live for Him and adapt as best they can to the world's fundamental hostility ("marvel not if the world hate you"), and seek to witness to Him "in the midst of a twisted [what a word!] and perverted generation, among whom ye shine as lights in the world" (Philippians 2:15). It is the divine will that all should find this peace; only self-will can frustrate that purpose.

OPENING OF THE NEW CLYDEBANK CHURCH

Belmont Street

by

PASTORS R. B. CHAPMAN and J. C. SMYTH

on

Saturday, January 18th

Services at 3 and 6.30 p.m., followed by a week of special meetings conducted by T. W. Jacobs.

D.1822

THE FIRST EPISTLE OF PETER

(Study twelve)

IT would appear from the tone of this portion (4:12-19) that Peter is preparing his readers for a more severe test than anything they had yet experienced. "Jerusalem was yet to be destroyed. The first of the ten great persecutions of the early centuries was yet to break with full force upon Christians in the Asiatic provinces" (Cary N. Weisiger III).

Peter reverts here to the subject of suffering. Mention has been made of this in every chapter thus far, and the glorious doxology of verse 11 would make it appear that perhaps he might have terminated the letter here, but ". . . on second thoughts, he feels he has not said enough on the great and urgent matter on which he is writing" (*New Bible Commentary*).

The imminence of "fiery trial" reveals that the letter may have been written just prior to the outbreak of very severe persecution in July A.D. 64, when Christians were blamed for the fire that raged through the most congested parts of Rome. Tacitus writes: "He [Nero] falsely diverted the charge on to a set of people to whom the vulgar gave the name Christians, and who were detested for the abominations which they perpetrated. The founder of this group, one Christus by name, had been executed by Pontius Pilate in the reign of Tiberius."

Peter introduces this section with what the grammarians might call "the solicitous vocative." He writes to his readers as "beloved," as he does in 2:11. This denotes the affection between the writer and his readers. As Bengel says, it was the advice of a friend, one who loved them and aimed at nothing but their good. So Peter pleads that they are not to be surprised at the crucible that so soon awaits them, but rather to rejoice.

There are several aspects of suffering for "the name of Christ" (v. 14) that we will examine now from this interesting passage of the epistle.

Suffering and the purpose of God

(v. 12)

Peter reminds his readers of "the fiery trial which is to prove you." This indicates that suffering and trial in the life of the Christian are purposeful. Trial by fire is "a process used in the refining of metals (1:7, where there is explicit mention of testing gold by fire)" (Alan M. Stibbs). Only thus can the reality of faith be tested. Think of the sufferings and hardships of David the minstrel shepherd of the Old Testament. Think of the great psalms of faith and praise that he has bequeathed to the Church; yet let us not forget that "one thrill of anguish spared, one blessing unmarked or unprized, one difficulty or danger evaded, how great would have been our loss in that thrilling psalmody in which God's people today find the expression of their grief and praise!" (*Streams in the Desert*). How very apt is Way's translation of 1 Timothy 1:12: "He tested me ere he entrusted me." If God is testing you at this moment it is because He wants to entrust to you a task that only you can do. Let this thought lighten your burden right now.

As a participation in Christ's suffering

(v. 13)

The word "partaker" comes from a Greek word meaning "to have a share of." Paul enlarges upon this in Colossians 1:24, where he says "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." Union with Christ involves *ipso facto* union with Him in His sufferings, though we are not to imagine here that this means that our sufferings in any way supplement the redemptive sufferings of Christ. Indeed, the whole emphasis of the New Testament lies in the direction of the absolute sufficiency of Christ's atonement. J. Ithel Jones in *The New Bible Commentary* makes reference to Lightfoot's helpful distinction between "the 'sacrificial efficacy' and the 'ministerial utility' of Christ's sufferings. Viewed from the latter standpoint, there is a sense in which Christ's afflictions are incomplete . . . the afflictions of every saint and martyr do supplement the afflictions of Christ. The Church is built up by repeated acts of self-denial in successive individuals and successive generations."

I think, too, that we have an allusion here to "body" truth as taught by Paul. The Church is the body of Christ and Christ is the Head of the

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON



body, and is a sharer, or is at one with everything that happens to the body; He feels every pain that rends the hearts of His people. His earthly sojourn apprenticed Him for the task of entering into our feelings and afflictions, and He is still touched with those feelings.

But there is a double sharing underlined by these words of Peter. If we share His sufferings now we shall share His glory at His unveiling (v. 13). As Alan M. Stibbs puts it: "To suffer with rejoicing now is the way to prepare to rejoice with exaltation then."

Suffering as a privilege

(v. 16)

This is suffering for "the name of Christ" (v. 14) and thus "as a Christian." The language of verse 15 shows that sin can cause suffering, but suffering which nullifies the effectiveness of our witness. But there is no shame in being called to suffer for Christ; indeed, such are to glorify God for this. It sounds highly paradoxical: suffering yet thankful. As verse 14 affirms, "the spirit of glory and of God resteth upon you." Some commentators contend that the capital "S" should be used for Spirit in this verse and see in it a reference to the glory of the Godhead.

This "glowing" in the face of suffering was a vital characteristic of Stephen. While men prepared their stones to do him to death, in the court room as the ecclesiastical judges beheld him his face shone with the glory that was soon to be his (Acts 6:15). As the *Wycliffe Bible Commentary* so rightly points out, "God stands with His martyrs. The Holy Spirit ministers special grace."

Suffering and the permissive will of God

(v. 19)

Having assured his readers that their sufferings are divinely permitted, Peter says that "judgment must begin first among God's children" (*Living Letters*). This judgment was already beginning to be experienced by them, but this was not the end. Eventually judgment would find its consummation against the unbelievers. Their persecutions were nothing less than an indication of the final wrath to come.

But the Christian in the midst of all his suffering has a secret unknown to the non-Christian: he can commit himself to God, whose judgment is righteous. In brief, he can rest his case where his Master rested it (2:23). To do this is to be kept in perfect peace (Isaiah 26:3) and in perfect love (1 John 4:18). The word "commit" is a banker's word and means "in charge as a deposit" (2 Timothy 1:12).

"Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands
Till the decisive hour."

LIGHT AND LIFE FILMS (E.P.)

42 Fountainhall Road, Edinburgh 9
Tel. 031-667-1607

Helping YOU preach Christ in 1969

Evangelise teens and adults with these :

MAN OF STEEL. 83 mins., colour. £7/7/-
A major evangelistic weapon.

WITHOUT ONION. 70 mins., colour. £7/7/-
Strong emphasis on salvation and commitment.

IN HIS STEPS. 74 mins., black and white. £5
Excellent film carrying directness of message.

CARNIVAL OF PRETENCE. 60 mins., black and white. £5.
Excellent production with a very clear message.

Evangelise children and parents with these :

HIDDEN ISLAND. 30 mins., colour. £4
JUST RELEASED—NEW.
A boy filled with greed and pride is led to see his need of personal salvation.

THE HAUNTED CHURCH BELL. 35 mins., colour. £4.
Excellent reception, very much enjoyed, with a firm appeal. Many mothers watching were deeply moved.

CLOCKMAKER'S SECRET. 35 mins., black and white. £3.
Film was enjoyed by the children and (it) had a good gospel message.

FOR DETAILS OF THESE AND OTHER FILMS TO HELP YOU REACH THE LOST IN 1969 WRITE TODAY TO THE ABOVE ADDRESS FOR OUR FREE BROCHURE OF 16mm. SOUND FILMS.

The George Canty Viewpoint



"If I'm not there sometimes pastor, don't worry. I often pop along to encourage other churches. It doesn't matter as long as I go somewhere, does it?" That person, to me at least, is case number one. And the second is like it—the enthusiast who is so busy "witnessing" or serving the Lord that he appears in the pews only when he cannot find anything better to do.

They pay a vast tribute to all others by expecting them to be there while they are on their spiritual jaunts. They know, as we all know, that if everybody acted like this there would be no churches at all. They depend on others not being like themselves.

> Even if we managed the economic miracle of keeping our buildings open our attendances would be so highly a matter of chance that it would be impossible to plan any form of evangelism or work, and who would bother to prepare to minister? The one who says "I won't be missed" really means only that he will be missing, for he is sure nobody else would carry on like that.

This Christian species and its variations reveal a serious ignorance of the meaning of the Church and the predominating place it holds in the New Testament scheme. Evangelicalism is weak in its doctrine of the Church. Paul did not write to "a branch of the church at Corinth," or even to "a church at Corinth." It was "the church," for a church, any church, is *the* Church, not a bit of the "great world-wide church." There is no such thing as the world church in New Testament thought, until we all meet face to face in the resurrection. The Church today does not consist of all the churches put together, therefore no assembly is a piece of Christ's Church, any more than the Lord who is present is only a piece of the Lord. We do not "share" fellowship; we *have* fellowship.

The basic definition is "Where two or three are gathered together, there am I." But the New Testament writers made the church something more than a chance meeting of believers. It was to be a community of a new kind, higher even than the family, through which people could find forgiveness, stature and recognition, through which fellowship individual personality could be fully realised and God fully known. We are exhorted not so much to build ourselves up in the faith as to build ourselves up together. The ethics of the New Testament are corporate ethics, to ensure the functioning of the whole body of Christ.

A church is not a club for people having common interests, or a local headquarters for sending out Christian workers, or a building where individuals can come and worship. It is the new thing God is creating in the midst of the old order—a creation of living people united (just there at that street corner church) in the highest organic order ever known, namely "in Christ who is our life."

Two trends move away from this concrete reality into abstract ideals. Ecumenicalism tries to form a world church with organisational grappling hooks. It has practical advantages completely overbalanced by disadvantages and compromise. In contrast, within the main denominations some radicals already see ecumenicalism as irrelevant to world problems. They see the Church as the scattered presence of Christians in society like leaven in dough, and services in church as of less and less importance.

> Christ, however, loved the Church and gave Himself for it. It is through the Church that He will accomplish His purposes. No lone warrior will gain the kingdom. It is the "little flock." To attach ourselves to a recognised assembly, submit to its disciplines, share in its fortunes, to get to know each member so that we can truly weep with those who weep and rejoice with those who rejoice, bearing the burdens of the weak, exposing ourselves to Christian fellowship and all the personal relationships and responsibilities that go with it—these are part of Christ's command that we love one another. No Christian has a right to opt out by belonging nowhere except to "the Church at large." Christian service is no excuse for lack of church committal. If I belonged to no special church I could be free to go where I fancied—which is all wrong and is the reason why we are supposed to "belong" to *the* Church, and that is the local assembly, for better or worse.
>
> Those who are "led of the Lord" to dodge around anywhere are being led in direct opposition to what the Bible teaches.

Margaret M. Ladlow's page



A SONG IN THE NIGHT

WHAT a comfort sacred music can be ! This I well know from personal experience, having been confined to bed recently and shut off from the fellowship of God's house. Just as I write to you I am listening to some grand old gospel music being played to me on the record player and thanking God for consecrated talent.

What a wealth of Christian music has accumulated down the years, what countless blessings it has brought to the people of God, and what stories of faith and divine inspiration there must be behind the creation of the hymns and gospel songs we love. The Christmas hymns have a special place in our hearts. The words come readily to our lips and the old familiar tunes never lose their charm. As a child I learned the hymn "Hark ! the herald-angels sing," but I never until recently knew the story of how it came to be written. Charles Wesley was just nine years old, and it was Christmas Eve in the year 1716. Tears filled his eyes as he watched the rest of the family prepare to attend the midnight service. It was the beginning of their Christmas celebrations, but because of a heavy cold the little boy must remain at home. Mufflers and coats were donned, lanterns were lit, and away went the whole family, leaving Charles wrapped in a blanket, snuggled down in his mother's chair by a roaring fire. The house was very still ; his old nurse, Dora, had fallen asleep. The clock struck midnight and suddenly he heard voices singing, voices that seemed to come straight out of the star-filled sky. He remembered how the angels had sung on that first Christmas to herald the birth of the Lord Jesus. "The angels are singing again" exclaimed Charles, for it did not occur to him that on such a still, frosty night the church choir could be heard quite plainly across the fields. When his mother returned, with shining eyes he told her about the heavenly choir and she very wisely did not disillusion him. Long years after when Charles told the story he never ceased to bless her for letting him feel that it was the herald angels he had heard singing. It was the memory of that hushed midnight that inspired him to write his song, "Hark! the herald-angels sing."

What a debt we owe to Charles Wesley, and what an untold blessing his hymns have been, not only during the Methodist revival but to the Christian Church universal. To my mind he produced some of the finest doctrinal hymns ever written, hymns which as fundamentalists we can sing with assurance today. They are so different from some of the rather shallow verses which today are put to music. A singing Christian is rarely a defeated Christian ; the true songs of Zion play a vital part in uplifting the believer and quickening the pace of the pilgrim. Small wonder then that we are instructed by Paul in Ephesians 5:18, 19 to "be filled with the Spirit—singing and making melody in your heart to the Lord."

Head of the Church triumphant,
We joyfully adore Thee,
Till Thou appear,
Thy members here
Shall sing like those in glory.
We lift our hearts and voices
With blest anticipation,
And cry aloud,
And give to God
The praise of our salvation.

The name we still acknowledge
That burst our bonds in sunder,
And loudly sing
Our conquering King
In songs of joy and wonder.
In every day's deliverance
Our Jesus we discover ;
'Tis He, 'tis He
That smote the sea,
And led us safely over !

CHARLES WESLEY.

YOUTH EMPHASIS AT BLACKPOOL CONFERENCE

By A. TEE

EVERY young person will find a host of interesting features at this year's Blackpool conference. Specially attractive programmes have been planned to ensure a happy and spiritual holiday in an atmosphere that will be so different from the one we have to put up with in this old evil world. You will not regret taking one week of your holiday and having a great time with the many other young people who will be there.

Every morning and evening activities and meetings are being planned on an unprecedented scale to attract every age group. For example, Auntie Sunny, who has led literally hundreds of boys and girls to Christ, will be there. She will be happily engaged every day bringing lots of laughter, joy, Bible talks, choruses and all the rest of it to the boys and girls. A full team of Elim ministers whom God has used in youth crusades will also come prepared to interest young people. This list includes Pastors Ron McKenzie, Derek Green, A. A. Biddle, John Cave and D. M. Chuter.

Our Elim Crusaders are also in for a great time, with special features under the capable leadership of Pastor Brian Richardson. Every afternoon he will present an attractive youth programme either indoors or outdoors according to the weather. No doubt the swimming pool as well as the other equipment at the camp will be used to the fullest advantage.

Again this year the late-night specials are to be in the hands of the National Youth Committee. Such items as the "Christian kaleidoscope" will be really exciting, as will the barbecue on the beach if the local authority will grant us the necessary permission.

Then, as always in conference week, we have the great youth night. Every boy and girl will take part in the programme and two challenging messages by young forward-looking Elim ministers will be presented.

There will be question time every morning at a new youth feature during the "youth viewpoint"

(*continued on facing page*)

ACTIVITY	TIME	PERSONNEL	SUBJECT
	MONDAY		
Youth viewpoint	10 a.m.	Rev. E. Corsie	Youth and worldliness
Children's service	11 a.m.	Rev. R. McKenzie and Sunny Blundell	Flannelgraph, quizzes, etc.
Youth feature	3 p.m.	Rev. B. Richardson	Outdoor or indoor activity
Children's rally	7.15 p.m.	Rev. R. McKenzie and Sunny Blundell	Children's programme
Late-night special	9.45 p.m.	Rev. E. Corsie	Christian kaleidoscope
	TUESDAY		
Youth viewpoint	10 a.m.	Rev. B. Barnett	Youth and glossolalia
Children's service	11 a.m.	Rev. D. Green and Sunny Blundell	Flannelgraph, quizzes, etc.
Youth feature	3 p.m.	Rev. B. Richardson	Outdoor or indoor activity
Children's rally	7.15 p.m.	Rev. D. Green and Sunny Blundell	Children's programme
Late-night special	9.45 p.m.	Rev. B. Barnett	Personality programme
	WEDNESDAY		
Youth viewpoint	10 a.m.	Rev. Wynne Lewis	Youth and vocation
Children's service	11 a.m.	Rev. A. Biddle and Sunny Blundell	Illustrated talk, quizzes, etc.
Youth feature	3 p.m.	Rev. B. Richardson	Outdoor or indoor activity
Children's rally	7.15 p.m.	Rev. A. Biddle and Sunny Blundell	Children's programme
Late-night special	9.45 p.m.	Rev. W. Lewis	Evangelistic coffee bar
	THURSDAY		
Youth viewpoint	10 a.m.	Rev. Ron Jones	Youth and witnessing
Children's service	11 a.m.	Rev. J. Cave and Sunny Blundell	Illustrated talk, quizzes, etc.
Youth feature	3 p.m.	Rev. B. Richardson	Outdoor or indoor activity
Children's service	7.15 p.m.	Rev. J. Cave and Sunny Blundell	Children's programme
Late-night special	9.45 p.m.	Rev. R. Jones	Barbecue (weather permitting)
	FRIDAY		
Youth viewpoint	10 a.m.	Rev. J. Lancaster	Youth and the local church
Children's service	11 a.m.	Rev. M. Chuter and Sunny Blundell	Illustrated talk, quizzes, etc.
Youth feature	3 p.m.	Rev. B. Richardson	Outdoor or indoor activity
United youth rally	7.15 p.m.	Revs. D. Woodfield and J. Cooper	Full youth programme
Late-night special	9.45 p.m.	Rev. J. Lancaster	Late-night round-up

OPPORTUNITY TO RECEIVE THE BAPTISM IN THE HOLY SPIRIT EACH EVENING IN THE CHAPEL DURING THE LATE-NIGHT SPECIAL

COMING EVENTS

BOLTON. January 25. Elim Pentecostal Church, Higher Bridge Street. Monthly rally, conducted by Pastor L. Knipe and Southport assembly at 7.30. January 27. Monthly Sisterhood rally at 7.30. Speaker: Mrs. E. Glass (Chorlton-cum-Hardy). Convener: Mrs. E. Smith.

ILFORD. January 18-20. Elim Pentecostal Church, Clements Road. East London revival rallies. Preacher: Harry Palliser (Kingston-on-Thames). Saturday at 3.30 and 6.30 (tea provided). Sunday at 11 and 6.30. Monday at 7.30.

NEATH. January 11. Elim Pentecostal Church, Briton Ferry Road. Film, " Man of steel," at 7.

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. January 15. Visit of the President, L. W. Green. 7.30.

YOUTH EMPHASIS AT BLACKPOOL (*continued*)

meeting. Special subjects will be debated and Crusaders are in for a most interesting session, all of which will be led by members of the Youth Committee.

Ample opportunity to receive the mighty baptism in the Holy Spirit will be arranged every day.

For the first time in Elim's history the National Youth Director will be elected as the President and a great " youth year " will be launched at the conference.

The missionary meeting will present a splendid group of young missionaries, the majority of whom are still of Crusader age. Mervyn and Sheila Thomas, John and Sally Prentice and Ann Stephenson are all in the Crusader age bracket. What a glorious overseas youth night our missionary night will be !

The Bible College night is also taken by young people who have dedicated their lives to the Lord. Their contribution is always of great interest to young people.

From all of this and more you can easily see that the Elim Conference this year is giving tremendous prominence to its youth. It would be a great let-down if hundreds of young people did not do their utmost to come. I appeal to all our parents to bring their children and I appeal to all members of our beloved youth movement seriously to consider asking for one week of their holidays to coincide with the conference, or if possible to ask for leave of absence for one week. The young Jews in the Old Testament went to the holy convocations in Jerusalem regularly, and it is important that our spiritual life gets a glorious tonic once in a while. This year's conference will certainly inspire every young person!

PRAYER AND PRAISE
by F. H. Coleman

S. D. GORDON was not only the minister of a large church in Brooklyn, New York ; his talks on prayer and power were a blessing to many and one of his well-known works is entitled *Quiet Talks on Prayer*. Here is something he wrote on being shut in with God: " We need a place for prayer. Oh, you can pray anywhere, on the street, in the store, or while travelling, or with hands in dishwater—where not? But you are not likely to pray unless you have been off in some quiet place shut in alone with God. The Master said 'Enter into thine inner chamber, and having shut thy door'; that door is important. It shuts out, and it shuts in. 'Pray to thy Father who is in secret.' God is here in this shut-in spot. One must get alone to find out that he never is alone. The more alone we are as far as men are concerned the least alone we are as far as God is concerned.

" The quiet place and time are needful to train the ears for keen hearing. A mother will hear the faintest cry of her babe just awaking. It is upstairs perhaps, the tiniest bit of a sound comes, nobody else hears, but quick as a flash the mother's hands are held quiet, the head alert, then she is off. We need trained ears. A quiet place shuts out the outer sounds, and gives the inner ear a chance to learn other sounds. A man was standing in a telephone booth trying to talk, but could not make out the message. He kept saying 'I can't hear. I can't hear.' The other man by and by said sharply 'If you'll shut that door you can hear.' His door was shut and he could hear not only the man's voice but the street noises too. Some folk have got their hearing badly confused because their doors have not been shut enough. Man's voice and God's voice get mixed in their ears. They cannot distinguish between them. The trouble is partly with the door. If you will shut that door you can hear."

Get away from it all !

To heavenly sunshine in SPAIN

*** BY AIR ***

TWO WEEKS IN CALELLA DE LA COSTA

(near BARCELONA)

ONLY 40 GUINEAS

Send 4d. stamp for free brochure to : European Evangelistic Society, 16 St. Catherines, Lincoln.

D.1811

Sunshine Corner



MY grandma was a very wise old lady, and one of the things I remember her saying was "Pride goes before a fall." The Bible teaches us that pride is sinful and that the Lord does not love the proud and haughty but He does love everyone who will humble himself. Jesus died not for the righteous but to bring sinners to Himself, and that includes every one of us, because the Bible says we have *all* sinned.

Elizabeth Cooper was a very pretty little girl with long golden hair and deep blue eyes. She was an only child and her parents loved her dearly and thought nothing was too good for her. She was so used to hearing visitors to her home say "Isn't she just beautiful?" that she grew up to be very proud and vain and was always wanting new dresses, and she would spend hours admiring herself in the mirror.

Betty Cole on the other side of the village was a real ragamuffin, with glorious chestnut hair which always looked in a mess. She was one of a large family and her parents could not afford to buy her new dresses; she had to wear old ones of her sister's which were altered to fit her. No one told Betty she was beautiful; they were all far too busy with other things.

Then one day a notice was posted in the village saying that there was to be a carnival on a certain day and they would be picking a girl of ten or under to be carnival queen. The judging was to be in the village hall on a certain Friday night. Of course Elizabeth said "Mum, I simply must have a new dress for the competition," and of course she got just what she wanted—a pink dress, all frills and bows—and she looked as pretty as a china doll. She thought "I'm sure to win, no one will look as pretty as me."

Betty's brother, Tom, said "Why don't you enter the competition, our Bet?" "Oh," said Betty, "I'm not good enough. Besides, what should I wear?" Tom said to mum "Can't our Bet have a new dress for the competition?" and mum said "We just can't afford it, but let's pray about it, shall we?" and they did so. Next day young Mrs. Goode from next door came in and was told of the problem. "Well," she said, "now I know what I can do with my wedding dress," and as she was clever at sewing she made a lovely dress for Betty. Then on the Friday afternoon Betty had her hair set by Mrs. Goode, and she looked simply lovely when she was dressed up.

Elizabeth went to the hall feeling sure she was going to win, and she paraded round for the judges with such a haughty look on her face. When it was Betty's turn she came in very quietly and smiled at the judges, and her little face lit up as she saw her mum and dad in the back row. She never thought she would win, but she did want her parents and Mrs. Goode to be proud of her.

Imagine her amazement when she was chosen to be carnival queen and Elizabeth was chosen to be one of her attendants. Elizabeth learned a great lesson from the experience and was a much nicer girl after that. So just remember that "Pride goes before a fall."

God bless. Love from

AUNTY MAY.

Book review

"Christ Manifested," by John Fletcher, of Madeley. Published by Rushworth Literature Enterprise Ltd., at 5/- net.

John Fletcher (1729-85) was vicar of Madeley, and one of that great company of godly men outstanding in the evangelical awakening that took place in the days of Whitfield and the Wesleys. Two quotations from two other writers would be in themselves more than sufficient to induce any reader of this short review to buy this small paperback volume. When Fletcher died in 1785 John Wesley preached the memorial sermon and in the course of it said: "I was intimately acquainted with him for above thirty years; I conversed with him morning, noon and night, without the least reserve . . . and in all that time I never heard him speak one improper word, nor saw him do one improper action. To conclude, many exemplary men I have known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God . . . and I scarce expect to find another such on this side of eternity." The other quotation is from one of the greatest preachers of our own day, and who has written the foreword to this book. I refer to Dr. Martyn Lloyd Jones: "I shall never forget my first reading of these letters and the benediction to my soul that they proved to be. They are undoubtedly a spiritual classic."

(*continued on back page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, January 13th — Matthew 8:1-17

" Jesus saith unto him, I will come and heal him " (v. 7).

How ready was our Lord to heal the centurion's servant! There was not the slightest hesitancy to alleviate this man's suffering, nor was there in any of the cases mentioned in this passage. We gain the impression that it is in our Lord's nature to heal. What comfort and consolation this is to us when we are sick! On the other hand, we must not formulate our view of divine healing on this passage alone. Our Lord did not go immediately to Lazarus on hearing that he was sick, nor did He minister to him from a distance as He could have done so easily. This is most significant and we must not ignore its importance. Because of the wonderful affinity of spirit between Lazarus and our Lord we are forced to the conclusion that healing is withheld only when our Lord deems it wise to do so and that it requires as much love and compassion to withhold as to heal.

Tuesday, January 14th — Matthew 8:18-34

" Why are ye fearful, O ye of little faith ? " (v. 26).

Looking back, we realise that our Lord has had occasion to say this to us more than once. We have watched the swell steadily increase until the waves have rolled with a thunderous roar against us. We were afraid, but we regained our composure after being battered and bruised by the storm. We thought that we could never come through, but we did—because the Lord was there. The knowledge that He is there gives courage and fortitude. It may be too dark for us to see His face, the roaring waters may drown His voice, but He will always find some way of communicating with us. Those who have passed this way know this to be true. " I will never leave thee, nor forsake thee " He has promised.

Wednesday, January 15th — Matthew 9:1-13

" Many publicans and sinners came and sat down with Him and His disciples " (v. 10).

We must beware lest separation from the world becomes a withdrawal from those who need our help. That such a state of affairs should be brought about by our emphasis on separation is the Devil's wish, and he will encourage it by misquoting Scripture. We cannot be contaminated simply by being in the company of sinners or Jesus would have been as well. Our way of life must not cut us off from the world or we shall have no opportunity to witness. True godliness never stands aloof from sinners; it stoops to save. There was something about Jesus that even attracted sinners. They wanted to be in His company, they would go without their food to listen to Him. He had such a genuine concern for them. They knew that He had the answer to their deepest needs. What a tragedy had He repelled them!

Thursday, January 16th — Matthew 9:14-26

" The maid is not dead, but sleepeth " (v. 24).

" The last enemy that shall be destroyed is death " wrote Paul. Yes, death is an enemy, a terrifying enemy that stalks us through the winding paths of life until it hunts us down. God never intended us to die, and through Christ has thwarted the malicious intentions of the Devil, for as soon as death touches us he is robbed of his prey. Our Lord, knowing His victory over death would be complete, sought to change our attitude towards it. We are to think of it as falling asleep. So there is nothing to fear in death for the Christian. " The sting of death is sin," but sin has been put away by the sacrifice of the cross. " There is therefore now no condemnation to them which are in Christ Jesus." With David we should be able to say " I will fear no evil: for Thou art with me."

Friday, January 17th — Matthew 9:27-38

" Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest " (v. 38).

Have you ever noticed that a great challenge is concealed in this prayer ? How can we conscientiously pray that others may be willing to become labourers if we ourselves are unwilling to serve ? We cannot dismiss the matter by saying that we are not called to preach. The preacher is only one class of labourer; there are many more. Before making this prayer today let us quietly sit down in the presence of God and ask His help in compiling a list of all the ways in which we can serve God. After a while we may tend to become a little excited, the task will begin to sparkle, we will find new horizons opening before us. We will begin to say to ourselves with a certain exhilaration of spirit " Well, I think I could do that—I certainly ought to be doing something for the Lord. It may be a tough job, but God would help me—there's nothing like a challenge to make life worth while." You will still pray that God will send out labourers into the harvest, but you will pray that He will send you, too.

Saturday, January 18th — Matthew 10:1-15

" And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet " (v. 14).

Because of declining congregations, and because the Church's voice is largely ignored on moral issues, we hear so much about the failure of the Church. People speak as though all men would be converted if the Church was faithful to her mission. That the Church comes short none will deny, but that she is solely responsible for the rejection of her message by the majority of our generation is open to question. However modern she may become in her presentation of the truth, it is doubtful if this alone would make her more popular. Companies of believers have broken away from the old traditions and presented the gospel in a modern manner, but the crowds have not flocked to them, in fact they are criticised more than the established churches. The real issue is between the acceptance and rejection of truth.

Sunday, January 19th — Matthew 10:16-33

" If they have called the master of the house Beelzebub, how much more shall they call them of his household ? " (v. 25).

The Lord Jesus warned us against expecting better treatment than He had received, so we must not be surprised if we are despised and taunted for our faith in Christ; in fact it would be much safer for us to expect persecution from some quarters. Unless we do our faith may receive a shattering blow when it comes. Our Lord's picture of His people as sheep among wolves is surely sufficient to put us on our guard. In extreme cases the wolves will rend the sheep. Many have died for their faith in Christ, not only centuries ago but in modern times. What courage Christ gives to His followers! Now we must be willing to suffer with Christ without the camp. We are to witness for Him whatever the consequences. Jesus was not applauded wherever He went, and He has warned us that life will not be " roses all the way."

NOTE. All books advertised or reviewed in the " Elim Evangel " may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

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.1819

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales C.1607

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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. "Ebenezer" 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.1823

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

ITINERARIES

The President, L. W. Green:

January 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.

ENGAGEMENTS

HURLEY—OSMAN. Rev. and Mrs. J. Osman have much pleasure in announcing the engagement on December 28th of their only daughter, Pamela, to John, eldest son of Mr. and Mrs. W. J. Hurley, Springbourne.

LUCAS—SHEPHARD. Tony to Barbara, the only daughter of a deacon at Rochester, on the occasion of Barbara's twentieth birthday on December 16th. Congratulations.

MARRIAGE

CASS—QUY. On December 7th, at the Elim Pentecostal Church, Maldon, Derek Charles Cass to Jennifer Ruth Quy. Officiating ministers: A. Greaves and E. D. White.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

SPANISH MEDITERRANEAN COAST

Two weeks for 40 guineas only by air from London. First-class hotel. Send 4d. stamp for free brochure to European Evangelistic Society, 16 St. Catherines, Lincoln.

C.1812

BOOK REVIEW (*continued*)

The book contains six letters written to one in need of spiritual help, and their burden is—to quote Fletcher himself—that "Christ seeks to manifest Himself to all born-again believers in this life." Here are the chapter headings: "The reality of manifestations," "The revelation of Christ to believers," "God's purposes in manifestations," "The measure of revelations," "Old Testament manifestations," "New Testament manifestations." Then there is a final chapter by the editor, David R. Smith, which deals with the man and his times and ministry.

Here is a book to read and reread; a book to feed and enrich the soul; a book setting forth scripturally, practically and powerfully the possibilities, here and now, of "*knowing Him.*" It is the very book for a hungry soul, and for all those who are becoming increasingly weary of the shallowness and superficiality found in so many parts of the Church today.

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. L No. 3 *January 18th, 1969* *9d*



The Chelmsford Elim Pentecostal church choir. See page 37.

Christ is the answer

Sermon broadcast from Yeovil over B.B.C.

by L. Lambert



HAVE you noticed when seeking direction in an unfamiliar town that people direct you either by public-houses or by churches? The first person you ask usually says that he is a visitor too; when you find someone who can assist he says something like this: "Go straight down this road until you come to the White Hart inn; turn left there until you come to the Coach and Horses; turn right and continue until you come to the Green Dragon; your street is second on the left past there." Someone has said life is very musical spent between bars.

Other people direct you in this manner: "Drive down this road until you see St. John's on your left; turn there until you come to the Congregational church; turn left again and continue until you see the Salvation Army citadel on your right; the place you want is very near there."

But had you lived in the time of our Lord, and were seeking help in finding, say, the temple, or a synagogue, or the market place, and you had asked someone the way, he would have replied "I am the way," then turned round and taken you where you wanted to go; you would have got to your destination by following in his footsteps. That is what Jesus meant when He said in John 14:6 "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." The deepest longings of life are met by knowing and following Christ. "I am the way, the truth, and the life." I want us to see what this text means this morning.

HOW TO BE SAVED BY GOD

"I am the way"; that tells us how to be saved, for Jesus is the way back to God. Job of old cried "Oh that I knew where I might find Him." Philip had been with Jesus for three years and yet did not know the way to God. It is possible to be very religious and yet not know the way of salvation. If Jesus is the way *back* to God we have lost contact with God. This is a fact. Sin separates man from God, and the Bible says that we have all sinned; there is none righteous, no, not one. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on [Jesus] the iniquity of us all." The way, the only way, to know God and His blessing is through knowing Christ. "No man," He said, "cometh unto the Father, but by Me." We are lost in sin, and the only way back to God is through Christ. There are many ways to Christ but there is only one way to God: through knowing Christ as a personal Saviour.

"There's a way back to God from the dark paths of sin;
There's a door that is open and you may go in:
At Calvary's cross is where you begin
When you come as a sinner to Jesus."

HOW TO BE SURE OF GOD

"I am the way," that is how to be saved by God; then "I am the truth," that is how to be sure of God. Many people ask "Can I know I am right with God? Can I be sure of heaven?" A business man was once asked if he was a Christian; he replied "Yes and no, now and then, on and off." Other people sing "Lead, kindly light, amid the encircling gloom." My friend, God wants you to be saved, and to know it.

John Wesley, when he was converted in Aldersgate Street, said that there was given to him the assurance that Christ had taken away his sins. 1 John 5:24 states: "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."

People often ask which denomination is right; is it the Catholic, Methodist, Anglican, Pentecostal? Some think only their particular group is right. Jonathan Swift satirised their position when he wrote "We are God's chosen few, all others will be damned. There is no place in heaven for you;

we can't have heaven crammed." I have met people like this: their sect is right, they have a monopoly of truth. What nonsense! I am a Pentecostal, I was converted in a Pentecostal church, and I have received my Pentecostal experience, but I do not believe that only Pentecostals are going to heaven. I say with Frederick Faber:

"For the love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind."

If you have Christ you have the truth; if you have not received Christ you have not the truth. Being a Christian is a personal relationship between you and Christ. John 1:12 states: "As many as received Him, to them gave He power to become the sons of God." Salvation is not in a sect but in a Saviour.

HOW TO BE SATISFIED WITH GOD

"I am the way," that is how to be saved by God; "I am the truth," that is how to be sure of God; "I am the life," that is how to be satisfied with God.

People are always looking for happiness even if the search kills them, as sometimes it does. People try to be happy; they try pleasure, possessions,

(*continued on page 46*)

PROVISION FOR PREACHERS

Recognising opportunity (Luke 19:42)

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

THE crowd groaned as the reference awarded a penalty in the last minute of the football match, for it gave the visiting side their great chance to win the game. If only the home team had taken their chances earlier the result would have been different. Opportunity, taken or missed, is the very essence of human life. It is also true that one man sees opportunities while another man sees difficulties.

THERE IS A TIME OF OPPORTUNITY

We read in Ecclesiastes that there is a time for everything. Certainly there is a time of opportunity for all. "There is a tide that flows in the affairs of men; once to every man and nation comes a moment to decide." Some opportunities, if missed, come again, while others vanish for ever. Some are of vital importance while others seem of little consequence. The opportunity of eternal life through accepting Christ as Saviour is the most important and precious opportunity of all. In the passage from which our text is taken we learn that to Jerusalem the opportunity lost was never to return: "If thou hadst known," said Jesus. Every occasion when the gospel is preached is an opportunity of salvation. We can say on such occasions, as Jesus did long ago, "If thou knewest the gift of God . . . thou wouldest have asked of Him, and He would have given thee living water."

TO RECOGNISE THE TIME OF OPPORTUNITY IS VITAL

Having said this, it follows that recognition of opportunity is vitally important, acceptance of it making all the difference between success and failure. "If only" cry some, while "I am glad I did" becomes the cry of others.

There is a conviction that comes from the Spirit of God, a recognition of need and a revelation of grace that flows from God's mercy. Some dismiss these, thinking that the preacher is getting at them, while others accept the grace of God.

THIS TIME PASSES AND OFTEN NEVER RETURNS

All too often procrastination prevails. "Some other time will do" we say, or "It is not I but my neighbour who needs God." Of all lost chances the one that if accepted would have given new life in Christ is the most devastating.

This truth belongs to our peace and our good. The time when we can receive this boon passes in many ways. Jesus said here "It is hid from your eyes." Often our attitudes are too hard. What a tremendous change would have been wrought in history if the rulers in Jerusalem had changed their minds about Jesus in Pilate's hall, or even at the cross had recognised Him as the Saviour of the world. If the princes of this world had known they would not have crucified the Lord of glory, but their moment of opportunity had passed. "While Jesus whispers to you 'Come, sinner, come.'"

CONVERTED FROM HINDUISM

by VIJAY S. PANANDIKAR, B.E., M.Sc., M.I.Prod.E.

Note by L. P. Cowdery, pastor of our Plymouth church: Mr. Panandikar read electrical engineering at Birmingham University, where he obtained his degrees. Here he met his wife, who was at a teacher training college. They returned to Bombay, where they were converted, baptised and filled with the Holy Spirit. They now live in Plymouth and worship with us at Notte Street, Plymouth, taking an active part in youth work.

IT is with joy that I testify to the saving grace and wonderful love of the Lord Jesus Christ. I was born in a Hindu family in Bombay, and as my parents belonged to the Brahmin or priestly caste it was assumed that I did not need anything else to make my spiritual life complete. And yet, deep down in my heart, I knew that I had no contact with my Creator. When I looked around and saw the wonders of creation I was certain that an almighty God had created these things, and although I yearned to know Him I found myself unable to communicate with Him. Hindu philosophy told me that God was within me and I could reach Him by inward meditation, but my personal experience did not bear this out. The thought of death and what lies beyond also troubled me and I felt that I had to find out what happened to human personality after death.

The Screwtape Letters

In this frame of mind I came across an unusual book, *The Screwtape Letters,* by Professor C. S. Lewis, and found it so interesting that I also read *Mere Christianity* by the same author. For the first time I realised that the death of Jesus Christ nearly 2,000 years ago was, in the divine plan, for the benefit of all men through all ages, also that the Christian faith was open to all and not restricted to those born of Christian parents. Realising that this might lead to an answer to my problem, I started attending an evangelical Baptist church and heard the gospel message. The minister was preaching a message on the cross from Isaiah 53, and like a flash the realisation came to me that I could not communicate with a holy God because of my sin, but that God had provided a way for my sins to be forgiven and removed by the cross of Christ if I received Him as Saviour. And so I asked Jesus Christ to be my Saviour, and turned my life into His care and knew the joy and the certainty that I had become a child of God according to John 1:12. I also had the assurance that when I left this world I would be with my Lord.

As I continued in this new life that I had received, the Lord spoke to me about water baptism and I decided to obey Him in this matter. Although my parents knew that a change had come in my life and I was attending a Christian church, they felt that this was only a passing phase and I would return to the Hindu fold. But when I told them that I intended to take believers' baptism as a public testimony they were greatly distressed, and after trying to persuade me to give up my Christian faith told me that if I was baptised they would dissociate themselves from me and I could not visit them any more. This was a real test of my faith, but the Lord gave me strength and grace to obey Him in baptism and continue to love my parents even though they would not see me. During the period following my baptism I learned something of the reproach that we must bear for His name's sake, and the opposition of the world to a public witness for Him. I also proved the reality of His promise in Luke 18:29, 30, for the Lord gave me new brothers and sisters in His family.

A Spirit-filled Presbyterian

Through the ministry of a Spirit-filled Irish Presbyterian who conducted a series of deeper life meetings in our church I first heard about the baptism in the Spirit, and so anointed were his messages and so real was the Lord's presence that the mini-

ster and most of the congregation of our church started seeking this blessing. Our hearts were hungry for all that God had for us, and we studied scriptures connected with the baptism of Jesus (John 1:33), the testimony of John the Baptist (Matthew 3:11; Mark 1:8; Luke 3:16), the words of our Lord before His ascension (Acts 1:5) and all the recorded instances in the book of Acts of believers receiving the baptism (Acts 2, 8, 9, 10, 19). The Lord illumined Acts 2:38, 39 to my own heart, and I knew that although the initial outpouring of the Holy Spirit from the hands of our exalted Lord took place at Pentecost the promise was for me as well, and that I had to enter in and receive it for myself in the same manner as I had received the Lord, even though He had been given nearly 2,000 years ago.

However, I found that although I had hands laid on me I did not receive the blessing. The Lord then showed me that I was looking to Spirit-filled men for the Holy Spirit baptism instead of receiving it from His hands, for He is the Baptiser in the Holy Spirit (Acts 2:33; John 7:37-39). And so in the quietness of my heart I asked the glorified and exalted Jesus Christ to baptise me in His Spirit, and by faith rested in Him. Although in my case there were no immediate outward signs, my heart was quickened by the Spirit to receive the gift of prophecy and, some time later, the gift of praising our wonderful Saviour in other tongues. I also found a new love and reverence for God's Word as the Bible came alive to me, just like a letter from a loving Father to His child. A new joy and peace filled me and I wanted to share this blessing with other Christians who knew not the glorious liberty in the Spirit.

How I praise and thank my Lord for His gracious working in my life, and my prayer is that all God's children may come to know and live in the fullness of our loving Father's provision for us.

Elim Pentecostal Church Reports

LAINDON **Pastor: Tom Burns**

The Essex Presbytery rally in December was held in our Laindon church. Extra seats were quickly filled, and with a "full house" the rally opened with a stirring hymn; over seventy voices, including those of fifteen ministers, joined in glorious harmony. Soloist Graham Jones, newly inducted minister of the Pitsea Elim church, contributed gifted and sincere singing.

"Willingness, courage and enthusiasm by Gideon's small army obtained the victory over the vast host of the enemy" said the preacher, Pastor P. Watson, of Ipswich; these three qualities must be connected with our daily Christian life if we would surmount its difficulties. T. BURNS.

CHELMSFORD **Pastor: D. W. Anthony**

The Chelmsford Elim church choir's eighth music festival in December, under the conductorship of K. Tween, took place in the Victoria Road South Baptist church (kindly loaned) and there was a packed congregation. Our preacher for the weekend, Pastor T. W. Walker (Salisbury), accompanied on the organ. His ministry over the whole weekend was a blessing to us all. The Sunday afternoon service took the form of a toy service to which the children brought toys to give to others less blessed than they. To a packed congregation in the evening Mr. K. Tween (Sunday school superintendent) told how seven children's homes were supplied through the generosity of God's people. We praise God for His blessing on this weekend, and indeed for the work as a whole in Chelmsford, for we have been able to purchase a thirty-six-seater coach to bring other children and adults to the house of God.

(*continued on page 43*) F.H.



D. W. Anthony, K. Tween (left) and T. W. Walker with scholars at the toy 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.

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
L. Lambert	34
F. G. Evans	35
Vijay S. Panandikar ...	36
W. J. Maybin	40
Mansel Chuter	41
Margaret M. Ladlow	42
A. Tee	44
Gordon Wright	47
Reports	37
Editorial	38
Comment, opinion and review	39

EDITORIAL

ON the subject of their lack of spontaneous humanitarianism Humanists are sensitive. We state *spontaneous* humanitarianism because, challenged by the dedication of Christians to good works, they, realising their own lack in this sphere, and also realising the pragmatic value of the humanitarian argument, have been spurred in some measure to imitate the humanitarian example the Christian Church has set. But the humanitarianism of Christians results from their dedication to their Lord; if the only examples of humanitarianism practised by Humanists are those given by Lord Ritchie-Calder in reply to Malcolm Muggeridge's challenge the practical results of humanism are barren indeed; their society might well be renamed the British Society of Desiccated Humanists. We recollect a leading Humanist appealing for support for a humanitarian project: "If *few* Christians can do so much humanitarian work, how much more should the vast number of Humanists." We have not heard about the result of that appeal. Humanism dries up the milk of human kindness.

But Humanists not only lack humanitarianism; they betray lack of a sense of humour.

Malcolm Muggeridge in an interview with himself, reported in the *Observer,* launches the attack on Humanist non-humanitarianism as follows:

> "Actually, there's far more truth in the book of Genesis than in the Quantum Theory, and a Francis of Assisi or a Wesley did far more to ameliorate the human condition than a Beveridge or a Karl Marx. I've spent a number of years in India and Africa, where I found much righteous endeavour undertaken by Christians of all denominations; but I never, as it happens, came across a hospital or orphanage run by the Fabian Society or a Humanist leper colony."

Obviously stung by the accuracy of Malcolm Muggeridge's attack, Lord Ritchie-Calder, writing, as he states, as a Fabian and a Humanist, rushes to the support of humanism. But abuse, loss of temper and rudeness are no argument in debate; they serve only to betray the debater's consciousness of the weakness of his position; so we shall pass over the first part of Lord Ritchie-Calder's reply. *But he does not quote one case of Humanist humanitarianism;* he betrays the weakness of his own case by stating "Most—by a long way—of such humanitarian work in the world today [work among lepers, orphans, the sick, the miserable] is initiated by the United Nations agencies, the World Health Organisation, the United Nations Children's Fund, Unesco, etc." Malcolm Muggeridge's rejoinder hits the nail on the head. After a reference to Lord Ritchie-Calder's introductory remark he states: ". . . Lord Ritchie-Calder's comparison between missionary and United Nations endeavours is inept. . . . The former is financed and manned by dedicated Christians, the latter by public funds and relatively well-paid professionals."

COMMENT, OPINION AND REVIEW

GOOD housekeeping, whether domestic or national, demands that life's necessities have priority over its luxuries, but what sociologists condemn at the family level seems to pass muster with them when practised on a national level. Or, to give our comparison another twist, road and rail fares in this country costing a shilling a mile would be resented and resisted, even though in return practical service was rendered daily to millions of passengers; yet we have viewed with equanimity, at least most seem to have done, a journey costing each passenger about £200 per mile. And the benefit to mankind?

We understand that space exploration to date has cost the U.S.A. the equivalent of £8,000,000,000. And the practical value to the man-in-the-street? Ah, to the woman in the home non-stick frying pans we understand! Well, well; what a reflection on modern cooks. But £8,000,000,000 would build fifty cities, each with a population of 120,000. Luxuries or necessities—which? Space travel necessary? To hundreds of millions homes are absolutely so.

The nations spend their substance on riotous living while millions starve. But this modern tower of Babel—"let us build us . . . a tower whose top may reach unto heaven" (Genesis 11:4)—is bringing similar disruption and bankruptcy now as then.

Today's amazing technical achievements elicit our admiration, but progress is relative; Hammurabi would not have known what to do with a wheelbarrow! Today's spectaculars are tomorrow's commonplaces.

A solution to Rhodesia's and South Africa's race problem!

REFERRING to English nationals at home in the context of immigration to this country we have Mr. Enoch Powell's dictum that "it cannot be in human nature that the original inhabitants should passively watch the transformation of whole areas which lie at the heart of their country into alien territory." We think this to be true, though only because we know what human nature is; but we also think, in the light of British emigration to most parts of the distant world, that a Britisher should have been the last person to say it, for we Britishers more than most "have transformed whole areas which lie at the heart of [other people's countries] into alien territory."

But because we think with Enoch Powell that it cannot be in human nature for the original inhabitants to watch passively the transformation of whole areas which lie at the heart of their country into alien territory, the matter must be taken from that realm of discussion and action where it is subject to the vagaries, passions and prejudices of human nature, and considered in the cold light of reason and the warm rays of revelation.

But the carrying out of our Enoch Powell's dictum would, as Professor H. Levy, professor emeritus, University of London, in effect points out, solve the race problem in South Africa and Rhodesia forthwith. And mark, it is only prejudice that demands the expulsion of immigrants from England but the retention of immigrants in Rhodesia and South Africa against the wish of the original inhabitants. And to reply "Of course, but 'we' do 'them' good" is to reveal intolerable conceit as well as completely to miss the point of the situation.

European Evangelistic Society
16 St. Catherines, Lincoln

CENTRAL LONDON PUBLIC RALLY

in the

KENSINGTON TEMPLE

Kensington Park Road, Notting Hill Gate

on

Saturday, January 25th, 1969, at 6.30 p.m.

Speakers:

AERON MORGAN — **"The need of Europe"**
BERNARD PORTER — **"Poland in 1969"**

Chairman: **Eldin R. Corsie**

J. P. WILDRIANNE, J. A. WRIGHT and ROY JEFFS also taking part

ALL ARE WELCOME

Holiday conference reunion at 3 p.m.
For information telephone 01-286 9261

D.1813

THE FIRST EPISTLE OF PETER

(Study thirteen)

By W. J. MAYBIN

MINISTER OF ELIM PENTECOSTAL CHURCH, CROYDON



WE come in this final study to the closing chapter in this epistle. If your interest has been held weekly I rejoice and pray God that as I have sought to produce the mere bones of an outline those bones may come alive to you in future meditation.

This final chapter is packed with instruction and encouragement. Having spent so much time in writing about suffering, in this closing portion Peter refers to his own share in this as "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (v. 1). This takes us back to 4:13, and it is of interest to note that the word "witness" is a translation of the Greek *martus,* from which we get our word "martyr." Peter eventually made this supreme witness.

Let us take a look at the main subjects under discussion in this closing chapter.

The responsibility to be shouldered

(vv. 1-7)

These verses show us that dying grace (4:19) is good to live by. Indeed, the grace and love of God are essential in the realm of pastoral responsibilities and congregational reciprocation.

Note that Peter addresses the "elders." The word is a translation of *presbuteroi,* and has connotations similar to "bishops" (overseers) and "pastors" (shepherds). Indeed, the injunction "Feed the flock of God" (v. 2) is reminiscent of "Feed My sheep" (John 21:15-17), and may have given rise to the ministerial designation "pastor" as applied to elders. As already pointed out in this series, "it is confusing rather than helpful to use 'priest' (Greek, *hiereus*) to translate the Greek *presbuteros* here." *The New Testament knows nothing of a sacerdotol class of priests as distinct from the ordinary rank and file of believers.*

These great lessons stand out in these words from Peter's pen. First, the pastor's job is to feed God's flock, i.e. do the work of a shepherd, a work which requires a shepherd's heart. And of course the "flock" is God's, and it is to Him that we ministers shall have to give account of our shepherding. Surely this thought should serve to add dignity to our work within the sphere of our pastoral duties. Our motives are not to be mercenary or selfish, but solely for the glory of God. "Not for what you can get out of it, but because you are eager to serve the Lord" (v. 2b, *Living Letters*). Second, pastors are to be examples to the flock (v. 3b). The word is "types" or "models" or "patterns" to be copied. Third, the thought of review by the Chief Shepherd should lend anticipation to our pastoral duties. We are to discount the temporary plaudits of men in view of the reward from the Arch-Shepherd to whom all under-shepherds will have to render an account. At His appearing all faithful "elders" (overseers) will receive "the unfading crown of glory" (R.S.V.). This simply means "a never-ending share in His glory and honour" (*Living Letters*).

It would seem that verses 5-7 may contain a reference to all Christians, thus involving not only pastoral responsibility but congregational reciprocation. If I am right in this suggestion, what wonderful verses these are. After showing the necessity for submission to those in authority, Peter passes to "a general application of the duty of humility which is incumbent on all members of the Church without exception" (*New Bible Commentary*). All are to be clothed with humility, and thus to expect the grace of God, which is both the cause and result of humility.

The enemy to be resisted

(vv. 8, 9)

I feel sure that this exhortation to watchfulness and steadfastness is to be heeded by both pastors and members. We are all to be on our guard against a

common foe, the Devil. Peter believed in a personal, powerful Devil. He describes this enemy as "your adversary," the Greek word savouring of legal associations, as an opponent in a lawsuit. The word "Devil" is the Greek *diabolos*, derived from the verb which means literally "to throw over or across," suggesting accusation or slander. But what is to be our attitude to this adversary? Peter writes "Be sober [calm], be vigilant [watchful]" (v. 8). Dr. Paul Rees comments here that "the staccato terseness of the Greek crackles like pistol shots." Perhaps Peter was here exhorting from bitter remembrance (Mark 14:37). But Peter also exhorts us to "resist" or "stand against" the Devil" (Ephesians 6:11). This has to be done "in the faith," retaining our trust in the Lord. It is obvious that Peter has in mind here his own failure when he denied his Lord, and is also seeking to obey the injunction of his Master on the occasion of his restoration: ". . . when thou art converted, strengthen thy brethren" (Luke 22:32b). All this has to be done in the knowledge that "other Christians all round the world are going through these sufferings too" (*Living Letters*). This is a comforting truth calculated to strengthen the bonds of brotherhood.

The concluding assurances and benediction

(vv. 10-14)

What a benediction (vv. 10, 11)—a unique ascription of glory into which Peter blends very skilfully "the crimson threads of suffering and the golden threads of glory" (Rev. J. Graham Miller). The grace of God, sufficient for every emergency, will at last "perfect, strengthen and settle"; in brief make of us what God desires us to be.

In the epilogue Peter gives honour to Silvanus (Silas), who actually served as Peter's secretary in writing this epistle. The reference to "the church

(*continued on page 43*)

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

Hurry up

"HURRY, hurry up, hustle and bustle, rush, accelerate, push, prod, press, drive, quickly . . ." These are some of the words I found in the dictionary under the word "haste." They are all familiar to us, for we are a nation of rushers. "Immediate," "urgent," "step lively," "at the double" are others. Open the kitchen cupboard and we find instant rice, instant coffee, instant tea and instant potatoes; open the fridge and we see instant suppers. Feverishly we reach for instant quickshave lather, slip the blade out of our handy quick-loading dispenser, shave, dress, and sit down to a quickly prepared snap, crackle and pop, and speed off to work in our latest model car powered by petrol specially prepared for quick starts.

I think you get the point. Where are we going? Production, efficiency of operation and time-cutting devices are the order of the day.

Philips Brooks, talking about hurry, relates this story. "A friend said to me 'I have not time or room in my life for Christianity; you don't know how hard I work from morning till night. When have I room for Christianity in my life?'" Continues Mr. Brooks: "It is as if the engine had said that it had no room for the steam; it is as if the tree had said that it had no room for the sap; it is as if the ocean had said that it had no room for the tide; it is as if the man had said that he had no room for his soul; it is as if the life had said that it had no time to live. It is not something added to life; it is life. A man is not living without it. How absurd for a man to say 'I am so full that I have no room for life.'"

I would not suggest that it is wrong to be busy. Diligence is commended, but it is wrong to be so busy that you are too busy for the Lord. Do you have a quiet time with the Lord every morning? Martin Luther said "I have so much business, I cannot get on without spending three hours daily in prayer." Contradiction? No, rather a precious thought. When you take time to pray, read the Bible and wait upon the Lord—giving Him His rightful place—hours are never lost but gained. "But seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you" (Matthew 6:33). It is most important in this fast-moving life to take time to examine our relationship with the Lord.

Margaret M. Ladlow's page



DAYS AND DIARIES

DO you keep a diary? Are you intending to start one in 1969, having been given one as a Christmas or new year gift? For many years now I have managed to keep only a diary of engagements, birthdays and special events, but have never disciplined myself to record my daily activities. When tidying some drawers recently I came upon several of the school diaries my children were encouraged to keep when they were just primary children. How we laughed at the crayoned illustrations and at the childish handwriting underneath describing the highlights of each day. The descriptions certainly recalled incidents long since forgotten. A few years ago, when teenagers themselves, my daughters, unknown to me, unearthed my carefully kept schoolgirl diaries and found them a source of great interest. It came as quite a revelation that I felt just as they did at their age and that lessons, games, school societies, parties, clothes, mild flirtations and romances were part and parcel of my days. Oh. the heart-throbs, the intense feelings of youth, the hopes and fears! I suppose they are the same in every generation. When we are young a year seems an eternity, the days are so long and full of absorbing interest, but when we reach sober middle age how quickly time seems to fly.

Mr. Gladstone, that great Victorian prime minister, kept a diary each year, marking down with meticulous care how he had spent his days. The first volumes have recently been published, and in an interview on the radio the man responsible for publishing them was asked if he thought that Mr. Gladstone had kept his diaries with the thought in mind of their being a contribution to the historical record of the days in which he lived. He replied "Certainly not, but having a high regard for the sanctity of time he wrote his diaries to make sure that he used it wisely." Above all else that he was Mr. Gladstone was an earnest and committed Christian. I think of another great leader of Bible days who lived to a ripe old age, and indeed lived to the full through those 120 years. Both these men left their mark upon the nations they served, Mr. Gladstone upon Victorian Britain and Moses—for he it is of whom I am thinking—upon the people of Israel. As the guiding force under the hand of God he welded the ex-slaves of Egypt into a nation and led them to the brink of the promised land. Turn with me to Psalm 90 and read the description by Moses of our fleeting days in comparison with God's eternity; listen again to his prayer from which Mr. Gladstone surely drew inspiration: "So teach us to number our days, that we may apply our hearts unto wisdom." If you seek a motto for 1969 surely here is a worthwhile one.

We may not do anything as momentous as these great men did, but I maintain that the same principles that they carried through life should govern our lives. We must live each day to the full, using the hours wisely, enjoying the blessings that come our way and facing troubles and temptations bravely, making the most of every opportunity for service to God and our fellow men.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 56. JUMBLES FROM JOSHUA

Can you arrange the letters of the following to form the well-known people, towns, rivers, mountains or countries which are all to be found in the book of Joshua?

CHILDREN'S QUIZ	ADULT QUIZ
1. RAJDON	1. TARHOTASH
2. MELJUREAS	2. PEMIRAH
3. NANACA	3. MECHSHE
4. CHOREIJ	4. PHEERUTAS
5. PEGTY	5. ZIPHEM

ANSWERS TO CHILDREN'S QUIZ

1. Jordan
2. Jerusalem
3. Canaan
4. Jericho
5. Egypt

ANSWERS TO ADULT QUIZ

1. Ashtaroth
2. Ephraim
3. Shechem
4. Euphrates
5. Mizpeh

CHURCH REPORTS (*continued*)

BOLTON **Pastor: K. Smith**

After nearly two years' waiting and much legal negotiation, members of the Elim Pentecostal church in Bolton, with their minister, Pastor K. Smith, last month occupied the historic Swedenborgian premises, the New Jerusalem church, a building in the centre of this important town. Samuel Crompton, the inventor of the spinning jenny, was connected with the New Jerusalem church in Bolton, and the property is one of Bolton's remaining buildings of considerable interest. Its photograph is on permanent record in the Bolton museum's Civic Trust exhibition, and it possesses one of the finest organs among the Elim churches in the north. It is a source of thanksgiving to the Lord that a debt of only just over £2,000 has been incurred in the purchase of this fine property after the sale of the premises in Platt Street.

EVANGEL readers will recollect that some years ago the roof of the Moor Lane building collapsed, and a former mission in an outer district was purchased. The Elim church is the sixth property the present minister sought after, and patience has been rewarded. It is twenty-one years since Pastor P. S. Brewster crusaded in Bolton, commencing the Elim witness. The loyalty of the Elim friends who have stood through many trials and disappointments down the years has been richly rewarded in their procuring the present building. Join them in prayer that God will make their majority a wonderful year of blessing in their return to the town centre.

K. SMITH.

THE FIRST EPISTLE OF PETER (*continued*)

at Babylon" divides the scholars. Some feel that the reference is to Peter's wife, as the Greek has "she in Babylon," while others see the church at Babylon or Rome. Then he refers to Marcus (John Mark) of the gospel and Acts. He closes with an exhortation which advocates the outward expression of love. Whatever the form of greeting there should be sincerity and genuine charity. "Without this even a kiss can mask a heart as treacherous as that of Judas." The letter closes with a unique and fitting blessing of peace which only those in Christ know.

The Bible says: "Proclaim liberty throughout all the land . . . it shall be a jubilee unto you" (Leviticus 25: 10). Yes,

"Prayer is a wonderful thing,
Blessings untold it will bring;
I've had mine answered, and now I can sing,
Yes, prayer is a wonderful thing."

MAKING PLANS FOR 1969?

Then make a date for Easter Monday

in the

Royal Albert Hall

AT 3 AND 6.30 P.M.

HEAR DR. WESLEY WHITE

of the Billy Graham evangelistic team, dynamic preacher and Bible expositor

MASSED CHOIRS

(40th anniversary of the London Crusader Choir)

THRILLING COMMUNITY SINGING

YOUTH FEATURES

MEETINGS YOU WILL NEVER FORGET

THOUSANDS OF FREE SEATS

Reserved seats available: 3/- afternoon, 4/- evening. Write at once, enclosing remittance, to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.12.

* * *

OPEN-AIR DEMONSTRATION AT 11 A.M. IN TRAFALGAR SQUARE

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

RECRUITING YOUTH WORKERS AND SUNDAY SCHOOL TEACHERS

By A. TEE

WE are thrilled to hear that in a number of our churches there has been a splendid increase in the number of young people attending our Sunday schools and our mid-week youth activities. Recent recruiting drives have revealed a definite desire in the lives of young people for reality and for some positive and purposeful goal in life, while many parents have shown definite interest in allowing their children to come to our Sunday schools. The upward trend in our Sunday school attendance has gone on for a number of years now. Our success, however, has given birth to another problem. There is no point in bringing in more young people either on a Sunday or during the week if we do not have adequate staff to teach them.

One Elim Sunday school superintendent has made it quite clear that he is not willing even to try to get any more boys and girls to come to his Sunday school because he is unable to get suitable people to come and teach the children. He made it clear that he could easily get more boys and girls to come regularly if he had the staff. What an indictment! Here is a suggestion to meet this problem, which has already been used with great success.

Step one. An assessment of the needs for staff in every mid-week youth activity should be carefully prepared in relation to the number of young people who are attending the particular activity. The same should be done for the Sunday school and any branch. Details stencilled should show (a) the numbers attending, (b) the number of staff at present, (c) the number of staff required.

Step two. Ample notice should be given that on a specified Sunday night a special address on the current youth situation in the country and in the church is to be given and a full attendance of members be requested. Such a service would obviously finish in an atmosphere of desire for dedication. If the offering is not received until after the sermon the ushers could pass along one copy of the survey to each person in each row. The pastor then explains the problem of shortage briefly but to the point and asks if people will put a tick in the box opposite the particular task they would be willing to do. The pastor could receive the papers from the people at the door when he was shaking hands with them.

In the particular church where this was done twelve people indicated their willingness to teach in the Sunday school who had never shown interest in doing so before. Others indicated their desire to help in other mid-week departments, while a splendid number of others volunteered to deputise for anyone who fell ill or for some other reason could not be present. They were known as "the reserve brigade." A number of new musicians were also enrolled.

Step three. A simple training scheme can be made very attractive with the aid of a group of film-strips on youth leadership and Sunday school teacher training. These can be shown on a weeknight, or immediately after Sunday school on Sunday afternoons, or as a short after-church service on Sunday night. They are available from Elim headquarters.

This scheme not only bridged the staff problem where it was tried out but had a number of interest-

Department	Number attending	Staff at present required	I am willing to be a teacher or a leader	I am willing to be a spare teacher or leader	I am willing to be a helper behind the scenes
	Sunday school				
	Branch Sunday school				
	Mid-week children's service				
	Junior Crusaders				
	Branch Junior Crusaders				
	Boys'/Girls' Fellowship				

ing side effects. First it created a splendid desire for the entire church to pray for the youth work of the church. It also awakened an awareness of how much youth work really went on. It revealed a lot of hidden talent and created a surplus in place of a shortage. It paved the way for further outreach. Lastly it inspired the faithful workers who had struggled on against overwhelming odds and the whole church was given a fresh impetus. Adapt the suggestion to suit your local situation. What happened in L—— can happen in your case too.

A copy of the chart similar to the one that was used appears on the facing page.

Now is the time

to book your accommodation for the 1969 Elim Conference.

We enclose in this issue of our magazine a booking form for the use of our members and friends who plan to come to Blackpool in May for the Elim Pentecostal Church Conference.

The expressions of appreciation following the blessings on last year's conference encourage us to expect many more visitors to share with us in this great week of fellowship and business, while we know that those who were with us in 1968 will not miss these great gatherings.

There is something very wonderful when Christians come together to worship the Lord and share their experiences. One thing is quite obvious at these times: Christianity is no morbid, outworn creed but a happy, vital surge of divine life within the believer. The thrills of biblical ministry, united singing. musical renderings and bright testimonies are just a part of this wonderful week. It is a holiday with all the joys of a holy convocation. Indeed, it fits in with the theme of this year in Elim: "Make His praise glorious."

Bring your family, for there are plenty of activities to provide the children with frolics free of charge, and our good friend Sunny Blundell-Connell is coming to make Bible stories come alive with the aid of her flannelgraph lessons.

Our speakers this year include the minister of Calvary Temple, Winnipeg, Canada, and Dr. Verna Wright, M.R.C.P., a well-known preacher at youth rallies in the North and Midlands. A number of our own ministers will also take part.

To avoid disappointment we recommend early applications, as these are dealt with in rotation.

COMING EVENTS

BOLTON. January 25. Elim Pentecostal Church, Higher Bridge Street. Monthly rally, conducted by Pastor L. Knipe and Southport assembly at 7.30. January 27. Monthly Sisterhood rally at 7.30. Speaker: Mrs. E. Glass (Chorlton-cum-Hardy). Convener: Mrs. E. Smith.

ILFORD. January 18-20. Elim Pentecostal Church, Clements Road. East London revival rallies. Preacher: Harry Palliser (Kingston-on-Thames). Saturday at 3.30 and 6.30 (tea provided). Sunday at 11 and 6.30. Monday at 7.30.

SOUTHPORT. February 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7.30. Film: "Shadow of the boomerang." Convener: David Drury.

Preliminary notice

ISLE OF WIGHT CAMP

DATES :

SENIORS—July 25th to August 8th

Planned particularly for teens and twenties

JUNIORS—August 8th to 22nd

10-14 years

Brochures available late January from

Mrs. D. W. Rammell, 9 Allan Way, London, W.3

D.1830

CHILDREN'S MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received. Many thanks, young people, for your generous giving.

Belfast, Alexander Park (Junior Crusaders (Bibles for China) ...	1	10	0
Brecon (Tanzania £6/0/4)	9	7	8
Bridgend (Boys' Club)	1	18	0
Caerphilly ...	32	5	0
Cardiff junior (ship halfpennies)	10	11	9
Cardiff primary ...	17	4	0
Delancey (Rhodesia)	27	0	0
Dowlais (ship halfpennies) ...	1	0	2
Dublin	1	0	0
Dundee		14	5
Greenock and branches	22	10	0
Holyhead	2	0	6
Larne (Pathfinders)	12	0	0
Llanelli	3	5	0
Melbourne Street (ship halfpennies)	8	2	7
Mountain Ash (ship halfpennies ...	3	11	1
Paisley, Hunter Hill	4	0	0
Pontardulais ...	4	0	0
Porth	1	0	0
Portsmouth (ship halfpennies) ...	30	17	5
Rayleigh	18	1	10
Reading	6	18	0
Rochester, Pentecostal S.S. ...	13	13	0
Rochester (ship halfpennies) ...	22	0	0
Rotherham (ship halfpennies) ...	10	0	0
Rugby	17	0	0
Scarborough ...	18	19	9
Sheffield, Lee Croft	66	0	5
Smethwick ...	10	5	0
Southampton and branches ...	141	12	2
St. Peter Port ...		16	0
Vazon (ship halfpennies)	1	2	0
Tithe Farm Pentecostals	15	0	0
Westcliff	17	10	0
Woodcock Hill (ship halfpennies and offerings)	10	0	3
Worcester (Pathfinders) ...	11	10	0
Worcester (ship halfpennies) ...	44	4	0
Yeovil	19	2	7
York	22	12	6

Testimony time

GOD SPOKE TO ME IN CHURCH

By STANLEY RICHARDS (MERTHYR TYDFIL)

I WAS brought up in a very respectable home. My father was a vicar's warden, my mother took an active part in the church and I was in the choir. For years this went on, but life still seemed empty as far as Christianity was concerned. I was a widower for a period of time, then I remarried and my second wife went to the local Elim church, so I went along with her and soon discovered that she had something that was missing in my life. Every time I went to a meeting with her I was more or less convicted of my self-righteousness. I exclaimed to my wife that I had not done anything that I was ashamed of in my life, yet I felt the need of a saviour. She pointed out to me from God's Word that all have sinned and come short of the glory of God, and that if I believed on the Lord Jesus I would be saved. Therefore as she prayed I accepted the Lord into my life, and by His grace I shall follow in His footsteps.

GOD SPOKE TO ME IN PRISON

DEAR REV. ——,

I would be obliged if you would put in your magazine how I became a Christian and a true witness of Jesus Christ, and how He answered my prayers on October 13th, 1964. When I was sent to prison, for the first time in my life, I was put in a cell and locked away. This was a terrible ordeal for me, to leave my dear wife and family. That night I cried, heartbroken, tears rolled down my cheeks, and I prayed to the Lord above to help me. Suddenly I stopped crying, and I felt the Holy Spirit come within me to comfort me, and it was then I accepted Jesus Christ as my personal Saviour. I have followed and learned the Scriptures, the Word of God, ever since that night, and my prison life has been made easy and more pleasant. I saw the "Light of the world," and that Light was Christ. My life was changed completely, for I am a new person, having been born again, having repented, and now a confirmed member of the Church. Now I study the Bible each day, both the Old and the New Testaments. This I never did before, and I feel more happy when I am preaching the gospel, for I love it with all my heart.

What our Lord Jesus Christ has done for me He will do for you, so please, my friends, accept Jesus Christ into your hearts, believe in Him, and you will never regret it. Life becomes easier to live, He makes all things possible for everyone. I beg of you to knock and the door shall be opened to you. This is my true testimony as a firm believer and witness of Christ. May the Lord bless you all.

Yours, etc.

The Elim minister to whom this letter was sent writes: "Both Mr. —— [a fellow minister] and I can vouch for this man's conversion, for he has had to stand for nearly two years in prison for Christ. . . . It was the witness of an Elim minister and a prisoner that led him to Christ.

CHRIST IS THE ANSWER (*continued*)

position, drugs or other forms of escapism, but in striving for life they find death. Christ is life. He said "I am come that they might have life, and that they might have it more abundantly." If you want joy, real joy, wonderful joy, let Christ come into your heart.

As older people near the end of life's journey they sincerely wonder if death is the end; as its sunset approaches they ask "Is there an eternal dawn?" My friend, in our lesson this morning we read that Jesus said "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you . . . that where I am ye may be also." He also said "I give unto My sheep eternal life, and they shall never perish." Death to the Christian means absence from the body but presence with the Lord. Philip said to Jesus "How can we know the way?" Maybe you are asking the same question. The answer is the same: Jesus is the Way, the Truth and the Life.

There are three steps to becoming a Christian:

1. To acknowledge to God that you are a sinner.
2. To believe that Jesus died for your sins upon the cross.
3. To receive Christ into your life and follow Him.

SHARE YOUR FAITH

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by Gordon Wright**

Monday, January 20th — Matthew 10:34-42

" He that taketh not his cross, and followeth after Me, is not worthy of Me " (v. 38).

Taken in its context, the cross we are to shoulder as Jesus shouldered His, that is with fortitude and meekness, is the opposition and the persecution that come through our being faithful to Him. We must be prepared for faithfulness to Christ to disrupt our closest relationships. There may not be any open antagonism but just a quiet resentment that poisons the atmosphere. Painful as such experiences are, we must remain faithful to Christ. He must be first in our affections if we are to be worthy of Him. Should we ever be tempted to weaken in our resolve to follow Him wholly let us prayerfully meditate on His cross, on His steadfastness in that hour of cruel conflict. It will strength our resolve to follow Him for ever.

Tuesday, January 21st — Matthew 11:1-19

" Go and show John again those things which ye do hear and see " (v. 4).

When doubt challenged John's acceptance of Jesus as Israel's Messiah our Lord did not give John a dogmatic assertion that He was the Christ, but encouraged him to reassess the evidence on which his faith had relied. Christ wants our faith to be an intelligent faith, so that we can give a reason for the hope that we have in Christ to all who ask for it. We must never push our doubts into the back of our minds for fear that they cannot be answered, but must bring them to Jesus immediately. Christ never rebukes honest inquiry; He encourages it. God gave us inquiring minds and He expects us to use them, so there was no rebuke for John's appeal for confirmation of his faith. Faith is always strengthened by a reassessment of the evidence on which it rests. It enables us to say with increased conviction " To whom can we go? Thou hast the words of eternal life."

Wednesday, January 22nd — Matthew 11:20-30

" Even so, Father: for so it seemed good in Thy sight " (v. 26).

We are frequently baffled by our experiences. So often it seems impossible to know with absolute certainty whether or not the things that are happening to us are the will of God. If we could be certain that they are it would be so much easier to pray this prayer. However, one thing is certain: nothing happens to the Christian but what God in His love and mercy allows. Because of this we can pray even in the most bewildering of experiences " Even so, Father: for so it seemed good in Thy sight." To say this is a great victory for faith. It reveals a genuine trust in our heavenly Father's wisdom. It will soothe our agitated minds and save us from pining for that which is unobtainable.

Thursday, January 23rd — Psalm 126

" Then was our mouth filled with laughter, and our tongue with singing " (v. 2).

We feared that we would never be able to sing again. Life had been so cruel and unkind, all the gaiety had been crushed out of us. We hung our harps on the willows and refused to sing the Lord's song. Hope could not revive our spirits, not one ray of light pierced the dark clouds. Then, suddenly, all was changed; there was a rift in the clouds, the sun shone through, the birds began to sing, " then was our mouth filled with laughter, and our tongue with singing." Oh the relief of deliverance! O storm-tossed soul, weary with the constant battering, sighing with frustration and disappointment, let faith be triumphant, sing while the thunders roll; for God has not left you alone in the storm. He is with you, and His face is radiant with hope, His eye is toward eternal horizons where no cloud dims the light of the sun, and He is waiting to show you that resplendent vision.

Friday, January 24th — Psalm 129

" Many a time have they afflicted me from my youth: yet they have not prevailed against me " (v. 2).

Sin will never let us alone. There will always be conflict, severe conflict at times, but we need never be defeated. God has made provision for us to overcome sin. " Sin shall not have dominion over you " asserted Paul with confidence. " We are more than conquerors through Him that loved us " came from that same exultant apostle. Yet there are times when we are painfully aware that we are not measuring up to the standard; we are crushed by our circumstances, relationships are strained by our ignoble actions. It seems a mockery to call ourselves Christian. " Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord " (Romans 7:24, 25). There it is! That is what I needed to know: Christ is the secret of victory. O triumphant Saviour, give me the will, Thy will to overcome; give me the power, Thy power to conquer sin.

Saturday, January 25th — Psalm 130

" I wait for the Lord, my soul doth wait, and in His word do I hope " (v. 5).

The fulfilment of His Word to us may be delayed because of our failure to comply with the necessary conditions. We may be refusing to go God's way, our consecration may be incomplete, our prayer-life may not be disciplined, our motives may be mixed, our reaction to the delay may betray a lack of trust in God's wisdom and love; so God delays the fulfilment of His Word to encourage us to examine ourselves. Later we shall not pine over the memory of the delay, but thank God for it. How glad we shall be that God did not give way to our constant pleading. Then we shall acquiesce in the attitude of the psalmist: there will be no fretting and fuming because God in His infinite love keeps us waiting, but a patient expectation that God will bring good out of all our experiences and eventually, when He deems it best, give us deliverance.

Sunday, January 26th — Psalm 132

" Lord, remember David . . . how he sware unto the Lord, and vowed unto the mighty God of Jacob " (vv. 1, 2).

David made a vow to God that he would build a temple in Jerusalem. His determination to go through with it is clearly portrayed in this psalm. It seems to be the really great thing he wanted to do for God's honour and glory. Nobody could question that this was the worthiest of desires; yet despite the desire, despite the enthusiasm, despite the resources, it was not the will of God for him to do so. However, it is true that God sometimes indicates His will by giving us a compelling desire that causes us to cry out " Woe is me if I preach not the gospel " or if I fail to do the task that God has assigned to me; but we cannot rely on desire alone to indicate God's will. David could not. But if our lives are fully surrendered to Christ He will lay upon us a restraining hand when there is any likelihood of personal desire bringing us into conflict with God's will.

AN APPRECIATION

A few weeks ago the Salisbury church suffered a very keen loss by the passing of Mr. Bertram Collins, a brother esteemed by the whole assembly for his loyalty and liberality to the church over many years. He came into the church during Pastor Hillman's ministry and was for many years church treasurer and deacon.

A. J. COLEMAN.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

ISLE OF WIGHT. Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1607

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

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

WRAGG. On November 29th, to Neil and Barbara Wragg (*née* Frost), Sheffield, God's precious gift of a daughter, Ruth Clare.

ENGAGEMENTS

DICKERSON—GOLDING. On December 25th, Beryl Dickerson and Tony Golding, both choir members and Crusaders of Chelmsford Elim Pentecostal Church. C.1833

REDDING—NOAKES. Mr. and Mrs. F. H. Redding, of Thornton Heath, have pleasure in announcing the engagement on December 21st of their son, Pastor R. C. Redding, of Bognor Regis, to Miss Celia Noakes, daughter of Mr. and Mrs. Noakes, of Aldingbourne, near Chichester. C.1832

MARRIAGES

PRESTON—MARSHALL. On December 21st, at the Elim Pentecostal Church, Salford, Frank Samuel Preston to Rose Ann Marshall (Elim Crusaders). Officiating minister: A. Lambie.

WADSWORTH—OWEN. On December 21st, at the Elim Pentecostal Church, Salford, David Wadsworth to Christine May Owen (Elim Crusaders). Officiating minister: A. Lambie.

WITH CHRIST

ALLATT. After several years' ill health Miss Hilda Jane Allatt, box treasurer and a founding member of the Sowerby Bridge Elim Pentecostal Church, entered the Lord's presence on December 31st, 1968. Officiating minister at funeral: I. R. Hall.

COX. On November 28th, Lucy Cox, aged 61. Faithful member of Elim Church, Kidderminster. At home with the Lord. Officiating minister at funeral: A. R. Smith.

FEENEY. Mrs. Feeney, Elim Pentecostal Church, Bolton, passed into the Lord's presence on Christmas Day. Officiating minister at funeral: K. Smith.

HAMILTON. Suddenly on October 11th, Robert Hamilton, beloved husband of May and father of Isabel and Howard. Sadly missed. Officiating minister at funeral: Frank F. Frost.

LAYCOCK. On December 12th, Miss E. Laycock, Southport. Officiating minister at funeral: L. Knipe.

TOOP. On December 14th, Frederick William Toop, aged 67 years, beloved husband of Naomi. Officiating minister at funeral: T. W. Walker.

ITINERARIES

The President, L. W. Green:
January 18, Weymouth; 19, Merriott (a.m.), Yeovil (p.m.); 27, Exeter; 28, Plymouth; 29, Paignton; 30, Torquay; 31, Falmouth; February 1, Newquay.

M. O. Thomas, Tanzania:
January 18, Long Eaton; 19, Sheffield; 20, Mansfield; 21, Mosborough; 22, Rotherham; 23, Lincoln; 24, Ashbourne; 25, Loughborough; 26, Burton; 27, Swadlincote; 28, Leicester.

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

"HALDON COURT"
EVANGELICAL HOLIDAY CENTRE
- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.
HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)
D.1808

SPANISH MEDITERRANEAN COAST
Two weeks for 40 guineas only by air from London. First-class hotel. Send 4d. stamp for free brochure to European Evangelistic Society, 16 St. Catherines, Lincoln.
C.1812

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. L No. 4 JANUARY 25th, 1969 9d



This photograph shows ministers and Crusaders from Ulster gathering in Belfast Castle for their annual Crusader banquet. Guests of honour were Pastor and Mrs. John Prentice, of India. The event closed with the showing of the gospel film " Without Onion."

An examination of

THE RENEWAL OF THE CHURCH

By J. HYWEL DAVIES
ASSOCIATE MINISTER OF KENSINGTON TEMPLE

Based on a paper presented by invitation to the World Council of Churches

The problem

"WHAT is wrong with the Church today? Why is it so ineffective? Why is it so unsuccessful in appealing and reaching out to the populace? When we consider the gloriously triumphant power of the Holy Spirit in the lives of ordinary Christians as described in the Acts of the Apostles the Church today almost seems to be a stranger to vibrant Christian dynamics. Where is the fulness of power, grace and joy of the first Christians?" This was written by Dr. Philip Hughes, editor of *The Churchman*, a quarterly Anglican theological journal, and serves as a fitting beginning to a consideration of the subject of renewal. Philip Hughes is a "conservative evangelical."

Now let us turn to another opinion on the state of the Church today, from the other wing of the Anglican communion. Rev. Nicolas Stacey, when rector of Woolwich, headed up "one of the largest and ablest teams of clergy of any parish in England in a four-and-a-half-year mission in Woolwich which cost £30,000." At the end of it all he stated: "If I try to discover the lessons of the last five gruelling years I am faced at once with the absurd contradiction that our parishioners desperately need a faith, a dynamic and a purpose in life, but the Church seems unable to help them find it."

The Church appears to be in need of a twentieth-century Gideon to come once more from the wheat fields of the world into the carpeted sanctuaries of our ornately furnished "ecclesiastical clubs" to repeat his sorrowful challenge, "If the Lord be with us, why then is all this befallen us? and where be all His miracles?"

The diagnosis

What is wrong with the Church today? Has it substituted intellectualism and ritualism for spiritual dynamism? This could be the result of the Church's failure (a) to recognise the relevance of the ministry of the Holy Spirit and (b) to place implicit confidence in the supernatural intervention of the Holy Spirit to determine the course, conduct and composition of the Church in the twentieth century. The Church, in an attempt to camouflage its lifelessness and make up for its deficiency and irrelevancy in a world searching for reality, has resorted to pagan superstitious practices on the one hand and a deification of intellectualism on the other. The Church has been obliged, having put its feet on this treacherous slope, to accelerate its demand for intellectual qualifications or ritualistic ceremonies, as the case may be, as it has swept on down through successive stages of spiritual decomposition. Neither have appeal to the average man, for they are equally unrealistic to him. One is in the land of theories and the other in the land of fairies. Christendom is an unattractive shell covering an area devoid of life, and impotent to execute the commission of our Lord to "make disciples of all nations."

First beginnings

Before we turn to an examination of the conditions necessary for renewal it may be helpful to discuss the form we would expect this renewal to take. This is best accomplished, in the opinion of the writer, by a fresh look at the history of the early Church during the period covered by the Acts of the Apostles.

This is what happened. The first Christians were filled with the Holy Spirit, spoke in languages they had not learnt, and behaved like drunken men. Peter preached his first sermon, which included the first authoritative statement by anyone other than our Lord, on the mission, ministry and message of Christ. In contrast with his earlier denial of Jesus he now indicted the accusers of Jesus, and commanded his congregation to repent of their sin and become believers. Three thousand were thereupon added to the small company of believers. And, as if that were not enough, he and other apostles healed the sick, cast out demons, turned cities upside down with their preaching, and took the offensive by proclaiming the gospel of Christ, not fearing the consequences. When a ban was imposed by the

authorities on their preaching they did not pray that it might be lifted (as is usually practised in the twentieth century) but asked God to give them courage by the Holy Spirit to preach the gospel in spite of the ban.

Their job—to multiply

This was Pentecostalism in the raw. These early Christians believed it was their job to multiply, and that the Holy Spirit was given to them to do just that. From the reading of this historical record it would appear reasonable to assume that the early Church believed that proof of their possession of the Holy Spirit was given in their power to witness, to multiply, to see signs and wonders following the preaching of the Word, to contend with the forces of evil, and to speak in other tongues the wonderful works of God (Acts 11 : 12-18, cf. 10 : 44-47). The life and ministry of the early Church as recorded in the Acts of the Apostles suggest five significant features in the response of these early Christians to the commission of their Leader, summarised as follows :

1. They invoked the power of the Holy Spirit when confronted with difficulties ("Behold their threatenings . . ."—Acts 4).

2. They did not prejudge the manifestations of the Holy Spirit even though their experiences were first experiences (unlike ours, because we possess their account of their experiences as our guide).

3. They are continually referred to as "men full of the Holy Ghost" (this became the outstanding qualification for leadership).

4. They were one. Paul later takes up the theme: "If one member suffer . . . all suffer." This was unity in action. This was not only the qualification for spiritual blessing, it was the evidence or fruit of that blessing ("all things common"). Is this the only climate in which the Spirit can work?

5. They were men of authority. Peter made no appeal to his listeners on the day of Pentecost—he commanded. To the lame man at the temple gate he said "Look on us. Such as I have give I thee." Here was authority conferred not by the Sanhedrin but by the Holy Spirit. Their authority was not of a technical or legalistic nature received at some investiture and registered in titles, but was the result of personal contact with the divine supply.

NEXT WEEK : Polite references to the Holy Spirit will not do.

PROVISION FOR PREACHERS

GREAT WORDS OF FAITH—CONVERSION

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

SOME of the great words of faith are often used interchangeably when strictly speaking they are not interchangeable. This is especially true of the group of words used to describe the different aspects of our salvation. The word salvation is all-embracive, but we are concerned here with one aspect: conversion.

The simple meaning of the word conversion is quite well known: to be turned or changed around. This turning around can be accomplished either by one's own action or by that of another. In spiritual terms my own contribution toward conversion is to step away from sin and self toward God and His mercy; God's part is to persuade me fully of the necessity to do this by conviction of the Holy Spirit through the Word.

I MUST TURN FROM EVERY HINDRANCE

Before we can turn to God's mercy we have to turn away from all hindrances. We must turn from sin and rebellion, and surrender to the authority of God; not as a defeated foe to his conquering enemy, but as a relieved slave to his rescuing friend. We must turn from other idols at whose shrines we may have been accustomed to worship, as the people of Thessalonica did (1 Thessalonians 1:9). We must turn from self, not only in the sense of turning from sin but as a means of trying to save and justify ourselves. Relying upon what we are or upon what we can do will prevent us from grasping what God waits to give. See Ephesians chapter two.

I MUST TURN TO GOD AND HIS WAY

The Bible tells us that God's way is the way of faith in Christ. There is no other way.

In the plan of God, Christ is the Saviour who secures our peace with God and through whom all that we need for us to live both in this life and the next in perfect fellowship with God is provided. Our turning to God is not for reformation of life but for reception of His gift. We may not understand it all, but if we turn from all else in order to receive His grace He will do the rest.

Elim Pentecostal Church Reports

LIVERPOOL **Pastor: E. J. Thomas**

A special youth service was held last week at the Elim church, Jubilee Drive, Kensington, Liverpool, and proved such a success that the young people who took part have been asked to organise similar services in other churches.

The event was well attended despite the cold weather, many people coming from as far as Birkenhead. There was an item from the youth choir, formed for the evening, and there was also music from the Reapers gospel group and the youngsters themselves.

A short address was given by the youth leader, Ron Robinson, on Ephesians 6:12.

(Reported by *Liverpool Weekly News*)

STOCKPORT **Pastor: J. R. Brown**

Recently Pastor and Mrs. J. R. Brown celebrated their tenth anniversary at the Stockport church, and the church showed its full appreciation by presenting them with a stainless steel tea-set.

The meeting was well supported by ministers and their congregations from nearby. John Woodhead preached throughout the weekend, Mrs. Glass, of Chorlton-cum-Hardy, ministered in song, and her son John, a student in Elim Bible College, told of God's blessing in his life.

TOM WOODCOCK.

OXFORD **Pastor: F. J. Slemming**

We recently held an immigrants' service on Sunday afternoon, when about twenty-five to thirty Indians attended and remained for tea and the evening service.

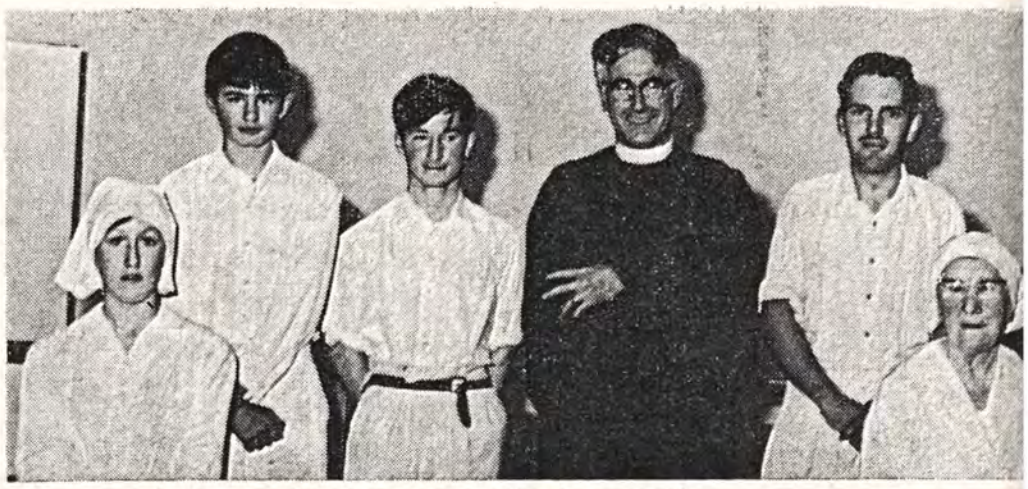
Miss Paint and Pastor D. Lewis addressed them in their own language, and we were able to distribute literature in various dialects. We also had the aid of gospel recordings and gospel records in various languages and dialects.

At a recent baptismal service two of the candidates were an Indian young man and young woman. A party of about twelve Indians sang one of their hymns in Punjabi.

The venture seemed well worth while.

NORWICH **Pastor: L. Reeves**

We look back over the year that has gone with warm and grateful thanks to God. Souls have been saved, bodies healed, Christians baptised in water and in the Holy Spirit and, praise God, new members added to the church. A few weeks ago we held



Pastor L. Reeves with the candidates.

our thirteenth water baptism service. The young man on the left has been miraculously healed of epileptic fits. We are rejoicing that though he was having three or four fits a day he has had none since being prayed for. One great matter for rejoicing is the invitations that the Norwich Elim choir is receiving from various denominations, giving us a wide scope of Christian ministry even into far-distant villages. One of the highlights was the



Mrs. Easton receives shield for best class attendance in Norwich Sunday school.

recent return visit of Alex Tee. It was good to enjoy our brother's excellent ministry once again.

At Christmas over 500 gifts were given by the assembly to the sick, needy and aged, and five hampers of sweets were collected for carolling in the hospitals. One thing, however, has caused us some distress, and that is the wholesale pulling down of houses around the church. This has made serious inroads into the Sunday school. However, with earnest prayer and loyal Sunday school teachers, coupled with an intensive spring Sunday school crusade, we shall soon get more children in.

In all, our thanksgiving to God rises to a great pæan of praise, not least for the year's finance, which perhaps has exceeded both our expectations



Christmas demonstration.

and any other year's aggregate, the weekend of our gift effort, for instance, reaching over £400. Pastor and Mrs. Reeves place on record their most sincere thanks to the deacons and to all who have prayed and worked so diligently through the year, and we press forward with eager anticipation as we stride forth into this fresh new year.

L. REEVES.

SELLY OAK **Pastor: Alan Caple**

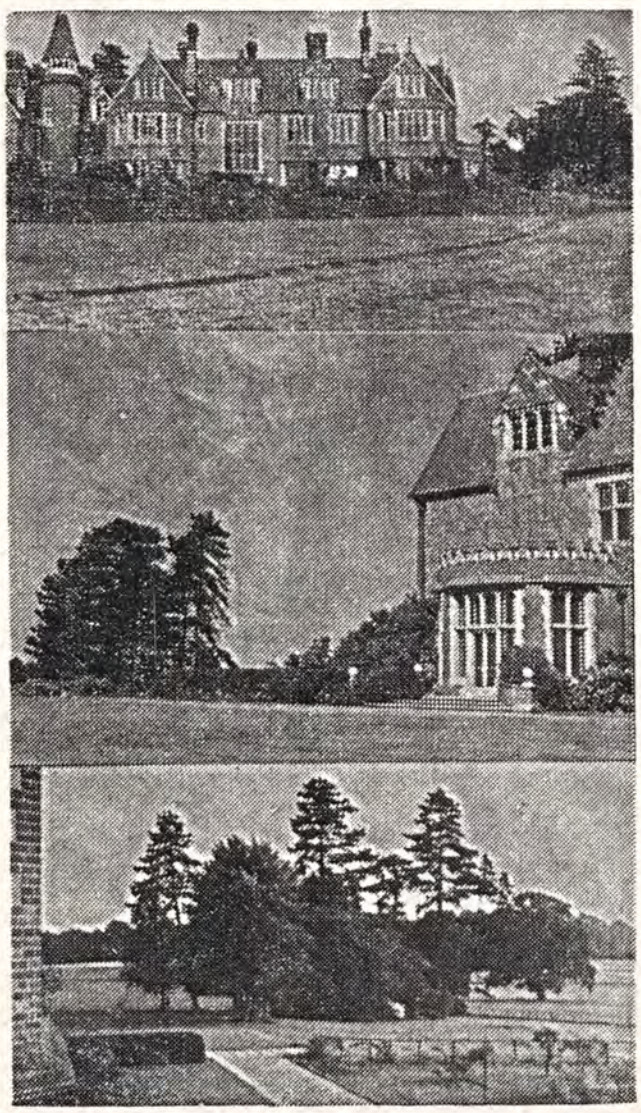
STANDING ROOM ONLY

With fifty choir members filling the enlarged platform, the church packed to capacity and six workers looking after forty children in the minor hall, Pastor Caple had to appeal to the young men in the congregation to give up their seats to make room for people still trying to get in. Finally thirty were standing and the 300-plus congregation settled down to enjoy John Peterson's "Night of Miracles," led by Peter Rammel.

Pastor and Mrs. H. W. Greenway were special guests for the day, and among those who responded to the gospel message were two of the daughters of a recently united broken marriage. We thank God that week by week souls are being saved, and we look forward to a rising tide of blessing in future days.



Newtownards Elim Pentecostal church Sunday school party, with Mrs. Holohan and Jim Wilson, guest speaker.



Plan your holidays at

ELIM BIBLE COLLEGE

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: 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
J. Hywel Davies	50
F. G. Evans	51
F. J. Slemming	56
Margaret M. Ladlow ...	58
Mansel Chuter	59
A. Tee	60
Uncle Leslie	62
F. Lavender	63
Editorial	54
Comment, opinion and review	55

EDITORIAL

CURRENT advertising in religious periodicals reveals a lack of seriousness in our approach to our faith. We reverse Paul's dictum thus: the weapons of our warfare are carnal, but they are not mighty . . . to the pulling down of strongholds (see 2 Corinthians 10:4).

The current emphases, contrasted with the infrequent reference to the Holy Spirit's warning that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Ephesians 6:12), show our spiritual predicament.

In our pre-Pentecostal days we were privileged to hear much "Overcomer" and "Holiness" teaching; it echoed a spiritual urgency not to be satisfied with the frivolities of religious—one cannot call it spiritual—entertainment. One aspect of this spiritual situation was referred to recently by an experienced colleague who commented that we do not sufficiently take account of the spiritual forces arrayed against, for example, the preacher when he declares God's Word. Our "Overcomer" and "Holiness" teachers emphasised to us young people the need to avoid frivolous conversation and conduct during the preaching of the Word, and to support the preacher by prayer while he was preaching. As preaching is still the gospel's spearhead, and as the gospel is still "the power of God unto salvation to every one that believeth," quite clearly preaching is among Satan's priorities for opposition.

As readers will know, the reference to the Church's spiritual warfare concludes "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." If we may judge from prayer meeting attendances, current practice is a far cry from this.

But to return to the Church's current advertising programme, how aptly does Paul's eloquent, powerful and bitter passage in 1 Corinthians 4:1-21 apply today. He charges the Corinthians with having the best of both worlds while they (the apostles) are accounted the offscouring of the world (v. 13).

The Corinthians were having an easy time in the world (v. 10). The apostles had sacrificed everything (vv. 9-13). The Corinthians were full to repletion, like sleek, well-fed royalty, reigning like kings, rolling in wealth, without Paul's company to be sure; but he says "I would to God ye did reign in reality," that is that they had conquered their sins, divisions, etc., then he could share in their reign (v. 8). But it seems that God had made the apostles to bring up the rear (v. 9), like gladiators who are brought into the ring as a final showpiece for an already surfeited audience, to fight on till they were killed with the whole world, men and angels, looking on as did the crowds in the great amphitheatres of their sports stadia while the gladiators fought with beasts, or among themselves. The apostles are counted mad (v. 10), they are weak and dishonoured (v. 10);

(*continued on page 61*)

COMMENT, OPINION AND REVIEW

PROFESSOR Franz Hildebrandt in his book *I Offered Christ* has, on the subject of the application of our Saviour's Calvary merit to the participant in the Roman Catholic mass, the following: "One can list a number of Roman Catholic definitions of this application which command ready Protestant assent: 'Christ by His passion freed us from our sins by a universal cause . . . but it is necessary that it should be applied to individuals in order to wipe out the sins of each' (Thomas Aquinas)." Quite, but we may not read into this statement that the merit is mediated by the mass, or that participation therein wipes out the sins of the participant. Forgiveness is received, and the merit of the atonement imparted on confession and repentance direct to the repentant and confessing sinner by the Father without any earthly mediating priest.

But we quote further definitions given by Professor Hildebrandt: "The mass has the function of applying the remission of sins which Christ has merited" (John Gropper). "The eucharist is the application of the sacrifice of the cross to the Church" (Schmaus); "[the mass] the application of the fruits of His sacrifice" (Congar); "[the mass] the representative application of the bloody sacrifice; the sacrifice of the cross has become ours" (Renz); "the mass is to be regarded as distribution of the one and unique (once for all) sacrifice of the cross . . ." (Rahner); "That the Lord's supper is the presentation of the sacrifice of Jesus Christ and the real distribution of what has been gained by that sacrifice is the clear teaching of the New Testament" (Hermann Sasse).

These definitions of the application of the merit of Calvary may command some Protestant assent, but to state that they command *ready* Protestant assent is just not true; there are scores of millions of Protestants who would reject them absolutely.

Fundamentalists reject completely the view that any merit is mediated by the symbols of bread and wine and that Christ is mediated by the priest. The real Presence is Christ "in the midst," not in the bread; the "mediator" of Christ to the believer is the Holy Spirit, not the officiating priest or minister; the means of grace is not physical but spiritual.

The attempt, even remotely tentatively, to read the doctrine of the mass into Wesley's hymns shows how a doctrinal position may be eroded by dialogue and wishful thinking. Franz Hildebrandt quotes Wesley:

> "*'Tis Thine the blood to apply,*
> *And give us eyes to see*
> *Who did for every sinner die*
> *Hath surely died for me.*"

or again,

> "*Come, Thou witness of His dying,*
> *Come, Remembrancer divine,*
> *Let us feel Thy power, applying*
> *Christ to every soul, and mine.*"

But every evangelical Protestant knows that "Thine" in the first stanza is the only Priest, Christ, that the "witness" and "Remembrancer" of the second stanza is the Holy Spirit, and that they apply the blood and Christ not through the mediation of an earthly priest or through the symbols of bread and wine but direct to the heart and spirit of the worshipper; the occasion may be the breaking-of-bread service, but fundamentalists at least know that He may always be received and that His blood may always be applied, that through the Holy Spirit our fellowship is with the Father and with His Son Jesus Christ (John 4:23, 24; 1 John 1:3, 7).

A LOST CALL

THE urge of the Spirit can pass. A revival swept through the university at Princeton, New Jersey. Aaron Burr came to the president of the university and said "Mr. President, I have made up my mind to consider the claims of Christ. Now, Mr. President, what would you do?" And the old president of the university gave him this advice: "Burr, if I were you I would wait until the excitement of the revival is subsided, and then I would think it out carefully." Aaron Burr bowed his head a moment, and then he said "Mr. President, that is exactly what I will do." Never again did he desire to be a Christian, and he died Christless.

THE SEVEN CHU

EPHESUS

" Unto the angel of the church of Ephesus write : These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks ; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil : and thou hast tried them which say they are apostles, and are not, and hast found them liars : and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches ; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God " (Revelation 2 : 1-7).

EPHESUS was the capital of Ionia and was one of the twelve Ionian cities of Asia Minor in mythological times ; we are told it was founded by the Amazons. Situated on the River Cayster between Smyrna and Miletus, it was a most considerable city at the time Christianity was introduced. Other cities were in decline ; Ephesus was rising more and more. In the whole province of Asia Ephesus bore the grand title of " the first and greatest metropolis of Asia." As this article has in mind the church at Ephesus we will leave aside the description of the city itself and proceed to the matter in hand.

We presume that the church at Ephesus at this time was large and flourishing. Its members had enjoyed the highest privileges, its pastors had included such men as Paul, Apollos, Timothy and Tychicus. They had been well taught, were familiar with the truths of holiness and had a great knowledge of the Lord Jesus Christ ; they knew the experience of believers' baptism and the baptism in the Holy Ghost ; they engaged in missionary endeavour : the Word of God sounded out throughout all Asia from the church at Ephesus.

About thirty-five years had passed since its formation, and now this message comes to them. What a change has taken place ! The Lord introduces Himself as " He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks " ; He is seen as the unifying centre of the church and its ever-present Director. What does He say ? What does He see ? Their works, their toil, their patience, their discipline, their persistence in good works and their fidelity ; indeed, His description of the church as He commends the good that He sees is remarkable : a church at work, labouring, and continuing in spite of problems and opposition and persecution ; a church refusing fellowship with evil men and refusing to accept false philosophies ; a church where the ministry held its rightful place, where the organisation was commendable, where the services rendered were costly. To all eyes, save the eye of the all-seeing Christ, all must have appeared flawless, enviable and nearly perfect. But the Lord Jesus Christ has a complaint. Verse 4 stands out as in letters of fire : " Nevertheless I have somewhat against thee, because thou hast left thy first love "—a disease that, like a spiritual cancer, had begun its work and if allowed to continue would prove fatal.

THOU HAST LEFT THY FIRST LOVE

Did our Lord mean love for the brethren, or love for Himself ? To my mind one is dependent on the other. The Lord is saying " Your love is less glowing, less ardent than it was. Your doctrine is all right ; about your zeal I have no complaint ; your separation is worthy of praise ; but your love has become cold ; you are on the way to the place where you will become as sounding brass or a tinkling cymbal, and if you have any doubts about it look back to what you were and compare that with what you are.

" Remember the former days, the ardour, the fervour, the warmth of love that characterised you ;

; OF REVELATION

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

remember the happier days of piety, the joy that was unspeakable and full of glory. How proud you were of being Christians! What peace thrilled and filled your being! Remember! *Remember!*" He loves so completely, so intensely, with a love that is stronger than death, that He can be satisfied only with complete love in return. To Jesus the first step in backsliding is departure from our first love. We have looked at the Lord's commendation of the church at Ephesus; we have concerned ourselves with the Lord's complaint against the church at Ephesus; now He gives the cure: "Repent . . . or else . . ." (v. 5).

"DO THE FIRST WORKS"

The Master desires love and we offer Him works, labour, orthodoxy, and they just will not do. "Repent, and do the first works"; do what you did in the days now past, read your Bible as you read it then, pray as you prayed then, take up your duties in the enthusiasm of a burning love as you did then, open your heart, your hand, your purse as you did then; live to bless a dying world as you did then. Rekindle the flame of holy love, or else I will come to you quickly. "I will come," He says to the church at Ephesus, "and you will suffer loss by the removal of the candlestick out of its place." He would remove the lamp that was the church at Ephesus. He did not say how He would remove it, or when He would remove it, He just said it would be removed, and I read it as implying that the church there would cease to exist. This is a judgment more distinctly given in reference to the church at Ephesus than to any other of the seven churches of Asia.

NO RESPONSE

Did the church repent? Did she heed the solemn word from the great Examiner and Judge? History does not provide us with any evidence that she heeded at all or responded to the call to repent, and what our Lord said would happen did happen. The church at Ephesus became extinct; for years there was not a solitary Christian there. Not a memorial of the existence of the church is to be found; neither Nineveh nor Tyre nor Babylon produces greater evidence of the fulfilment of the words of God than does Ephesus. Let me bring to your attention a quote from Gibbon's *Decline and Fall*: "In the loss of Ephesus the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation; the desolation is complete; the temple of Diana or the church of mercy will equally elude the search of the curious traveller."

The church that existed in the time of John has disappeared and only unsightly ruins remain; the soil is covered with a rank, burnt-up vegetation and the place is absolutely deserted. "Repent . . . or else . . ."

If this word is needed by us today let us repent, let us get back to the love that sings its way through life, worships God in abandonment and burns like a prairie fire, or we shall not maintain our position as light-bearers in a dark and needy world. Let us return to our first love, or our works will deteriorate in quality if not in quantity.

"If I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or as a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; if I have faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

RULES OF LIFE

Be diligent in secret prayer every morning and evening.

Never spend a moment in mere idleness.

Restrain natural appetites within the bounds of temperance and purity.

Suppress every emotion of anger or ill will.

Undertake nothing from motives of ambition or love of fame.

Never do that which at the moment appears to be displeasing to God.

Seek opportunities of making some sacrifice for the good of others, provided the sacrifice is not inconsistent with some duty.

Endeavour to rejoice in every loss and suffering for Christ's sake and the gospel's, remembering that though, like death, they are not to be wilfully incurred, yet, like death, they are of great gain.

Margaret M. Ladlow's page



THE COST OF GIVING

IT was the last day at school before the start of the Christmas holidays, examinations were over, and there had been the usual class parties and a carol service in the hall of the village school where my daughter is teaching. As an extra little treat on this last morning of the term she surprised and delighted the children by handing round little iced gingerbread men that she had made for them, to be eaten during the break when they drank their milk. It does not take a great deal to gladden the heart of a child, and the little biscuits with their pink, orange and brown icing, with currants for eyes and red jelly mouths and silver balls for buttons, gave the children considerable pleasure. One little girl insisted on taking hers home to show her mother. During the break there came a knock at the staff room door and there stood a little boy with a threepenny piece in his hand, requesting that he might be allowed to buy another gingerbread man. My daughter, highly amused, offered to give him an extra one, but this he refused, saying "Oh, no miss, that wouldn't be right. I want to pay for it. I *can't* take it for nothing." He was so insistent that she accepted his threepenny piece. Curious, she made inquiries and discovered that he had wanted to give it to his girl-friend in another class. We may smile at this seemingly trivial incident in the classroom of a village school, but I believe that little nine-year-old boy had a genuine insight into the spirit of true giving. A gift is not worth giving unless it costs you something.

In our giving and service to God and our fellow men there is small merit in offering that which costs us little. The people who have been a blessing to those around them, and the Christians who have become true servants of God, have always given to the utmost and their service has been sacrificial in character. Lavish, spontaneous giving and whole-hearted, energetic service are a real inspiration in these days of considerable apathy. Giving, whether of money, time or talent, must be costly, then our lives will be a living sacrifice to God; and the Bible teaches in Romans 12:1 that this is not an unreasonable demand. I seem to remember one of old, Israel's greatest king, who was ardent in his giving to God. In 2 Samuel 24 we read that he sought to purchase the threshing floor of Araunah the Jebusite on which to build an altar. This worthy man offered the king floor, oxen and threshing instruments free of all charge, but David courteously refused his offer and said these revealing words: "No, but I will surely buy it of you for a price. I will not offer burnt offerings to the Lord my God which cost me nothing" (v. 24, R.S.V.). Need I make further comment? The inference is plain to see. As 1969 unfolds we can make it our best year for God and His kingdom as we give our all to Him in unstinted service and love.

"I am crucified with Christ"
(Galatians 2:20)

A kindergarten baby found
A lesson I had lost:
"The littlest i *is just a dot;*
The biggest I *is crossed."*

God, let me as a little child
In your school be as wise
To know that i *who am a dot*
Must cross *my capital* I's.

ANON.

"The more you give, the more you get;
The more you laugh, the less you fret;
The more you do unselfishly,
The more you live abundantly;
The more of everything you share,
The more you'll always have to share;
The more you love, the more you'll find
That life is good and friends are kind,
For only what we give away
Enriches us from day to day."

HELEN S. RICE.

POINTS OF PROFIT

THE PRAYER MEETING

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

Prayer is a dialogue between two souls who love each other.

How long would it take you to find out?

Sadly the pastor said to his deacons "Brethren, I feel we may as well drop the midweek prayer meeting." This caused a furore among the brethren and they indignantly denied him his way in the matter. "But, my brethren," said the minister, "what you don't know is that we haven't had a prayer meeting for six months."

PRAYER MEETING TUESDAY NIGHT ought to be the first thing to enter your mind when someone mentions Tuesday night.

"The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine power and grace wrought in the place of weakness, failure and disappointment, let the whole church answer God's standing challenge, 'Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not'" (Hudson Taylor).

TEACH ME TO PRAY

I often say my prayers, but do I ever pray;
And do the wishes of my heart go with the words I say?
I may as well kneel down and worship gods of stone
As offer to the living God a prayer of words alone.
For words without the heart the Lord will never hear;
Nor will He to those lips attend whose prayers are not sincere.

Some 500 years ago in London a number of poor men were praying for liberty to read the Bible. On the spot where that prayer meeting was held stand the buildings of the British and Foreign Bible Society today.

Revival is just a daily experience of a soul full of Jesus.

"Discouragement" is a word that should never be found in the dictionary of faith.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 57. RIGHT OR WRONG?

Are the following statements right or wrong?

CHILDREN'S QUIZ

1. **Malachi is the last book of the Old Testament.**
2. **Moses led the children of Israel over Jordan.**
3. **David slew a lion and a tiger.**
4. **Solomon had a coat of many colours given him by his father.**
5. **Aaron was Miriam's brother.**

ADULT QUIZ

1. **We read about David killing Goliath in the first book of Samuel.**
2. **Elisha had a contest on Mount Carmel with the prophets of Baal.**
3. **Leah and Rachel were sisters.**
4. **Achan stole a Babylonish garment.**
5. **We read about Mordecai in the book of Ruth.**

ANSWERS TO CHILDREN'S QUIZ

1. Right.
2. Wrong.
3. Wrong.
4. Wrong.
5. Right.

ANSWERS TO ADULT QUIZ

1. Right.
2. Wrong.
3. Right.
4. Right.
5. Wrong.

SUNNY WILL BE THERE!



Yes, Sunny Blundell

WILL BE AT THE

ELIM CONFERENCE

MAY 10th to 17th

Pontin's Blackpool Holiday Camp

Bring your children with you for a rollicking time of fun and games and Bible lessons with a difference.

BOOK NOW. Send for your accommodation form to the Secretary, Elim Pentecostal Church, P.O. Box 38, Cheltenham, Gos. GL50 3ED.

CARRYING THE PENTECOSTAL TORCH

By ALEXANDER TEE

THOSE who witnessed the Olympic Games know what we mean by "carrying the torch." It has the thought of passing the flame on and not letting it go out. It is an ancient custom with a pungent meaning for us as Pentecostal people. We must hold sacred truths very dearly and we must see to it that our juniors and Sunday school scholars receive them clearly and correctly. It should be the "norm" for our younger people to hear the gifts of the Spirit in operation and to hear young people prophesy in our meetings. The first Pentecostal sermon ever preached makes this perfectly clear: ". . . your sons and your daughters shall prophesy" (Acts 2:17). It is the will of God that we enjoy divinely inspired prophecy more than even speaking with tongues in our meetings. "Follow after charity, and desire spiritual gifts, **but rather that ye may prophesy. . . .** I would that ye all spake with tongues, **but rather that ye prophesied:** for greater is he that prophesieth than he that speaketh with tongues." If this is not the current situation in your churches here is a challenge which jumps out of the New Testament and asks what sort of Pentecostal meetings we have. What kind of Pentecostal experience do we want our younger people who are growing up in our ranks to witness? A distorted presentation of Pentecost can damage the desires of thinking youth to seek for the gifts of the Spirit.

The baptism in the Holy Spirit

What do we really mean by this experience? Is it just a matter of seeking God and doing whatever we can in praising the Lord, waiting upon the Lord, yielding ourselves to the Lord, and so on, until we are able to speak in other tongues? Surely there is much more involved in this mighty baptism than that, although speaking with other tongues is the thrilling initial evidence that this heavenly overwhelming has taken place in our lives. We do well to understand just what it is we want when we seek God for this scriptural and vital experience.

What part of me is it that gets baptised, submerged, or completely covered by the Holy Spirit? When I was baptised in water it was my body that was submerged, or completely covered by the water, but it is my inner man—my soul and my spirit—that receives the baptism in the Holy Spirit. The vital thing then is to understand what my spirit is and what my soul is, thereafter to understand just what will take place when this part of me is graciously baptised in the Holy Ghost.

Content of the soul

A human soul is made up of four main parts, and all of these get soaked, submerged, filled and completely covered by God the Holy Spirit. Remember the baptism and the filling of the Holy Spirit are one and the same (see Acts 1:5 and 2:4). Here then are the four parts of the soul: your mind with which you think, your emotions with which you feel, your conscience with which you know and your will with which you choose. No corpse has these faculties! Do grasp these four aspects of the soul, as they are most important to your understanding of the precious baptism in the Spirit. Now notice that the Spirit of God is said to be the **Holy** Spirit. This experience will obviously submerge your mind wholly and completely in thoughts that are divine and holy. It will give you feelings and desires that are pure, divine and holy. Your will and conscience will be similarly submerged and covered by God the Holy Spirit. How glorious to have your whole mind, feelings, will and conscience soaked in God!

It is hard to define the word spirit in practical terms, but basically it is that part of me which uses the faculties of the soul and body to express itself. It is the person or the being which directs the soul and the body. My spirit therefore has and is an awareness of being; no corpse has this. My spirit has and is a living consciousness of existence. It is my living personality, it is the very life which resides within my body. Now I have a human spirit, but God also is spirit (John 4:24). He has and is divine life. The Holy Spirit is far vaster and more glorious

in His capacities than any human being or human personality. Thus it is a most wonderful experience for my puny human spirit to be soaked in God's greatness. That my weak and faltering personality can be submerged in the very being and personality of God is tremendous. How great and how grand must the experience be for my frail and limited human spirit to be filled to overflowing by the limitless Holy Spirit, whose dimensions and capacities are far beyond our ability to even understand? There is no wonder that people feel tidal waves of liquid love and praise swamping their minds which have been bound hitherto by the human limitation of known words neatly placed in grammatical sequence. Now most certainly we will soar beyond human boundaries and burst forth with unknown tongues as the great and mighty Holy Spirit floods our innermost being (John 7:38, 39). There is little wonder that the Christian who lives in the glorious place of ever being filled with the Holy Spirit of God will love the souls of the lost so much that divine Calvary love will propel him to witness to them as never before with power hitherto unknown to him (Acts 1:8).

Emotions stirred

My emotions will be stirred as never before and my will be submerged in His will as never before. My whole being will be satiated with His being. My personality will be completely covered (baptised) in His personality. My humanity with its weakness will be soaked in His divinity and its greatness. The ultimate of this will also be that the attributes of His character will be lived out in mine (Galatians 5:22). His power will be seen in my life, but so will His love. All of this brings a dynamic dimension into my whole Christianity. This is the real New Testament standard of the baptism in the Spirit. Godliness will be unconsciously dispensed wherever I go, while holiness will envelop my whole demeanour.

All of this goes to make it clear that the baptism in the Holy Spirit is a very vast and rich experience with ever so much more than the edifying and glorious speaking with other tongues. We must have a full-orbed and ever-continuing filling of the Holy Spirit. This quality of experience will carry a dignity and a dynamic which will make an impact upon both the saved and the unsaved whenever we contact them. Elijah's mantle can still fall on every believer today (Acts 2:39), and we too can become Pentecostal men of God and pass this flaming torch on to the younger people in our ranks.

COMING EVENTS

BOLTON. January 25. Elim Pentecostal Church, Higher Bridge Street. Monthly rally, conducted by Pastor L. Knipe and Southport assembly at 7.30. January 27. Monthly Sisterhood rally at 7.30. Speaker: Mrs. E. Glass (Chorlton-cum-Hardy). Convener: Mrs. E. Smith.

SALISBURY. March 16. Elim Pentecostal Church, Milford Street. Special Mothers' Day services. Speaker: Mrs. W. R. Jones (Bristol). At 11 and 6.30.

SOUTHPORT. February 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7.30. Film: "Shadow of the boomerang." Convener: David Drury.

SOWERBY BRIDGE. February 8, 9. Elim Pentecostal Church, Willow Street. Men's weekend. Saturday at 7. Preacher: the President, L. W. Green. Sunday at 6.30. Preacher: A. C. Jarvis (Barnsley).

WEYMOUTH. January 18. Elim Pentecostal Church, Belle Vue. Meeting of the Bournemouth and District Presbytery. Rally at 7.30. Preacher: the President, L. W. Green.

EDITORIAL (*continued*)

the Corinthians are shrewd, strong, of high repute; they are having the best of both worlds apparently (v. 10). Lack of food and raiment, mob-violence, homelessness and exhausting manual toil are the apostles' lot (v. 11). They meet insults with blessings, persecution with patient endurance, slander with friendly reply (vv. 12, 13). They are like men offered as human sacrifices, wretches chosen for sacrificial death (v. 13).

But Paul points out that with all their wealth of money, wisdom and spiritual gifts they still had divisions, permitted immorality in the Church, went to law against each other, abused the Lord's table. He continues "ye have reigned as kings without us," that is they claimed independence of his authority, but he goes on "I would that ye did reign," that is that you conquered your pride, your temptations, your divisions, your carnality.

To a church that was rich Jesus exhorted "I counsel thee to buy [there is a price to be paid] *of Me* gold tried in the fire," that is Christian character as evidenced in the fruit of the Spirit; to a church that was knowledgeable "I counsel thee to buy *of Me* eyesalve to anoint thine eyes," that is spiritual vision; to a church richly robed "I counsel thee to buy *of Me* raiment to clothe my nakedness," that is garments of righteousness.

Knowledgeable, but she did not know her blindness; richly clothed, but did not know her nakedness; wealthy, but did not know she was poverty-stricken. The glamour of the outward show that would be seen to be wood, hay and stubble at the judgment seat of Christ could not compensate for lack of vision, character and glowing love for her Lord.



By UNCLE LESLIE

MEET PETER

IT was one of those Saturdays when there was a heavily overcast sky and the rain poured down non-stop. Peter sat miserably watching it, and thinking of the fun and games he could have had with his pals.

He suddenly had an idea, and dashed through the rain into the garden shed. What could he do to pass the time? This was an exciting place, with tools, paint, boxes, wood and the vice on the bench that would grip things hard. Yes, he knew what he would do—he would make himself a box on wheels —and his go-kart would be the envy of his friends.

He dashed back to the house to get permission, and dad came out and found some wood he could have, and told him what tools he could use. Peter explained to dad that he wanted this to be his own effort, unaided by others.

For the rest of the morning the rain was forgotten as Peter worked in the shed, sawing, planing and hammering, and gradually his trolley, which he preferred to call a go-kart, took shape.

He was surprised when mother called to him that lunch was ready, and all at once he realised how hungry all his work had made him.

The next day was Sunday, and at Sunday school he told his pals of his go-kart. "Just you wait until Wednesday," he boasted, "I'll come to Sunshine Corner in it, and sure enough he did. By then it was painted in bright colours and his friends gazed at it enviously. He made sure it was parked safely and then went in to enjoy the meeting, during which Uncle John did one of his wonderful flannelgraphs and explained how God was so wonderful and great, and how He had planned all this and made everything.

At the close Uncle John caught sight of Peter's go-kart and came over to admire it. "You know, Peter," he said, "just as you have planned and made this, so God has planned and made the world and all creation as I told you tonight. If I told you that this go-kart was made only by a chance of it doing it itself you would think I was very foolish—and yet, Peter, there are many who would say that God didn't do these things and they only happened by chance."

"I'm glad that I believe in the Bible as God's word" said Peter.

"That's good" said Uncle John, "but, Peter, do you also believe in Jesus as your own Saviour?"

Suppose you were asked that question, how would you answer?

NEXT WEEK: The race, or "No one's touching my go-kart."

Get away from it all!
To heavenly sunshine in SPAIN
*** BY AIR ***
TWO WEEKS IN CALELLA DE LA COSTA
(near BARCELONA)
ONLY 40 GUINEAS
Send 4d. stamp for free brochure to: European Evangelistic Society, 16 St. Catherines, Lincoln.
D.1811

LIGHT AND LIFE FILMS (E.P.)
42 Fountainhall Road, Edinburgh 9
Tel. 031-667-1607

Helping YOU preach Christ in 1969

Evangelise teens and adults with these:

MAN OF STEEL. 83 mins., colour. £7/7/-
A major evangelistic weapon.

WITHOUT ONION. 70 mins., colour. £7/7/-
Strong emphasis on salvation and commitment.

IN HIS STEPS. 74 mins., black and white. £5
Excellent film carrying directness of message.

CARNIVAL OF PRETENCE. 60 mins., black and white. £5.
Excellent production with a very clear message.

Evangelise children and parents with these:

HIDDEN ISLAND. 30 mins., colour. £4
JUST RELEASED—NEW.
A boy filled with greed and pride is led to see his need of personal salvation.

THE HAUNTED CHURCH BELL. 35 mins., colour. £4.
Excellent reception, very much enjoyed, with a firm appeal. Many mothers watching were deeply moved.

CLOCKMAKER'S SECRET. 35 mins., black and white. £3.
Film was enjoyed by the children and (it) had a good gospel message.

FOR DETAILS OF THESE AND OTHER FILMS TO HELP YOU REACH THE LOST IN 1969 WRITE TODAY TO THE ABOVE ADDRESS FOR OUR FREE BROCHURE OF 16mm. SOUND FILMS.

THE FAMILY ALTAR

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

Monday, January 27th — 1 Chronicles 11:1-14

" The Lord . . . said . . . Thou shalt feed My people " (v. 2).

And, according to His promise, so it came to pass. Several years and many trials had gone by since Samuel anointed David as king of Israel; but in the Lord's perfect time His word was fulfilled. He does not give His promise lightly; He is too great, too loving, too holy, to trifle with our desires and longings after Himself. He will fulfil the desire of those who fear Him, He will satisfy the heart that longs for Himself, He will bring to pass His word to us.

Tuesday, January 28th — 1 Chronicles 11:15-25

" Oh that one would give me drink " (v. 17).

There are multitudes of thirsty men and women around us, some trying to satisfy their thirst with religious observances, others by giving free rein to their lusts, still others by pursuing ambition, pleasure or wealth; yet they are all thirsty people who do not realise that their souls are crying out for the living God. Let us point them to Jesus, the only One able to give them living water; let us tell them that He can save them from sin and baptise them in the Holy Spirit.

Wednesday, January 29th — 1 Chronicles 12:16-22, 38-40

" Their brethren had prepared for them " (v. 39).

It is one of the happy privileges of the Christian life that we are **able** to minister to one another, and one of the signs of divine grace in our lives that we have the **desire** to do so. By nature we are often selfish and self-seeking; but the work of grace in our hearts causes us to desire the good of others, while the gifts of ministry bestowed upon the Church by the Holy Spirit make us able to do them good (1 Chronicles 12:27, 28).

Thursday, January 30th — 1 Chronicles 13:1-14

" Let us bring again the ark of our God to us " (v. 3).

If it is a grievous thing to see people drift into self-will and spiritual indifference it is surely a cause for rejoicing to see them repent and turn back with wistful longing to the Lord. Their enthusiasm may cause them to make mistakes and they will be criticised, but the Lord, who knows the longing of the heart, will honour their desire and bring them to a place of blessing and soul-satisfaction in Himself. May many in our indifferent nation turn thus to the Lord.

Friday, January 31st — 1 Chronicles 14:1-17

" Their gods . . . were burned with fire " (v. 12).

What a derisive testimony to the power of the " gods " of the Philistines! They were unable to save themselves from the fire; how could they, then, save their worshippers? So with the idols men worship today—wealth, power, pleasure, possessions. None of these things will be able to save men in the day of divine wrath; they will all perish, and those who worship them will be eternally banished from the presence of the Lord. Are you worshipping the living God, or are your affections set upon things that are perishing?

Saturday, February 1st — 1 Chronicles 15:25—16:6

"Psalteries . . . harps . . . cymbals . . . trumpets" (16:5, 6).

These and a variety of other instruments are recorded in Psalm 150 as being used to praise the Lord. I wonder why our churches are sometimes so stuffy and conservative in their attitude to various musical instruments being played in our services when we have such scriptural encouragement to use them. Let us have the guitars, cornets, violins, saxophones, clarinets, accordions and other instruments and use them to praise the name of the Lord. If the Lord enjoys their use why shouldn't we? And it would give an outlet for service to our modern Asaphs and Beniahs.

Sunday, February 2nd — 1 Chronicles 16:7-27

" Declare His glory among the heathen " (v. 24).

Although nineteen and a half centuries have passed since the Lord commanded us to proclaim the gospel to every creature, it is a sad and indisputable fact that two out of every three people in the world have still not heard the gospel. Let us urgently pray that the Lord will raise up labourers for His harvest field, that doors will be opened before them, and that finances will be available to equip them adequately. Let us also earnestly seek to take the message of salvation to those around us, willing to go where the Lord sends us.

PLAN NOW FOR A HOLIDAY IN

SCOTLAND

AT THE SCOTTISH YOUTH CAMP

Write, with s.a.e., for details to : Rev. P. Smith, 20 Cuckoo Way, Holytown, Motherwell.

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

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1607

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet. Excellent food. 27/6 daily. Special early rates. Full details from secretary. C.1836

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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. " Ebenezer " 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.1823

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

ITINERARIES

The President, L. W. Green:
January 27, Exeter; 28, Plymouth; 29, Paignton; 30, Torquay; 31, Falmouth; February 1, Newquay.

M. O. Thomas, Tanzania:
January 25, Loughborough; 26, Burton; 27, Swadlincote; 28, Leicester.

Anne Stephenson, Transvaal:
January 26, 27, Cheltenham; 28, Gloucester; 29, Bristol; 30, Keynsham; February 1, 2, Wells; 3, Chippenham; 4, Bath; 5, Swindon; 6, Oxford.

London Crusader Choir:
January 26, Clapham; February 1, New Barnet; 9, Ilford; 15, Ealing (S.A.).

BIRTH

OWEN. To Ron and Barbara Owen (members of Elim Pentecostal Church, Northampton) on December 14th, a daughter, Rachel.

ENGAGEMENTS

DAVEY—CROCKER. Mr. and Mrs. C. L. Davey, of Tavistock, Devon (formerly of Watford), have pleasure in announcing the engagement of their second daughter, Jenny, to Graham, the elder son of Mr. and Mrs. R. Crocker, of Keyham, Plymouth (both Elim Crusaders). C.1837

THOMAS—OWEN. Rev. and Mrs. Ernest J. Thomas have pleasure in announcing the engagement on December 22nd of their son, Carson, to Iris, the only daughter of Mr. and Mrs. J. L. Owen, 104 Storrington Avenue, Liverpool. C.1839

MARRIAGE

COMPTON—McCARTHY. On December 14th, at the Elim Pentecostal Church, Hayes Road, Clacton-on-Sea, Russell Le Roy Compton to Rosemary McCarthy. Officiating minister: H. Burton-Haynes.

WITH CHRIST

BELCHER. On December 25th, Harold Belcher, aged 70 years, deacon and treasurer of the Elim Pentecostal Church, Weymouth. " Asleep in the Lord." Officiating minister at funeral: B. C. Vidamour.

BERRY. On January 9th, Mrs. E. Berry, aged 84, founder-member of the Elim Pentecostal Church, Rugby. " Only till He come."

BROWN. On January 1st, Mary A. Brown, aged 86. Loyal member of Southend Hall, Bradford. " For ever with the Lord." Officiating minister at funeral: Edward J. Jarvis.

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.)

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

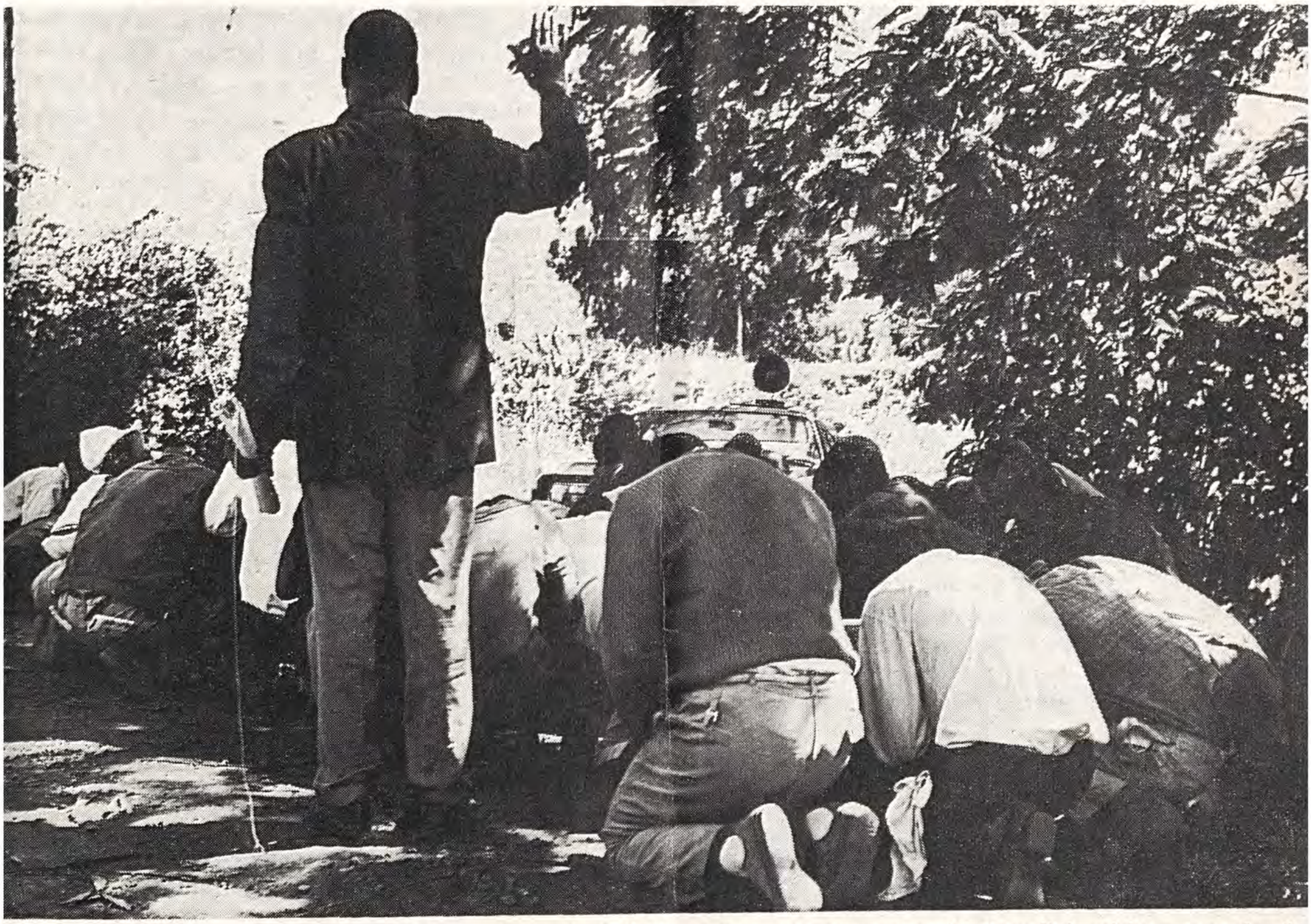
"EVANGEL" CIRCULATION

Congratulations to the following churches on sales increase since our last report: Billericay, Carlisle, Great Yarmouth, Leigh-on-Sea, Manchester, Oldham, Westcliff-on-Sea.

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. L No. 5 *February 1st, 1969* *9d*



In north-east Transvaal. A Bantu minister, who has a powerful evangelistic ministry, prays for the seekers at the close of an open-air service. The brother in the dark jersey is the local policeman, responsible for the men's compound on the farm where the service was held. Report and photograph by Elim missionary W. H. Francis.

"LET US M MAN I IN

IT is extraordinarily challenging that if the writers of the Bible had not been conscious of divine inspiration our text would never have been written; the plural pronouns "Us" and "Our" used by the Speaker would have been missing. As the first tenet of the Hebrew creed was a declaration of monotheism, that is the doctrine of *one* supreme deity, in contrast with the many gods of the heathen, in the words "Hear, O Israel: the Lord our God is one Lord (Deuteronomy 6:4), and as the Hebrew prophets were under divine duress to proclaim that doctrine, the significance of these plural nouns and pronouns should not escape us. Had the writers not been inspired they would have dared only to state "Let Me make man in My image."

We may go a step farther. In the providence of God the Hebrew language is among those that have forms of the noun to express the singular, dual and plural numbers. This remarkable device, used in its third form, for example, in Genesis 1:1, indicates a plurality in the Godhead exceeding two Persons, and all exercising the creative fiat. This remarkable adumbration of the Trinity in Genesis 1, developed in Genesis 11:6, 7 ("And the Lord said . . . Let Us go down") and in Isaiah 6:8 ("Also I heard the voice of the Lord saying, Whom shall I send, and who will go for Us?") among other Old Testament scriptures, comes to full revelation in the New Testament.

A mirror of the Trinity

Man's triune nature mirrors the divine Trinity. But that man is a trinity only the Bible among all sacred literature authoritatively declares; moreover, it also declares that it itself has had reserved to it the privilege of this revelation—in the words of Hebrews 4:12, "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 . . ." Scriptures like 1 Thessalonians 5:23 confirm the revelation of man's trinitarian nature; as does our Lord in His death, in that He commended *His spirit* to His Father, *His body* was laid in the tomb, and *His soul* departed to hell, but was not left there (Acts 2:27).

As our body makes us world-, time- and space-conscious, and our soul is the self-conscious entity —we not only exist; we know that we exist—so our spirit may be said to make us God-conscious. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly" (Proverbs 20:27). The distinction between soul and spirit as separate entities is found in their being respectively the animating principle of our present body and of our resurrection body. As God's Word states, "[Our body] is sown a natural [soulish] body [the animating principle of our present body being the soul, operating through the blood], it is raised a spiritual body," the animating principle of the bloodless resurrection body being the spirit. Hence we shall be recreated, even physically, in the image of our Lord in the resurrection (Philippians 3:20, 21; 1 John 3:2) in the very words of Jesus ". . . a spirit hath not flesh and bones, as ye see Me have" (Luke 24:35-39).

We may now proceed to note that man is made in God's image as the Creator. "In the beginning God created . . ." We boast our sputniks, but God created millions of them, in size and distance totally beyond our comprehension. Nevertheless, the making of a sputnik is evidence of that creative image. But Isaiah's attempts to compass and describe creation's immensity are dissolved in questions:

"Who hath measured the waters in the hollow of His hand,
And meted out heaven with a span,
And comprehended the dust of the earth in a measure,
And weighed the mountains in scales,
And the hills in a balance?" (40:12).

"Have ye not known?
Have ye not heard?
Hath it not been told you from the beginning?
Have ye not understood from the foundations of the earth?
It is He that sitteth upon the circle of the earth,
And the inhabitants thereof are as grasshoppers;
That stretcheth out the heavens as a curtain,
And spreadeth them out as a tent to dwell in" (40:21, 22).

...AKE ...OUR ...AGE"

(Genesis 1:26)



by J. T. Bradley

"To whom then will ye liken Me,
Or shall I be equal? saith the Holy One.
Lift up your eyes on high,
And behold who hath created these things;
That bringeth out their host by number:
He calleth them all by names,
By the greatness of His might,
For that He is strong in power;
Not one faileth" (40:25, 26).

The space conqueror

No wonder man reaches for the stars! His striving to conquer space and time indicates from whence he has fallen, and that he belongs to eternity. The reflection of the divine image is seen in man's inborn urge to create, revealed as soon as a child gets hold of a piece of chalk or plasticine; the faculty revealed in his first halting effort to draw or mould develops with maturity into the creation of works of art and literature, model making and then technical achievements of astonishing magnitude. Granted the facilities, no feat seems beyond man's creative ability.

But the declaration of God has a more inward meaning; the image is not only in imitation or function; it is in nature: the essence of the divine personality is reflected in human personality in that God has given man sovereignty over his own personality. While Thomas Merton's aphorism "No man is an island" is true as regards social interrelationships, in the context of God's sovereignty and man's, every person is an island of human sovereignty in the illimitable ocean of God's sovereignty, that God will not invade. Herein lies the true nature and value of human personality: a real transference of true sovereignty to human beings.

God will use men as instruments to accomplish His purpose, but He will not invade them, possess them or violate the sacred realm of their personality against their will.

Obstructing Deity

The Word of God gives tragic examples of the will of man obstructing the divine intention. "And He could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them" (Mark 6:5). "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Matthew 11:23). Or again, possibly more poignant still, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34). The divine "would" frustrated by the human "would not," well summed up in our Lord's words to Laodicea, "If any man will open the door, I will come in," that most important "if" that runs through and determines the whole divine-human relationship.

MAKING PLANS FOR 1969?

Then make a date for Easter Monday

in the

Royal Albert Hall

AT 3 AND 6.30 P.M.

HEAR DR. WESLEY WHITE

of the Billy Graham evangelistic team, dynamic preacher and Bible expositor

MASSED CHOIRS

(40th anniversary of the London Crusader Choir)

THRILLING COMMUNITY SINGING

YOUTH FEATURES

MEETINGS YOU WILL NEVER FORGET

THOUSANDS OF FREE SEATS

Reserved seats available: 3/- afternoon, 4/- evening. Write at once, enclosing remittance, to Rev. D. B. Gray, 15 Rodenhurst Road, London, S.W.12.

* * *

OPEN-AIR DEMONSTRATION AT 11 A.M. IN TRAFALGAR SQUARE

The renewal of the Church

by J. Hywel Davies

" Polite references to the Holy Spirit will not do "

PERHAPS we can now, by way of comparison, look at a modern expression of these features in branches of the Pentecostal movement and the neo-Pentecostalists in the historic churches, to see if there is a degree of similarity. Admittedly there are failures, deficiencies and even errors in branches of today's Pentecostal movement. Nevertheless, it is recognised by many church leaders that many of the characteristics of the early Church are to be seen in the present-day Pentecostal movement.

Canon Douglas Webster, as a result of the impact made on the thinking of Anglican missionaries by the phenomenal growth of the Pentecostal movement in South America, gave careful attention to this section of Christianity. He described it as " probably the fastest growing church of all times." Six hundred per cent in twenty-five years! The Pentecostal movement as a whole, he says, is the " fastest growing segment in Christianity."

Dr. Hughes, describing his visit to the Episcopal churches in America which had experienced " the baptism in the Holy Spirit," said: " News that the Episcopalians were speaking in tongues was certainly strange: it sounded incongruous. This experience has been enjoyed by large numbers of church people. It is transforming lives. It is revitalising congregations. It is not confined to one church or district. Nor is it induced from without, but has every appearance of being a spontaneous movement of the Holy Spirit."

Why do the Bible writers use untidy metaphors when referring to the Holy Spirit—metaphors that burn and blow and break down?

In our opening paragraph we quoted Philip Hughes in questioning mood: " What is wrong with the Church today? Why is it so ineffective?" On different occasions, and in increasing frequency, the Archbishop of York has been giving stirring replies in his addresses at national gatherings. Addressing a meeting of Anglicans in London a little while ago he concluded with these words: " The last of my quartet that we must have, if we are indeed to be the body of Christ at work in the world, is a lively faith in the Holy Spirit. . . . I have recently been reading what I think is a very great book, Stephen Neill's *The Interpretation of the New Testament 1861-1961*. In a certain section he gives a critique of the theology of Rudolf Bultmann. He criticises Bultmann for a deficient doctrine of the Holy Spirit, a lack of theology of the Holy Spirit.

" But Stephen Neill goes on: ' But who shall cast a stone? Polite references to the Holy Spirit at suitable intervals are to be heard in the preaching and worship of all denominations, but who has developed a theology of the Holy Spirit that really does justice to that part He plays in the whole New Testament revelation?' "

The Archbishop added: " Faithful are the wounds of a friend. The bishop [Stephen Neill] I think is dead right. I ask you to ponder what is the significance of the Biblical metaphors used about the Holy Spirit. Why is He spoken of as wind? Why is He spoken of as fire? Why does Scripture use those untidy metaphors, those hurtful metaphors, those metaphors which blow and burn and break down and join together? What is the bearing of this on our whole work of reunion? Does it suggest that God is saying to us that we must not wait to get everything tidied up before we launch out, because God the Holy Spirit does not always work tidily? Very dangerous I know, but it is dangerous to play with fire."

Are we so concentrated on the Church that we forget the Spirit?
Are we so concentrated on the body that we forget the Breath?
Are we so concentrated on the limbs that we forget the Life?

" Have we ever come to terms with the Pentecostal element in the New Testament? Have you ever read and pondered Lesslie Newbiggin's chapter in *The Household of God* in which he says that we have funked this very largely, and left it to the Pentecostalists? "

And at Lee Abbey he had this to add: " One of the effects of the Holy Spirit on the members of the early Church was that they were so joyful that people thought they were drunk. If I may be

allowed to press the point, may I ask when that accusation, for identical reasons, was levelled (a) against you as an individual, (b) against the church where you worship, and (c) against the Church of England?"

At the risk of overloading this short thesis with quotations here is a comment by Professor John McKenzie: "I wonder how many regular churchgoers are dissatisfied with their religious life and how many ministers are satisfied with the spiritual life and temperature of their churches. There are plenty of activities, but are they leading anywhere? How much of that activity is concerned with making religious life immediate, real, and—if I may use the word—Pentecostal?" He then posed a question he had read elsewhere: "Is it the lack of this Pentecostal element in the religion of our churches that keeps their religious life at a low temperature?" He tendered his reply by referring to events in the American Episcopal Church: *"The massive respectability of the old-established denominations is being invaded, and in some measure disturbed, by the manifestations of Pentecostal experience within the ranks of their membership.* But the New Testament Church was undoubtedly Pentecostal. Would we have been at home in it with its ecstasies and speaking in tongues?" Is it perhaps possible that in this new-old Way God is breaking through the lethal formalism and superficiality of the Churchianity which is all too prevalent in our western world? The professor puts in this plea at the close of his article: "If Pentecostalism infiltrates into our church let us welcome it; I plead for it as that which gives completion to our spiritual life, as well as the joy and peace of believing."

Pentecostalism is not merely speaking in tongues; more has been made of this by its critics than has been by its advocates, and increasingly the emphasis the world over is on the renewal the Holy Spirit brings to the life of the Church through power and a new revelation.

The answer to the question "What do we consider essential for the renewal of the Church?" would

(*continued on page 79*)

Elim Pentecostal Church Reports

EXTRACTS FROM REPORTS JUST TO HAND

Wells (Pastor : R. Williams). The baptism in water of five candidates is reported by A. Thorne, with another baptised on the Sunday morning following.



Some of the scholars from the Perthcelyn branch of the Mountain Ash Sunday school.

Mr. Thorne also reports a successful three-week campaign by Pastor B. C. Vidamour (Weymouth) and a children's campaign by Pastors F. Lamming and D. Downes. **Mountain Ash (Pastor : A. R. Brown).** K. J. C. reports large congregations for the carol services conducted by the Knight Street Sunday school and on the following Sunday by the branch school at Perthcelyn. **Swansea (Pastor : J. S. Matts).** The accompanying photograph shows the senior citizens of the church with the young people who provided a party and carol service for them. Reported by Kathie Davies. The annual Symphony of Praise presented by the **London Crusader Choir** in the Fairfields Halls, Croydon, drew a crowded audience once again. Douglas B. Gray and Reg Arnold conducted the augmented choirs, G. Wesley Gilpin was in the chair, and Captain Joy Webb with her instrumentalists also took part. From a report by L. Wigglesworth.



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
J. T. Bradley	67
J. Hywel Davies	68
R. B. Chapman	71
D. M. Panton	72
F. G. Evans	74
Margaret M. Ladlow ...	75
K. Charles Dynna	76
Uncle Leslie	78
F. Lavender	79
Church reports	69
Editorial	74

EDITORIAL

RECENTLY we commented, in the context of the current spate of Christian literature diagnosing society's ills, that expertise in diagnosis is no substitute for inability to find a remedy. Franz Hildebrandt, son of a Lutheran pastor and sometime curate of Martin Niemoller of Dahlem, ordained a Methodist minister in England in 1946 and currently professor of systematic theology of Drew University, Madison, New Jersey, U.S.A., in his " I offered Christ," a Protestant study of the mass, quotes from Clarence Tucker Craig's inaugural lecture as Dean of Drew University: " When books now appear from the pen of those who led this revolution in Christian thinking [i.e. dialogue with the world, instead of 'offering Christ,' as John and Charles Wesley put it, to the world] they contain little but stale repetition about the ambiguities of our human situation, and further analyses of the involvement of men in a sinful society. I think it is high time for the Christian Church to answer this pivotal question: does our faith offer men simply a truer insight into the human predicament, or does it offer a realisable redemption to those who live amid this predicament ? There can be no doubt about the New Testament position."

The last sentence is true. The apostles and the early Church were not masters of diagnosis ; or were they? Yes, they were, but their diagnosis was not the result of questionnaires, public opinion polls, analyses in depth or sociological studies ; it resulted from the divine revelation " All have sinned," in the Biblical sense of sin as an act that cuts the soul off from God. Men were not only maladjusted socially or psychically ; they were rebels against a holy God, cut off from Him: " All have *sinned,* and come short of the glory of God ; there is none righteous, no, not one." And the remedy ? " We preach," wrote Paul, " Christ crucified . . . unto us who are saved . . . the power of God." In a world of explosive situations there is still the dynamite of the spiritual realm, the *dunamis* of God-Christ, to blast away the sins of self-righteousness, self-satisfaction, alcoholism, drug addiction—all sin ; or, to change the simile and adapt Paul's expression, the removal of sin's cancer, " the body of the sins of the flesh, through the operation of God." No, they were not masters of diagnosis but they were experts at applying the remedy.

We belittle the divine intervention, the divine operation and the divine re-creation, but only He can perform the spiritual surgery to cut out sin's cancer and create men anew.

But to quote Professor Franz Hildebrandt himself, " Ecclesiastical art and music pathetically illustrate the dilemma: the popularity of Sallman's picture . . . the ' fondling ' which Wesley so scathingly denounced . . ." And we may add pop groups, sports clubs, our money-grubbing, our cheap stunts and propaganda and the like, all symptoms of *spiritual* bankruptcy.

(*continued on page 74*)



Focus on Evangelism

Conducted by the Elim Evangelistic Committee

THE PURPOSE OF THE ELIM MOVEMENT IN THIS GENERATION

By R. B. CHAPMAN
(FIELD SUPERINTENDENT)

NO spiritual movement in any generation can justify its existence for any purpose other than the spread of the full and glorious gospel of the Lord Jesus Christ throughout the whole world. This must at all times be the primal purpose behind every activity of our Elim family. Our endeavour must not be designed for the perpetuation of a denomination, the preservation of a distinction or the propagation of a definition. We must not exist for the erection of monumental edifices, the enhancement of professional erudition, the effecting of proselytising expeditions or the expectation of material endowment. One thing, and one thing alone, warrants our existence as a movement, and that is the task of teaching the good news to those of every nation.

In these days of ecumenicity there are those who would advocate that we should throw in our little lot with the bigger concerns, that we should channel our stream into a larger river or merge our identity with the mightier. In other words, we should succumb to an evangelical take-over bid. *This viewpoint I find hard to accept.* I would be the very last to suggest that Elim holds a monopoly of truth, that it is the epitome of perfection or is superior to many of its contemporaries, but I am persuaded that God called Elim into being and that it still has a part to play in these momentous days.

It appears to me that the purpose for God raising up Elim was for the declaration of the gospel in Pentecostal power and for the dedication of the converts to a life of separation from this present carnal world. The purpose remains the same for this present generation. This is the neo-Pentecostal generation, the age of the new charismata that is spreading throughout the historic churches, the day of a revived glossolalia within the denominations. These phenomenal happenings, this unleashing of divine dynamic, hold the possibility of danger, dissipation and abuse, but Elim with its half-century of experience, its balanced presentation, its established understanding, can contribute a voice of unspeakable value, and help to channel correctly these forces of untold potential. Convincing literature should be flowing from Elim pens, dipped in the ink of established knowledge, to teach aright those who sit in the primaries of Pentecost.

In this secular generation, amid a society dominated by permissiveness and worldly indulgence, Elim must lift high the standards of integrity and, despising all compromise, seek to renew the beauties of true holiness—not with the superior air of sophisticated prudes or the condemnatory words of despicable pharisaism, but with a deep and sincere heart love, revealing the unchallengeable values of honour and chastity which are desired by a holy God.

The purpose of Elim in this generation is to proclaim the gospel in pure Pentecostal power, supported by the evidence of unimpeached integrity of life and testimony.

HOME-CALL OF HAROLD HORTON

We extend to our sister Pentecostal fellowship, the Assemblies of God, our sympathy in their loss of one of their senior ministers, Harold Horton. Mr. Horton served with them for thirty-four years, sat on several committees, and was for a period on their Executive Presbytery. He tutored in their Bible school in Hampstead under Howard Carter, pastored churches at Ottery St. Mary, Louth, Bristol and Scarborough and pioneered their assembly in Luton. He wrote several books, among them the well-known "The Gifts of the Spirit." Now at the age of eighty-eight he has received his home-call, and rejoices in the presence of the Lord he loved and served.

J.T.B.

THE smiting of the Shepherd was to be the signal not only of the momentary scattering of the sheep but of the birth of persecution down all the Christian ages. So our Lord, who was sent to the lost sheep of the house of Israel, and "was moved with compassion . . . because they fainted, and were scattered . . . as sheep not having a shepherd" (Matthew 9:36), quotes the great prophecy of Zechariah, "Awake, O sword, against my shepherd" (13:7) on the threshold of Gethsemane; and couples with the quotation His own absolute prophecy of the coming fall of all the apostles, "all ye shall be offended because of Me this night" (Matthew 26:31). Christian persecution was born that night.

Persecution

Simultaneously our Lord, as recorded in Luke, discloses the deeply buried reason of all persecution, and at once singles out the one character whose career was to be the Church's lesson in persecution for all time. He says "Simon, Simon, behold, Satan asked to have you [apostles]," and it has been granted to him, "that he might sift you as wheat" (Luke 22:31). Persecution is deliberately sanctioned by God in order that Satan, acting as a winnowing-fan, may so shake the wheat in the sieve as to separate ripe grain from chaff; and our Lord puts Peter on record as for ever the embodiment of a sifted soul—a chief apostle, a believer in prophesied calamity, passionately set on distinguishing himself in the coming crisis, struck by the storm, a public apostate, a glorious martyr.

Self-confidence

First, therefore, Peter embodies for all time the colossal blunder of self-confidence in an extraordinary revelation for us all, for we are all potential Peters. He replies "Even if I must die with Thee, yet will I not deny Thee" (Matthew 26:33). The Lord says "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me" (Luke 22:34): before this day has gone you will publicly, deliberately, have become a triple apostate. Peter is without question a sample of myriads of believers down the Christian centuries: no higher apostle existed in the morning; a public, self-confessed apostate before the cock crew!

LOVE AN

Martyrdom

But Calvary is now over; the lesson of self-distrust has been burnt by fire; and now our Lord takes the unique course of disclosing a future martyrdom to complete the picture. Christ, who had so explicitly foretold the apostasy, as explicitly now foretells a peculiarly glorious martyrdom. "When thou shalt be old, thou shalt stretch forth thy hands [they will be stretched upon a cross], and another shall gird thee [with binding ligatures], and carry thee whither thou wouldest not" (John 21:18); for even our Saviour, before *His* cross, said "Remove this cup from me." Origen tells us that Peter—saying that he was not worthy to die as his Lord died—was, at his own request, crucified head downwards. So the Lord foreshows crucifixion, "signifying by what manner of death he should glorify God." A boy was seen walking home after a martyr had been burnt at Smithfield. Someone said to him "My boy, why were you there?" "Sir," he replied, "I want to learn the way."

Our golden lesson

Now we get our golden lesson. Our Lord, embodying in Peter a concrete case for the Church of all time, by his three piercing, probing questions not only discloses the antidote to the threefold denial but reveals that which alone can carry us through martyrdom. He plugs home this one question "Lovest thou Me?" three times to find what rank we give to His love; for all your collapse, Peter, arose from a lack of sufficient love for your Saviour. And it is love, and love again, that will carry us through. "Lovest thou Me?" The Lord does not ask "Simon, how much hast thou wept, or how bitterly?" or "How much hast thou fasted, or afflicted thy soul?" The lesson for us is beyond rubies. Not mastery of theology, not a passion for reward, not a hatred of sin, not evangelistic or missionary fervour, not love for our fellow believers—not in these, lovely as they are, is the root of martyrdom. The master-anchor of the martyred soul is a deep personal love for Christ.

MARTYRDOM

" Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones " (Zechariah 13:7).

By D. M. PANTON, B.A.

Supreme love

The first of our Lord's three questions is acutely important. " Lovest thou Me more than these?" Do you so love Me that you can follow Me alone? Can you sacrifice all other love for Mine? " He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me " (Matthew 10:37). Strong men, mature believers, can tremble and grow white when confronted with a choice between some shibboleth of their group and Scripture—that is Christ. So Paul had exactly our Lord's experience: of Christ we read " They all forsook Him and fled " (Mark 14:50); and of Paul, just before his martyrdom, " All forsook me " (2 Timothy 4:16). There is not an ecclesiastical group in the world today, whether Roman or Greek or Protestant, to break—or be broken—from which for conscience' sake is not one of the sorest trials a child of God can experience. Simon, lovest thou Me more than these, the nearest and dearest you have on earth?

The answer

So now we have the deeply sanctified character emerging out of persecution. What a profoundly different Peter we behold! Before his fall it was a proud confidence, " If all shall be offended in Thee, I shall never be offended "; now it is a heart-cry, " Lord, Thou knowest all things [I cannot hide my heart from Thee even if I would, and I rely on Thy omniscience rather than on my own feelings], Thou knowest that I love Thee." He is silent on everything now, except his love. Christ can forgive us sins for which we can never forgive ourselves. The Lord is so perfectly contented with the answer, He so completely admits the appeal to His omniscience, that, without the giving assent by a word, He draws the veil from the only martyrdom ever revealed years—nay, decades—beforehand; and so deeply has He forgiven Peter, so dearly does He love him, so thoroughly does He now trust him, that He gives into his hands the greatest treasure God has on earth, " the flock of God which he purchased with his own blood."

"Follow Me"

So now we reach the final staggering word, " Follow Me." What a religion is ours! Christ lifts up a cross before Peter's eyes, and says " Follow Me," and Peter follows Him. Who then is this that gives such commands? A phrase which the Lord omitted to quote answers: " Awake, O sword, against my shepherd, and against THE MAN THAT IS MY FELLOW, saith the Lord of hosts " (Zechariah 13:7).* Peter was right when he said " Lord, Thou knowest all things," for Christ had known that before a cock crew the apostle would deny Him thrice; and He knew, thirty years before it happened, Peter's martyrdom by an extremely rare death. Follow Me for thirty years more of golden service; follow Me in the production of letters which will enrich the Church for nearly 2,000 years; follow Me up the hill of Golgotha; follow Me into the only class which, as such, is distinguished in the kingdom (Revelation 20:4)—the martyrs. The love of Christ triumphs over every conceivable difficulty. Samuel Rutherford, writing from prison in Aberdeen three centuries ago, languishing there, persecuted for his faith, ended one of his letters with this sentence: " Jesus Christ came into my prison cell last night, and every stone in it glowed like a ruby."

---

* " Jewish commentators themselves have admitted that the word **amithi** (' my fellow ') implies equality with God; only, since they own not Him who was God and Man, they must interpret it of a **false** claim on the part of man, overlooking that it is **God Himself** who thus speaks of the Shepherd of His text " (David Baron).

CONVENTION AT NYHEM, SWEDEN

Pentecostal pastors, evangelists and other workers of the assemblies from all Europe are invited to a convention at Nyhem, Sweden, connected with the great annual week of Bible studies of the Swedish Pentecostal assemblies.

JULY 9th-15th, 1969

Application forms are available from Ake Boberg, 6 Hawthorn Walk, Tonbridge, Kent, tel. 61034 (5-9 p.m.), who is our representative in Great Britain.

Convener: Pastor Josef Andersson, " Betaniaförsamlingen," Nyhem, Mullsjö.

D.1835

PROVISION FOR PREACHERS

THE HEARING EAR

(Matthew 13 : 1-17)

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

THE Bible has much to say about hearing. The hearing of a chance remark may often set in motion an amazing chain of events. If the tongue is an unruly member, often dispensing "bitter waters" (James 3 : 8), it is often through the ear that what the tongue dispenses is received.

Jesus had significant things to say about the ear.

TAKE HEED WHAT YOU HEAR

(Mark 4 : 2)

In interpreting the parable of the sower Jesus had said "If any man hath ears to hear, let him hear." As if mindful of the variety of sounds to be heard, He adds "Take heed what you hear." Paul tells us that of the many kinds of voices in the world there is none without significance. What we hear tremendously influences what we think. We cannot help hearing some things, but as a radio set is highly selectively tuned to receive the wanted station so the Christian must be selective in receiving what he hears. A trained ear is a most precious possession. Let us train it to hear the Word of God.

TAKE HEED HOW YOU HEAR

(Luke 8 : 18)

The result of our hearing quite plainly depends upon how we hear. We should hear with discrimination, charity and understanding. Andrew Murray wrote that if God has spoken the least we can do is to listen. When it is God's Word that we are listening to we must do so with a teachable spirit and a readiness to obey.

THE RESULT OF RIGHT HEARING

"Unto him that hath shall more be given." We misunderstand Jesus altogether if we relate this statement to material possessions. We could almost say "Unto you that hear shall more be given," for when we hear aright we receive something of increasing value. The more our ear is tuned in to God the more we receive, for in the spiritual realm it is certainly true that the possessor receives more while the professor loses what he possesses. He who saves his life for himself by turning a deaf ear to God will lose it; but he who loses his life for Christ's sake will save it.

BOOK REVIEW

"London Bible College—the First Twenty-five Years," by Harold H. Rowden, Ph.D. Published by Henry E. Walter, 26 Grafton Road, Worthing, Sussex.

This book is the history of an institution that developed from a seed idea in the minds of a few Christian men before and immediately after World War II. It is the record of how these men in the conservative evangelical world felt the need for a college of sufficient academic status to match itself against the growing number of modernistic schools and university courses. From small beginnings in hired premises this is what it has done through the medium of its residential and correspondence courses. It is the history of the co-operation and combined efforts of men who felt deeply about a project. The names of Philip Henman (board member and chairman throughout many years) and the late Dr. Kevan (principal through formative years until his death) are rightly given prominence.

The book is lucidly written, and the considerable amount of detail has fascination and interest.

G. WESLEY GILPIN.

EDITORIAL (*continued*)

And well might the professor continue "The final bankruptcy is revealed when spiritual agnosticism—'I know not'—is elevated to the status of the chief theological virtue, when radical questioning becomes the essence of Protestantism, and justification by doubt its material principle."

And to us Pentecostals? Only the Holy Spirit can reveal to us men's need. Paradoxically, we know it and yet we do not realise it; only the Holy Spirit can create that realisation. And only He can reveal to us our own need of Him. Again, paradoxically, we know our need but we do not realise it, not with that burning, passionate conviction and intensity that pierces every barrier of custom, convention, inhibition, preconception and prejudice and brings us right to the heart of the problem of the world's situation—lost—and of our situation—helpless—and of the immensity of our need—the Holy Spirit—and will brook no denial until we see again God doing what He has done before.

Isaiah, Moses, Daniel, Peter, John, all the apostles, thought they knew, until they received the heavenly revelation, and in a flash of illumination—like Job to God, "I have heard of Thee . . . but now mine eye seeth Thee and . . . I repent in dust and ashes," or Isaiah's "Woe is me, for I am undone . . ." —following *realisation* there came, in each case, enduement.

Margaret M. Ladlow's page



A SONG OF WITNESS

"I will sing of the mercies of the Lord for ever: with my mouth will I make known Thy faithfulness to all generations" (Psalm 89:1).

so wrote Ethan the Ezrahite over 3,000 years ago, and down the centuries the people of God have continued this song of witness to the faithfulness and mercy of God. Ethan was a sage renowned in the time of Solomon; in fact it would appear from the reference in 1 Kings 4:31 that only Solomon excelled him in wisdom. He was also known as a notable musician and singer who together with Asaph led the praise in the temple of God. So we have the picture of this great man who was one of the leading personalities in both the political and religious life of the nation of Israel, and he it was who did not hesitate to sing of God's mercy and goodness and to witness to His faithfulness. We can follow the example of such a wise man with confidence, being assured that God's blessing will attend our efforts. The children of God have a rich heritage of song, and we of the twentieth century need never be ashamed or hesitant in lifting up our voices in praise and testimony. An instance of the blessing this affords occurred over the festive season when a young sister in our church was invited to the dinner and social evening given by the firm for which she worked. At first she refused the invitation, feeling that she had little in common with non-churchgoers who would be present. Later she was prevailed upon to attend and was asked to sing during the evening. With much trepidation she sang "The old rugged cross," and the well-loved hymn brought a hush to the assembled company. Again our friend was asked to sing, and this time she prayerfully sang the lovely consecration hymn entitled "My task." Yet again an encore was sought and "The old rugged cross" was the favourite everyone wished to hear again. Even then her opportunities for witness had not ended, for a Roman Catholic gentleman engaged her in conversation and told how much he had been blessed and challenged by the words of "The old rugged cross" and asked for a copy of the verses.

Who can assess the effect such a witness may have? The declaration in song of the Saviour's redemptive work, of personal faith and dedication, is always used by the Holy Spirit. When Christ our Lord is thus exalted we can safely leave the results with God. Ethan declared that he would witness to the mercy and faithfulness of God to all generations. So often we older Christians forget our responsibility to the younger generation. We are saddened by the fact that so many young people are growing up with no knowledge of God and the teaching of His Word, but is this not in some ways an indictment of ourselves? We who have rejoiced in His mercy and faithfulness over the years should ever be ready to testify in word and song to all who have not had such a blessed experience.

MY TASK

"To love someone more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls,
This is my task.

To follow truth as blind men long for light,
To do my very best from morn till night
To keep my heart fit for His Holy sight,
And answer when He calls,
This is my task.

And when my Saviour by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the jasper walls,
This crowns my task."

M. L. RAY AND F. H. PICKUP.

THE AUTHORITY OF THE BIBLE

By KENNETH CHARLES DYNNA
REGINA, SASKATCHEWAN

WE who are directly associated with college are interested in the progress of education, but this present age has placed such an emphasis on education that it is practically impossible to visualise what the results of such an emphasis will be. Certain segments of the professing Christian Church have co-operated with this programme to an alarming degree. In an attempt to find favour with the so-called intelligent people of the world some groups have given up all ideas which involve a supernatural interpretation of the Scriptures.

THE DILEMMA

Recently we have witnessed a most significant example of departure from the faith. There are certain religious organisations which have followed the trend towards less of the supernatural in religion. Rather than making an all-out, malicious attack on the Holy Scriptures, they have tried to remove themselves from an undesirable position between two different systems of teaching—supernatural revelation and rationalism.

They have chosen human reasoning as being more acceptable than divine reasoning, and in so doing have displayed the very attitude which all men must take when they lose a vital faith in God.

It is not a time for us to sit back and let ungodly men determine what the truth of any matter is. True knowledge does not contradict Scripture, and it is the duty of every Christian to familiarise himself with the Scriptures. Nothing can take the place of the Bible, for through it God speaks directly to man.

We cannot afford to minimise the great folly of turning from a faith in the Bible. Any man who would surrender his faith in the Scriptures must also be prepared to surrender his right to be called a Christian. There can be no true Christianity apart from the principles laid down in the Scriptures.

GOD'S INSCRUTABLE WAYS

God's ways are not man's ways, neither can man know them or understand them; therefore it is necessary to accept God's way by faith and submit to His commandments without questioning why. Nothing but failure can result from any other approach to the Scriptures, for "without faith it is impossible to please God."

Of course, we know that the law of the Church's existence is rooted in the infallible teachings of God's Word, and from this we may conclude that the Church will always be at its best when it acts in accordance with the Word of God.

The scientist and naturalist would tell you that there is a reason for everything that happens. The same law holds true in the spiritual realm. As we view the results which follow a faithful presentation of the Bible and its truth we must conclude that there is a reason for the unusual power which accompanies the Word. The basic reason lies in the very nature of the Bible itself.

THE LIVING WORD

J. B. Phillips translates Hebrews 4:12 "The word that God speaks is alive and active: it cuts more keenly than any two-edged sword: it strikes through to the place where the soul and spirit meet, to the innermost intimacies of a man's being: it exposes the very thoughts and motives of a man's heart."

God's Word is living. It is the expression of God's will to man. It is capable of touching that part of man which human speech cannot touch. God has spoken and His Word will not return to Him void, but it will accomplish that whereto it was sent. How much more we could do if we could only fully realise that the truth which we find in the Bible is the very power of God expressed in terms of human speech. The Bible is not merely the Word about God, it is the Word of God.

THE RELEVANT WORD

We live in an age when every man seems to have a law all his own, depending on what he wants to accept or reject. This attitude is noticeable in the social gospel which is aimed at the moral reformation of man. Rather than recognising the sinful state of man which is taught so plainly in the Bible it emphasises the thought that every man must realise his own set of values and live according to them.

But the psalmist asks in Psalm 119:9 "Wherewithal shall a young man cleanse his way?" and gives the answer, "by taking heed thereto according to Thy word." Again, he says "Thy word have I hid in mine heart, that I might not sin against

Thee," and "Thy word is a lamp unto my feet, and a light unto my path."

Every honest person would have to agree that to a large extent our own churches are beginning to suffer from a general spirit of lawlessness. The trend is toward conformity with the standards of the world. Our standards have already been set for us in the Bible, which is not primarily a book of rules and regulations but rather a book of principles. It stresses moderation and other similar virtues. Paul wrote to the Colosse Christians "Set your affection on things above, not on things on the earth. . . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

THE ETERNAL WORD

It is the eternal value of the Bible that makes faith in the Scriptures meaningful. Throughout history men have tried to do away with the Bible but have never succeeded. "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower falleth away: but the word of the Lord endureth for ever."

I have always marvelled at the amount of truth which one verse of Scripture can convey to the human mind. As I read the 119th Psalm I cannot help but realise the great faith the psalmist had in the law of Jehovah. He said "I esteem all Thy precepts concerning all things to be right; and I hate every false way"; "The entrance of Thy words giveth light"; "Concerning Thy testimonies, I have known of old that Thou hast founded them for ever"; "Thy word is true from the beginning: and every one of Thy righteous judgments endureth for ever" (vv. 128, 130, 152, 160).

I have tried to give some expression of my faith in the Bible, and with the psalmist I would say in conclusion "For ever, O Lord, Thy word is settled in heaven." *The Pentecostal Testimony.*

LATE NEWS FLASH

SUNDAY SCHOOL COMPETITION WINNERS

Shield: Swansea (church)
Diploma: Swansea (Cadle branch)

SPANISH MEDITERRANEAN COAST

Two weeks for 40 guineas only by air from London. First-class hotel. Send 4d. stamp for free brochure to European Evangelistic Society, 16 St. Catherines, Lincoln.

C.1812

COMING EVENTS

BOLTON. February 8. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7.30. Visit of Liverpool Elim members. Preacher: Pastor E. J. Thomas (district superintendent).

EAST HAM. February 7. Elim Pentecostal Church, Central Park Road, corner of Kimberley Avenue. Brotherhood meeting. Speaker: Charles Pendrill (Ilford). Open meeting for all men, commencing at 8.

ILFORD. February 9. Elim Pentecostal Church, Clements Road. At 6.30. Visit of London Crusader Choir with Douglas B. Gray.

KNOTTINGLEY. February 15, 16. Elim Pentecostal Church, Tythe Barn Road. Men's weekend. Saturday at 7. Visit of the President, L. W. Green. Sunday at 10.45 and 6. Special items.

NUNEATON. Opening of new youth hall on Saturday, February 1, at 3.45. Buffet tea at 5.15. Evening rally at 7. Special speaker for the weekend: Pastor Alex Tee (Vice-President).

SOUTHPORT. February 1. Elim Pentecostal Church, Evangel Temple, Manchester Road. Monthly rally at 7.30. Film: "Shadow of the boomerang." Convener: David Drury.

SOWERBY BRIDGE. February 8, 9. Elim Pentecostal Church, Willow Street. Men's weekend. Saturday at 7. Preacher: the President, L. W. Green. Sunday at 6.30. Preacher: A. C. Jarvis (Barnsley).

PLAN NOW FOR A HOLIDAY IN

SCOTLAND

AT THE SCOTTISH YOUTH CAMP

Write, with s.a.e., for details to: Rev. P. Smith, 20 Cuckoo Way, Holytown, Motherwell.

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

Sunshine Corner



THE RACE

By UNCLE LESLIE

"NO one's touching my go-kart or riding in it—it's mine!" Peter quite firmly explained.

"Hope it runs away with you" mumbled Bill.

"And it crashes" said Jim a little louder.

"Bet Dave could beat you in his" challenged John. "It's not as smart as yours, but it goes twice as fast."

"Mine's the quickest" put in Peter immediately.

"We'll fix a race," decided Bill, "and really prove it."

Later that day Peter met Dave and they tried the course that they were to race: down Grange Road, along the flat, down the slope and curve of Beech Crescent.

"Wow!" exclaimed Dave, "that bend at the top of the Crescent is terrible; I almost came off."

"S'easy" boasted Peter. "Nothing to it. See you tomorrow, Dave."

Tomorrow came quickly and they were all set. "Bang" rang out from Bill's toy pistol and they were off.

Dave was ahead, and Peter scooted madly, trying to gain speed to pass him. Down Grange Road they sped, along the flat to the corner. Dave took it too wide, went off the kerb and turned over.

"Have a smashing time!" yelled Peter as he passed him, but—too late—he saw Mr. Jones come out of a shop in his path with a dozen boxes of eggs. Peter tried to avoid him but ran over Mr. Jones's foot and he dropped the eggs on the ground. Peter struggled to right his course and his foot caught a box of oranges outside the greengrocer's and over it went, oranges rolling everywhere. Peter fell off his go-kart and it went on without him to knock over a road works sign and disappear down a hole in the road.

"Crumbs! That's done it!" he muttered, struggling to his feet and running to the hole. He could see one wheel off his precious go-kart sticking out of some very muddy water.

"Hey you! What do you mean by it?" shouted an angry foreman, coming over to him, but Peter took to his heels and ran. He looked round and saw Dave, who had remounted his go-kart and followed him, being blamed by Mr. Brown and the greengrocer for the damage he had done. As he dashed up the steps near the corner two at a time he collided with Uncle John from Sunshine Corner.

"In a hurry, Pete?" he said. "Quickly—what is the text?" It was one of the things they always did when meeting uncle.

"I—er—'The wages of sin is death, but the gift of God is eternal life through Jesus our Lord'" Peter panted.

Uncle John looked straight at Peter. "You haven't been doing something to let the Lord Jesus down, have you?"

"Well—I—er—must hurry. Goodbye Uncle" said Peter, ashamed. Somehow Uncle had guessed something was wrong, and Peter wondered what the Lord Jesus thought of him.

CHILDREN'S MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received. Many thanks, young people, for your generous giving.

	£	s.	d.
Bermondsey ...	1	0	0
Birmingham, Weoley Castle ...	14	10	0
Bognor: general famine fund ...	5	2	2
Braintree: Pastor and Mrs. Mills		10	0
Brecon	1	15	10
Brighton, Preston Park: famine relief	10	10	0
Carlisle: general famine fund ...	3	10	0
Chelmsford ...	15	18	6
Clydebank: ship halfpennies ...	5	0	0
Driffield: ship halfpennies	1	5	0
Gosport: India famine	4	10	0
Huddersfield ...	5	0	0
Hull, Mason Street	3	0	0
Ilford	2	0	0
Ilkeston	3	5	0
Ipswich	2	7	1
Irish Melbourne Street: ship halfpennies	4	14	0
Leeds	20	0	0
Leigh-on-Sea: famine relief £7; ship halfpennies £3/1/6	10	1	6
Lerle Barn: H. Jeffery	13	0	0
Llanelli	3	16	0
Oxford	3	8	0
Portsmouth	4	14	8
Rochester	8	10	0
Sheffield	15	10	2
Swindon	4	18	1
Waltham Abbey ...	1	2	2
Woolwich	3	0	0
Worcester	4	15	0

1969 MIDLANDS YOUTH RALLY

Birmingham Town Hall
March 15th at 7 p.m.

Musical features include

- **The Merseyside Y.F.C. Choir**
- **Rev. Alan Caple**
- **The Cardale Trio**

For teens. For twenties. For YOU!

You will be glad you came!

☆



Guest speaker: REV. L. E. LAMBERT
(Evangelist, radio personality, and youth rally speaker)

D.1842

THE FAMILY ALTAR

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

Monday, February 3rd — 1 Chronicles 16:28-43

" Fear before Him, all the earth " (v. 30).

At this moment the people of the earth seem generally either indifferent or ignorant regarding the Lord; but when the Lord Jesus is revealed in His glorious power He will instruct and convince the nations so that they will learn to reverence Him (Isaiah 11:2, 3). Yet there are some even now who have learned to love and honour the Lord, and who can join to offer to Him the praise and worship which all mankind should give to the eternal God, our Creator and Redeemer.

Tuesday, February 4th — 1 Chronicles 17:1-15

" God is with thee " (v. 2).

One of the most thrilling realities in the life of the Christian is that the Lord has assured us " I will never leave thee, nor forsake thee " (Hebrews 13:5). This knowledge strengthens us when we are weak, enables us to overcome when we are tempted, gives us comfort when we are faced with sorrow and trial, brings peace in the time of storm, and makes the time of joy and gladness even more blessed. May we never lose the wonder of His abiding presence but find constant delight in knowing that the Lord of glory is our companion.

Wednesday, February 5th — 1 Chronicles 17:16-27

" Who am I, O Lord God . . . ? " (v. 16).

Following the marvellous revelation made to him that the Christ was to be born of his line David showed true humility as he recognised the great honour done to him by the Lord. We, of course, have a more blessed revelation than David; for he was given the promise while we have seen, and believed, and received the fulfilment; David looked for the coming of Messiah, but we know Him for ourselves. We may well, therefore, cry " Who am I, O Lord God, that You should reveal such love and kindness to me?"

Thursday, February 6th — 1 Chronicles 21:1-13

" Satan stood up against Israel " (v. 1).

We must not forget that we have a powerful and malignant adversary, who will constantly accuse us before the Father in order to destroy our usefulness to God. Yet we must also remember that we have an even more powerful Advocate, the Lord Jesus Christ; by His precious blood He has cleansed our very conscience from sin (Hebrews 9:14), and He now appears in the presence of the Father on our behalf (Hebrews 9:24). Satan may rage and accuse, but we are safe in the hand of our mighty Saviour.

Friday, February 7th — 1 Chronicles 21:14-30

" That the plague may be stayed from the people " (v. 22).

This was why God commanded David to build the altar, why David wanted the threshing floor and why Ornan was so willing to give it to him—that the plague might be halted. This was also the reason why God gave His blessed Son to die on Calvary—that the plague of sin might be cleansed and men and women set free from the threat of eternal destruction. This divine remedy is available for all and it is needed by all.

Saturday, February 8th — 1 Chronicles 22:1-19

" This is the house of the Lord God " (v. 1).

It is true that there was no house standing on Ornan's threshing floor, but David was so sensitive to the Lord that he could see it in vision as clearly as if it were actually there. To show that it was no day-dream David went away to prepare all that would be needed to build a magnificent temple. If we have a vision of the redeemed multitude (Revelation 7:9) we too shall be inspired to give ourselves to seek lost souls who may become living stones in God's spiritual temple.

Sunday, February 9th — 1 Chronicles 28:1-10

" The Lord hath chosen thee " (v. 10).

Our callings may not seem as exciting as that of Solomon, in fact we may feel that our lot in life is ordinary and even dull; nevertheless, we have been chosen by the Lord for the most blessed of tasks—to bear His name before the world and to witness for Him to the men and women around us. If it was necessary for David to give to Solomon so strict a charge relating to building a physical temple, how much more must we be reminded of our responsibility to be witnesses to Christ !

THE RENEWAL OF THE CHURCH (*continued*)

almost certainly begin with a demand for a return to fundamental doctrines. But there are different points of approach which appear, to the writer, to allow Christians of a less fundamental position to enter into the initial experience of this renewal. For example, the warden of the Community of the Holy Spirit wrote in Britain's *Bible Magazine* some time ago: " Apparently the heavenly Father's view of denominational barriers differs from many of His children. This occurred to me when I heard that Roman Catholic monastics in Germany were exercising the gifts of the Spirit and Plymouth Brethren in Britain were speaking in tongues. The present manifestation of the Holy Spirit may be the most important ecumenical event of our time."

This and other experiences provoked the writer to give further thought to the conditions for the renewal of the Church through a similar exercise of the Holy Spirit to that which took place on the day of Pentecost.

In the first place, it would be highly speculative to advance the view that all those who were " baptised " in the Holy Spirit on the day of Pentecost were sufficiently taught and informed to enable them to sign the doctrinal basis of the leading denominations in the Pentecostal or conservative evangelical movements of our day. On the contrary, Peter himself was not fully absorbed into the new teaching that " there is neither Jew nor Greek " and that he was no longer subject to the dietetic laws, and had to be instructed in the Christian doctrines on this point at a later date by a newcomer who had not seen Christ in the flesh.

(*to be continued*)

NEXT WEEK

J. Hywel Davies on " The conditions "

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, nomely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1607

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1836

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at " Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

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

ITINERARIES

The President, L. W. Green:
February 1, Newquay; 8, Sowerby Bridge; 9, Dewsbury (a.m.), Huddersfield (p.m.); 10, Halifax; 11, Wrenthorpe; 12, Leeds; 13, Barnsley; 14, Goldthorpe; 15, Knottingley; 16, Bradford.

Anne Stephenson, Transvaal:
February 1, 2, Wells; 3, Chippenham; 4, Bath; 5, Swindon; 6, Oxford; 8, 9, Rugby; 10, Erdington; 11, Cradley Heath; 12, Dudley; 13, Weoley Castle; 14, Nuneaton; 15, Tamworth; 16, Stafford; 18, Kingstanding; 19, Langley; 20, Northampton; 22, 23, Kidderminster; 25, Hadley; 26, Shrewsbury; 27, Winson Green.

London Crusader Choir:
February 1, New Barnet; 9, Ilford and Brixton prison; 15, Ealing (S.A.).

BIRTHS

BERESFORD. To Russell and Christine, members of Plymouth Elim Church, on November 15th, God's gift of a daughter, Sarah Louise, a sister for Ian and Cathy.

CAVE. To Pastor and Mrs. K. J. Cave, God's precious gift of a son (Andrew Robert), on January 9th, 1969, at Whitehaven.

WARD (of Colchester). To Sandra (*née* Wilkerson) and John, on January 8th, God's precious gift of a daughter, Tania Joy.

WITH CHRIST

DUNNING. On December 13th, Ada Mary Dunning, aged 81 years, of Eldad Elim Church, St Peter Port, Guernsey. Officiating minister at funeral: S. Penney.

EDWARDS. On December 28th, Irene Frances Amy Edwards, aged 52 years, member of Eldad Elim Church, St. Peter Port, Guernsey. Officiating minister at funeral: S. Penney.

SOUTHERN. On December 24th, Mrs. M. Southern, aged 68 years, beloved mother of John. Officiating minister at funeral: D. Woodfield.

WOODS. On January 12, John Woods, aged 78 years, beloved husband and father, passed peacefully into God's presence. Officiating minister at funeral: L. Knipe.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

Preliminary notice

ISLE OF WIGHT CAMP

DATES :

SENIORS—July 25th to August 8th

Planned particularly for teens and twenties

JUNIORS—August 8th to 22nd

10-14 years

Brochures available late January from

Mrs. D. W. Rammell, 9 Allan Way, London, W.3

D.1830

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. L No. 6 FEBRUARY 8th, 1969 9d



THE YOUTH TEACH-IN AT CAPEL
See page 92

Pentecostal expositions

Genesis, the book of dawnings

Gospel sermons on Bible books delivered in the Elim church, Sparkbrook, Birmingham

By GEORGE CANTY

FOUR hundred and thirty-eight years before Christ the first historian, Herodotus, appeared in Athens, together with Anaxagoras, who offered the first scientific description of the sun and stars. This marks the beginning of intellectual inquiry.

Yet even by critical admission Genesis stood written long before this, with its history and cosmology. When the world was in darkness profound, before even Buddha, Confucius and Lao Tse had struck their sparks, the Jews possessed a literature which is abreast of our most advanced civilisations today, and the first of these books was Genesis.

In 1969 we are witnessing another revolution in the pattern of human reasoning, like several across the ages, but Genesis still stands majestic. In December a modern man, trained and environed by science and sent to travel round the moon, flung back to earth from distant space the opening lines of the creation account in Genesis to describe his own thoughts on the scene about him, which no human eye had gazed upon until then.

The words he read are unique. Despite what many scholars have said, they bear no relation at all to the myths and stories about creation which emanate from ancient Sumeria or other parts of the globe. Genesis is a divine revelation, not an adapted legend.

GENESIS SCIENTIFIC

There is another astonishing fact. Genesis is quite in accord with known scientific fact. Why, I wonder, do people want to prove otherwise? I am suspicious. They tell us that the cosmology of Genesis includes a hard metallic firmament with seas above it, and the rains fall through its open windows upon a flat earth supported on pillars set in a vacuum. In fact Moses believed nothing of the kind; to present the Bible in this light is a miserable lie. I want to know what the game is.

The game is to prevent us doing what we are now doing—reading the book. They want us to keep it closed and look on its black covers. But I open it before you, and I read "God said, Let there be light . . . dry land . . . grass . . . the fruit trees . . . the seasons . . . the moving creature . . . the fowl that may fly . . ." Listen to the imposture about Genesis and you will not learn about my God with His life and love and joyous cornucopia of prodigal giving—my God! The Devil will slither out of Eden to whisper doubts in case you learn the truth about the God he has always lied against.

Genesis will never be discarded. It cannot be, because it contains the only historical account ever written of the beginnings of plants, animals, man, sin, fear, clothing, music, agriculture, metal work, war, murder, religion, the races of men, faith and doubt.

They tell me many university students come to think of the book as "irrelevant." When, I wonder, did a serious work of ancient history become irrelevant? Are these young people ignorant, or merely bigoted? Moses could write. Some students cannot spell.

HOW EVIL CAME

This book tells how after creation evil came, and the human race became more polluted in its streams as it grew, until to salvage the future God mercifully blotted out all but a handful of human seed. Then we are told how the nations were divided, God not permitting them to coagulate in one spot but from the tower of Babel driving them across the earth to tend it. Then we learn how God wished to bless them all everywhere and chose Abraham and his descendants for this great task.

Let me sum up the contents in two points.

1. *Genesis tells us how God's spirit kept breathing life into a deteriorating situation.* The text on which Genesis is written is "In the beginning . . . the Spirit of God moved." There was chaos—and it challenged Him to act. When Adam and Eve felt the first shiver of fear, and stood confused and ruined by evil, He again moved across their lives,

(*continued on page 93*)

EXTRACTS JUST TO HAND FROM

Elim Pentecostal Church Reports



The deputy Lord Mayor of Norwich with Pastor L. Reeves talking with a few of the eighty-two senior citizens at a dinner given in our Norwich church at the new year.

Ealing (Pastor : A. S. F. Horne). Mr. H. J. Sillence reports continued blessing, souls being saved and children's work progressing, with every advantage being taken of the recently extended premises. The treasurer reported an increase of £600 in the offerings over the previous year. Recent visitors have been Pastor I. R. Moore (Clapham) and Pastor and Mrs. H. Jeffery with Anne and Paul for their farewell service prior to returning to Brazil. **Bolton (Pastor : K. Smith).** Mr. W. H. Booth reports : " EVANGEL readers will have seen the report and photograph of our new church recently, and the assembly is happy to report on the blessing of the Lord on the meetings. Mrs. Smith was presented with a bouquet of flowers by Mrs. A. Butterworth, the oldest member in the church, on our first Sunday in the new building. The Christmas services brought new people into the church, and several young people were brought into fellowship on the first Sunday in the new year. Twenty thousand gospel newspapers are being prepared for door-to-door work in the spring, for this year Elim celebrates twenty-one years' witness in Bolton." **Elim Bible College.** Literature is being distributed weekly on the streets of Dorking, 1,000 prayer letters have been sent out across Great Britain and Europe, all schools have been contacted either personally or by letter and all hospitals and old folk's homes have been reached. A gospel group has regular bookings in seventeen of Dorking's twenty public-houses and a hall has been acquired for every Sunday from January to March with an option on regular bookings every Sunday after March. Susan Le Page. **Newcastle-upon-Tyne (Pastor : D. Woodfield).** Mr. Ian Wylie reports that nine members were received into fellowship on the first Sunday in January, also in a campaign by I. Potts (Govan) and a baptismal service at Christmas. **Romsey (Pastor : D. E. Edmonds).** " The Anchor of life " was demonstrated by the Woodley Sunday school at its anniversary held in our church, of which Woodley is a branch Sunday school. Many parents came, and the service was led by the Woodley Sunday school superintendent, Mr. W. Clewer, and the prizes were presented by Mr. H. Chandler. Pastor D. E. Edmonds concluded the service by thanking the teachers for their faithful work throughout the year in teaching the seventy children and preaching on " The Anchor of the soul."



Costumed members of the Elim church, Derby, choir pictured at rehearsal for a presentation of Maunder's " Bethlehem." The performance was presented at several churches in the Derby area during December and early January.

Photograph by courtesy of *Derby Evening Telegraph*.



Grange Estate, Gloucester, branch Sunday school with their superintendent (J. Ridgeway) and teachers.

Elim Missionary Society feature

E.W.M.A.



By GLADYS M. GORTON

OUR missionaries write to thank all the members of the Elim Women's Missionary Auxiliary for the cards, parcels, etc., which they received this past Christmas. It is lovely to hear of the blessing that many of our stations are experiencing, and E.W.M.A. can have a large part in this because as they work more for our missionaries they automatically pray more.

It is impossible to put in this article every expression of gratitude from our missionaries, but the two given speak for all our missionaries.

Dear E.W.M.A. Ladies,

Just a few lines to thank you. . . . I just get so thrilled at all the work and love which flows our way through E.W.M.A. branches.

This year on Christmas Day I had two of the Canadian Assemblies of God missionaries here to Christmas dinner with me. And this year for the first time in history I had the nerve to save all the little parcels which came by mail until after the Christmas dinner, when they joined me in a grand opening of all that was under the tree. Before this year I have just opened anything that did come along, as it was only one or two parcels at the most. Then if anybody was here I told them I had already opened my presents. It was really to save embarrassment, as having been to their homes for such occasions and seen what the Canadian counterpart of the E.W.M.A. send their missionaries it looked as if we were orphans. But knowing the surprise of last year in getting so many parcels I too felt quite proud to show them that Elim at least was different. So keep it up sisters; it is grand work and it makes us feel loved and cared for and proud to belong to you.

The Lord bless you all and give you joy in serving Him in 1969.

Yours in Him,

VERA MCGILLIVRAY.

Dear Mrs. Gorton,

Christmas greetings in the Saviour's name! I have pleasure in writing for and on behalf of the leaders and members of the Elim Pentecostal churches in Ghana to thank you, the E.W.M.A., for your generosity, besides unceasing prayers, in contributing so much funds towards the Ghana Bible school, roofing of churches, as well as other gifts sent in various ways.

We very much appreciate your kind efforts and pray God's blessing upon you as you seek to uplift the banner of the cross in establishing His glory throughout the world.

This being all for the moment, a happy new year in advance.

I am yours in His service,

DAVID TENOBI

(Pastor D. T. Tenobi).

The Elim Women's Missionary Auxiliary needs *you* to achieve greater blessings. Every Woman Must Assist.

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.
8801	Anon., starving children £1; suffering leprosy £1	2	0	0
8803	Sandbach P.O., Tanga	1	0	0
8881	Two grateful ones	10	0	0
8656	Notting Hill P.O.	4	0	0
8951	Bournemouth	2	0	0
8979	"Inasmuch," starving children of God	1	0	0
8960	Anon., car Brazil	5	0	0
8999	Hunger relief	5	0	0
081	M.H., P.O., London, W.1., literature Tanga, E.W.M.A., famine relief	15	0	0

Home evangelism

EC. 221	... ...		10	0
EC. 222	... ...	1	0	0
EC. 223	P.O., Chesham	1	0	0
EC. 224	P.O., Barry		10	0
EC. 225	P.O., Brighton	2	0	0
EC. 226	P.O., Hull	1	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, P.O. Box 38, Elim Church Headquarters, 297-299 High Street, Cheltenham, Glos.

KEEPING BACK PART OF THE PRICE (Acts 5:1-16)

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

THIS solemn incident is full of warning: "judgment must begin at the house of God," and here is the church only months old and judgment falls. There are Old Testament parallels in Achan, Nadab and Abihu, and Uzziah. Because "a little leaven leaveneth the whole lump" drastic action is needed to prevent the leaven spreading. It is of the Lord's mercies that we are not consumed. The Word of God and the pruning of the Husbandman are intended to bring the Church to her pristine glory, power and fruitfulness.

THE THING TO BE OBTAINED

To understand the significance of this incident we should observe that the thing to be obtained was a share in the Pentecostal inheritance; part and lot in the apostolic revival and blessing, power and joy in the Lord. What deeds had been done, what scenes enacted, what miracles wrought and what power let loose! Ananias and Sapphira wanted a share in it.

All that I have ever read or heard of the power of God in Pentecostal form and dynamic makes me want to obtain a share.

WITHHOLDING PART OF THE PRICE

Few withhold all; most are willing to contribute a little—as long as it does not hurt or demand too much. Notice it was *part* of the price they withheld. Jesus demands our all if we are to have His all, and the all of His power is so much greater than the all of our giving that the payment of the price, whatever it may be, can only result in our gain. It is like giving a cup of water and receiving in return a clear crystal stream, or giving a tenth and receiving the title deeds to a large estate. In the words of the hymn-writer it must be "I give Thee back the life I owe, that in Thine ocean depths its flow may richer, fuller be." Note the free choice: "While it was in thine hand, was it not thine own?" Deception brought its own reward, and here there was swift and public retribution.

THE RESULT THAT FOLLOWED

What a tremendous contrast is here between Barnabas and Ananias and Sapphira! Spiritual bankruptcy and death are the inevitable consequences of keeping back part of the price in spiritual matters. Equally certain are the spiritual power and treasure that follow the paying of the price. "The world has yet to see what God can do through the fully surrendered Christian" (C. T. Studd).

THIS IS YOUR OPPORTUNITY TO EVANGELISE!

Bring an unsaved friend with you to the

ROYAL ALBERT HALL

on EASTER MONDAY, April 7th

HEAR REV. WESLEY WHITE, B.A., Ph.D.

(Dynamic preacher of Billy Graham evangelistic team)



The LONDON CRUSADER CHOIR celebrate their fortieth anniversary of gospel song in this historic hall

MASSED CHOIRS directed by Rev. Douglas B. Gray

Reserved seats also available. Write at once to Elim Office (RAH), 15 Rodenhurst Road, London, S.W.4. 3/- afternoon, 4/- evening. Thousands of free seats.

THIS YEAR IS ALSO ELIM'S TWENTY-FIRST EASTER APPEARANCE IN TRAFALGAR SQUARE. JOIN US AT 11 a.m.

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 Canty	82 and 90
Gladys M. Gorton	84
F. G. Evans	85
J. Hywel Davies	88
Mansel Chuter	89
Margaret M. Ladlow ...	91
Laurence E. Lambert ...	92
Uncle Leslie	94
F. Lavender	95
Church reports	83
Editorial	86
Comment, opinion and review	87

EDITORIAL

THE majority of mankind appear to view the Bible way of life as being only for the few who "feel that way," etc.; they rarely, if ever, entertain the idea that it has, or should have, any bearing on the knockabout, everyday activity of the world, its business, pleasure, competition, and so on. Obviously many who follow the Bible way of living think like this too. The Church seems rarely to emphasise the fact that the Bible way of life is the *only* way of *living*; that it is not one of several possible ways, nor is it one of two alternatives. There is no alternative to the Bible way of *living*. Every other way that humanity takes is a way of existence, not of *living* (Proverbs 14: 10). Human existence may be enriched in a thousand and one ways, but the Bible verdict is that if men reject or neglect its way humanity does not live, it is not even dying, it is dead, a verdict confirmed by our Lord in utterances like "and you will not come to Me that you might have life."

Consider, for example, the phrase "the British way of life," though we heard it neatly turned recently into the British way of death, apropos, probably, of road casualties, or lung cancer, or maybe even economics. But the Bible testifies that human existence is the universal way of death.

Christ is the Life, as He declared, ". . . I am the . . . life"—without Him there is no living; He is the only way *to* life, and following Him is the way *of living*—the *only way* of living. Rejecting Him does not mean that the alternative is another way of living; rejecting Him, mankind experiences death.

Because we misunderstand the true nature of death we fail to get the significance of the use of the word when it is applied by the Bible to men's present situation. We tend to think of death as annihilation, obliteration, *finis*! Hence men think that the Bible description of themselves as being dead is exaggerated. Death, however, is not *finis*, annihilation; it is simply cessation of correspondence with environment. When a person experiences physical death he ceases to correspond with this world and with his fellow creatures in it, but he is not annihilated; the Bible states that he continues now in direct correspondence with the eternal state.

Mankind, through sin, has ceased to correspond with its God-intended environment. This is among the lessons of that marvellous insight into divine-human relationships recorded in Genesis. The race for its divinely ordained environment substitutes idols or demons, or the bread-god of the mass, or the state, or even simply a question mark. Our Lord charged His hearers that though they thought in their case to find life in a meticulous carrying out of the letter of the Scriptures they had failed to find Him there and He challenged "Ye will not come to Me that ye might have life."

The Bible declares a way of salvation open to all "who call upon the name of the Lord." But the world must not be under any illusion that there are alternatives if that way is rejected; the world does not now experience life. The Bible way is not only the way to heaven, nor is it only life in Christ, it is the only way of *living*. The world, rejecting Christ, dissociates itself from God; in other words it separates itself from its intended environment, God, and experiences death.

(*continued on page 91*)

COMMENT, OPINION AND REVIEW

Israel against the world

IN the context of our Lord's second coming (Zechariah 14:4-21) God states that He will gather all nations against Jerusalem to battle (14:2) and that He will fight against those nations (v. 3). This seems usually to be taken to mean that Jerusalem will be the focal point of the last conflict (Armageddon) between the pro-Israel and anti-Israel nations—Communism against anti-Communism ! The reason for this view would seem to be that the idea that all nations will fight against tiny Israel is too absurd for acceptance.

However, we have the curious situation today where Israel has done what no large nation dare do, taken military reprisals to avenge an attack on one of her planes. America did not dare to take military action over the Pueblo incident; Britain cannot, or dare not, take military action in respect of her nationals detained in China; but Israel, tiny though she is, flouts world opinion, takes drastic military action and "awaits with interest the censure of the Security Council."

But the following quote describes world hostility to and prejudice against Israel:

"The lack of reaction from any government on the attack on the El Al passenger plane at Athens greatly shocked the Israel Government and led it directly into the Lebanon adventure. Israeli leaders expected to be censured for the Beirut airport strike —but what they did not expect was that the Security Council resolution would take no account of the events leading up to their action.

"So far from there being any second thoughts about the attack on Beirut airport, described by the American ambassador to the United Nations as 'an act of arrogance,' Israeli reaction is one of outrage over being misjudged and being let down by its own friends. The result has been to reactiviate Jewish sensitivity to world hostility and to produce an alarming sense of isolation within fortress Israel.

COLIN LEGUM,
Observer correspondent in Jerusalem.

Note "Jewish sensitivity to *world* hostility," "an alarming sense of isolation within *fortress* Israel."

See Numbers 23:9: "Lo, the people shall dwell alone, and shall not be reckoned among the nations."

Violence on television

Nine years watching television; fifteen years watching television ! "The average American spends nine years of his life from two to sixty-five watching television" (from the evidence presented to the National Commission on the Causes and Prevention of Violence). "Adult and child are watching all this time programmes containing (according to a recent average week) an incident of violence every fourteen minutes and a killing every three-quarters of an hour" (ibid.).

"'One cannot understand violence in America' one Federal Government official bluntly told the ten-man commission, 'without understanding the impact of television programming on that violence —and it is a judgment which at long last the nation seems to be coming to accept.

Assassination of national character by television.

"'What,' the commission heard one critic asking, 'do we learn about life from television ? We learn from commercials that gainful employment is not necessary to high income—how rare it is to see a character in a commercial who appears to be employed. We learn that the single measure of happiness and personal satisfaction is consumption—conspicuous where possible. Few characters in television-land seem to derive much pleasure from the use of finely developed skills in the pursuit of excellence, or from service to others.

"'Who are television's leaders, its heroes, its stars ? Not educators, representatives of minority groups, the humble or the modest. They are the physically attractive, the glib and the wealthy. And what do they do when life throws other than roses in their hedonistic path ? They get "fast, fast, fast" relief from a pill—a headache remedy, a stomach settler or a tranquilliser. They smoke a cigarette, take a drink or get high on pot.'

And you can't have it both ways Mr. Television Producer.

"The romantic peaks were reached, however, by

(*continued on page 94*)

An examination of

THE RENEWAL OF THE CHURCH

(*continued*)

By J. HYWEL DAVIES
ASSOCIATE MINISTER OF KENSINGTON TEMPLE

Based on a paper presented by invitation to the World Council of Churches

THE following conditions appear to the writer to be the necessary qualifications for the renewal of the Church today.

It is a primary essential that the Church should recognise the Lordship of Christ. While it is the Holy Spirit who is the renewing force of the Church, Jesus Christ is the Baptiser, the Person by whom the Holy Spirit is given. "He shall baptise you with the Holy Ghost" (Matthew 3:11). Paul, following his conversion, "preached Christ . . . that He is the Son of God" (Acts 9:20). And again, we read "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). It is a fundamental position that those who claim to be Christians should acknowledge that Christ is Lord and the Son of God. To say we are Christians and not accept the former is to say nothing, for here is the touchstone of Christianity.

No respecter of persons

Proceeding from the above it could then be accepted that there are people of other Christian traditions who though not initially accepting all that evangelicals include in their doctrinal statements can qualify for spiritual blessings. Peter had to concede this to Cornelius: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worked righteousness, is accepted with Him" (Acts 10:34, 35). It is essential to recognise the Lordship of Christ because embraced in this term is that of divine Supplier. Through this we can look on Him as supplying understanding and power. But if we do not accept Him as Lord how can we accept Him as the divine Supplier? An analysis of the prayer of the disciples in Acts 4:24 reveals that (i) they first acknowledged the sovereignty of God, (ii) they made reference to the Word of God, (iii) they recounted their circumstances, and (iv) they presented their petition.

The second condition is that we possess spiritual hunger. Here is the desire, the driving force, the consciousness of need, the capacity for receiving.

Now the remarkable thing is this: there are many Christians who can satisfy the most ardent Pentecostalist on grounds of doctrine but are far removed from the place of renewal because they do not have the desire to ask (sound in doctrine, just like Jonah, but sound asleep). On the other hand there is the Anglo-Catholic priest who sought God through many devious ways and self-sacrificing practices but without success until he heard of the renewal of the Holy Spirit by the Pentecostal "baptism," and was immediately supplied. Professor McKenzie commented: "Only when he [the priest] became consciously dissatisfied with his life and religion did he ask and receive, knock and the door opened, seek and was found of God through the incoming of the Spirit through the door." Jesus said "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. . . . How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:9-13).

But we should look again at the story that precedes this exhortation. The man went to his friend and asked him for bread. Why? "For a friend of mine in his journey is come to me, and I have nothing to set before him." This is what Nicholas Stacey confessed: "Our parishioners desperately need a faith . . . but the Church seems unable to help them find it." But what does the Church do about this tragic situation? She should go to her Friend and say "I have nothing, I am hungry, and my friends in this world are hungry. Give me the Holy Spirit." Of course, there is a danger in seeking spiritual power purely for the privilege of dispensing it. We would do well, therefore, to see that our hunger is first for God and then for His gifts. Finally, the degree of hunger is important. A superficial sensation is insufficient. A hunger that is so deep that supply is the only way to alleviate it is the hunger we must possess. This spiritual hunger must drive us not only to our knees but also to desperation.

Unconditional acceptance

The third and last condition, I suggest, is an unconditional acceptance of the Holy Spirit, with an openness of mind and heart that will allow God to

do with us anything He will. For the conservative evangelical this is not always easy. He is usually set in his thinking and has already decided what God must do for him and the way in which it should be done. He is conservative in his theology, and that means slow to change. While it is of value, it can be a hindrance. He can be so slow that God has passed on His way long ago. The stiffest opposition to the Pentecostal experience is often found in this area of the Church. Now the "liberal" theologian is open to change, and often steals a march on his "conservative" brother, much to the latter's chagrin. God did not make denominational barriers and is therefore not obliged to confine His activities to them, for God is not fenced in by tradition. The Church, therefore, must not sit on her pride and fail to seek after the same supply as the Pentecostalist because she fears conceding a point in the theological debate.

Some more words from the Archbishop are apposite here: "Need we wonder if our efforts at reunion get stuck, when our attention seems to be so focused on the doctrine of the Church that we forget the doctrine of the Spirit? We are so concentrated on the body that we forget the Breath, so concentrated on the limbs that we forget the Life. Look at the shelves of your theological library, and see them groaning and bulging under the tomes of the Church. Good; long may they bulge and groan! But pass on to the section on the Holy Spirit. The little books are propped up with book-ends. These things ought not to be. All too often ecumenical discussion goes on as if the only two strands to be considered were those labelled 'Catholic' and 'Protestant' and there was no third labelled 'Pentecostalist.' . . . You may not like some of its features, but you must not shut your eyes to its power." We may not like his reference to "ecumenical discussion." Well, all right, discard it, but he was saying something worth listening to in the rest of his words to his ecumenical colleagues.

(*to be concluded*)

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

GUARD YOUR HOME

We are being robbed without knowing it. Some things are missing, others substituted.

THE BIBLE

If it is not in its proper place there is uncertainty, confusion, weakness, and trust in man instead of reliance on God. Does your Bible lie neglected, dust-covered, in some forgotten corner, with old letters, papers and magazines?

FAMILY ALTAR

Does your family gather to read the Bible and to pray? If not, what is there to bind your home closely together in the face of today's tensions?

COMMUNICATIONS

A radio or two, a television, a telephone! But in a robbed house the communication line with God is severed. No asking and receiving His guidance; no time to wait on Him for the word, "This is the way, walk ye in it." How about prayer? Is it gone? Is it dwindling?

VALUES

Fun is substituted for joy when the thieves have been around. Self becomes paramount, and Christ is crowded out. Look again; maybe your sense of value has been stolen.

DISCIPLINE

Both self-discipline and that of the children may have been taken away. Better check again.

GRACE AT MEALS

No, not a triviality; it is a vital acknowledgment of God as the source of all good. Satan would rob us of all that glorifies God.

☆ ☆ ☆

BE YOUR BEST AT HOME, in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only for a few brief years do family circles remain unbroken, and if our memory of the time spent together is to be comforting and precious let its hours be filled with all that is loving, generous and Christlike.

☆ ☆ ☆

We have careful thoughts for the stranger,
And smiles for the sometimes guest.
But oft for our own the bitter tone,
Though we love our own the best.

(UNKNOWN)

The George Canty Viewpoint



While the majority are as unbudgeable as barges on a mudbank, a few are as unstoppable as Halley's comet. One accelerating touch of the Spirit and they rocket ten times round the moon. This excited over-response they describe as " the freedom of the Spirit." In fact, it is most restricting to the Spirit if we roar off into the blue every time He tries to bless us. It must be like trying to throttle back Donald Campbell's " Bluebird " down the village High Street.

> We cannot hand over to God the responsibility for our indiscretions when He gives us the gifts of the Spirit. He assumes we shall remain sensible men and women whether we are filled with the Spirit or not. If we beg to be excused from the normal use of common sense whenever God uses us, and let God be blamed for the result, God is unlikely to let Himself in for it. Freedom of the Spirit does not operate beyond the boundaries of wisdom. Paul plainly told the Corinthians to try to improve their handling of the manifestations of the Spirit—" seek that ye may excel to the edifying of the church." It is therefore possible for tongues to be unedifying, and this kind of " freedom " actually quenches the Spirit.

A Pentecostal is not a ventriloquist doll. A prophecy is not a kind of radio message from heaven coming mechanically through a human being. Only two centuries after Christ the Church wrote it down as heresy when Montanus proclaimed himself the passive mouthpiece of the Holy Spirit, and this judgment was sound. The vocal gifts are compounded of God using us and we using the gifts. Much of the manifestation is human, and so the decision to operate the gift in the first place is entirely our affair. If we choose to speak with tongues at the wrong time or in the wrong place it is quite ridiculous to say the Spirit of God was responsible, and no church leader ought to allow it. In such matters we are told to " excel."

Let us be quite free in pointing out that Pentecostal churches tend to follow certain patterns or traditions in the way the gifts are used. If there is real freedom of the Spirit why does this happen ? Clearly we influence one another's exercise of these things if only by long habit. Why are there always three messages in some churches, and why must they be in succession instead of at different points of the worship? Must the Spirit always follow this pattern? Surely this limits Him.

Personally I feel it is a rather restricting tradition for prophecies and interpretations to be expressed in King James's Bible English. Such phrases as " The Lord thy God " and " Yea, I do say unto thee " detract from the freshness and force of the message. Why should I interpret tongues as if I were Samuel Pepys instead of George Canty, or talk like Isaiah when I live in 1969? The resort to archaisms can hardly facilitate our expression of what God is trying to get through us. God leaves it in our power to use modern idiom, and the gift of prophecy is not automatically a gift to address a meeting in the expressions of the seventeenth century.

> Much else about the mechanics of the vocal gifts is left to our choice. Whether we speak fast or slow, high or low is up to us. Long, long pieces in a foreign tongue are long, long because speakers just go on, not because God forces it upon a meeting. I am sure He does not wish it, and I personally have tired of it, and having listened unprofitably (as the Bible says) for a while have turned my mind to proper worship until the unintelligible has given place to the intelligible.
>
> The message is the Lord's but the voice, manner, mode and expression are our own, and in these things we can learn and improve, or " seek to excel."

The view that we ourselves are in no way responsible for " messages in tongues " is quite popular—and quite wrong. When some awkward moment in a service is chosen for such a manifestation it is often defended as being the Lord's doing. We have heard two people both speaking in tongues in the Royal Albert Hall at the same time, when neither could be heard properly. Is this ridiculous situation the Lord's doing? Chaos of a similar kind appears to have existed in the Corinthian church. Paul gives three chapters of instruction in the proper use of the gifts—what is the point if everybody using them is totally under the Spirit's control? Clearly we are not supposed to be. So however great the pressure of the Spirit " let all things be done decently and in order."

Margaret M. Ladlow's page



A SQUARE CALLED PARADISE

EVERY year without fail I receive a very special calendar—at least it is very special to me, as it not only comes from my home town, sent by a dearly loved aunt, but brings to me scenes of the city in which I was born and bred. It is known as the "Golden Frame Calendar," and this year depicts "exciting new Sheffield" (I quote from the cover page). The centre of Sheffield, like the centres of many other large cities, has been transformed since the end of the war and my husband I found it quite difficult at times to get our bearings and recognise once-familiar streets and shopping centres as we gazed at the lovely coloured photographs. I am glad to know, however, that one part of historical Sheffield has remained unaltered. Its name is Paradise Square, and I made a pilgrimage there during our holiday last summer. Lying in the shadow of the cathedral, its graceful and dignified Georgian houses and cobbled pavements are unchanged and one seems to step into another age on entering this quiet place. It could be called the heart of old Sheffield and was originally known as Hick's Stile Field and then in 1777 was laid out as a square. A "pot market" was held there weekly and lads and lasses used to be hired for service there. The town stocks were also in the square and were used as late as 1828. Doctors, lawyers and clergy lived behind those Georgian walls, and they must have been shocked when one day in 1796 they peered from their windows and saw a man leading his wife on a halter and eventually selling her to the highest bidder for sixpence!

Most notable of all, the great evangelist John Wesley preached in Paradise Square to the largest congregation he had ever seen on a weekday, and there is a plaque on one of the houses commemorating his visit. What a wealth of drama can be conjured up by the very name Paradise Square; it certainly had its share of secular and religious history. Names can certainly bring to our minds so much of the past.

I turn to the Bible and think of Bethel, and remember a fugitive, a stony pillow, a heavenly vision and an altar built in the morning sunshine. I think of Horeb, to some just a name on a map of the ancient world but which conjures up a lowly shepherd, a burning bush, a divine commission and Horeb becoming the mount of God. And so I could continue, for the Bible is so rich in names and the land of Israel is steeped in the wonderful sacred history we love to recount. It is with bated breath and deep feeling that we remember Bethlehem, Nazareth, Jerusalem, the sea of Galilee, the garden of Gethsemane, Calvary and the garden tomb. Please do not misunderstand me! I do not advocate veneration of sacred places, but I do appreciate the amazing factual evidence they supply that the great God who inhabits eternity has made Himself known to mankind. In the fullness of time came the second person of the Trinity to our world and left the indelible mark of His presence and His love upon the sea-shore, the villages, the city streets, the hillsides, where He lived, talked, prayed, died and rose again. Despite what the unbeliever and the cynic may say today the record of God's dealings with man and the historical evidence of His involvement with the sons of men, His love, His mercy and His justice are the only reliable and unchanging forces in a world which is so unstable and chaotic.

EDITORIAL *(continued)*

Mankind's experience of almost universal ill-health is the operation of death; the general malaise affecting all society is the operation of death; the discord through the whole of human relationships is the operation of death.

Alas that men are so blinded that they think their present existence—perpetual fear, perpetual war, disease, malnutrition and the thousand and one ills that afflict them—to be the norm. God declares it to be abnormal—death. Every prison, mental institution and hospital, every cripple and every underfed child proclaims the abnormality of the human situation—the Bible calls it death.

When Jesus was upon earth He testified to His

(continued on page 95)

Youth Committee page

TEACH IN TO REACH OUT



Laurence E. Lambert
reports on the three-day teach-in at Capel,
organised by A. Tee,
National Youth Director and Vice-President.

HUMAN dereliction through drug addiction, Christian education and ethics, the relevance of morality—these and a hundred other topics were discussed and explored during the three-day youth teach-in at Capel.

I admit to liking the new trend in Christian journalism to factual reporting. Sometimes candid comment degenerates into critical censure, but I prefer basic truths to glowing irrelevancies. So, very simply, it was the best conference of its kind that I have ever attended. This view, I think, is shared by all who were present. It was deeply interesting, profoundly helpful, scholarly and practical. The secret of its success, I think, lay in five things: good planning, the excellent papers, the new ground covered, the involvement of all who attended and the evident blessing of God upon all we sought to learn.

Ever been to Capel, to the Elim Bible College? In comfort and cuisine as a conference centre it is second to none. Over thirty ministers, mostly district superintendents and youth commissioners from the United Kingdom, together with some members of the Executive Council, were there. Each day started with devotions. It was a pleasure to listen to Pastors H. B. McGowan, L. P. Cowdery and D. Edmonds. Then followed a time of worship. After a paper on a given subject the company divided into groups of about five, each group to discuss three questions on the paper just given. About an hour and half was spent on this. In the afternoon the group chairmen presented their groups' findings and general discussion followed. Pastor Alex Tee chaired the proceedings well, and Pastor H. W. Greenway made several most valuable contributions to the discussions. Generally ministers can talk and talk and talk; well, they did, but it was all very helpful and constructive.

Tuesday. Pastor Brian Barnett gave a helpful paper on Christian education. He dealt with the instructional ministry of the Church, the problem of communication, human relationships, the objects of Christian education, and religious education in school with its many problems, not least the recent tendency to ignore the Bible. The importance of the Sunday school as part of the church was emphasised. Let me give you one quote out of the many things worth quoting: "Every child has a right to know God." From the group discussions many helpful ideas emerged. All these will be collated and sent to all our ministers. Let me mention one or two. The need for Sunday school teachers and youth leaders to be trained. The Sunday school is not the church of tomorrow but the church of today. Finance should be forthcoming as an investment in the youth work. Also there is a great opportunity for young people from Elim to become full-time teachers in religious education.

Wednesday. Pastor Wynne Lewis presented a comprehensive paper on moral welfare. He covered the problems of drug addiction, the socially maladjusted, and perversions in human behaviour. He gave us startling statistics such as if the present rise in drug addiction continued at the present rate there would be nearly 1,000,000 drug addicts in Britain by 1984. The number of drug addicts doubles every nineteen months. After the group discussions and reports there was a restrained, intelligent consideration of the many moral and social problems facing our country today and the Christian answer to every one of them. Let me emphasise two: in Christ there is victory over every sin and human weakness; Christian young people should seek a vocation in life, not just a job.

Wednesday night and Thursday. Pastor Ron Jones delivered a very practical paper on Junior Crusader work, and Pastor Eldin Corsie helped us all with the final paper on the Crusader movement present and future.

to restore, redeem, rehabilitate and clothe. He has never stopped doing so. Christ did exactly the same. Christ is here tonight doing exactly the same for all of us.

When the world was too polluted to survive He cleansed it by the flood—God does not intend that His world shall die. He made it, loves it, and still owns it. Jesus said "God makes His sun to shine upon righteous and unrighteous." "His sun." God is behind all phenomena, at the core of every atom, behind all laws of nature. It is the Bible doctrine of the changelessness of God that has made modern science even possible. It was Christians convinced that nature was orderly because God was faithful who first set out to demonstrate and investigate that order.

GOD'S PLAN

When man lost the knowledge of God in superstition, fearing the very heavens God had made, God spoke from the heavens into the soul of Abraham. He did not "choose" the Jews at the expense of the Gentiles. We have the story of Hagar and Ishmael to show that God had a plan even for that wild man, and the Abraham folk were to bring blessing (blessing—what a word!) from God to all families—the Browns, the Joneses, the Cantys! Man can afford to lose almost everything he has won by his toil and research, but he cannot afford to lose the knowledge of God, or he is hopeless, driven crazy by the sense of futility, terrorised by the future and by his sins. But the cross of Christ is firmly planted in history. God can be known, His blessing can be had. As surely as Abimelech was healed by the prayers of Abraham so surely will the prayers of our Saviour in Gethsemane avail for a diseased world.

2. *Genesis is an inspiring record of human recovery born of faith in God.* Eve lost her two sons —the murdered and the murderer—and her names for them mocked her grief, but in faith she called the third son "Substitute." Long later the book tells us how Isaac, depending for life on his wells, had them taken from him one after the other, but "he digged another well"—God was with Isaac, and no man ever gives up in despair when God is with him.

The power of the spirit of God triumphing in human lives goes on. It made a weak potential drunkard like Noah pure in the foulest age ever known. It made the promise to Abraham that He would be "El Shaddai," the all-sufficient God, when he commanded him to walk before Him and be perfect. We can do it when God is El Shaddai—and El Shaddai is Jesus the all-sufficient Saviour. Jacob at last caught the vision of the God who never gives anybody up, and so Jacob never gave up despite his being a naturally pessimistic character. He saw the future bright with hope while dying upon his staff. Finally came Joseph, who trusted God and kicked off slavery and prison, and commanded even his bones to be danced into the land of Israel in his expectancy of later glory.

Genesis records "the book of the generations of Adam." Matthew describes "the book of the generation of Jesus"—the last Adam. Men in the beginnings of the world "saw His day" and lived triumphantly and joyously. So may we. The God of dawns in Genesis is creating new dawns in dark lives everywhere today. God who said "Let there be light" sent His Son, who said "I am the light of the world." To follow Him is to walk not among grey shadows and gibbering fears but among all the colour and gaiety of the Creator-Life Himself. This is fact, not fancy; sound sense, not psychology. I say it. You can prove it if you let me show you how, tonight. Amen.

COMING EVENTS

BOLTON. February 8. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7.30. Visit of Liverpool Elim members. Preacher: Pastor E. J. Thomas (district superintendent).

BOURNEMOUTH (Springbourne). February 22. Elim Pentecostal Church, Curzon Road. Youth conference at 3 and 7, sponsored by the Youth Committee. Theme: "Rethinking Sunday school." Preachers: E. R. Corsie and A. Tee. Conveners: H. W. Greenway and J. Lancaster.

CHELTENHAM. February 16-20. Elim Pentecostal Church, St. George's Road. Sunday at 6.30. Monday to Thursday at 7.30. Subject: the second coming of Christ. Preacher: F. R. Barnes. Convener: A. D. Sandford.

DAGENHAM. February 15-17. Elim Pentecostal Church, Green Lane. East London rallies on Saturday at 3.30 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30. Preacher: David Morgan (Nottingham).

ILFORD. February 9. Elim Pentecostal Church, Clements Road. At 6.30. Visit of London Crusader Choir with Douglas B. Gray.

KNOTTINGLEY. February 15, 16. Elim Pentecostal Church, Tythe Barn Road. Men's weekend. Saturday at 7. Visit of the President, L. W. Green. Sunday at 10.45 and 6. Special items. February 22, 23. District presbytery youth rally on Saturday at 6.30. Preacher: Trevor Partington (Stafford). Sunday at 10.45 and 6. The Paul Brecht Singers.

MILLISLE, Co. Down. February 23-28. Elim Pentecostal Church, Moss Road. Sunday at 7. Monday to Friday at 8. Subject: "The cults." Preacher: J. McCormick (Belfast). Convener: Robert Davidson.

SOWERBY BRIDGE. February 8, 9. Elim Pentecostal Church, Willow Street. Men's weekend. Saturday at 7. Preacher: the President, L. W. Green. Sunday at 6.30. Preacher: A. C. Jarvis (Barnsley).



By UNCLE LESLIE

PETER IN A HOLE

PETER was in trouble. His go-kart lay at the bottom of a hole in the road, and his pal Dave had been blamed for the damage that Peter had caused. How was he to get his go-kart back? He couldn't risk being seen by the road foreman again. Then he had the sudden idea to go along at night.

About 7.30 he returned to Beech Crescent. There was no one about; the shops were closed, including the two in which he had got into trouble. He could see that there was still water in the hole, and one wheel of his go-kart was showing. He was glad to find a coil of rope to which he was able to fix a hook. Somehow he got this in the wheel and started to pull. Hooray! It was moving! Here came the front—but suddenly Peter lost his footing and slipped. Splash! He found himself waist-high in muddy water that was cold. He tried to climb out, but the sides were steep and slippery and he couldn't get a foothold. He became frightened and began to wonder what would happen. Suddenly the Sunshine Corner text came to his mind, but it didn't cheer him: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Wages—sin—death! Peter shuddered. Yes, Uncle John was right—his sin had caught up with him and he was paying for it. He closed his eyes. "Please Jesus," he whispered, "get me out of this mess—save me from my sin, and from this water."

A torch shone in his face; P.c. Downs had heard the splashing noise and had come to investigate, but by the time he had put a ladder down the hole Peter's legs were so cold that he couldn't bend his knees. P.c. Downs climbed down quickly, and he was out.

It seemed like a dream to Peter—the cold, miserable journey home; his parents' surprise and anger; the good hiding from dad; then the hot bath and bed. As he lay there he thought about the prayer he had prayed down the hole. He had been saved from the water, but had Jesus really saved him from his sin? He would have to ask Uncle John at Sunshine Corner tomorrow. But how about finding out himself? He reached out for his Bible, and a slip of paper fell off the shelf. Picking it up, he remembered it was the new text they were to learn at Sunshine Corner. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"That's it," he said aloud. "I have believed and I'm saved."

Has this ever happened to you? You could believe now.

COMMENT, OPINION AND REVIEW (*continued*)

Mr. Jack Valenti, head of the Motion Picture Association. 'There is a popular tendency today,' President Johnson's former factotum announced, 'to depreciate the catharsis theory of drama dating back to Aristotle's "Poetics." But I must tell you that I am personally convinced that disturbing emotions may be purged through the vicarious experience of watching aggressive acts on the screen.'

"Throw a guy to the lions and you won't go out and do it yourself." The Colosseum theory.

"(Mr. Valenti, presumably, cannot have been best pleased when a commission member later labelled this 'the Colosseum theory—throw a guy to the lions and you won't go out and do it yourself.')

"What finally forced the network bosses on to the defensive was not any dwelling by the commission on news coverage—whether on the horrors of Vietnam abroad or the brutality of riots at home—but rather the meticulous attention given in virtually every cross-examination to entertainment programmes, particularly as they affected young people. Easily the shrewdest blow struck here came from an early witness, who concluded: 'My point is that television's salesmen cannot have it both ways. They cannot point with pride to the power of their medium to affect the attitudes and behaviour associated with production, selection and consumption and then take the position that everything else on television has no impact whatsoever on human attitudes and behaviour.'

"It was a dilemma from which none of the later spokesmen for the industry ever really escaped. It was sprung particularly effectively on the unfortunate Dr. Frank Stanton, of C.B.S., by Congressman Hale Boggs, the Democratic Party's whip in the House of Representatives.

"Congressman Boggs: 'How much does it cost to buy one minute of time when you broadcast a football game on Sunday afternoon?'

"Dr. Stanton: 'Depends on the game—say $50,000, $60,000.'

"Congressman Boggs: 'Well, now, would an

(*continued on opposite page*)

THE FAMILY ALTAR

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

Monday, February 10th — 1 Chronicles 28:11-21

" Be strong and of good courage, and do . . ." (v. 20).

These words are more suggestive of battle than of building; yet we know that, in fact, anyone who would do the will of God will find himself engaged in spiritual warfare and will be faced by many enemies. If we are to stand true to the Lord in these last evil days we shall need the strength and courage that only He can give. Thank God for His promise: " Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me " (Acts 1:8).

Tuesday, February 11th — 1 Chronicles 29:1-9

" I have set my affection to the house of my God " (v. 3).

This is the best reason of all for serving the Lord and for desiring to do His will. A sense of duty is not enough; only a heart in love with the Lord and with His will is sufficient. " You have left your first love " was the rebuke of Christ to the efficient church at Ephesus. We must by all means serve the Lord diligently, but let us make sure that love for Christ is the basis of all that we do.

Wednesday, February 12th — 1 Chronicles 29:10-30

" He died in a good old age " (v. 28).

Three things are true regarding the death of the righteous (Numbers 23:10). First, it is fearless, because death has lost its sting—his sin is forgiven and God is his Father, not his judge. Second, it is hopeful, for he dies in sure and certain hope of the resurrection to life eternal in the Lord Jesus Christ. Third, it is triumphant, because, as a saint remarked, " It is my coronation day "—he looked for the crown of righteousness which the righteous Lord has promised to all those who love His appearing.

Thursday, February 13th — Malachi 1

" My name shall be great among the Gentiles " (v. 11).

It is the declared purpose of the Almighty that the whole world shall bow before the name of Jesus, that the One whom man despised and rejected shall be acknowledged by mankind to be the rightful Lord of all. As we see the wickedness and unbelief abounding on every hand our hearts cry out for the return of the righteous Lord so that mankind may know the glory of His reign of truth and justice. Lord Jesus, come quickly!

Friday, February 14th — Malachi 2

" Ye have caused many to stumble " (v. 8).

One of the most tragic consequences of the indifference and evil-doing of Christians is that they cause others to stumble and turn from Christ. Unbelievers may mock us, but they expect a higher standard from Christians than from those who make no profession, and they are offended when professing Christians are untrue to their Christian principles. Let us take care how we live and talk and work, because people are watching us who may be either won or lost for Christ or turned from Him by what they see in us.

Saturday, February 15th — Malachi 3

" They . . . spake often one to another " (v. 16).

What encouragement these believers must have found in their fellowship together. Surrounded by unbelief, cynicism and indifference to God, they kept their testimony bright by meeting to talk of the Lord and His ways. It is not without significance that Christians living in the last days are specially exhorted not to forsake the meetings and fellowship of believers. We have never needed the prayer meeting, Bible study and breaking of bread (Acts 2:42) as much as we do today to keep our faith pure and strong in face of fierce Satanic assaults.

Sunday, February 16th — Malachi 4

" Burn as an oven . . . healing in His wings " (vv. 1, 2).

The same day of the Lord, the same glorious Person appearing, but two different effects. Those who hate the Lord and who wilfully oppose Him shall be destroyed as stubble in an oven; those who love Him and desire His glory shall see His appearing as the rising of the sun, bringing healing and gladness. We can rejoice as we look for His appearing, but let us give earnest warning to those who are careless concerning the claims of Christ, for theirs is the way of destruction.

COMMENT, OPINION AND REVIEW (*continued*)

advertiser pay $60,000 if he did not think he was having an impact ? '

" Dr. Stanton: ' Not at all.'

" Congressman Boggs: ' How much did the supporters of President Nixon spend at C.B.S. in the last campaign ? '

" Dr. Stanton: ' I have no idea.'

" Congressman Boggs: ' Would you say it was a substantial sum of money ? '

" Dr. Stanton: ' I would.'

" Congressman Boggs: ' Why do you think they spent that money ? '

" Dr. Stanton: ' Because it is an effective medium to reach people.'

Touché

" Congressman Boggs: ' Well, now, why is televison effective in reaching people in commercial advertising and in political campaigns and is not effective when it shows sadism, masochism, murder, mayhem and rape ? '

" Dr. Stanton: ' I didn't say it wasn't.'

" Congressman Boggs: ' What do you say ?'

" Dr. Stanton: ' I said at this particular point of time we simply don't know.' "

ANTHONY HOWARD

" From inside America," *The Observer*.

EDITORIAL (*continued*)

hearers of that cessation of correspondence with Himself—" Ye will not come to Me." But when they came their death state was reversed, the symptoms disappeared, the sick were healed, the dead were raised, the storm was calmed, the hungry were fed, the " common people " rejoiced to hear Him, and His followers were given power to *live* in a hostile, dead world; and it is they, and only they, who, salvation apart, have given to mankind the modicum of life it sees. And He who is the life still calls " Come unto Me, and I will give . . ."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

OLD COLWYN, North Wales. "Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1607

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1836

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SWANSEA. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at "Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

WESTON-SUPER-MARE. "Ebenezer" 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.1823

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

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

WITH CHRIST

BERRY. On January 9th, Ethel Berry, aged 84, beloved founder member of Elim Pentecostal Church, Rugby. Officiating ministers at funeral: J. W. Newman and A. R. Thomas.

BRINKLOW. On January 11th, Emily Elizabeth Brinklow, aged 82 years, dear friend of Elim Pentecostal Church, Rugby. Officiating minister at funeral: A. R. Thomas.

DODD. On December 31st, Mrs. Alice Maud Dodd, aged 77 years. "At home with the Lord." Officiating minister at funeral: William J. Maybin.

FROST. On December 23rd, Esther Frost, aged 77, beloved and faithful member of Worcester Elim Pentecostal Church. Officiating minister at funeral: T. H. Stevenson.

WARE. On January 13th, Mrs. Edith Anne Ware, aged 85 years. Faithful and respected member of the City Temple, Oxford. Officiating minister at funeral: F. J. Slemming.

ITINERARIES

The President, L. W. Green:
February 8, Sowerby Bridge; 9, Dewsbury (a.m.), Huddersfield (p.m.); 10, Halifax; 11, Wrenthorpe; 12, Leeds; 13, Barnsley; 14, Goldthorpe; 15, Knottingley; 16, Bradford.

Anne Stephenson, Transvaal:
February 8, 9, Rugby; 10, Erdington; 11, Cradley Heath; 12, Dudley; 13, Weoley Castle; 14, Nuneaton; 15, Tamworth; 16, Stafford; 18, Kingstanding; 19, Langley; 20, Northampton; 22, 23, Kidderminster; 25, Hadley; 26, Shrewsbury; 27, Winson Green.

London Crusader Choir:
February 9, Ilford and Brixton prison; 15, Ealing (S.A.); 23, Stratford (Highway Hall); 24, Camberwell (S.A.).

BALLYMENA EVANGELISTIC
AND
DIVINE HEALING CRUSADE
February 16th to March 9th
EVANGELIST CHARLES BROOKES
Weeknights 8 p.m. (except Friday)
Sundays at 11.30 a.m. and 6.30 p.m.
Children's meetings on Mondays, Wednesdays and Saturdays from 6—7 p.m.
D.1846

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

"HALDON COURT"
EVANGELICAL HOLIDAY CENTRE
- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.
HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)
D.1808

JOIN THE WELSH PRESBYTERY CONTINENTAL HOLIDAY
JULY 26th—AUGUST 9th
Fourteen days hotel accommodation
Only 37½ gns. inclusive
THREE DAYS IN LUGANO, SWITZERLAND
THREE DAYS IN LIGO DE JESSOLO, ITALY
COMFORTABLE MODERN COACH TRAVEL THROUGH BELGIUM, SWITZERLAND, ITALY, AUSTRIA AND GERMANY WITH RHINE TRIP, AND VISITS TO VIENNA, RAVENNA AND BOLOGNA, ETC. WONDERFUL CHRISTIAN FELLOWSHIP AND SERVICES.
WRITE IMMEDIATELY FOR DETAILS TO
REV. DEREK J. GREEN, 79 THE PARADE, PONTYPRIDD
APPLICATIONS IN ORDER OF ARRIVAL
PICK UP ANYWHERE EN ROUTE TO DOVER
D.1845

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. L No. 7 | February 15th, 1969 | 9d



London Crusader Choir on the occasion of its fortieth anniversary. Shown with the choir are some past members (in the pulpit). Photograph taken at Kensington Temple. At the organ: Colin Godfrey. Left and right: Mrs. Eva Gray and Pastor D. B. Gray.

See page 99.

TESTIMONY TIME

I WAS AN INVALID, BUT GOD HEALED ME

By MRS. JOAN HOLMES
MEMBER OF DELANCEY ELIM PENTECOSTAL CHURCH

THREE months after giving birth to my baby daughter in 1965 I found myself becoming weak. Gradually I grew worse until I became so weak that I could not lift the baby from her cot. I paid a visit to the doctor, and he arranged for me to visit the local hospital in Guernsey, where I underwent numerous tests. By the time the results came I was almost too weak to walk and would stagger like a drunken person from one piece of furniture to the next, and all the time I was conscious of the fact that despite the great effort I was making to try to improve and regain strength I was still weakening. Then I was told by my doctor that I was suffering from polyneuritis, and he suggested that I should go to a hospital in Queen's Square, London, and remain there ten days for treatment.

On the first weekend in this hospital my husband paid me a visit and arranged for me to spend a day at my sister's home in England. Having borrowed a car, he was able to help me into it and transport me to her house, where we hoped it would make a break for me. Unfortunately, while I was there everything seemed to go wrong; my breathing became extremely difficult and my body became lifeless. At this time both my husband and I were beginning to realise that unless God could help me I would never recover. Before rushing me back to the hospital my husband knelt and prayed to God to help me. We both wept bitterly and put all our trust in Him.

When I arrived there was very great concern about my fast-deteriorating condition, and a doctor informed me that I would have to go into an iron lung. I was immediately injected, and that night seemed to be a crisis. I was left completely paralysed from my neck down, and the treatment I underwent began to distort my face. For more than four weeks I remained in that hospital after this, and eventually I was transported home to Guernsey, so that what was originally intended to be a ten-day course of treatment turned out to be a six-week failure. I had staggered in with part of my own strength, but now I was being carried out. However, from the time we prayed to God in my sister's house both my husband and I were trusting Him.

We were happier now that I was home in Guernsey, but I was returned to my own house, there being no bed vacant in the local hospital. Day and night we prayed to God that He would help me; then suddenly I began to improve. I found that I could move my limbs, and with a little more prayer and perseverance I found I could do a little more. I was nevertheless greatly discouraged by the expression on the faces of those who came to visit me. The shock was so great that they would often have to leave the room and weep after seeing me for the first time since my return home from hospital. For a very long time I was afraid to look in the mirror. I could not sleep at night, but would drowse into a semi-conscious condition and remain like that.

One night while I was trying to get to sleep I saw a vision in which I was meeting my sister at the Guernsey airport. I saw myself walking perfectly, without support, towards an arrival door, and I saw my sister greeting me. I was so thrilled by what I had seen that I woke my husband to tell him the news. This was a great encouragement to me, and I was thankful to God for it. It caused me to pray harder and try to move my limbs a little more; then I found I could sit up, so that soon I was provided with a wheel-chair. Then after trying to move my legs for some months I was able to stand, leaning on furniture. On New Year's Day 1966 I was able to stand without support. This came as a great thrill to all the family, and we continued to pray day and night until I was completely and absolutely healed. I remember the peculiar expression on the face of the medical officer to whom I returned the wheel-chair.

Some time later I received a letter from my sister informing me that she was coming to Guernsey by air, and asking me if I would meet her. My husband and I went, and owing to some difficulty at the airport it was necessary for her to use the side door on arrival. I went to the door to meet her, and saw that this was the exact door I had seen in the vision eighteen months earlier. I then took the opportunity of telling her the whole account of it.

Last year my husband and I were invited to the Delancey Elim church. From the time of my healing we had been attending a cold and modernistic church, where the attenders were unimpressed when I told them of what God had done for me. At the Delancey church we discovered that there were other people who had been healed by God, and we continued to attend. Then in July the minister, Pastor E. P. Lewis, conducted a campaign in a school hall near the church. My husband and I, together with our sixteen-year-old eldest daughter and thirty-four others, surrendered our lives to the Lord Jesus Christ. Towards the end of the campaign it was impossible to seat the number of people who attended, and nine were baptised in the Holy Spirit.

Since that time we have been baptised in water with nine from Delancey and others from Vazon in a united baptismal service at Vazon, and now we are members of Delancey. God has done wonderful things for me. He has miraculously healed me, He has saved me, and He has blessed me beyond words. Now I am His child, rejoicing in His goodness!

Fortieth anniversary celebrations of the London Crusader Choir



THE greatest reunion yet of past and present members of the London Crusader Choir recently took place in London. From all over the country and the Channel Islands came scores of men and women who had at some time served in the choir.

The first rendezvous was a London hotel for an evening of outstanding fellowship and a real spirit of thanksgiving. Capacity limitation prevented many special guests being present. However, we gladly welcomed Pastor and Mrs. H. W. Greenway, the latter having served in the choir, and Pastor and Mr. G. W. Gilpin. The choir has been closely linked with our Bible College from its inception. Representing other areas in which the choir ministers were Rev. and Mrs. W. Wall, Mr. Wall being the chaplain of Pentonville prison, and Broadmoor staff member Mr. L. Britton and Mrs. Britton. Many amusing and enlightening speeches were made by past and present members, not excluding the founder of the choir, Pastor D. B. Gray, and Mrs. Eva Gray.

During these forty years of unbroken service the choir has fulfilled and participated in over 3,200 services (including 1,000 prison visits). Every part of the British Isles and Eire and places throughout Europe, Canada and the United States of America have welcomed these musical ambassadors of the gospel. From its ranks fourteen members have left for full-time missionary ministry, while several others are serving in the homeland as Elim ministers.

Besides the main ministry of the choir its outreach includes that of gramophone records. Scores of thousands have been produced and are daily used all over the world. Shortly, at the invitation of B.B.C. Television, the choir will be presenting its own programme, " Songs of praise." Also a second programme over B.B.C. Radio Brighton is being prepared for a Sunday transmission.

During celebration week two excellent services were conducted at the Clapham Central Church, from which centre the choir first " took off," and at Kensington Temple, when a number of past members warmly welcomed the choir and visitors and most generously provided a repast for the large numbers. We sincerely thank them all.

In concluding we look forward to Easter Monday, when we meet and share with the thousands of Elim members and other choirs in the Royal Albert Hall a day of worship and thanksgiving. The London Crusader Choir made its first public appearance in this hall on Easter Monday, 1929. Be there to join us.

D.M.

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.

EXTRACTS FROM

Elim Pentecostal Church Reports

Ingatestone (Pastor : H. B. Wreford-Glanvill). The church secretary, F. Reynolds, reports on the farewell of Pastor and Mrs. Alan Seeman to take up a pastorate in Northern Ireland. Presentations of a love gift from the church and a tea-set from the Sisterhood were made. Pastor H. B. Wreford-Glanvill was inducted the following Saturday. " Our beloved Eastern Presbytery superintendent, Pastor H. Burton-Haynes, conducted the service," supported by Pastor Dennis Anthony of Chelmsford with friends from other churches, and Mr. Dixon, the local Congregationalist minister. Mr. Reynolds welcomed the new minister and his family on behalf of the church. **Ryde (Pastor : F. J. Taylor).** " During the weekend the Elim church, Ryde, celebrated the first anniversary of the appointment of Rev. Frederick J. Taylor, with his wife, to the pastorate of the church. The year has seen many evidences of the work of Pastor Taylor and helpers, including a newly prepared minor hall, new vestries and the installation of new seating. Pastor Taylor has also been instrumental in forming the Isle of Wight Pentecostal Fellowship. Several rallies have been held, the latest of which took place on Saturday at Fort Street, Sandown, when Pastor Vincent, of Southampton, was the speaker." **Greenock (Pastor W. J. Patterson).** A new year convention long to be remembered ! Every service crammed with the " double portion " blessings of anointed ministry and joyful Christian fellowship under the convening of Pastor R. J. Morrison and the preaching of Pastors J. Lancaster and George N. Backhouse. The speakers found it easy to minister, and the large congregations found it a joy and pleasure to listen and praise God. During the convention three new members were received into fellowship, one a convert from the Pastor Wallace crusade, and a fourth new member was given the right hand of fellowship the following Sunday. W.J.P. On January 12th the **Leigh-on-Sea** and **Hadleigh** churches held a combined baptismal service at the Leigh church. Pastor R. Stripp convened the service and Pastor P. E. Stormont baptised the candidates. Among them were a young man, a convert of only a few months, a sister of seventy-one and a husband and wife. The service attracted a considerable number of people from outside the church. G. H. POLSON. **Glossop** (induction of Pastor W. Hunter). The induction service of Pastor William Hunter to the pastorate of our church was a truly memorable occasion. It was conducted and addressed by Pastor E. J. Thomas, of Liverpool (district superintendent for the Lancashire Presbytery), who spoke about the fine example that the church of the Thessalonians was—a church of love, faith and patience in the Lord. To brother Hunter and his dear wife and family we extend a warm welcome. May God richly bless them as they endeavour to serve Him in this corner of His vineyard. D. J. OWEN.



The " anchor " demonstration at the Woodley branch of Romsey Sunday school reported last week.

" Not merely in the words you say,
Not simply in your deeds confessed,
But in the most unconscious way
Is Christ expressed.

Is it a beatific smile,
A holy light upon your brow ?
Oh no, I felt His presence
When you laughed just now.

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.

And from your eyes He beckons me,
And from your heart His love is shed,
Till I lose sight of you
And see the Christ instead."

SELECTED.



Rev. H. H. Barber

The thirty-sixth ANNUAL CONFERENCE

of the



Dr. Verna Wright, M.R.C.P.

ELIM PENTECOSTAL CHURCHES

MAY 10th to 17th

at

PONTIN'S BLACKPOOL HOLIDAY CAMP

Theme : "MAKE HIS PRAISE GLORIOUS"

Preachers : REV. H. H. BARBER and DR. VERNA WRIGHT, M.R.C.P.

Your programme for the week includes

Saturday	SYMPHONY OF PRAISE	**Wednesday**	WOMEN'S RALLY, MISSIONARY RALLY
Sunday	COMMUNION, SUNDAY SCHOOL, OPEN-AIR, EVANGELISTIC RALLY	**Thursday**	COMMUNION, ELIM BIBLE COLLEGE NIGHT
Monday	INDUCTION OF THE PRESIDENT		
Tuesday	EVANGELISTIC RALLY	**Friday**	YOUTH RALLY



Plenty of other activities to suit all tastes and all ages. Full details in special brochure.
Send for your booking form if you have not yet received one to

ELIM HEADQUARTERS
Box 38, Cheltenham, Glos

BOOKINGS ARE POURING IN. BOOK NOW!

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
Joan Holmes	98
Samuel Gorman	104
T. H. Stevenson	107
Margaret M. Ladlow ...	110
Henry Jeffery	111
A. Tee	112
J. Hywel Davies	114
Mansel Chuter	115
F. H. Coleman	115
Uncle Leslie	116
F. Lavender	119
Church news	100
Editorial	102
Comment, opinion and review	103

EDITORIAL

"THERE are many beliefs held by other churches that I could not subscribe to. Certain articles in the Roman Catholic belief I could not accept." "Can we not agree to differ, and rejoice in the many things we agree in?" So, according to a *Gloucestershire Echo* report, the chairman of the Cheltenham Council of Churches and minister of Wesley Methodist church, Rev. Eric Jones, at an ecumenical gathering convened by Father J. G. Nolan, parish priest of St. Thomas More Roman Catholic church, Cheltenham, in the Catholic church hall.

We use the latter quote because it represents a widespread point of view: Why not agree to differ on non-essentials in the interests of ecumenicity?

One wonders, by the way, at the hierarchy of any church seeking unity with a "Church" that is at the moment in the throes of the greatest disruption it has experienced since the Reformation, and at the temerity of that "Church" in fostering, in this circumstance, a return to itself of the "separated brethren" when, for example, in Holland alone 1,000 priests have seceded. The following quote from *Time*, January 17th, is to the point:

ROMAN CATHOLICS

Declaration of independence

"The church in the Netherlands is perhaps the most independent and autonomy-minded in the Roman Catholic fold. Time and again it has challenged Rome's idea of orthodoxy. Last week the Dutch defied the Vatican again, this time with particular force. Meeting in the North Sea town of Noordwijkerhout, the Dutch Pastoral Council, a 109-member assembly of laymen, priests and bishops chosen two years ago to outline policy for the country's 5,000,000 Catholics, rejected Pope Paul's encyclical *Humanae Vitae* as "not convincing on the basis of the argumentation given." That statement was all the more imposing because it was signed by the nine bishops at the meeting, including Bernard Jan Cardinal Alfrink, primate of the Netherlands."

But to the matter of differing on non-essentials; are there non-essentials? Are any errors innocuous? Maybe there are theological doctrines that are erroneous but harmless, though we ourselves doubt it. Regarding the Arian controversy, for example, the historian Gibbon made the point that the Church was disrupting itself over one letter: "Was not Gibbon justified when he sneered at all this strife and bloodshed over the difference of a diphthong [hom*o*ousion and hom*oi*ousion]? But it was not merely a subtle disputation as to the nature of the Deity, which had no practical importance. The question at issue was really this: Who was Jesus of Nazareth? The answer given by the Church was that He was very and eternal God. The answer of the Arians, however high they might place Him, amounted to this, that He was a creature" (*Turning Points of General Church History*, Edward L. Cutts, B.A., D.D.). Dr. James Moffatt states in his *The First Five Centuries of the Christian Church* that the history of European civilisation would have been dissolved in darkness had Arianism won the day.

And the errors of Rome are not innocuous; they have practical

COMMENT, OPINION AND REVIEW

Every Protestant bemused by ecumenical propaganda into considering association with the Roman Church shou'd read Time **magazine's essay in its January 17th issue. Lack of space permits only brief quotations.**

The incidental, coincidental and undesigned coincidental provide weightier testimony to the truth of a proposition than do argument and debate developed of set purpose to contest the truth or falsity of the proposition.

We should not have dared to say what *Time* has stated lest we should be accused of callousness and Protestant prejudice. But *Time* magazine has said it for us. Quote from *Time* essay: ". . . in the minds of most Americans the incoming Nixon administration seems to represent the come-back of the **WASP**: the White Anglo-Saxon Protestant." The personality energy released by the Protestant Reformation is alluded to even in the down-to-earth book *The Gnomes of Zurich,* by H. Fehrenbrach. And *Time's* essay in its January 17th number passes a weighty judgment, all the more weighty because of its incidental character and disinterested approach *vis-à-vis* the Protestant-Romanist dichotomy. Every Protestant bemused by ecumenical propaganda into considering association with Rome should read the essay before taking any step toward Rome.

As regards personality energy the U.S.A. must be considered in the first rank. Note then in this context the following: "**WASP** society is often haunted by a sense of anachronism" (being square!). "But the **WASP** retreat has by no means gone so far as to destroy its basic power—particularly strong in business and finance, considerable in politics, battered but tenacious in the social and moral field. . . . Almost ninety per cent of the directors of the fifty largest corporations are **WASPS.** Similarly, about eighty per cent of the directors of the ten largest banks are **WASPS.**

"**WASPS** dominate the governing bodies of the richest universities in a ratio of four to one. More than four-fifths of the directors of the largest foundations are **WASPS**; of the thirty-seven officers and directors of the Council on Foreign Relations only one is non-**WASP.** Under pressure of law and of the meritocratic 'cult of performance,' Wall Street law firms and brokerage houses are making room for more Jews and Catholics, but they are still overwhelmingly **WASP**-controlled.

"The Federal Government has always been the domain of the **WASP.** Until John Kennedy every U.S. President was a **WASP,** and so was every Vice-President except Charles Curtis (1929-33), who was the son of an Indian. Last fall's candidates, Nixon, Hubert Humphrey and George Wallace, were quite predictably **WASPS.** Although the civil service has been a traditional path of advancement for non-**WASPS** (half of post office workers in the large cities are Negroes), the prestigious departments, such as State, are still run by **WASPS.** Congress is a **WASP** stronghold: the newly elected one consists of 109 Catholics, nineteen Jews, ten Negroes, three Greek Orthodox, four Orientals and almost 400 **WASPS.** . . . In several cities **WASP** business leaders have mobilised to aid the blacks, including the militants in the ghettoes. Other ethnic politicians fear the erosion of their own power as the result of **WASP**-Negro deals."

Lesson? Remove White Anglo-Saxon *Protestant* influence and an economic desert will result.

EDITORIAL (*continued*)

results, as we show on this page, from the tremendous *Time* essay on the influences of white Anglo-Saxon Protestantism on American drive, an essay all the more remarkable because it is written purely from the ethnic point of view, not the religious.

From the seventh to the sixteenth centuries European civilisation was spiritually, intellectually and economically static. When Europe was released from Rome's clutches a rebirth in European thinking occurred. The intellectual energy that the Reformation released operates throughout the world to this day. But where Romish priesthood still maintains its hold, as in Spain, Portugal, southern Ireland, southern Italy and Sicily, there is personality inertia on which in Sicily even the brilliant campaigning of Danilo Dolci seems not to have made any impression. The awakening of the South American continent is a startling phenomenon of our generation, an awakening remarkably coincident with a phenomenal rise in Protestantism—200,000 in 1916, more than 10,000,000 today.

The Romish system with its doctrine and practices is such that it leads inevitably to spiritual, moral, intellectual and economic decadence, a trend that overwhelms the influence of the many dedicated Roman Catholics to Christ's true cause. For the Church of Christ to become engulfed again by Roman Catholicism would put the spiritual, social, moral and intellectual clock back twelve centuries.

The challenge of the Saviour-King



by Samuel Gorman

MATTHEW'S gospel is noted for its emphasis on the kingly aspect of the Saviour and its presentation of His teaching concerning His kingdom. It is in this inspired record that the Master's challenge to His disciples is made in the poignant words "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it" (16:24, 25). A full understanding of these words can be gained only by considering the circumstances under which they were uttered.

His identity

Earlier in the day Jesus had addressed the multitudes, who were stirred to deep and urgent inquiry concerning His identity. Some of them were of the opinion that He was Jeremiah the prophet risen from the dead, others thought He must be the translated Elijah returned to earth, while another section of them were equally convinced that He was the beheaded Baptist resurrected from the dead. It was later that day, when alone with His disciples, that He informed them of the opinions of the people and challenged them concerning His identity. Peter immediately answered "Thou art the Christ, the Son of the living God" (v. 16), to which the Master replied "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (v. 17). Having commended Peter for his confession of faith in Him, which came not by mere observation, nor by any process of his own reasoning, but by direct revelation from God the Father, the Saviour proceeded to speak of the power of the Church He was going to build. It would be so strong that the gates of hell would not be able to prevail against it (v. 18). The picture briefly outlined by Jesus of the magnificence and might of the Church-kingdom thrilled the disciples, because they were thinking only in terms of a literal Jewish kingdom, one so powerful as to be able to rid itself of the Roman bondage and be restored as supreme among the nations. Knowing what they were thinking, the Master suddenly switched from conversing about the glory and power of the Church-kingdom to His approaching suffering and death. The record states: "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (v. 21). They were stunned by the prospect of Christ's approaching death, which was irreconcilable with their misconceived idea of the kingdom and the way it was to be brought into being by God through the Lord Jesus. This can be seen from the startled outburst of Peter: "Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee" (v. 22). The Lord's rebuke of Peter (v. 23) makes it clear that the cross was an imperative necessity in the Master's life in order for Him to become the Saviour-King of men's lives. He then challenged the disciples to a life of full surrender to Him, which would entail bearing a cross and denying themselves. As Samuel Chadwick said in his book *Humanity and God*, "The doctrine of the kingdom is not *spare*, but *sacrifice*. To shirk the cross is to miss the kingdom. Not only must Jesus go up to Jerusalem and be killed, but every man that would come after Him must also take up the cross. The *must* is as imperative in the one as in the other. Mediatorily the cross stands alone, but experimentally it is shared by all who enter into His life."

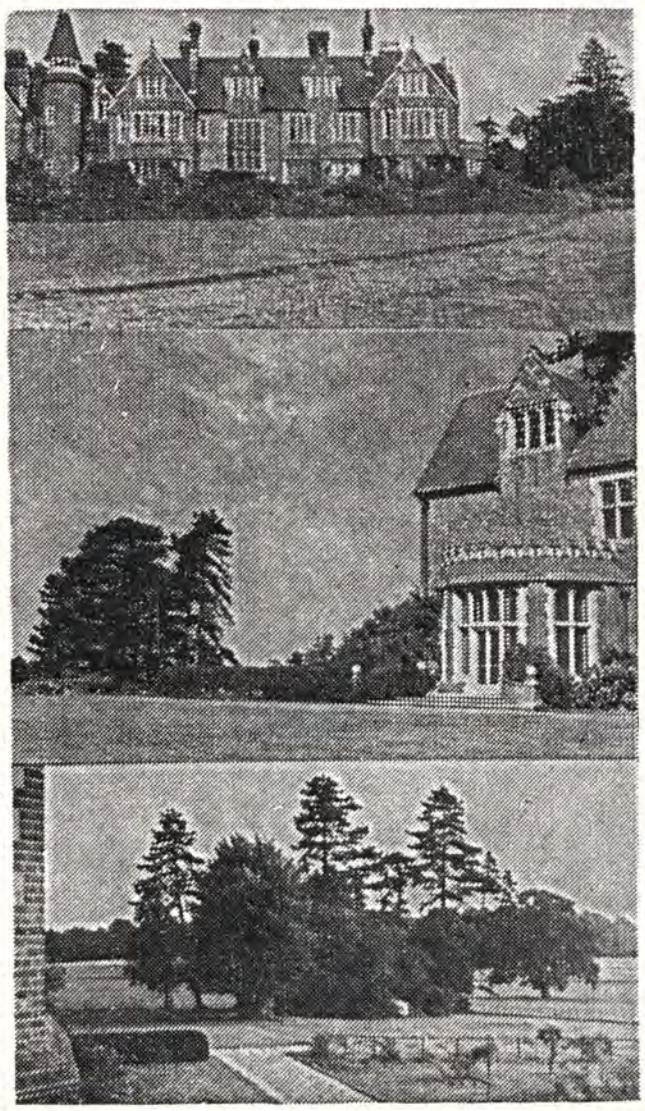
This challenge of the Saviour-King to His disciples, and in fact to all who accept Him into their lives, sets forth certain vital truths.

The standard of discipleship

Jesus declared that those who would truly become His disciples must follow Him ("come after Me"),

renounce self ("deny himself"), become a cross bearer ("take up his cross") and prepare for any sacrifice no matter how exacting ("whosoever will lose his life for My sake shall find it"). Such a philosophy of life as this would never have originated in the hearts of men, for instinctively all their desires are to satisfy and not deny self, to avoid suffering and hardship as symbolised by a cross, and to preserve their lives rather than lose them. In fact the whole natural bent of human life is contrary to the spirit, principle and philosophy of life as enunciated and demonstrated by the Saviour Himself. In effect multitudes of people do not live with eternity in view, recognising their need of the life that is in Jesus Christ, and in this way they risk losing their lives, for a life lived without God, and for self, is a lost life here and in eternity. Dr. G. Campbell Morgan, in his commentary *The Gospel According to Matthew,* writes: "The programme of the disciple is expressed in the words 'Follow Me.' That is. make the 'must' of My life the 'must' of your life. . . . The deepest thing is that we get into touch with God and do His will; and whether it be laughter or crying, sorrowing or sighing, the secret of life is to follow Him on the pathway of loyalty to the divine will."

The Christian having accepted the Lord Jesus into his life must be prepared to follow Him every step of the way. He must ask himself continually "Do I follow the lamb whithersoever He goeth?" (Revelation 13:8). There are many professing Christians who have followed Jesus to Calvary and experienced forgiveness of sins, but they have not progressed very well in Christian growth. They have failed to realise that the cross was only the beginning of a new life in Christ and not the end. It must be realised by all who profess to be the disciples of the Lord Jesus that to follow Him every step of the way will mean seeking daily to emulate Him, and strictly adhering to His teaching as laid down in the Word of God. This will necessitate having a fixed vision of soul which will mean a perpetual and consistent contemplation of the Master. Those who do this will experience the power of the Saviour drawing and inspiring them to a life of love, devotion and holiness. Dr. J. H. Jowett stated: "It is not a temporary vision; it is a fixed outlook. It is not a sabbath contemplation; it is the permanent background of the week. If the Lord is 'always before me,' then everything else which may intrude into the line of sight will be seen in divine company. Everything that emerges into my regard, and which demands my contemplation, will be seen against the great white background of the Almighty. I will judge



Plan your holidays at

ELIM BIBLE COLLEGE

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.

everything by its appearance in this most revealing light. How does a thing look with God in the background? My suggestions, my desires, my pleasures, my ambitions, my conversations, my business, my prayers shall all be seen in this heavenly relationship, and by its revelation shall their true quality be judged and determined." If Christians would be rich in spiritual graces they must give themselves wholeheartedly to following the Saviour. This will involve acceptance of His kingship over their lives, which will result in their being led into a deeper and fuller discipleship.

A Roman sign

To the disciples the challenge to take up a cross must have been repugnant, for a cross was a Roman and not a Jewish sign. The Roman conquerors and the authority they exercised over the Jews were resented and detested by the Jewish people. To them a cross was the symbol of shame and suffering, reproach and condemnation, something to be abhorred by them. The Master's words were, in fact, a challenge to them to participate in bearing His reproach by accepting Him as their Saviour and Lord. This aspect of discipleship is underlined by the writer of Hebrews. He states: "Let us go forth therefore unto Him without the camp, bearing His reproach" (13:13). In various parts of this epistle the ceremonies that characterised the day of atonement are referred to, and included in these were the two goats taken from the people as a sin-offering. They were brought before the Lord and lots were cast upon them. One was designated a "scapegoat," which, having had the sins of the congregation confessed over it by Aaron, was sent away into the wilderness to some uninhabited place never to return. In that goat we have a representation of Jesus as the substitute for sinners, and in the other goat, referred to as for the Lord and which was sacrificed on the altar, the propitiating work of the Lord is set forth. As the sin-offering Jesus was taken without the city wall, an established historical fact, and sacrificed for us. Thus in dying for us He bore our reproach. For each of those early disciples to take up his cross and follow Jesus meant, among other things, coming out of the camp of Judaism and openly and unreservedly, and under all circumstances, avowing their faith in the Saviour, even though it meant suffering the reproach of their fellow men. Today Christians must dissociate themselves from all that would be unworthy of the Master, and this must be done in spite of the ridicule and opposition of many of those around them. The humble peasant Nicolas of Basle advised Tauler, the great preacher: "Know that you needs walk in the path of which our Lord spake to the young man—you must take up your cross and follow our Lord Jesus Christ in utter sincerity, humility, and patience; you shall set before you the sufferings of our Lord, and contemplate your own life in the mirror of His. And so doing, without doubt, the eternal Prince will look down on you with the eye of His good pleasure, and will not leave His work undone in you, but will purge you still further as gold in the fire." It is incumbent upon all Christians to endeavour to attain to the divine standard set forth by the Master by emulating and daily following Him.

NEXT WEEK: The cross and throne of discipleship.

"BE THOU MADE WHOLE"

3/6 (4/- by post)

An interesting book which surveys much of the teaching about divine healing. Cecil Cousen, Stephen E. Wyatt, William H. Fullerton and David Smith contribute chapters to a title of which these comments have been made:

"In a subject of such complexity, it is always helpful to read a statement dealing with the possibility of healing, especially when the views expressed are based upon the clear teaching of the New Testament." **"The Christian Herald"**

"Never have we been so thrilled by an introduction as by that which is in this book. But what is healing all about? How does it happen, when does it happen, and why does it happen? Are all believers healed? These questions are being asked by a multitude of God's people today." **"Sunday Companion"**

From Christian bookshops or

RUSHWORTH LITERATURE ENTERPRISE LTD.
14 Green End, Braughing, near Ware, Herts

D.1850

SHARE YOUR FAITH

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

From my diary

By T. H. STEVENSON



LIKE myself, my diary has had quite a long rest, but I am happy that now both are enjoying a restoration. With that commencing note, it may seem strange to make an observation about cremation, a subject quite mournful and controversial. However, having recently conducted several such funerals against only one burial, one gives some thought to the matter. I can recall reading only one contemporary and serious article opposing this means of disintegration of the body, and found it unconvincing. Other historical, æsthetical, ethical and practical arguments laid aside, the crux of the matter for many is theological—the resurrection of the body. Or is it? Even Job realised the eventual dissolution of the body, however slow the progress: "Though after my skin worms destroy this body." On the positive side the ancient patriarch and Christian today are identical in belief. Believers' funerals may differ, but the finale will be the same: "Yet in my flesh shall I see God."

☆ ☆ ☆

A punters' paradise! So the cathedral city of Worcester has been described by the local press. Apart from the claim to have given the first licence to a woman to conduct a betting shop chiefly for women, the writer reckons that "the faithful city" has now as many gambling shops as there are churches. Paradise can scarcely seem the apt word to describe a betting shop—"Fools and their money are soon parted." Only the bookmaker could think of his business as a paradise.

☆ ☆ ☆

An earlier pastorate of mine was in another English cathedral city, which would almost seem to be the "drinkers' paradise." Since World War I Carlisle's public-houses have been State-owned, and according to the latest statistics Carlisle district has 173 licensed premises. I believe the origin of this isolated State control in the drink business was specifically to have "control" when there were nearby large munition industries, with a large influx of employees, including many women. The interesting point is that profits have greatly declined, so even in this unsavoury trade private enterprise seems more efficient—or maybe just more profit-minded! But with the heavy tax on alcohol (which I have no tears to shed over) the State has the final edge on profits over its private competitors.

In one other cathedral city which has been much in the news I ministered for several most happy years in the earliest years of my ministry. Armagh in Northern Ireland can boast of two cathedrals, even if they are like the Biblical "Jews and Samaritans." The smallest by far of the three cities mentioned, it has the longest history. St. Patrick founded his see there, but he could not foresee future events there. The evils of betting or drink might hardly compare with the inflamed passions that can arise when "the time of the trouble" revives in Ireland. It almost seems the greatest tragedy of religion next to the "time of Jacob's trouble." Indeed, the Arab-Israel question seems no more intransigent than that of the "orange and green." The parallels seem close in several respects when careful thought is given to the situation: questions of racial origins and religion dictate the political problem. Israel and Ireland should have the earnest prayers of us all.

☆ ☆ ☆

The Northern Ireland problem reminds me of two Londonderry men who called on me. They were real friends. One was a Protestant, the other a Catholic, but, like many others, they were "not working at it"—nor at anything else. It was not their neglect of religion or the sinking of their "religious differences" that brought them an affinity. I regret that their unity was that of a united misery. They were serious alcoholics.

☆ ☆ ☆

I listened to Lord Soper's "The time of my life" broadcast. Two of his favourite out-of-favour personalities were mentioned, not in a frontal attack but in clever barbed allusion. Ian Paisley and Billy Graham are not his heroes, but, relating his Cambridge days, Lord Soper referred to the fundamentalists of his university days as those who believed in the inerrancy of Scripture in the Paisleyite way. He told of his slide from being a professed Chris-

(*continued on page 115*)

SCENES FROM THE W

MINIST

Evan Roberts tells the story of his conversion

THIS story was dictated in Welsh but was translated by Rev. Thomas Francis, who in his own words says "I have to the best of my ability preserved the force and vividness of the Welsh, sacrificing style and polish for the sake of a faithful literal translation."

Mr. Roberts's story

For thirteen years I had prayed for the Spirit, and this is the way I was led to pray. William Davies, the deacon, said one night in the society : "Remember to be faithful. What if the Spirit descended and you absent? Remember Thomas, what a loss he had."

I said then to myself "I will have the Spirit," and through all weathers and in spite of all difficulties I went to the meetings.

Many times on seeing other boys with their boats on the tide I was tempted to turn back and join them, but then I said to myself "Remember your resolve to be faithful," and on I went. Prayer meeting on Monday evening at the chapel, prayer meeting on Tuesday at Pisgah, church meeting on Wednesday, Band of Hope on Thursday, class on Friday evening—to these I went faithfully through the years. For ten or eleven years I prayed for a revival. I could sit up all night to read or talk about revivals. It was the Spirit that moved me to think about revival. One Friday night last spring, when praying by my bedside before retiring, I was taken up to a great expanse without time or space. It was communion with God; before this a far-off God I had. I was frightened that night but never since. So great was my shivering that I rocked the bed, and my brother, being awakened, took hold of me thinking I was ill.

After that experience I was awakened every night a little after one o'clock. This was most strange, for through the years I had slept like a rock, and no disturbance in my room would awaken me.

From that hour I was taken up into the divine fellowship for about four hours. What it was I cannot tell you except that it was divine. About five o'clock I was allowed to sleep on till about nine. At this time I was taken up again into the same experience, until about twelve or one o'clock. They asked me at home why I did not get up earlier, but it was too divine to say anything about it This went on for about three months. When I went to school to Newcastle-Emlyn I was afraid I would lose the communion. I had set aside half an hour daily for it, and for the first week I did the school work very well, but after that all the time was taken up. I had four days in bed with a severe cold, but day and night there was nothing but prayer. The last night of the four I was bathed in perspiration, the result of the cold and communion and God.

I got up on Sunday; Rev. Seth Joshua was there. Tuesday evening there was a prayer meeting and Sydney Evans and others came to see me, and asked if I would go to the meeting. At that moment I felt the Spirit upon me, and so irresistible did He come that I rushed to the chapel without my top coat. The influence began. I was ready to pray—to pray for power to the young women who were there from New Quay lest the people should wait upon them. I had prayed for them in the house on Monday night. I was not allowed to pray publicly on Tuesday evening. That day I had asked where the Devil was; I was hard; I could look at the cross without feeling. I wept at the hardness of my heart, but could not weep for Christ; I loved the Father and the Spirit, but I did not love the Son.

Like a flint

On Wednesday I went to Blaenannerch. In the morning I met the railway guard in the shop (the house of Rev. E. Phillips) and told him that I was like a flint—I was as if someone had swept me clean of every feeling. And my conviction was that I must either be cast on a bed of affliction or receive the Spirit mightily. Mag Phillips came to me; there was a prayer meeting going on at the house. I had two reasons for not going in; one was that they might talk about me because I ventured out and the other was that I wanted to speak to Mag about the state of her soul. "You pray for me and I'll pray for you," said I to her, and the tears burst forth from her eyes. Both of us were blessed the same day, I in the morning and she in the afternoon. I remember nothing about Wednesday, except that I received something about half past three, and that I asked Mag if she had been praying for me at that time, and she told me "I was praying for you all day

SH REVIVAL

By W. J. ALLEN
MOUTH ELIM PENTECOSTAL CHURCH



EVAN ROBERTS

Robert bach." When returning on Wednesday night the young women from New Quay tried to influence me, but nothing touched me, and they said "We can do nothing for you?" "No," said I, "I have only to wait for the fire; I have built the altar, and laid the wood in order, and prepared the offering; I have only to wait for the fire." About half-past nine the next morning the fire fell, and it is burning ever since. We started for Blaenannerch about six o'clock on Thursday morning, now joyful, now sad, now hard and cold, so that my feelings varied on the journey that morning. We sang in the break, and my feelings were very varied—now high, now low. The seven o'clock meeting was devoted to asking and answering questions. Rev. W. W. Lewis conducted.

Seth Joshua

At the close Seth Joshua prayed and said during his prayer "Lord do this, and this . . . and bend us." He did not say "O Lord, bend us." It was the Spirit that put the emphasis for me on "Bend us." "That is what you need," said the Spirit to me, and as I went out I prayed "O Lord, bend me." At the breakfast table at Rev. Morgan's house Mag Phillips offered me bread and butter. I refused, as I was satisfied. At the same moment Seth Joshua was putting out his hand to take the bread and butter, and the thought struck me "Is it possible that God is offering me the Spirit and I am unprepared to receive Him; that others are ready to receive but are not offered?" Now my bosom was quite full-tight. On our way to the nine o'clock meeting Rev. Seth Joshua remarked "We are going to have a wonderful meeting today." To this I replied "I feel myself almost bursting." The meeting, having been opened, was handed over to the Spirit. I was conscious that I would have to pray. As one and the other prayed I put the question to the Spirit, "Shall I pray now?" "Wait a while," said He. When others prayed I felt a living force come into my bosom; it held my breath, and my legs shivered, and after prayer I asked "Shall I now?" The living force grew and grew, and I was almost bursting, and instantly someone ended his prayer and my bosom was boiling. I would have burst if I had not prayed. What boiled me was that verse "God commendeth His love." I fell on my knees with my arms over the seat in front of me, and the tears and perspiration flowed freely. I thought blood was gushing, for the ladies came to wipe my face. For about two minutes it was fearful I cried "Bend me, bend me, bend us," then "Oh! Oh! Oh! Oh!" and Mrs. Davies said "Wonderful grace." "Yes," I said, "wonderful grace." What bent me was God commending His love, and I not seeing anything in it to commend. After I was bent a wave of peace came over me, and the audience sang "I hear Thy welcome voice," and as they sang I thought of the bending of the judgment day and I was filled with compassion for those who would be bent on that day and I wept.

Henceforth the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible I was willing to pay God for allowing me to go. A plan was agreed upon, and eight of us were to go through Wales and I was to pay all expenses. One Saturday a few of us went to New Quay to confer about the idea. I had only about two hours there, for I had promised to go back to Newcastle-Emlyn for the sake of one soul. The others remained and prayed, but no light came. After the wonderful experience at Blaenannerch I had prayed to God to fire six souls in the church at Newcastle-Emlyn, and six were fired and straightway I was comsioned home to Loughor. The vision was given me just before Rev. E. Phillips began to preach in the evening service.

Note by W. J. Allen. This statement was called "His conversion." I feel it was his baptism in the Spirit—and what a baptism!

Taken from the original copies of religious revival in Wales as reported by Awstin for the *Western Mail*.

Margaret M. Ladlow's page



MUTUAL TOLERANCE

AT the risk of sticking my neck out I am going to quote from a letter I received last year. "Our Crusaders are still in a time of revival, and this morning several of them testified to receiving the baptism of the Holy Spirit. They are really keen, but unfortunately the older members of the church are so dead and living in the past that they seem to want to keep the youngsters down and criticise them all the time. It is the same old story as when we were in Crusaders and the old folk were always down on us. I am afraid that unless some of them change their attitude the young folk will get discouraged and frustrated just as we did. Please pray that the revival may not stop at the under-forties!" This letter really shook me, and remembering my age I began to search my own heart and attitudes. Knowing human nature, I have the feeling that this situation could apply to any number of our churches, and I know too that as one grows older —and I hope a little wiser—it is so easy to assume a superior attitude, to forget what it feels like to be young. Almost unconsciously a barrier is raised between the older and younger members of a church, yet by the grace of God we can all keep young in heart. There have been many "young" old Christians who were greatly loved by teenagers, who sought their company. I recall a very dear brother in the island of Guernsey who was in his seventies when we ministered there, and on Sunday nights a whole row of youngsters insisted on sitting with him. He still carried the sparkle of youth and was so cheery, so encouraging, that the young people were at ease in his company and knew instinctively that he loved them.

I find it is so easy to forget how sensitive and easily snubbed young people can be, how unsure they are of themselves underneath their apparent bravado and what appears to be cheek. I know they may seem restless, noisy and frivolous, at times self-opinionated and stubborn, not willing to learn, but were not we older believers just the same in our youth? Some of us have short memories, so let us be loving and tolerant. I have known occasions when Crusaders have been gloriously filled with the Holy Spirit's power and joy, and because of what was considered undue noise and exuberance have been cautioned and curbed to such an extent that now they never praise God audibly. I know I am treading on delicate ground, but it is so splendid when we have young people in our assemblies, and the odds against them are so great in this harsh and hopeless world that I do make a plea for them.

How about cultivating a Paul and Timothy relationship in your church? Have you considered the classic example of young and old working together during the ministry of Elisha? I get the impression that the sons of the prophets appreciated Elisha's company and requested his presence when they enthusiastically started on their building enterprise. What an inspiring picture of old and young working together extending the work of God, so busy, so zealous that neither has time or inclination to criticise or hinder the other. If we are "labourers together with God" this is the ideal set-up, and God's blessing and glory will transfigure every task and sweeten every relationship.



"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"There is just one experience for which we can look, and that is the experience of faith. Believing is an experience as real as any experience, yet many are looking for something more—some dramatic sensation, some physical thrill, some spectacular manifestation. The Bible says that a man is justified by faith and not by feeling; that he is saved by trusting in the finished work of Christ. He is not saved by physical excitement or religious ecstasy."

BILLY GRAHAM.

Elim Missionary Society feature

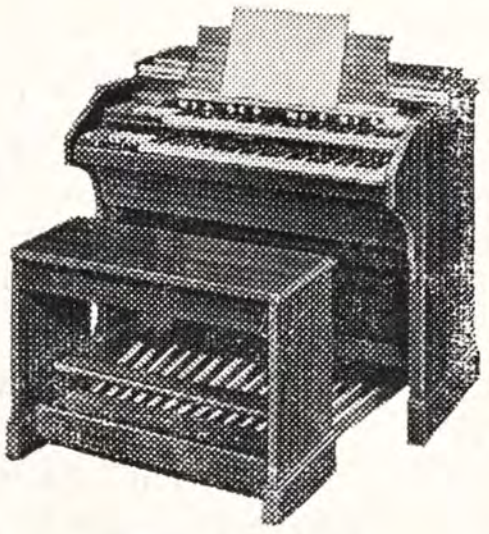
"In journeyings oft"

FROM the tropical heat of Brazil we touched down in the cold of Gatwick airport, but the warmth of the welcome of those who met us there made us feel we were members of this blessed family of God and of Elim. Soon we were enjoying the hospitality of the home that had been placed at our disposal for the year through the generosity of Mr. and Mrs. Pead, of Ealing Elim church. How wonderful is our God, and how faithful He is to His promise to supply our every need. We are grateful to Him and to our friends for the comfort that their home gave us during our furlough. Soon we were commencing our visits to the churches. We felt strange at first, coming from the warmth, freedom and zeal of Pentecostal revival in Brazil, and felt so often "Oh that men would praise the Lord for His goodness to the children of men." The Lord blessed us in our own souls as we met those who had through prayer and gifts enabled us to see the Lord's power operating in our ministry. What a thrill it was to see over forty young people in the Elim youth camp dedicating their lives to God for service in His vineyard and then to travel afterwards to Scotland to fellowship with the churches. In spite of tiredness caused through travelling, speaking and the constant change of beds, God's grace was upon us and it was a real joy to share our burden and our triumphs with you all.

To those who made our furlough so happy, to the pastors who arranged our itineraries, to those who so willingly gave their best to make us comfortable, and to those who prayed with us and for us and encouraged us by their promises of future fellowship in prayer we say thank you. To Mrs. Gorton, who so ably stirred up interest among our womenfolk we also offer thanks, as well as to all who sent Christmas and new year greetings and messages of farewell. May the Lord richly bless you all and may we, "your servants for Christ's sake," be enabled by the power of the Holy Spirit to fulfil His perfect will for our lives during this coming term of service.

HENRY JEFFERY.

Prestige · Performance · Quality



The HAMMOND C 3 Organ

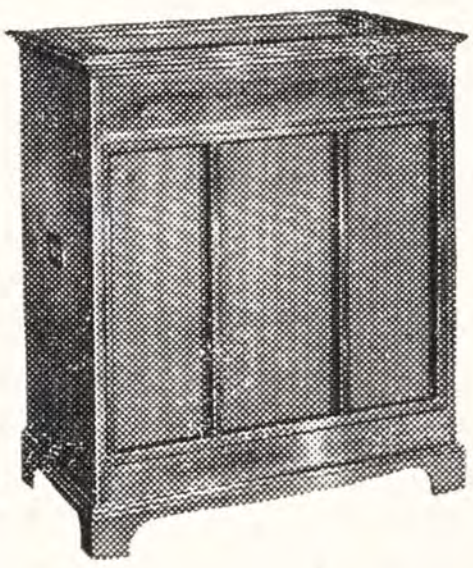
with PR40 cabinet

An instrument of enormous power and beauty. Widely used in churches, schools and public auditoriums. Its vibrant, majestic tone coupled with its simple straight lines and closed cabinetry are perfectly matched for a dignified presentation of the complete range of organ music as well as a magnificent variety of true liturgical tones. Never needs tuning. This means a considerable saving in maintenance costs.

PR40 TONE CABINET

- Three-channel amplification
- Three-dimensional tone
- Multi-rank chorus quality
- Outside reverberation control
- 50 watts output

Price: £1,349 complete



Other church models

L100,	self contained	**£599**
E200,	self contained, with pedal board	**£999**
A100,	self contained, with pedal board	**£1,129**
RTS,	with PR40 cabinet	**£1,749**

Catalogue free on request

SHARON ORGANS LTD.

422 BROMLEY ROAD, BROMLEY, KENT

Telephone 01-698 0915/6

D.1847

Youth Committee feature

Ten truths on tithing



By ALEXANDER TEE

SOME people do not like it when God's servants preach about money; they get the idea that they are out to get at their hard-earned income. Many good ministers of Jesus Christ have deliberately kept off the subject for this very reason. On the other hand many young people, and new converts, often ask questions as to whether it is right and whether it is obligatory to tithe. As always, we turn to the inspired Word of God for an answer. While there is no specific verse in the New Testament which says "Thou shalt tithe" there are guiding principles to help those who have an open mind, willing to be led by the inspired Word.

1. *Tithing is a principle set forth in the Scriptures with God's approval*

God is a God of principle, and at no time has He ever discouraged the principle of tithing in preference to another way. It is a fair and just principle because it places an equal responsibility as to how much should be given by all of God's people whether they be rich or poor. Tithing is a principle ordained of God.

2. *Tithing is not limited to one particular age or dispensation*

Many people are under the impression that tithing was only for those who were under the law. We are now under grace and so they have the impression that tithing is done away with. Long before Moses, and long before the dispensation of the law was introduced, we read that in sheer gratitude to God for His wonderful help Abraham gave tithes. There is no verse in the New Testament which cancels tithing.

3. *Tithing should be done with cheerfulness in this dispensation of grace*

The founders of Christianity were all Jews who knew of no other principle of giving from their earliest childhood. They grew up with it and neither cancelled nor changed it for another system. However, they felt that in view of the great grace of God in giving them such a wonderful free salvation they must not only give on a proper basis but must do it with cheerfulness, gratitude and joy rather than with the cold letter of the law. We have received much more under grace than anyone ever received under the law, and thus all we do should be done with eager gratitude for all that has been so freely done for us. A careful study of 1 Chronicles 16:1, 2 will show that even when Paul was collecting money for the poor saints it was to be set aside regularly and on a definite basis which would be fair to everyone.

4. *Tithing was commended by Jesus*

In speaking to the Pharisees on the subject of giving tithes Jesus said ". . . these ought ye to have done" (Matthew 23:23). We are also told very clearly that our righteousness should exceed that of the Pharisees. If Jesus said it ought to be done that should be sufficient.

5. *Tithing is merely giving back to God what is His*

While all that we have belongs to God, He is so gracious and big-hearted that He lovingly allows us to have ninety per cent of it. That is a very high percentage. How niggardly are those who try to grasp for more. Let it be clear, however, that God looks upon us as stealing His money when we do not tithe. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings" (Malachi 3:8). Few of us would ever dream of putting our hands into the offering plate and taking out money and putting it into our pockets; yet God sees it as robbing or stealing what is His when we withhold or keep in our pockets what should be in the offering plate!

6. *Tithing is for any age*

No one is ever too young to begin to tithe. You are expected to play your part in this aspect of your Christian life irrespective of your age or earnings.

Parents do well to encourage their children to learn this great principle at an early age.

7. *Tithing should be on our gross earnings*

Superannuation, national insurance stamps, various insurances and other items are often deducted at source. Now if we deduct these from our money before we tithe we are not tithing at all, for a number of other legitimate items could easily be added to the list, and who is to say what should be added and what should not?

8. *Tithing is not to men, missions or movements; it is an act of worship to God*

Some people have a particular liking for an evangelist or for some particular cause more than for their local pastor or church. They feel that it does not really matter where they tithe as long as they tithe. This is not the case, because we are clearly taught that we are to bring *all* the tithes into the storehouse (Malachi 3:10). If this were not the case the work of God would soon be thrown into chaos, for where we give would rest on the changing whims and sentiments of us all. Think this through and you will clearly see that confusion, unreliability and disaster would be the outcome. The elected officers of the church are responsible before God for what they do with the tithes of God's people; ours is the duty and privilege to give them to the church where we have accepted the responsibility of church membership. Only in this way can an evangelistic and foreign mission programme be planned with consistency. What we do over and above our tithe is entirely up to ourselves.

9. *Tithing is the answer to the Church's financial needs*

For far too long the Church has been looked upon as a pauper. Jokes about being as poor as a church house have long bedevilled the Church of Christ, which is His bride. Jesus never meant the Christian Church to hold out an old hat like some wayside beggar, hoping that those who pass by will drop an odd coin into it. Neither did He ever ordain that either sentimental or social crutches should bolster it up. Beetle parties, whist drives, rummage sales and a host of other gimmicks are as poor a substitute for tithing as crutches are for legs. Sit down and calculate what income would and should come into our church if every member diligently tithed and you will be amazed, if not shocked. Tithing far outshines any substitute, and does it with a lot less fuss and bother.

10. *Tithing is linked to an extravagant promise and challenge*

There are only two places in the entire Bible where we read about the windows of heaven being opened; the first is when God sent the flood, the second is in connection with tithing. It comes as an outstanding challenge to God's people. "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." What a challenge, and what a promise awaits those who will go ahead and put God to the test. While our motive for tithing must be right, we are within our rights to accept this divine challenge and prove God as He has said.

There are a number of other aspects not even touched upon, and space will not allow of a full enlargement on some of the points that have been raised. I ask you to be very practical and frank. Do you think that God's work should depend on any sort of spasmodic giving based on how we might feel at the time the offering baskets come round, or should there be a definite basis on which we can give?

EMBARRASSMENT COMING

The accountant of heaven makes no mistakes. When the great audit comes we are told "There is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matthew 10:26). You might not want the pastor or the brother who takes up the offering to look at what you give, but we can be absolutely certain that there is somebody who sees and notes everything we slip into the plate, and from this verse in Matthew we are told that it will all be made public one day. If we tithe, however, there is no need to have the slightest worry on this. It might be that we would prefer to do something about it now rather than face up to a most embarrassing experience when we look on the nail-scarred hands of the One who gave more than a mere tithe on the cross. Why not sit down and calculate how much you really owe to God and be manly enough to do the right thing about it? Might this be one of the reasons why God is withholding that mighty outpouring of His Spirit from us? Only when we are living our lives as we ought can we honestly look up to the Saviour and say that we are playing our part and plead for revival with a clear conscience. When people begin to give to God as they ought it is certain that He will not withhold His covenanted outpouring.

An examination of

THE RENEWAL OF THE CHURCH

(*continued*)

THE FINAL OUTCOME

By J. HYWEL DAVIES
ASSOCIATE MINISTER OF KENSINGTON TEMPLE

Based on a paper presented by invitation to the World Council of Churches

WHAT is the final outcome? Are we to say that doctrine does not matter? No, far from it. But first we have to establish our priorities. Must we wait until every "jot and tittle" of our lengthy statements of doctrine is accepted before the supplicant can receive the renewal of the Spirit by the mercy of God? Hardly so. It might be true to say that the majority of those who experience the Pentecostal "baptism" are theologically uninformed at the time of their receiving. But a straightening-out process immediately follows, because "when He, the Spirit of truth, is come, He will guide you into all truth. . . . He shall receive of mine, and shall shew it unto you" (John 16:13, 15).

The testimony of another Anglo-Catholic priest, Father Dennis Bennett, confirms this point of view. "After I was filled with the Holy Spirit I realised what had happened and the significance of it. . . . I naturally rejoiced in my experience . . . and attempted to fit the experience into my theology and my devotional practices. To my astonishment it did not fit. To my horror my theology began to change, and it was most terrifying. The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up that my Church had written, suddenly became to me the living, breathing Word of the eternal Godhead. The body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church and the Orthodox Church, became to me all those who had accepted Jesus as Lord. . . . Furthermore, they not only no longer appeared to me to be in grave spiritual danger; they seemed to be in a much safer state than fully half of the baptised, confirmed communicants of the church which I attended. . . . I have gained an entirely new conception of Christianity which is most wonderful."

To sum up, the result of the renewal of the Church must mean a return to the whole ministry of the Holy Spirit, which includes the full doctrine of the Church because He leads us into all truth. A full-orbed church life through the operation of all the gifts of the Spirit will then be available to the Church. The Church will become the vibrant, living, dynamic force that it was in its earliest days. The sovereignty of the Head of the Church will be acknowledged, the Lord Jesus Christ glorified, the authority of the holy Scriptures recognised with the primitive Christian practices of complete dedication to the purposes of the kingdom of God restored.

THREE CONDITIONS

Before the conclusion an opinion should be expressed on the question of the non-fundamentalist experiencing the Pentecostal renewal of the Spirit. If the three conditions for the renewal of the Church set out in this thesis can be accepted as a starting point the question must be asked: What happens when an Anglo-Catholic refuses to reshape his theology as did Dennis Bennett? The writer would reply that where the return to the orthodoxy of the early Church is limited, either in doctrine or practice (this can apply equally to those inside the Pentecostal movement), the renewal it has begun to experience will be correspondingly limited with a diminution of power which ultimately may be completely quenched. Maybe that is the reason for "dead" Pentecostal churches—alive in name only.

Finally, is there not a case for the Church to examine the value of the emphasis of Pentecostal teaching and worship on the charisma? It is not perfect, this Pentecostal movement, but the Church should not allow these imperfections to deflect its attention from what may well be the secret of her own renewal.

BALLYMENA EVANGELISTIC
AND
DIVINE HEALING CRUSADE
February 16th to March 9th
EVANGELIST CHARLES BROOKES
Weeknights 8 p.m. (except Friday)
Sundays at 11.30 a.m. and 6.30 p.m.
Children's meetings on Mondays, Wednesdays and Saturdays from 6—7 p.m.
D.1846

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH, WINSON GREEN, BIRMINGHAM

A PRAYER FOR MY PASTOR

Let me be a pillar of strength to help him up, and
Not a thorn in his flesh to sap his strength, nor
A burden on his back to pull him down.
Let me support him without striving to possess him.
Let me lift his hands without placing shackles around him.
Let me give him my help, that he may devote more time to working for
The salvation of others, and less time in gratifying my vanity.
Let me work for him as the pastor of all the members, and
Not compel him to spend precious time bragging on me.
Let me be unselfish in what I do for him, and
Not selfish in demanding that he do more for me.
Let me strive to serve him and the church more, and
Be happy as he serves me less, for he serves the church and others more.

A. O. G. APPLETON.

☆ ☆ ☆

For the finest and fastest relief from headache, tensions, guilt, prejudice, and discouragement—attend Tuesday 7.30 p.m. prayer meeting.

☆ ☆ ☆

Do more than exist—live.
Do more than touch—feel.
Do more than look—observe.
Do more than read—absorb.
Do more than hear—listen.
Do more than listen—understand.
Do more than think—ponder.
Do more than plan—act.
Do more than talk—say something.

☆ ☆ ☆

Many people aim to do right, but are just poor shots.

☆ ☆ ☆

Work for eternity. . . . If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work on immortal souls, if we imbue them with principles, with the fear of God and love of fellow men, we engrave on those tablets something which brightens all eternity.

SPURGEON.

TO THE JEW FIRST

By F. H. COLEMAN

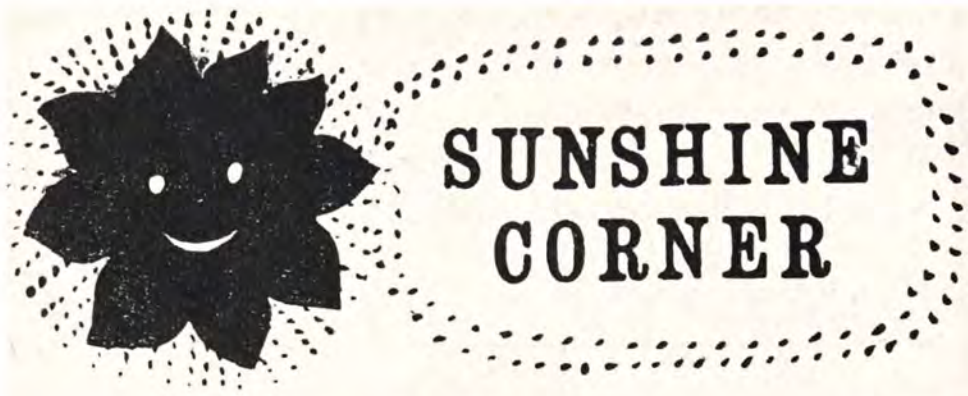
JESUS said that salvation was of the Jews. The apostle Paul made it his business to seek out Jews everywhere in order to tell them of the gospel.

Down through the centuries efforts have been made to tell the Jews of Christ and His power to save and completely satisfy them. Today in Britain there is an openness on the part of the young Jew to seek truths outside his own religion. As a result there is a move of converted Jews to reach their own people for Christ.

This is to ask your prayers for this effort, and if you reading this are a converted Jew I would like to hear from you. I would also like to hear from those who may have contact with Jewish friends and if they are open to the gospel. So if you are a converted Jew or have a Jewish friend living within a radius of thirty miles of London would you kindly write to me, giving me your name and address, and if it is your friend the name and address of such a person? Please write me, Rev. F. H. Coleman, Elim Pentecostal Church, Lennox Road, London, N.4. Please do not forget this appeal, as some converted Jews who are Pentecostal are keen to win their brethren to Christ.

FROM MY DIARY (*continued*)

tian doing mission work in Cambridge to becoming an atheist; of his return to being a Christian-agnostic and a Methodist minister, and of his conversion to Socialism—an event as dramatic as any conversion at a Billy Graham meeting. To many listeners the biggest surprise came at the end, when we learned of Lord Soper's genuine musical abilities as pianist, trombonist and cornet player. We were given an excellent solo on his favourite tin-whistle for good measure. It was interesting and entertaining, but I am confident that many Methodists and others must have wished that his theology was as sound as his music, or that he might even have concentrated on becoming a full-time musician.



By UNCLE LESLIE

Hidden from Peter

AFTER the accident Peter's go-kart still lay in two feet of water in a road works hole, and his efforts to save it had landed him in bed. He had a cold, and between coughing and sniffing wondered what would happen now. He knew also that his friend Dave had been blamed for the accident to the eggs and oranges, and that it was only a matter of time before Dave's father came round and he would be in more trouble.

He now began to wonder what he should do, because he hadn't seen Uncle John from Sunshine Corner yet, and now that Jesus had forgiven him for his sins Peter thought that he ought to own up. So he decided that he had to see Dave, and perhaps he would forgive him too.

As soon as Peter's mother let him out he decided to go to Beech Crescent and get his go-kart and then on to Dave's house, but on turning the corner he was surprised to see that that there were no road works, only a neatly patched-up hole in the road. Where had his much-loved kart gone? He miserably made his way onwards to Dave's house and knocked at the door. There was no answer, and a neighbour told Peter they were all out for the day. He had to see Uncle John now—or else give up trying to be a Christian. Why, everything seemed to be going wrong still. Was it really worth it?

At Uncle's house he had a welcome and some buns and lemonade, which helped him to cheer up as he listened to helpful advice. "I'm so glad that you have trusted the Lord Jesus, Peter," Uncle continued, "and I knew nothing about what was going on. But you see Dave, and pay for the eggs and oranges; and what is more, I'll come along too if it will make things easier." The next day, true to his word, Uncle John helped Peter to face up to Dave, who had already paid for the damage and said that he didn't want paying back. Peter told Uncle that he didn't deserve being let off, whereupon Uncle, in that nice way of his, reminded Peter that no sinner deserves to have his sins forgiven, but Jesus is so wonderful that He does it freely for us.

"I don't know what happened to my go-kart" Peter said to Uncle as they walked home, "but I expect it got smashed up. I don't think I will make another."

"Well, Peter," returned Uncle, his eyes sparkling, "just because you are a Christian you don't have to go without fun. Jesus said that He came to give life, and life more abundant. You enjoy life when you are a real Christian."

Do you really enjoy life? And are you a real Christian?

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 58.

JOSEPH, MOSES, OR DAVID?

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

1. **Joab**
2. **Potiphar**
3. **Abner**
4. **Saul**
5. **Asher**
6. **Caleb**
7. **Nathan**
8. **Zipporah**
9. **Judah**
10. **Michal**

ANSWERS

1. David
2. Joseph
3. David
4. David
5. Joseph
6. Moses
7. David
8. Moses
9. Joseph
10. David

Book reviews

"Discuss and Discern," by J. Hills Cotterill. Published by Scripture Union, price 18/-.

This book is described by its author as "a self-service store," and the reader is invited to "roam around the shelves, taking down what, from your knowledge of your group, you will require to meet a need." Its immediate purpose is to provide material for discussion groups, and it deals with twenty-four topics arising out of a consideration of the Sermon on the Mount. There is much here that would be of great value to the discerning youth leader, provided he reads the preface and the early chapters carefully; and most pastors who are prepared to face the challenge of communicating truth in the modern age will find ideas here, too. To use Mr. Cotterill's own illustration, the contents of this book provide only the ingredients; they must be selected, mixed and well cooked before they become digestible. But then the supermarket was never intended to replace the cook!

JOHN LANCASTER.

God's Programme of the Ages, by Frederick A. Tatford, Ph.D., Litt.D. Published by Kregel Publications, Grand Rapids, Michigan, U.S.A. 49503. Available in Great Britain in paperback form from the Bible and Advent Testimony Movement, 1 Parsonage Road, Eastbourne, Sussex. Obtainable from Elim Pentecostal Church headquarters.

The truly amazing thing about this book is its scope. In the bound edition under review the text covers about 150 pages and yet the claim inherent in the title of the book is not boastful or over-ambitious. Indeed, after dealing with the author's views of the Bible outline of prophecy throughout the length and breadth of this vast area time and space are found for a summary in the last chapter! Leaning towards the futurist viewpoint, as would be expected, the book should nevertheless prove valuable to all. The sense of awe as to the dealings of God in His majesty and grace are retained throughout. There is a refreshing absence of the desire (which tends to spoil some works on the subject) to knock down what someone else has had published. Where Dr. Tatford deals with other views there is a delightful mood of graciousness. Not all will agree with every interpretation, but it is undoubted that much good will be done by this fine book. A glance at the bibliography in the edition reviewed indicated the painstaking research and study behind the erudite yet clear presentation of this valuable addition to the literature on this vital subject.

T. W. WALKER.

Letter to the Editor

DEAR EDITOR,—I notice that the ELIM EVANGEL this week is numbered Vol. L, No. 1. Praise God for fifty years of publication of this truly Pentecostal magazine. I received my first copy in 1925, and have looked forward each week since then to reading it with great pleasure and profit. God speed the ELIM EVANGEL.

Yours in the service of the King,

GEORGE R. WALKER.

EVENINGS OF SONG

Area festival rehearsals for
EASTER MONDAY
in the
ROYAL ALBERT HALL
to be conducted by
PASTOR DOUGLAS B.GRAY
(Director of Music)

CHELMSFORD : Elim Church	**March 10th**
EASTBOURNE : Elim Church	**March 17th**
SOUTHAMPTON : Elim Church	**March 19th**
CLAPHAM : Elim Church	**March 24th**
WEST LONDON : Kensington Temple	**March 27th**
BIRMINGHAM : Elim Church, Graham Street	**March 29th**

All rehearsals commence at 7.30 p.m., using " Elim Festival Songster " No. 9

ELIM YOUTH UNITE MAKE HIS PRAISE GLORIOUS

COMING EVENTS

BOURNEMOUTH, Springbourne. February 22. Elim Pentecostal Church, Curzon Road. Youth conference at 3 and 7, sponsored by the Youth Committee. Theme: " Rethinking Sunday school." Preachers: E. R. Corsie and A. Tee. Conveners: H. W. Greenway and J. Lancaster.

BOURNEMOUTH, Winton. February 23. Elim Pentecostal Church, Hawthorn Road. At 11 and 6.30. Preacher: H. W. Greenway. Convener: G. N. Backhouse.

BRIGHTON, Preston Park. February 22, 23. Elim Pentecostal Church, Balfour Road. Visit of Elim Bible College students. At 3.45, open-air service on The Level; at 7, monthly rally. Sunday at 6.30.

BRIGHTON, The Lanes. March 1-6. Elim Pentecostal Church. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Joseph Smith. Convener: A. J. Chuter.

CHELTENHAM. February 16-20. Elim Pentecostal Church, St. George's Road. Sunday at 6.30. Monday to Thursday at 7.30. Subject: the second coming of Christ. Preacher: F. R. Barnes. Convener: A. D. Sandford.

DAGENHAM. February 15-17. Elim Pentecostal Church, Green Lane. East London rallies on Saturday at 3.30 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30. Preacher: David Morgan (Nottingham).

KNOTTINGLEY. February 15, 16. Elim Pentecostal Church, Tythe Barn Road. Men's weekend. Saturday at 7. Visit of the President, L. W. Green. Sunday at 10.45 and 6. Special items. February 22, 23. District presbytery youth rally on Saturday at 6.30. Preacher: Trevor Partington (Stafford). Sunday at 10.45 and 6. The Paul Brecht Singers.

LONDON, Clapham. February 23. Elim Pentecostal Church, Park Crescent. Visit of Pastor Mervyn O. Thomas. Services at 11 and 6.30.

MILLISLE, Co. Down. February 23-28. Elim Pentecostal Church, Moss Road. Sunday at 7. Monday to Friday at 8. Subject: " The cults." Preacher: J. McCormick (Belfast). Convener: Robert Davidson.

SOUTHPORT. March 1, 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30, District Presbytery rally. Sunday at 10.45 and 6.30. Preacher: James F. Hardman (Ilford).

Elim Missionary Society

IRISH MISSIONARY CONFERENCE

BELFAST

February 28th—March 2nd

Missionary speakers :

PASTOR and MRS. J. A. PRENTICE (India)

MISS ANNE STEPHENSON (Transvaal)

Elim Missionary Council members : D. J. Ayling, R. B. Chapman, L. Wigglesworth (E.M.C. secretary)

Friday : Welcome Service, Ulster Temple, 8 p.m.

Saturday : Conference Sessions, Presbyterian Hostel, 10.30 a.m. and 2.30 p.m. Great Rally, Ulster Temple, 7 p.m.

Sunday : Missionary Services in district churches

NEWS FROM ANSVAR

Six Monthly Car Insurance

If you are a non-drinking motorist, Ansvar now gives you the choice of paying for your insurance every six months or every year.

Personal Insurance Simplified

Your family and your property can be insured under one policy – Ansvar's Personal Policy. This provides increased security on favourable terms.

Send for details to :

Ansvar Insurance Company Limited

Ansvar Hse, London Rd, Wembley, Middx. Tel : 01-902 6281
and at 26 Howard Street, Belfast. Tel : Belfast 33711
118 Blythswood Street, Glasgow C2. Tel : Central 9476

A MEMBER COMPANY OF THE BRITISH INSURANCE ASSOCIATION BIA

If you don't drink, Ansvar is your Company



THE FAMILY ALTAR

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

Monday, February 17th — Matthew 12:1-21

" In this place is one greater than the temple " (v. 6).

The Jews gloried in the magnificent buildings of Herod's temple even as earlier generations had boasted in Solomon's temple. Yet the chief glory of the Jewish temples was He in whose honour they were erected, but of whom the Jews were so ignorant that when He came they rejected Him. This One greater than the temple has assured us that when true Christians meet together He is in their midst; so we will not glory in the buildings we erect but in Him around whom we meet.

Tuesday, February 18th — Matthew 12:22-37

" The day of judgment " (v. 36).

How men of the world would love to rid themselves completely of the haunting fear of the judgment day. A young woman once said " If only I could be sure there will be no judgment day I would live as I like and care for nothing." Yet all the arguments of men cannot alter the fact of that great day, and the only ones who can face it with peace and assurance are those whose sins have been cleansed in the blood of the Lord Jesus Christ, the Son of God.

Wednesday, February 19th — Matthew 12:38-50

" Master, we would see a sign from Thee " (v. 38).

These men were so blind that having seen many sick folk healed and the dead raised, tasted food miraculously multiplied and seen the signs of Messiah's ministry fulfilled in Him (Luke 4:16-21) they still would not believe. When the sign of Jonah was fulfilled (Matthew 12:39) and Jesus rose from the dead these men bribed the guards to tell a lie and hide the truth. To one who is **willing** to know the truth the evidence of the life, death, resurrection and ascension of the Lord Jesus is beyond dispute.

Thursday, February 20th — Matthew 13:1-17

" Great multitudes were gathered together unto Him " (v. 2).

The Lord Jesus was an essentially attractive Man—His significant testimony is " I, if I be lifted up from the earth, will draw all men unto Me " (John 12:32). Some were drawn by curiosity, others by devotion, many by hatred and yet others by love, some by need. One thing is certain: people could not come into contact with Him and remain indifferent; they were compelled to make decisions. The uplifted Saviour is still compelling men and women to make decisions, and eternal life or eternal destruction hangs on the decisions they make.

Friday, February 21st — Matthew 13:18-23

" Hear ye therefore the parable of the sower " (v. 18).

What a wonderful teacher the Lord Jesus Christ is! He is always ready to take people as far as they are willing to go. The crowd went home, but the disciples wanted to know more and they listened eagerly to the teaching of Christ. Of course, there is a price to pay, and the one who would know more of His word and will must recognise that more will be required of him. Yet the true disciple will always cry " Speak, Lord, Thy servant heareth," whatever the cost may be.

Saturday, February 22nd — Matthew 13:24-30

" An enemy hath done this " (v. 28).

This is a picture of the work of Satan. Whenever the Lord does a work of grace you can be sure that Satan will soon have his agents at work to spoil and hinder. Here is the secret of much of the distress and pain which comes to the lives of godly men and women, for Satan will not be content to allow them to walk with God unhindered. Nevertheless, the endeavours of Satan will be finally overthrown, while the work of God will be brought to perfection.

Sunday, February 23rd — Matthew 13:31-43

" Who hath ears to hear, let him hear " (v. 43).

In the form of parables the Lord Jesus had been declaring to the people some of the deep truths concerning the kingdom of heaven, but the effect this teaching would have upon people would depend upon their readiness to receive the Word. When men love darkness they do not readily accept the light; when the teaching of Christ cuts across preconceived ideas and demands a new way of life only the really earnest souls will be ready to receive it and put it into practice.

The hands for God

(Luke 24 : 39)

Our Lord said to His disciples " Behold My hands." Those hands were pierced hands. They bore the marks of His love and sacrifice. When Thomas doubted whether Jesus had risen again our Lord gave him the evidence he required—" Reach hither thy finger, and put it into the print of the nails." It was enough for Thomas to see those pierced hands to cause him to say " My Lord and my God."

A little girl was once seated on her mother's knees, and, looking up at her face, she said: " Mother, you have a beautiful face and you have lovely eyes, but your hands are ugly and scarred." Her mother said: " When you were a baby you fell into the fire. I rescued you in time and you were unhurt, but my hands were terribly burnt." " Mother," said the little girl, " I love your face, I love your eyes, but I love still more your hands." That act of sacrifice had touched the child's heart.

Cholera had broken out in a district in India. Hundreds were dead or dying. Those who could had escaped. A native judge, driving through the village, saw an English nurse coming out from one of those plague-stricken houses. Everyone else had gone. She lifted up her hands and said: " Don't touch me. My hands are plague-stained hands." " That day," he confessed, " I saw Christ." Those hands spoke of strength, sympathy and sacrifice. They revealed the character of Jesus.

A. E. HUNT

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

CORNWALL (north). Farmhouse accommodation, Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales. C.1607

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1836

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SWANSEA. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at " Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

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

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rooney Road, Cheltenham. C.1853

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ON TAPE. Lang Sisters (U.S.A.), accompanied by orchestra, also Paul Mickleson on organ and piano, as recorded in Cardiff City Temple. £1/2/6. Send s.a.e. for full list of recordings. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1849

" EVANGEL " CIRCULATION

The following churches have increased their circulation in the last fortnight: Barking (2), Coleraine (3), Hadleigh (4), Mansfield (6), Rotherham (2), Rugby (3), Smethwick (1), Whitehaven (4), York (2). Congratulations to the churches and the " Evangel " secretaries.

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

ITINERARIES

The President: L. W. Green:
February 15, Knottingley; 16, Bradford.

London Crusader Choir:
February 15, Ealing (S.A.); 23, Stratford (Highway Hall); 24, Camberwell (S.A.); March 8, Basingstoke; 9, Enfield.

Miss C. A. Picken, Rhodesia:
March 2, Bradford ; 3, Halifax; 4, Dewsbury; 5, Leeds; 6, Huddersfield; 8, Goldthorpe; 9, Knottingley; 10, Goldthorpe; 11, Barnsley; 12, Sowerby Bridge.

Joseph Smith:
March 1-6, Brighton (The Lanes); 8-13, Woolwich; 15-20, Rochester; 29—April 2, Gosport.

Anne Stephenson, Transvaal:
February 15, Tamworth; 16, Stafford; 18, Kingstanding; 19, Langley; 20, Northampton; 22, 23, Kidderminster; 25, Hadley; 26, Shrewsbury; 27, Winson Green.

WITH CHRIST

MUNN. On January 14th, Peter Munn, aged 26 years, of Elim Pentecostal Church, Hastings. " For ever with the Lord." Officiating minister at funeral: G. Harpin.

SMITH. On January 28th, Walter Smith, aged 74 years, after a long illness. Loyal member of Aberdare Elim Church. " Enter, faithful servant, welcome home at last." Officiating minister at funeral: S. J. Brown.

STREETER. On January 3rd, Percy Streeter, member of Elim Pentecostal Church, Hastings, and father of Pastor Philip Streeter. " Only till He come." Officiating ministers at funeral: G. Harpin and A. S. F. Horne.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

JOIN THE WELSH PRESBYTERY CONTINENTAL HOLIDAY

JULY 26th—AUGUST 9th
Fourteen days hotel accommodation
Only 37½ gns. inclusive
THREE DAYS IN LUGANO, SWITZERLAND
THREE DAYS IN LIGO DE JESSOLO, ITALY

COMFORTABLE MODERN COACH TRAVEL THROUGH BELGIUM, SWITZERLAND, ITALY, AUSTRIA AND GERMANY WITH RHINE TRIP, AND VISITS TO VIENNA, RAVENNA AND BOLOGNA, ETC. WONDERFUL CHRISTIAN FELLOWSHIP AND SERVICES.

WRITE IMMEDIATELY FOR DETAILS TO
REV. DEREK J. GREEN, 79 THE PARADE, PONTYPRIDD
APPLICATIONS IN ORDER OF ARRIVAL
PICK UP ANYWHERE EN ROUTE TO DOVER

D.1845

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. L No. 8 FEBRUARY 22nd, 1969 9d



Elim carries on ! Despite the inconvenience caused by the cleaning of Nelson's column and plinth, the 1968 open-air meeting was held as usual. A specially constructed scaffold was used and Trafalgar Square echoed to the Foursquare Gospel. Join us this year on Easter Monday at 11 a.m. Guest choirs are coming to share in the special event

HEAR HIM!

Sermon by Rev. H. H. Barber, of Winnipeg, Canada, to the World Pentecostal Conference.



Rev. H. H. Barber is one of our speakers for our May conference.

IT is an intensely interesting thing to follow the story of Elijah through the pages of the Old Testament. The Scriptures portray him in the flush of victory at Mount Carmel, where he challenged the hosts of Baal, and in the grip of despair when he prayed to die. As you read you watch him confront king Ahab with his sins. Then there is the dramatic scene at Jordan when he is translated to heaven without dying. In this he becomes a beautiful type of the militant portion of the Christian Church which will escape death and be ushered into the presence of Christ in a moment, in the twinkling of an eye, when our Lord comes in the air to receive His own at the rapture of the saints.

There is one more Bible event involving Elijah, perhaps a bit less familiar. It is in the New Testament, in the gospel of Matthew. Jesus had taken Peter, James and John up the mount of transfiguration and there the glory of His deity shone through the veil of His flesh and Jesus " was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him " (Matthew 17:2, 3). Luke tells us in his gospel (9:31, 34, 35) that Moses and Elijah talked with Jesus about " His decease which He should accomplish at Jerusalem," and that a cloud overshadowed them " and there came a voice out of the cloud, saying, This is My beloved Son: hear Him."

Supreme place

Elijah is not the centre of attraction on the mount of transfiguration of course. Jesus is that. Jesus, the Son of God, must always have the place of supreme honour. Elijah represents the prophets as Moses represents the law, and both the law and the prophets find their fulfilment in Jesus Christ. He is the One of whom Moses in the law wrote. He is the goal of all the prophetic visions. He is the Alpha and Omega, the Author and the Finisher of faith. He is the First and the Last, the Beginning and the End. Jesus is the Good Shepherd of the psalms. He is the Suffering Servant of Isaiah. He is the Lamb without blemish and without spot of Exodus. He is the Key to the understanding of all that the prophets spoke—Jesus Christ the Son of God. What a mighty pre-eminent person is Jesus. Moses the deliverer does Him honour, Elijah the giant among the prophets does Him honour, and God the Father breaks the silence of the skies to do Him honour as He says " This is My beloved Son: hear Him." My friends, you and I do well to follow this advice.

Discussing Jesus' death

It is instructive to notice what Moses, Elijah and Jesus talked about on this spectacular occasion on the mount. The Bible says that they talked of Jesus' death to be accomplished in Jerusalem. They did not talk about His birth, wonderful as that was, or about His miracles, but about His death. Rightly so, for He was born to die. He came to the world to die. By dying He did more for the world than He could do by living a million years. By dying He paid sin's penalty. He made atonement for man's guilt and He put " death " to death. His dying is the centre of the gospel, the heart of the Christian faith, the source of every spiritual blessing. His death brings life to you and to me.

So they talked of His decease to be accomplished in Jerusalem. I am always saddened when I hear anyone minimising the death of Jesus Christ, my Lord. Christ's example condemns me; His words convict me; His works astound me; His claims amaze me; but His death provides a fountain of cleansing and salvation for my soul. This is the subject of all subjects, this is the theme for a song; the death of Jesus means life for a world.

It is because He died for us that we are bound to hear Him, for He is the only Saviour. No man, no man else in all time, no one in heaven above or earth beneath, has power to cleanse the soul of its sin and give purity in place of guilt, except this Jesus.

Small wonder then that God broke the stillness of the skies to cry out "Hear Him!"

Hear Him! For "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophet, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

Hear Him! For He is the way, the truth and the life; no man comes to the Father but by Him.

Hear Him! For He alone has immortality, dwelling in the light unapproachable. And as in Adam all die, even so in Christ shall all be made alive.

The admonition is to hear Him, and we do well to listen, for God has appointed a day in which He will judge the world in righteousness by this Man: Jesus the Saviour.

Hear Him! For never man spoke like this Man.

Hear Him! For every knee shall bow and every tongue shall some day confess that He is Lord to the glory of God the Father.

Hear Him! For as John the Baptist said, "I indeed baptise you with water unto repentance: but . . . He shall baptise you with the Holy Ghost, and with fire."

We do well to heed the admonition of the heavens and hear Him, Jesus Christ, for all power is given to Him in heaven and in earth and "there is none other name under heaven given among men, whereby we must be saved" but the name of Jesus.

Have you given attention to His voice? All who do not walk in His light stumble in darkness. All who neglect to hear His voice follow the honeyed voices of deception. Ah, I am sure that if you will become quiet for a moment and shut out the voices of others you will hear His voice, for He is calling constantly. You remember when Lazarus died, and Jesus came after he had been four days in the tomb, someone brought the news to Mary in her grief and sorrow, and the message brought to her was this: "The Master is come, and calleth for thee."

I am sure that the Master is come and by means of this broadcast is calling for many of you who listen this hour. He is calling you to repentance and faith. He is calling you to come and find rest—rest for your troubled, sin-sick and weary soul. He is calling you from the pursuit of the empty pleasures of this world. He is calling you to find reality—soul-saving, heart-filling reality in fellowship with Himself. I have found this reality and I recommend this wonderful Saviour to you.

"This is My beloved Son," God spoke out of the skies. "Hear Him." Oh may God give us listening ears to hear and hearts to receive and wills to respond and affections to embrace this wonderful Saviour whom God sent into the world to seek and to save all who are lost!

I was lost in sin. This wonderful Saviour came my way, spoke my name, lifted my burdens, set me on the highway that leads to heaven, rejoicing. I recommend Him to you. He is a wonderful Saviour.

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

STEWARDSHIP

"What would you do if the Lord took your church contribution on Sunday and multiplied it by ten and made it your income for the week? How much would you make? Would you be satisfied with your salary? If the Lord prospered you as you gave how would you fare? It reminds me of a sign I once saw: "I'd better start giving to God as He has given to me, lest He start giving to me as I have given to Him."

☆ ☆ ☆

I counted pounds while God counted crosses,
I counted gains while he counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars that I bore.
I coveted honours and sought for degrees,
He wept as He counted the hours on my knees;
And I never knew till one day by a grave
How vain are these things that we spend life to save.
That the riches of all in the world is God's love,
And true wealth is "those things we seek from above."

H. L. ANDERSON.

☆ ☆ ☆

Where there is no deposit there is no interest, and one has no interest in the things of God in which one makes no investment, even as no interest can be drawn from a bank if there is no deposit made. But having invested ourselves—in time and talent and treasure—in the interests of the kingdom of God we are in turn interested in all that interests Him.

☆ ☆ ☆

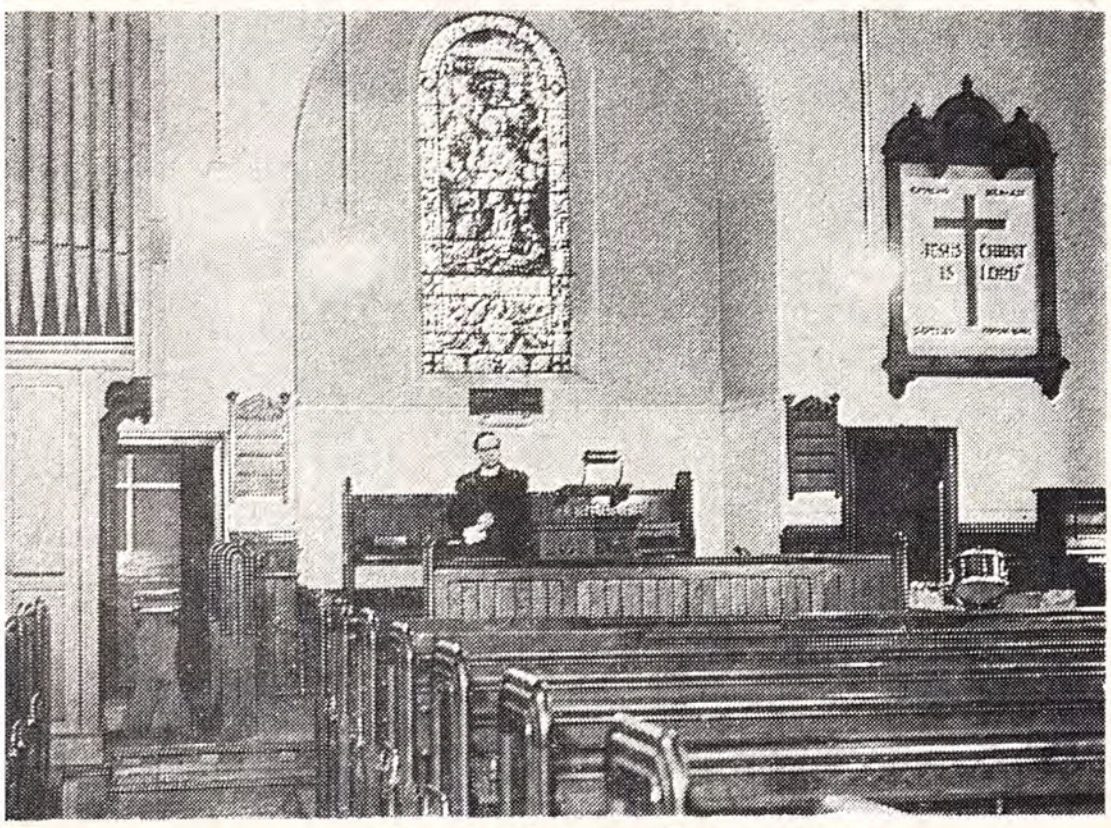
Actually all that we have we hold as a trust from God and in trust for God, and we are held accountable to Him for our faithfulness as stewards (1 Corinthians 4:2). The more we recognise the lordship of Christ over every aspect of our lives the more sensitive we will be to the fulfilling of our stewardship obligations.

A NEW SLANT

By KEN SMITH
MINISTER OF THE ELIM PENTECOSTAL CHURCH, BOLTON

AFTER sixteen years' full-time ministry the prospect of seeking employment presented a very real problem, but believing that the Lord would have me see the Bolton assembly through a most difficult period and into its present very lovely central position I made it a matter of prayer. An advertisement appeared in the local press for interviewers for market research work and I applied, thanks to the encouragement of friends, for, having a car and a telephone and being able to talk, I felt here was my opportunity.

Having worked part time for two agencies for nearly five months has proved enlightening, for



Ken Smith in our Bolton church.

everyone interviewed receives a gospel tract and a word of witness.

There was the pig farmer, after an interview on antibiotics, who commented that his vicar could swear better than anyone else in the district—hardly a testimony for the cloth! He could drink as good as the next man, he added. I interviewed for the Ministry of Social Security, and my joy was great when I discovered two former Elim members from Carlisle who remembered the early days in the military riding school, having been brought up with Pastors J. T. and R. D. Bradley. I was invited back for supper, which was an added pleasure.

One survey among housewives brought me to a home where I discovered that the lady was a Salvationist, and that her daughter, formerly a nurse in a Bolton hospital, had attended Moor Lane Elim church and, having been miraculously healed, was sailing that day for the mission field. I felt that my word of prayer was able to comfort her, as she felt the parting. A number of interviews have been with Christians of most denominations, and to find a minister willing to do part-time work has been very much appreciated.

One survey among managing directors brought me into contact with a Jewish business man, and for some time after the interview I was able to witness to him concerning Jesus Christ. He appeared profoundly interested and respectful, and I left him with a gospel tract. I was able to talk to him of the second advent and the coming of the Messiah and he was very keen to listen, but on switching to Christ's first advent, and especially referring to Isaiah 53, there was an obvious change. Do pray with me for this man and our witness to him.

APATHY TOWARDS POLITICS AS WELL AS RELIGION

I did a political survey for the country's leading daily paper recently, and found appalling apathy and disillusion among people concerning politics. Very few were prepared to declare that they would vote for any party. Most by far said that they would not vote at the next election. I was able to leave a gospel tract at every home, with a word of witness. *The apathy of our generation is not aimed simply at the Christian faith, for the political scene is blighted with it too.* One survey on television viewing showed the absolute disgust and boredom of most viewers, especially young people, when it comes to religious viewing. People just will not watch religious programmes in the main. It left me praying and longing that doors would open more for Pentecostal services on television and radio. Religion is too often presented and interpreted as an outmoded Victorian practice with no relevance to

modern society. How shocked some of my victims have been when I have pointed out my real vocation and left them with a tract and a word of witness. My fears proved pointless, for every interview has proved an opportunity for a word of witness, and any minister interested in this work will be considered, which gives me much satisfaction that my testimony as a Christian stands. Pray for the assembly at Bolton, that the Lord will bless its witness in this twenty-first year. I shall be happy to visit any relatives or friends you may have in this area.

The challenge of the Saviour-King



THE CROSS AND THRONE OF DISCIPLESHIP

by Samuel Gorman

IT will help to a fuller understanding of the Saviour's words, "If any man will come after Me, let him deny himself, and take up his cross," if we examine two statements of Paul, no doubt made with the thought in mind of Christ's cross and the Christian's cross. He said "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" (Galatians 2:20), and ". . . I die daily (1 Corinthians 15:31). At Calvary's cross Paul died to the old life of sin (he was "crucified with Christ"), was raised in the newness of Christ's life (Romans 6:4), and enthroned Jesus as Lord and King of his life ("Christ liveth [reigneth] in me"). From that day there was a continual renunciation of his self-life ("I die daily"). Speaking figuratively, he had a cross and a throne-room in his life. In order that the Lord Jesus should occupy the throne-room and reign there, everything in any day of Paul's life that challenged and endeavoured to usurp the Saviour's control of his life he took to the cross and nailed it there to die. In that way he was fortified against and remained immune to any temptation to dethrone the Lord Jesus in his life. If the Saviour is to remain in kingly control of Christian men and women a similar state of affairs must exist in their lives.

As the Master in absolute obedience to God endured the cross, so in implicit obedience the Christian must bear his cross in the face of temptation, persecution, antagonism and ostracism. Writing to the Philippians, the apostle Paul said "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (3:10). The significant truth underlying the phrase "being made conformable unto His death" can only be understood fully by noting that the Lord Jesus accepted the rule and the will of God for His life, knowing that it meant oebdience to death, even the ignominious death on the accursed tree. The cross was the final expression of Christ's obedience to God. The Christian's obedience commences where the Saviour's ended, at the cross, and to be conformed to the will of God the Christian must follow the same principle of obedience that took Jesus to Calvary. For the Christian this means continual renunciation of self and the perpetual enthronement of the Master as King of his life.

There is a tendency among many Christians to look upon Jesus only as the medium of escape from eternal ruin, as the purchaser of salvation for them, and in consequence of this they do not live in conformity to the will of God. The cause of this attitude is to a large extent failure to recognise that their lives are not their own, that they are bought with a price, and that Jesus is their Lord. Because of this Paul declared that God must be glorified in the Christian's body and spirit, for they are His (1 Corinthians 6:20). The Lord's right to the government of the lives of Christians is absolute. Christ's claim to kingship in their lives is not arbitrary or assumed, for He has purchased them, therefore they must submit to His authority over them and follow Him wholeheartedly.

When Wendell Phillips was nearing death's door he was asked by a friend who sat beside him "Did you ever make a personal consecration of yourself to God?" To this the great man replied "Yes, when

(continued on page 134)

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
H. H. Barber	122
Mansel Chuter	123
Ken Smith	124
S. Gorman	125
George Canty	128
Margaret M. Ladlow ...	130
Maxwell E. Cobbey	131
Alex Tee	132
F. Lavender	135
Editorial	126
Comment, opinion and review	127

EDITORIAL

A RECENT, apparently hastily written, book on drug trafficking and addiction quotes a source as stating that there may be 1,000 drug addicts among Britain's 50,000,000 people ! The publicity directed to certain forms of erratic behaviour is usually out of proportion to the size of the problem. Interest in certain forms of sin tends to become fashionable from time to time. It has been our experience over the years that some have a flair for publicity, they "cash in" on whatever at the moment catches the public eye, soar in a blaze of light in the murky night, and then are gone.

Every Sunday school worker, minister, tract distributor, lay preacher, prayer warrior, church caretaker, in fact all who work in the local church, should bear in mind that the Church of God is *carried on* by what they are doing, and *never* by the activities that receive so much publicity and seem to be so spectacular.

In fact even the great Earls Court crusade by Dr. Billy Graham, in the success of which we all rejoice, bears this out. In the four weeks plus of the crusade some 40,000 professed faith in Christ. In the immediate results of the crusade we rejoice, but its long-term and indirect effects cannot be assessed.

We have no means of knowing how many conversions result week by week in the British Isles as a result of the multitudinous activities of the Church. Perhaps we can take the Elim Pentecostal churches as a guide. We judge that about 800 to 1,000 people join our ranks each year. This means, say, sixty professions of conversions in all departments of Elim Pentecostal churches weekly. Let us assume that Elim's activities are one per cent of the whole Church's activities in Britain. This would mean that 6,000 people would profess conversion weekly, or 30,000 in a five-week period. In other words, almost the same number of people were converted during the Earls Court crusade as a result of the normal activities of British churches as resulted from the crusade itself ; and we must bear in mind that this work is carried on week in, week out, year after year. This gives value to the work you are doing in the church, whatever it may be, though it may not receive publicity.

In addition to this there are the missionary support, sick visitation, help for the needy, hospital work, provision of fellowship and distribution of literature, all done unspectacularly and regularly week by week.

The church worker "in his small corner" should not therefore be unduly influenced by the propaganda on certain aspects of human wickedness such as prostitution or drug addiction. You, Sunday school teacher, for example, are doing as much for the extension of the kingdom as the worker among drug addicts though your work may not be so spectacular. But you are more likely to be influencing for Christ a prospective pastor or missionary than the worker among prostitutes, say, for we remember that eighty per cent of ministers, missionaries and church workers are saved in their teens.

COMMENT, OPINION AND REVIEW

PLAYS reportedly (by their authors!) reflect the state of society, hence, according to reviews of current plays about contemporary society, their general bawdiness. As the purpose of their authors is to reflect and comment on society ("We must portray life as it is, not as we would wish it to be") the following is to the point: "In the past few years such new plays as have said anything at all have tended to adopt tones implying that the world is compounded of *futility, chaos, cruelty, death, injustice, intolerance, vain hopes,* and so on. This is very much the picture on radio and, as far as I am able to judge, it goes for stage and television too. In many respects it is a just picture confirmed by every news bulletin. . . . David Lytton's play *Item : for the wheel* appears to me yet another reiteration of the cliché of despair" (David Wade in *The Times Saturday Review*).

The above nouns in italic give David Wade's description of the world.

". . . the times full of danger . . . self-centred, greedy for money, full of big words . . . proud, contemptuous, without regard for parental teaching . . . lacking in gratitude, purity and normal human affections . . . passionate, unprincipled, treacherous, self-willed, conceited . . . maintain a façade of 'religion.'"

The above is a Bible description of humanity today (2 Timothy 3:1-4—J. B. Phillips).

☆ ☆ ☆

Everywhere the white race is on the defensive. Take the following as a microcosm of the world situation, non-white against white, youth against age: "Across the U.S. last week black anger engulfed at least eight college campuses and even a high school. . . . Practically all the disorders shared a common feature: often extravagant demands by black students.

"At San Francisco State College . . . mounted police charged groups of students along off-campus streets; rocks flew and the toll of arrests and injuries climbed steadily. The basic issue faced by Acting President S. I. Hayakawa remained the demands for more minority admissions and minority studies posed by the Black Students' Union and the Third World Liberation Front, an organization representing campus minority groups other than Negroes. Some of the demands have been met, *but the militants insist that all must be satisfied without negotiations or compromise*. Governor Ronald Reagan, who is backing Hayakawa in his efforts to quell the disturbances, called for legislation that would curb 'these criminal anarchists and latter-day fascists.' Said Reagan: 'Those who want to get an education, those who want to teach, should be protected at the point of bayonets if necessary.

"In northern California the violence that racked San Francisco State affected six colleges. There were fire bombings at San Mateo and Villejo, and strikes or the threat of strikes at San Jose, Sacramento, Chico and Fresno. Farther south, police clashed with 2,000 demonstrators supporting Black Students' Union demands at San Fernando Valley State College, arresting 286.

"In Waltham, Massachusetts, black students at Brandeis University, who total 110 in a student body of 2,600, unexpectedly occupied the communications building. President Morris Abram deplored their action as one that came 'without prior complaint' on a campus where lines of communication 'have always been open.' Still, he met black delegates and *agreed to most of their demands for greater black representation in the student body and more courses on black history and culture.*

"In New York's Queens College, a 26,000-student unit of the City University of New York was shut down for two days by President Joseph P. McMurray 'to avoid possible violence.' Black and Puerto Rican students demanded the right to control the appointment of the director of the SEEK (Search for Education, Elevation and Knowledge) programme that was set up in 1966 to help minority students.

"In Pennsylvania, Afro-American Student Society members occupied Swarthmore's admissions office and demanded that more Negroes be admitted and that they be given a voice in making policy.

"On Long Island, Negro students and some whites at Lawrence High School staged a two-day walkout to protest, among other things, against the administration's failure to hire more Negro teachers. They returned after agreement was reached with school officials on eleven points, including the hiring of more blacks, the installation of a painting of Dr. Martin Luther King at the school and time off for black students on Dr. King's birthday."

Time.

Exodus—the b

Gospel sermons deliv
church, Sparkbrook, Birm

GOD wrote salvation into history as soon as history began. When the pyramids were still modern every basic feature of salvation had been carved across the Egypto-Canaanite lands. The centre of the world-to-be had been permanently shaped by the salvation event.

In print it became the book of Exodus. The writer picked up the threads among the squalor of sweating and valueless Hebrew spawn in the ghetto of Goshen—Pharaoh's expendable building fodder. This doomed pocket of humanity, the twelve clans of an immigrant called Jacob, had lost even the will to resist. When Moses, the Hebrew adopted son of an influential princess, and a personality of stature and outstanding ability, attempted to lead a revolt the enslaved tribes resented it. Moses was forced out of Egypt and reduced to the role of a shepherd.

Deliverance began when the same Moses had a vivid experience of God in the desert. After an epic and awesome struggle, involving the forces of nature, he led out a dazed multitude. They were divinely preserved for forty years while they learned to organise themselves. They emerged with civilised laws far ahead of their times, an abject rabble brought to nationhood. In fact they went farther still, which we may have time to mention tonight.

1. *This is the first meaning of salvation.* God saves people from being nothing and nobody. What the world would always do is to destroy personality and meaning in our lives. Salvation, if it is worth the name, must restore human value and dignity. Just as Jehovah did for Israel in that blind age Christ does for faceless multitudes now. He establishes them, redeems them, sets them forward as beings of consequence and individuality. He makes them the sons of God, and better still makes them know they are. "The Spirit bears witness with our spirit that we are the children of God." Believers are not just molecules in the ad-mass drifting slowly through time out of sight and remembrance. We are the people of God and the future is ours.

2. *The way this salvation comes about is the theme of Exodus.* Read Exodus 3:7, 8. "The Lord said, I have surely seen . . . and have heard . . . for I know . . . and am come down to deliver . . . and to bring them up." Salvation begins with the verbs of God—His doing words. We have the same loud message in chapter six, where God says He will do, that He appeared, was known, established a covenant, gave them a land, heard, remembered, and that He will bring, rid, redeem, take, swear, give.

These latter verbs followed Moses' initial enthusiasm when, God having put fire into his heart, he stood before Pharaoh with his demand "Let my people go." All that had happened was that things had immediately got worse. Faith? What good had faith done? Is that how people feel in this congregation tonight?

Moses complained and God's answer was "I am the Lord." To know His name—to see the truth about God's character—means you will not be put off by any setback. God does deliver from the slavery of habit, gambling and drink and dirty-mindedness. He is busy on your problem when it does not look like it. He has heard and will . . .

God saved them. They did not save themselves. They had not even the heart to try. That is lesson two for mankind. He initiated the first ideas of a better life. He forced them to listen. He got them out of their miseries despite their limp spirit.

That is He fathered them. However, it takes a man only five minutes to father a son. To mother a son takes a lifetime, and God mothered them. He gave them laws to guide them. He gave them laws after—only after—he had "brought them out of the house of bondage." Nobody comes out on top by keeping the ten commandments. Israel was saved before it ever heard about them. He delivers first, and then teaches us His ways, like a mother helping a child to walk.

What a salvation! The "wee bit Scot lassie" that Campbell Morgan talks about, when asked how God saved Israel replied "Just fine."

3. *Exodus also sets forth the basic mechanics of salvation.* The entire scheme culminated in and depended vitally upon the strange business of a ritual killing and eating of a lamb. The convulsion of the elements above the heads of the hapless and terrified Egyptians left Israel still in bondage—until the lamb was taken.

The order went out "Take a lamb." Its strange echo went from house to house, "Take a lamb, take a lamb, take a lamb." Even Egyptians are said to have been swept into the movement. The lamb was taken, killed, roasted and eaten, and the houses of Israel were splashed with blood. And so they were suddenly freed.

Without the blood of the lamb there was no hope. Without blood there is no remission of sin. Nobody ever got to God except by blood. Take a lamb!

If nobody gets to God, if nobody can be delivered from all that opposes them in life, if nobody can be saved from the power of evil and the penalty of transgression, if nobody can be saved from hell except by a lamb—*where is your lamb*?

"Behold the Lamb of God which taketh away the sins of the world." The gospel of gore? Let me call this a cheap and unworthy jibe—a devil's sneer. We are not preaching a gospel of mere blood—God is not bloodthirsty; He has never demanded blood.

k of salvation

e Elim Pentecostal
y GEORGE CANTY



What a ghastly reversal of the truth these mockers have been guiltily perpetrating. We are saved by the blood God gave—*gave*. He is the blood donor—and is it a repulsive thing when a man gives blood? I presented a medal to a prisoner in Gloucester jail who had given fifty pints of blood. Thank God for that service! Thank God for Calvary! If there is anything ghastly about it the shame is ours—we shed His blood. Oh the crime of it!

But everybody must take the Lamb. Israel ate its flesh. Christ's death is one thing, my identifying myself with His death is another thing—and the dynamic thing. Jesus said "Except ye eat . . . there is no life in you." Reach out, appropriate, accept, enjoy, enter in!

4. *When they were saved, God brought them into communion with Himself*. He taught them to make a remarkable tent of meeting. Within its most sacred division there was to be a place called the "mercy seat," a slab of pure gold three feet long, and God said "There will I commune with thee." No wonder the arrangements for this take up so much of Exodus. This is the biggest thing of all. Israel was not to be assisted by an unseen providence but by a Being of love whose presence was felt in overwhelming vividness at that one point, the mercy seat.

There was to be communion. Not merely communication—no mere telegram or even an epistle from heaven, not even a chat on a hot line or a visit from a good friend. It is communion—sharing one another's presence in closest intimacy.

Pentecost means this—God known in palpable glory and power.* And God's mercy seat is Calvary. There, and never anywhere else, God communes. Avoid Calvary and you will speculate and reason but never commune. There is room at the cross for you.

5. *The glorious sweep of Jehovah in saving power ends with the account of the strange covering cloud of chapter 40*. "A cloud covered the tent of meeting." The Hebrew word is *kasah*—conceal. God hid His people. He was their hiding-place and refuge. They were familiar with the pillar, standing upright, which guided them in smoke and flame, but this new manifestation was different. Psalm 105:39 uses the word *anan*—spreading cloud, like a mushroom.

In our days this at least takes on heartening meaning. The mushroom cloud of the atomic bomb is the universal threat, but in Christ there is concealment and covering. He is the Saviour of all men, but especially of those who believe. God has His cloud. Christ will come in the clouds of glory. We need not fear the cloud of nuclear fission. Jesus saves nationally, individually, universally. Jesus saves morally, spiritually, physically. The world's Saviour is here to save. And who will be the victims of that final tragedy that meets a Saviour and remains unsaved? You?

* At the close of this sermon a student pointed out that in Exodus they could not enter the tent for the glory, and in Chronicles they could not stand to minister, but in Acts the fire/glory "sat upon each of them." Communion is complete.

PERSONAL INVITATION CARDS

have been printed to give you an opportunity to invite your friends to the

EASTER MONDAY RALLIES

in the

ROYAL ALBERT HALL

Ask your minister for a quantity of the cards or write to us for them

Address your letter to
ELIM CHURCH HEADQUARTERS
Box 38, Cheltenham, Glos

YOU CAN BECOME AN EVANGELIST BY BRINGING OTHERS UNDER THE SOUND OF THE GOSPEL

Margaret M. Ladlow's page



JEHOVAH-NISSI. THE LORD MY BANNER

HOW familiar we can become with the commonplace articles in our home. During the years of austerity after the war I was given a little motto, and because it fitted in with the colour scheme it was placed in our bedroom. The words are merely stencilled cut-outs backed with gold paper, the whole framed in passe-partout, and yet for some unknown reason they aroused my interest one morning recently when awakening. I reached for my Bible and discovered again what I had forgotten: that the actual words "The Lord is my banner" are not in Holy Writ but refer to the wonderful name Jehovah-nissi given by Moses to the altar he built to commemorate the victory of the children of Israel over the Amalekites at Rephidim. I turned to the story once more and noted with pleasure that God Himself instructed Moses to record this event, and here was I, almost 4,000 years later, able to read it in detail—surely another proof of God's purposes being fulfilled and the miraculous preservation of the Scriptures.

My interest thus aroused, I went on to find that the word banner, meaning standard or ensign, is mentioned only five times in the Bible. Psalm 60:4 yielded these splendid words of promise: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." So we are meant to "lift high the royal banner" and tell all we meet whose we are, whom we serve and what we believe. The following extract from a letter just received will show that this bold policy pays rich dividends and God has His own way of blessing our witness, just because it is of Him and Him alone: "You will remember my saying that when I went to the office I used to talk to a boy of seventeen (on the bus) and how I took him to Manchester to hear Billy Graham and that he was the first to go out for salvation. Well, last Sunday afternoon there was a knock at the door and there stood this young man. He said that he thought he would like to come and see me. He stayed about two hours. He is now well on in his twenties and is a local preacher and Boys' Brigade leader. He lost his father two months ago and is now taking his mother to the church services. Isn't that lovely? I was thrilled to see him."

So there we have it, just one up-to-date example of how God honours the witness of those who do not hesitate to display the banner of truth, to lift up the standard high and speak of their Saviour and His love. Finally I turn to the psalms again and feel that in Psalm 20:5 we have what must be the Christian's answer to the Lord: "We will rejoice in Thy salvation, and in the name of our God will we set up our banners." Fanny Crosby the blind hymn-writer was an active and courageous Christian soldier. In spite of bodily weakness and physical handicap she wrote the following words, which aptly sum up all I have tried to say:

"Carry the standard bravely
Into the world's great field;
Never give up Christ's army,
Never give up your shield.

Carry the standard firmly,
Bear it where'er you go;
Wave it in youth's bright morning,
Love for the Lord to show.

Carry the standard humbly,
Asking for aid divine;
Pray that the light of wisdom
Over the path may shine."

Elim Missionary Society

IRISH MISSIONARY CONFERENCE

BELFAST

February 28th–March 2nd

Missionary speakers:
PASTOR and MRS. J. A. PRENTICE (India)
MISS ANNE STEPHENSON (Transvaal)

Elim Missionary Council members: D. J. Ayling, R. B. Chapman, L. Wigglesworth (E.M.C. secretary)

Friday: Welcome Service, Ulster Temple, 8 p.m.

Saturday: Conference Sessions, Presbyterian Hostel, 10.30 a.m. and 2.30 p.m. Great Rally, Ulster Temple, 7 p.m.

Sunday: Missionary Services in district churches

WHY I DON'T HAVE ELECTRICITY

A modern parable

by MAXWELL E. COBBEY

SOMEONE occasionally tells me, more often indirectly, that I ought to have electricity in my home. It rubs me the wrong way, because I see the questions involved quite clearly and have good reasons for the way I choose to live. I've thought a lot about whether or not to have electricity, and I believe I have more light on the matter and am much more rational in my approach than the emotionally motivated and credulous people who say to me "Do you have electricity yet?"

Frankly, I don't understand electricity well enough to have it in my home. I'd rather have something that I can understand and prove, something I'm sure of, like kerosene lamps and stoves. They work, and I know why they work.

Light bulbs, fuses, extension cords, outlets—it all sounds so complicated. Who really knows how to have electricity? Some people say you have to change fuses; others say fuse-changing is automatic. I'll wait until the people who claim to have electricity can agree about it before I try to get it.

I hear others say you're always repairing something, like changing a bulb or fixing an extension cord (whatever that is) or doing something else. The other day a man who says he *enjoys* electricity in his home told me that he found a place where there was poor contact with the power, and that was the reason for some trouble that he was having. After cleaning that up he had light again. I'd hate to have to go around looking for dirty contacts all the time. It sounds like no one really knows what electricity is all about. I'm a practical man and prefer to believe only what I understand and can prove.

The talk about electrons and negative charges and ohms is unpractical and ethereal as far as I'm concerned. There's Mrs. Williams, next door. I doubt if she knows an electron from a proton; and yet she claims to have electricity. I'll stick to the things I can prove and see, like dirty lamp chimneys and empty vessels.

Besides, I don't believe in having light just by throwing a switch. I believe I'm responsible to light my own lights myself. It's wrong to expect a power company way off somewhere to give me light without me doing anything except throwing a switch. I believe in raising the globe, turning up the wick, and striking a match so that I can make my own light. As a matter of fact, I'm rather proud of the way I light lamps.

Some people say they can remember the day and year they received electricity. I just don't think it could be such a vivid experience. Others say that they can't remember when they first got it, but that they know they have it. But in that case how could they be sure? I can't believe that anyone can be sure he has electricity. They should say "I think I may have electricity," or "In my opinion I have electricity." But to say "I have electricity" is being dogmatic and presupposes real understanding of what it is, something these people simply don't have.

Some people seem to have electricity (that is they say they do) and other people don't have it. I should think that if there really were a power company it would want everyone to have electricity in his home. If electricity were real we would all have it. But as far as I know I've never experienced a particle of it in my home.

When I was younger my folk used to send me to an electrical store, a real nice one. One time I decided I would see for myself if there really was anything to this electricity stuff. So I bought a bulb and brought it home. I watched it for a long time, but at night it was just as dark as anything else in the house and a lot darker than the kerosene lights we lighted ourselves. I asked the manager at the electrical store, and he said I needed a switch. So I bought a switch that he recommended and took it home. I switched it I don't know how many times, but I never once saw any light. Finally one of my friends laughed at me and asked me what I was doing with a light bulb in my home. So I threw the switch and the bulb away, and I haven't darkened the door of an electrical shop since.

Suppose I did want electricity, what should I do to get it? Some make it sound so simple! They say all you have to do is call up the power company and ask them to give you electricity. Can you imagine—just ask, that's all! That's foolishness. Life is never that easy.

I have lots of questions that will have to be answered before I can ever believe that electricity is for me. For instance, how can electrons that I can't see make light? Why are electrons said to be negative particles of electricity rather than positive? These and many other questions will have to be

(*continued on page 133*)

Rethinking the Elim Crusader motto

"God's best for us. Our best for God"

By ALEX TEE

MANY of our new Crusaders may not have heard the splendid motto that the Elim Youth Movement adopted many years ago. What is God's best for us? There is a long list of things which could be included under this heading. I will mention only two.

Salvation is obviously the first on the list. Every sin is utterly and eternally forgiven by what Hebrews calls "so great salvation." Calvary's agony was endured that our souls might escape the horrors of an eternal hell. Well might we stop a moment to worship and adore our precious Saviour who has done and who is doing so much for us. Sin is something we will hate if we value our salvation.

Pentecost. The dynamic power that a true baptism in the Holy Spirit brings opens a new door and a new dimension to those who receive this. It is God's best. If you claim to have been gloriously baptised in the Holy Spirit and do not enjoy the ecstasies of successful Christian victory and service there is something wrong. Pentecost is priceless! No Christian should be without the joy and impetus it brings to the spiritual life. The Elim Youth Movement places strong emphasis on the fact that every Crusader should seek, and seek earnestly, to receive a personal Pentecost.

LOVE BEGETS LOVE

When we realise the greatness of our need as sinners and the extent to which God has gone in order to meet our every need we soon get a burning desire to reciprocate that love in at least a small measure. Yet words do not seem enough. We want to do and to be something which will show our Saviour that we love Him most earnestly.

Holiness. We will want our lives to be a credit to Him. Out with worldliness and in with godliness! Anything that will grieve our Master will gladly be thrown aside so that we can use clean hands (actions) and a pure heart (thoughts and motives) to serve and glorify His name.

Dedication. Some form of service and vocation will gladly be sought so that we may use whatever talent we possess to serve our Saviour. Discipleship will be a delight, and service will be sweet. Almost every youth department in your church has vacancies for workers. A Christian vocation should be given careful thought. Anybody can learn to drive a vehicle, be a cog in the wheel of a factory, push a pen or tap a typewriter. There are vocations which in themselves open up splendid opportunities for disciples of Christ to do a great work for the Master. Not least among them is school teaching.

Consistency. Many cars start in the Monte Carlo car rally, but not nearly so many go through all the hazards and complete the course. There are too many casualties along the Christian pathway. Have you given up your Sunday school work? Have you eased off in your private prayer time? What about your tithe? Then there is that other way in which you used to serve the Lord but, even though you have a good excuse or reason, your degree of service has diminished. If deep down in your heart you know that you have left your first love there is only one thing to do.

Can I remind you of God's consistency? He gave and still gives His best for you. And can I ask you to think over the splendid second part: "Our best for God"? Actions speak louder than words.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 59.

PEOPLE OF THE OLD TESTAMENT

Put the following Old Testament people in the order that we first find them in the Bible.

1. **Noah**
2. **Cain**
3. **Jonah**
4. **Daniel**
5. **Hannah**
6. **Saul**
7. **Joseph**
8. **Isaac**
9. **Abraham**
10. **Jacob**

ANSWERS

1. Cain
2. Noah
3. Abraham
4. Isaac
5. Jacob
6. Joseph
7. Hannah
8. Saul
9. Daniel
10. Jonah

COMING EVENTS

BOLTON. March 8. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7.30. Preacher: Pastor A. Lambie, supported by members from Salford.

BOURNEMOUTH, Springbourne. February 22. Elim Pentecostal Church, Curzon Road. Youth conference at 3 and 7, sponsored by the Youth Committee. Theme: "Rethinking Sunday school." Preachers: E. R. Corsie and A. Tee. Conveners: H. W. Greenway and J. Lancaster.

BOURNEMOUTH, Winton. February 23. Elim Pentecostal Church, Hawthorn Road. At 11 and 6.30. Preacher: H. W. Greenway. Convener: G. N. Backhouse.

BRIGHTON, Preston Park. March 2. Elim Pentecostal Church, Balfour Road. Visit of H. W. Holdstock and party at 6.30.

BRIGHTON, The Lanes. March 1-6. Elim Pentecostal Church. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Joseph Smith. Convener: A. J. Chuter.

EALING. March 1. Elim Pentecostal Church, Northfield Road. Business meeting of North London Presbytery at 2.

EALING. March 1, 2. Elim Pentecostal Church, Northfield Avenue. Saturday at 7. Youth rally. Sunday at 11, 3 and 6.30. Preacher: A. Tee.

GOLDTHORPE. March 8. Elim Pentecostal Church, Beavis Street. North-west District Presbytery rally at 6.30. Preachers: Dennis Anthony and J. T. Bradley. Convener: E. J. Jarvis.

ILFORD. March 2. Elim Pentecostal Church, Clements Road. At. 6.30, visit of Elim Bible College students.

KNOTTINGLEY. February 22, 23. Elim Pentecostal Church, Tythe Barn Road. District presbytery youth rally on Saturday at 6.30. Preacher: Trevor Partington (Stafford). Sunday at 10.45 and 6. The Paul Brecht Singers.

LONDON, Clapham. February 23. Elim Pentecostal Church, Park Crescent. Visit of Pastor Mervyn O. Thomas. Services at 11 and 6.30.

MILLISLE, Co. Down. February 23-28. Elim Pentecostal Church, Moss Road. Sunday at 7. Monday to Friday at 8. Subject: "The cults." Preacher: J. McCormick (Belfast). Convener: Robert Davidson. March 2-23. Evangelistic campaign. Sundays at 11.30 and 7. Mondays to Fridays at 8. Preacher: W. J. Martin (Bangor). Convener: Robert Davidson. The sick will be prayed for at all services.

NEWHAVEN. March 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: F. Shadlock (Reading).

PAISLEY. March 1. Elim Pentecostal Church, Wellmeadow Street. Film, "Question 7," at 7.30 (110 minutes).

RUGBY. March 2. Elim Pentecostal Church, Windsor Street. Sunday school prizegiving at 3 and 6.30. Preacher: Arthur Thomas. March 4-8. Billy Graham Los Angeles crusade film; each night at 7.30.

SOUTHPORT. March 1, 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30, District Presbytery rally. Sunday at 10.45 and 6.30. Preacher: James F. Hardman (Ilford). March 8, 9. Missionary exhibition and demonstration. Saturday at 2.30 and 7.30. Sunday at 10.45 and 6.30. Preachers: Anne Stephenson, Pastor and Mrs. L. Wigglesworth.

N.E. DISTRICT PRESBYTERY RALLY

ELIM PENTECOSTAL CHURCH, SWINEGATE, YORK.

SATURDAY, MARCH 29th

3.30 p.m. CAMP REUNION
7 p.m. BIBLE COLLEGE RALLY

A WARM WELCOME AWAITS YOU

D.1852

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

WHY I DON'T HAVE ELECTRICITY (*continued*)

answered before I ever ask to have electricity in my home. This is the age of reason, and if one doesn't look for cause and effect for everything he is likely to be thought of as one who is not objective in his thinking.

There is also the matter of which brand of electrical supplies to buy. Who knows what is right anyway, with each brand saying "Ours is best," or "Come to our store; we have the best electrical equipment in town"? How can a person know what to believe? I asked Mrs. Williams which store she liked best. She told me which one, but she said "It isn't the store that's so important, but whether you're receiving electricity from the power company or not." But she's a simple person. It seems more logical to decide which store is the right one first.

Finally, there's the matter of the cost—a bill every month. I'd hate to give up anything, like money, just for light. And there would be fuses to change (that is if I belonged to that school of thought) and bulbs to replace and extension cords to move from one place to another. I'm afraid I just couldn't hold out.

If I ever get to the place where I think I can really trust the power company and pay my bills and really be a good subscriber, without ever being tempted to give up, then I'll call up and ask to have that electricity they talk about installed in my house too. In the meantime I think I have it as nice as the next person.

Reprinted by permission from His (*student magazine of Inter-Varsity Fellowship*), *copyright 1967.*

Sunshine Corner



WE were thinking over last Christmas about the fact that there was no room for Jesus at the inn. The place was full of other people and their belongings. I wonder if our lives are like that too. There were other occasions in Jesus' life when He was not wanted. I'm thinking of the story in Mark 5.

Jesus had just performed a great miracle when a storm had blown up and He had simply stood up in the boat and said "Peace, be still" and the waves and wind died down and there was a great calm, and they were all astonished that even the winds and sea obeyed His voice. Then they landed at Gadara, and as they got out of the boat a naked madman came running to Him from the cemetery. He was very violent and no man could hold him. They tried to bind him with chains, but he broke even them, and he cut himself with stones and was a terrible sight. All the little children were told never to go anywhere near the tombs because of him.

However, when Jesus arrived this man came running towards Him and I expect the disciples were afraid of him, but he came and fell down at Jesus' feet and worshipped Him. Jesus saw that he was troubled by evil spirits and He knew that He could heal this poor man. There was a herd of pigs feeding nearby and Jesus commanded the evil spirits to come out of the man and they did so and went straight into the pigs, which were so frightened that they ran straight down the hill into the sea and were drowned. Then the men who were looking after the pigs ran into the city and told what had happened, and all the people flocked out from the city to see for themselves. What did they find? They found the man not naked any longer but clothed in clean clothes sitting near Jesus, and he was quite sane.

Wouldn't you think they would have been glad at this miracle? Now they could go about in safety and their little children would be safe too. No! They thought only about the pigs that they had lost, and what are pigs compared with a man's soul? Jesus not only healed the man but saved him too. I can almost hear these people saying "We want our pigs, not this Jesus," and they told Jesus to get out of their land. He was very sorry to have to do so, because He wanted to preach the gospel to them, but He found someone who could do just that. He told the man to go to his own home. "You stay here and tell what great things God has done for you." So the man did just that and many believed because of him.

Jesus left him to tell the people around him of the goodness of God, and that is just what he wants you and me to do—to tell others of His great love. No room at the inn. No room at Gadara. Is there room for Jesus in your town? Is there room for Him in your life? I'm sure there is, because even the youngest child can tell others that Jesus is the Saviour of the whole world. I'm so glad that He's my Saviour. Have you made Him yours?

God bless. Love from

AUNTY MAY.

Anna was a little girl whose parents were not practising Christians. When they gathered around the table for their meals they never asked a blessing or acknowledged God as the giver of all their mercies. At length a dedicated Christian uncle came to spend a few weeks with them. During his stay he was invited to ask a blessing on their meals. The morning after he left them the family gathered around the table and were about to begin their breakfast when little Anna looked up at her father and whispered "Is there no God today, papa?" This touching question of his child went straight to his heart. Prayer at table was never afterwards forgotten.

THE CHALLENGE OF THE SAVIOUR-KING

(*continued*)

I was a boy, fourteen years of age, I went home after that sermon, threw myself on the floor of my room, with the door locked, and said 'Oh God, I belong to You; take what is Your own. I ask but this, that whenever a thing be right it takes no courage to do it, that whenever a thing be wrong it may have no power of temptation over me.'" From this it can be seen that Wendell Phillips considered his surrender to God as a committal of his life to the authority and kingship of Jesus Christ. It is important for Christians to bear in mind that the death of the Lord Jesus not only reconciles to God; it also separates them from the world, and brings them into submission to God in order that His plan and purpose for their lives will be effective. This is involved in "being made comformable unto His [Christ's] death." For progressive, consistent and victorious discipleship there must be the cross and throne-room experience.

THE FAMILY ALTAR

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

Monday, February 24th — Matthew 13:44-58

" A net, that . . . gathered of every kind " (v. 47).

Some people oppose evangelistic crusades on the ground that a lot of the results do not last. Such an attitude shows a complete failure to understand the parables of the sower and the drag-net. These parables show that not all who respond will either bring forth good fruit or be regarded as " good fish." The Lord Jesus shows that we must scatter the seed because some will bear good fruit; we must cast in the net because some of the fish will be good.

Tuesday, February 25th — Matthew 14:1-21

" It is not lawful for thee to have her " (v. 4).

The way of righteousness is rarely a way of popularity; men do not want their consciences disturbed, they want to be free to live as they like. The fact that ours is a " permissive society," and that the Christian teaching on morality is hated and ridiculed, must not prevent us from declaring that God hates sin and that the immorality of men will bring them under divine wrath unless they repent and turn to Christ. Christians are the salt of the earth, preventing total corruption as they bear their faithful testimony.

Wednesday, February 26th — Matthew 14:22-36

" Be of good cheer; it is I " (v. 27).

What joy comes to the heart of the true Christian when the Lord Jesus reveals Himself by some special token—an answer to prayer, a wonderful meeting, a specially blessed time of communion with Him, a sudden illumination of the soul by His Word, a dream or vision! His supreme joy, however, is still in the future, when the Lord Jesus shall come in power and glory at the world's midnight hour; for then he will see his Saviour face to face and exchange hope for sight.

Thursday, February 27th — Matthew 15:1-20

" Out of the heart " (v. 19).

The Jewish leaders were very careful about their rites and ceremonies, but the Lord Jesus was concerned with the heart, because it is in the hearts of men that good or evil is determined. It is therefore our hearts that we must keep with all diligence in case the Lord has to say to us " You draw near with your lips, but your heart is far from Me." Let us make sure that we love the Lord our God with all our hearts, so that our words and deeds express our innermost longings after Him.

Friday, February 28th — Matthew 15:21-28

" O Lord, Thou Son of David " (v. 22).

This woman was not of Israel, yet she had a marvellously clear view of the purpose of God for the Messiah. She evidently knew the Old Testament scriptures which spoke of Messiah ruling all nations and of the blessings of His wonderful reign; so she appealed to Him for a foretaste of those benefits by the healing of her daughter, as He will one day heal the ills of the nations. Oh glorious day when our Saviour will reign over all the world!

Saturday, March 1st — Matthew 15:29-39

" I have compassion on the multitude " (v. 32).

He came side by side with us in our need, He stood where we stood, He shared our common lot and sorrowed with our sorrow. Yet His compassion is not helpless, as our sympathy for one another often is, and it compelled action. He has provided for us His own self, the Bread of life, so that as we feed upon Him our fainting souls are strengthened and we find new life within our beings. Thank God that we have proved in our own experience that " His compassion fails not."

Sunday, March 2nd — Matthew 16:1-12

" The Pharisees also with the Sadducees " (v. 1).

Two things are capable of uniting the most unlikely people, mutual hatred and mutual love. The Pharisees and Sadducees, though their teachings were utterly opposed to each other, were united by their even stronger hatred of Jesus Christ. But, thank God, in many parts of the world men and women will be meeting together today because of their common love for Him. By nature many would have been enemies, but His love has drawn them and they have found this a stronger and more compelling force than their natural enmity. Hallelujah!

Royal Albert Hall

EASTER MONDAY REHEARSALS



DOUGLAS B. GRAY

welcomes all Elim youth to the following rehearsals:

CHELMSFORD : Elim Church	**March 10th**
EASTBOURNE : Elim Church	**March 17th**
SOUTHAMPTON : Elim Church	**March 19th**
CLAPHAM : Elim Church	**March 24th**
WEST LONDON : Kensington Temple	**March 27th**
BIRMINGHAM : Elim Church, Graham Street	**March 29th**

All rehearsals commence at 7.30 p.m.

Come and bring your No. 9 Elim Festival Songster

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL Christian Alliance holiday and cenference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

CORNWALL (north). Farmhouse accommodation, Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler Tel. 3245. C.1807

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.1818

MALDON, Essex. Holiday accommodation: bed and breakfast, full board. Christian fellowship. Near churches, shops, riverside park. Reasonable terms. Mrs. Quy, 10 Cross Road. C.1856

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales C.1607

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1836

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SWANSEA. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at " Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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 VACANT

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rooney Road, Cheltenham. C.1853

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ON TAPE. Lang Sisters (U.S.A.), accompanied by orchestra, also Paul Mickleson on organ and piano, as recorded in Cardiff City Temple. £1/2/6. Send s.a.e. for full list of recordings. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1849

ACKNOWLEDGMENT

ELIM MISSIONARY SOCIETY. We are deeply grateful to the friends of the late Mrs. R. Sanderson of York Elim Pentecostal Church for their donations to the work of the Elim Missionary Society. These were sent in lieu of floral tributes and in memory of our sister who devoted so many years of her life to the missionary cause. The final total of gifts amounted to £20/12/-. L. Wigglesworth, E.M.S. Secretary.

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

ITINERARIES

The President, L. W. Green:
February 23, Bristol (evening); 26, Bristol.

London Crusader Choir:
February 23, Stratford (Highway Hall); 24, Camberwell (S.A.); March 8, Basingstoke; 9, Enfield.

Miss C. A. Picken, Rhodesia:
March 2, Bradford ; 3, Halifax; 4, Dewsbury; 5, Leeds; 6, Huddersfield; 8, Goldthorpe; 9, Knottingley; 10, Goldthorpe; 11, Barnsley; 12, Sowerby Bridge.

Joseph Smith:
March 1-6, Brighton (The Lanes); 8-13, Woolwich; 15-20, Rochester; 29—April 2, Gosport.

Anne Stephenson, Transvaal:
February 22, 23, Kidderminster; 25, Hadley; 26, Shrewsbury; 27, Winson Green.

ENGAGEMENTS

HILLIARD—ADERHOLD. Rev. and Mrs. Wm. J. Hilliard have pleasure in announcing the engagement on December 31st of their son Stephen to Sigrid Gisela, daughter of Mr. and Mrs. E. Aderhold, of Hamburg. C.1857

PICKERING—WATSON. On January 25th, Kathryn, daughter of Mr. and Mrs. T. Pickering, to Brian, son of Mr. and Mrs. A. Watson. Both Crusader members of York Elim Pentecostal Church. Congratulations from both families. C.1854

WITH CHRIST

CROCKER. On January 10th, William John Crocker, aged 76 years. Converted under the ministry of Principal George Jeffreys in the pioneer crusade of 1926. Faithful member ever since. Officiating minister at funeral: L. P. Cowdery.

HARRIS. On January 13th, Mrs. Eva Harris, aged 70 years. Officiating minister at funeral: Ian R. Moore.

KELLETT. On January 19th, Margaret Kellett, aged 77 years, forty years a member of Elim, passed into the Lord's presence. Officiating minister at funeral: L. Knipe.

KILPIN. On January 11th, Mrs. Daisy Agnes Kilpin, aged 80 years, after months of suffering patiently borne. Officiating minister at funeral: Ian R. Moore.

KING. On January 10th, Alice Annie King, aged 88 years, beloved member of Springbourne Elim Pentecostal Church. Officiating minister at funeral: J. Osman.

ROSSITER. On January 9th, Agnes Annie Rossiter, aged 83 years, faithful member of Springbourne Elim Pentecostal Church. Officiating minister at funeral: J. Osman.

SANDERSON. On January 14th, Mrs. R. L. Sanderson, aged 78 years, founder member of Elim Pentecostal Church, York. Officiating ministers at funeral: J. Woodhead and A. Brookes.

SIMON. On January 22nd, Antonio Simon, aged 65 years, member of Winton Elim Pentecostal Church, Bournemouth. Officiating minister at funeral: George Backhouse.

SMITH. On January 5th, Tilly Smith, aged 88 years, faithful member of Elim Pentecostal Church, Ballymoney. " At home with the Lord." Officiating minister at funeral: W. S. Dempster.

WALKER. On January 22nd, Selina Walker, aged 75 years. Member of Southport Elim Pentecostal Church. Officiating minister at funeral: L. Knipe.

WEIGHTMAN. Miss Florence Weightman, aged 81 years, passed to be with the Lord on January 22nd. Officiating minister at funeral: F. J. Slemming. Miss Weightman pastored an assembly at Oxford for some twenty years, and sixteen years ago she retired from the pastorate to become a member of the newly formed Elim Pentecostal Church, Oxford, where she remained a faithful and respected member. " For ever with the Lord."

WOLSTERHOLME. On February 1st, Jim Wolsterholme, aged 67 years, beloved husband of Alice, passed into the presence of the Lord. Officiating minister at funeral: L. Knipe.

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. L No. 9 *March 1st, 1969* *9d*

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



KEW GARDENS *Photo : Jane J. Miller*

Proclaiming the Truths of Pentecost

The challenge of the Saviour-King



A fixed principle of discipleship

by Samuel Gorman

It was a fixed principle of Jesus Himself that in order to possess the thrones of men's lives, and in the last analysis the kingdoms of the world, He *must* die on the cross. It was for this very reason that He determined to go to Jerusalem and "endure the cross" (Hebrews 12:2). He was inflexible in His purpose to make atonement, and under no circumstances did He manifest the least sign of compromise.

"One thing I do"

Paul, like his Lord and Master, had a fixed principle. He testified "Brethren, I count not myself to have apprehended: but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14). Having accepted Jesus into his life, Paul realised that he must determinedly and tenaciously follow Him along the road that leads to Christian perfection. Though well advanced spiritually and rich in Christian experience at the time he wrote the foregoing to the Philippians, Paul was not satisfied with his spiritual attainments, and desired to know the Lord in a deeper and fuller way. This meant that in his life following Jesus Christ was not made up of interregnums, was not spasmodic, not merely an attachment to his spiritual life, but rather life itself. If a person of Paul's Christian character needed this fixed principle in his life, how much more those of us who have not reached his spiritual stature in Christ.

The Christian must have such a fixed principle in order that the Saviour reigns continually on the throne of his heart and life. Each new day he must determinedly set himself to follow his Lord, and nothing must be allowed to interfere with this aspect of his discipleship. Policy and expediency must not be given pre-eminence over principle. When there is a conflict between these, principle must never be compromised for them. What is right from God's standpoint must always be adhered to under all circumstances. The policy of the Christian's life must be determined by Christian principles, and when the former would contravene, and is at variance with the latter, there must not be any attempt to harmonise them, for this would be to the detriment of his Christian character.

When Christians have failed to manifest a fixed principle it has mitigated against true and dedicated discipleship in their experience. "Facing both ways" was the heading of an article in a daily newspaper some little time ago regarding the decision of a local National Liberal-Conservative Party to drop the words National Liberal from its title, indicating that from then on it would fight in its true Tory colours. The writer commended this decision, but condemned the National Liberals because of their "facing-both-ways" policy. He wrote: "All the National Liberals do is to muddle the voters. They have no separate policy. But they have two separate entries in the telephone directory. One is listed under the National Liberals. The other is listed under the Liberal Nationals." This is illustrative of the no-fixed-principle attitude that is all too evident in the world today, and, alas, in the Christian Church. Often when an important and imperative decision has to be made the policy of expediency is adopted.

No fixed principle

It is lamentable that even in the Christian Church this attitude is so prevalent. There are religious circles where the basic fundamentals and ethics of the Christian faith are accepted theoretically but there is very little practical evidence of real, deep-rooted and steadfast convictions concerning them. There is plenty of evidence of compromise with the unrighteous and unstable spirit of the age. This reveals all too clearly how unlike the Lord Jesus the

professing Christians in these circles are, for He held tenaciously to His beliefs and principles and was uncompromising in His attitude. One illustration of this will suffice. Measured by human standards Nicodemus was in every respect very admirable. His moral life was of the highest quality. As a Pharisee he was devoutly religious, was bound by tradition, and in the very essence of him a ritualist, setting great value upon ceremonies and observances. His phylacteries revealed him as a Pharisee of great influence and high social standing. He was very conscientious, and the sanctity of his life had won him the approval and good opinion of his religious colleagues, inasmuch as they had assigned him to a very high position on the national council—he was a master of the Sanhedrin, a master of Israel. It was to such a great and good man that Jesus manifested an uncompromising attitude, for in a forthright manner He told Nicodemus the unadulterated truth that he needed a moral and spiritual rebirth. Jesus would not go back on His principle of steadfastly and uncompromisingly stating the truth under all circumstances. This spirit of the Master should characterise the whole of the Christian Church.

Stability of purpose

Christians must adhere to and practise the truth set forth in the Word of God, for this not only reveals stability of Christian purpose and character but also makes an impression and impact upon other people. For instance, a significant illustration of this is contained in a report which states that after forty years or more of militant and subversive attacks against religion there are more evangelical Christians in Russia today than at any period in her history. This has become so alarming and dis-

(*continued on page 151*)

PROVISION FOR PREACHERS

AN UNCLEAN GARMENT

(Zechariah 3 ; Luke 18:9-14)

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

THE religious man is no different from the rest ; this is what Jesus taught in Luke 18. He may put on outward show, but it does not deceive God. Two men pray, and in the eyes of men there is no great difference, but God looks upon the heart. The reason why there is so little reality in professing Christendom and such reluctance on the part of people to come to God is the fear that He will look upon the heart instead of the outward appearance. Joshua, in Zechariah 3, is like the second man, for he knows that God is not mocked. Dispensationally he represents Israel, but in himself and his need he represents us all.

HIS NEED OF A CLEAN GARMENT

Joshua had a right to be there, for Jesus invites all to come, but he had only unclean garments to wear. All the garments of men are stained by sin, however we try to hide it from ourselves. Now we notice that the Devil is the first to accuse him, although he is the adversary and tempter who is responsible for the stained cloak. We notice, too, how men like to accuse each other, especially when confronted with the claims of Jesus Christ.

There are only two kinds of garments we can wear before God: the filthy ones of Zechariah 3 which are ours, or the clean ones that Jesus is willing to give. Men seek to patch and clean up their robes of sin and self-righteousness—trying to present a good image they call it. However, Jesus offers more than a good image or even a new coat ; He offers the robe of His perfect righteousness ; He offers a new heart and a new life. " If any man be in Christ he is a new creation."

THE CHALLENGE THE LORD GIVES

Salvation is more than an easy escape route from hell. The Christian life is more than pie in the sky ; it is a life to be lived in the sight of God and men.

There are responsibility and privilege here, but do not be afraid, for there is full provision in Jesus. The garment Jesus gives is clean, and so is the life ; in fact it is His risen life and power, with all its ability ; we are united to Him. So, says the apostle, " Put on the new man."

THE STONE

The last part of Zechariah 3 is about a stone with seven eyes, upon it the engraving of God. This stone is undoubtedly a picture of Jesus. In the New Testament He is the living stone ; in Daniel He is the stone cut out without hands. The body of Jesus still bears a message for us: stripes, by which we are healed ; nailprints suffered for us ; wounds of redemption. The prophet Isaiah (49:16) declares that our names are written upon the palms of His hands ; because of this He can never forget or forsake us ; we were chosen in Him before the foundation of the world.

Joshua—the l

Sermons delivered in the Elim church, Sparkbrook, Birmingham, by Rev. George Canty

MAKE no mistake—God is invading this world. Exodus told us how God wrought the basic truths of salvation into the very events of history from the beginning. Joshua now records that when the disposition of racial groups was still being determined God pushed the people He wanted into the place He wanted. In Joshua we find Israel, enlightened and civilised far beyond all peoples, possessing understanding of one true God, now being settled at the key point where all the known continents were joined—in the Levantine bridgeland.

From there every advance humanity has made has been upon the pillars of wisdom set up by God at that place. There is not one major benefit to mankind that does not owe its origin to the fundamental conceptions of Israel. The contributions of Greece have been in no way comparable with those of Israel.

It does not end at civil matters. He Himself, God, also invaded the world, and from the time of Joshua continued until Christ Himself came, followed soon after by the third person, the Holy Spirit. Breaking into our world at Jerusalem, the forces of God have steadily advanced ever since. God is here, and here to stay. " Of the increase of His government there shall be no end."

This Pentecostal church exists because God is moving by His Spirit. While the world thinks we are finished, week by week we steadily increase, for God cannot be pushed out, and He is undermining the evil of our world systems.

Joshua simply tells how Israel suddenly struck and took possession of Canaan—that is all the book is about. The details, however, have tremendous meaning today.

1. *There is a vision that God hands from generation to generation.* " Moses My servant is dead. . . . As I was with Moses, so will I be with thee." Abraham, Isaac, Jacob, Joseph and Moses saw the intentions of God to work in history, and now Joshua goes along with the invading powers of heaven.

Israel left Egypt demoralised, spineless, abject, superstitious, and as apathetic as men ever were. After forty years under God they emerged from the hidden wastes of Sinai disciplined, zealous, formidable, enlightened. God does that kind of thing all the time. He does it to individuals. He saves them from rotting in their own hopelessness and the hell of their own condemnation. Leave a man alone with God very long and that man will reappear transformed, straight as a ramrod, full of the divine spirit, with a vision for the future. Leave yourself with God—and prove I am right! It is a miracle!

2. *The secret plan was for each man personally to act in faith.* First Joshua determined to do the impossible. Jordan was in flood and impassable. It stood as their enemies' natural line of defence. Through " Operation Faith " he crossed it, appeared unexpectedly before Jericho, and baffled its defenders by the oddest tactics ever known — silent encircling marches. Then he struck and the key to the land was in his hand. From this northern toehold he moved south, taking town after town Major resistance ended when an enormous allied host, assisted by elements of the Hittite empire, was wiped out at the waters of Merom—a victory talked about throughout all the centuries of Hebrew literature.

That was not quite that, however, for " there remained much land to be possessed," and the unique and challenging method now was to allow every man to conquer his own possession. There was one instance particularly recorded. Caleb had always wanted the vale of Eschol. Its guards were the renowned Anakim giants. Caleb said " Give me this mountain." Joshua said " Go and take it." Through faith, faith that had held on to its vision for forty-five long years, Caleb took possession, believing God had given it to him from the start.

This introducees us to the vital practical secret of " possessing by faith." In the New Testament we are told to " fear, lest a promise being left us of entering in, we fail." Plenty of folk want what Christ promises — forgiveness, purity, strength, salvation, God—but " fail." If you want God's blessing you take it—the kingdom of heaven is taken by violence,

k of invasion



said Christ. Enter in and occupy the territory of life conquered by Christ for you. Jesus is your Joshua, who has overcome the major resistance. Ask, receive, and walk out of this church tonight declaring what God will do and you will soon witness what God has done.

3. *The secret of this faith-born activity was a dynamic grasp of the Word of God.* "This book of the law shall not depart out of thy mouth . . . then thou shalt have great success."

Today's worst trouble is that people simply have nothing to believe in. Joshua said "If it seems evil to you to serve the Lord, choose you this day whom you will serve." Serve something, even if it is not the Lord. But today we do not. The result is that nobody whistles in the street any more. There is no heart's joy, no laughter except at jokes. As with Israel in Egypt, there is work and building but it is all for nothing. People are dissatisfied, and blame everything except their own spiritual emptiness—management, unions, Russia, Mr. Wilson. They swear and drink and lust without any idea how to handle life, guilty and unforgiven, dispossessed, godless.

If this slavery is to change they must begin with the Book. This Book is your title deed to life and liberty .Once this gets you you are a made man—a God-made man, as Israel was a God-made nation. All these promises are yours in Christ, and reading them will produce the faith to appropriate them.

4. *The next vital step was (3 : 5) "Sanctify yourselves."* If you are to advance you need a moral clean-up. There are serious charges against us all. Sin is a major issue, so staggeringly important that it brought about the utter defeat of Israel at one point, and Joshua records at length the sin of Achan.

Far more than Achan's death for sin the Bible records Christ's death for sin—our sin, not His own. Christ's entire effort and death—everything that is entailed in the gospels—was directed towards sin. Until we are clean not all the believing will do us much good. Put your sin away. Let the death of Jesus be your atonement. Take up the position Christ wants to put you in before God—one of complete forgiveness.

Finally, there was one thing that took Israel forward after forty years' delay—immediate action. Joshua took command and gave orders to move in at once. One wonders how long people think life is. If they do not act now in faith in God why should they tomorrow? They discuss and argue. God is not a subject to argue about. Christ did not die to provide a talking point. He was not raised from the dead to pose questions and controversy.

It is time to act or, like a whole generation of Israel, die in the wilderness.

"Mr. Mean-to had a comrade
And his name was Didn't-do
Have you chanced to light upon them?
Did they ever call on you?
These two fellows live together
In the house of Never-win,
And I'm sure that it is haunted
By the ghost of Might-have-been."

WHITEHAVEN CRUSADE '69

MARCH 22nd-30th

with Pastor Brian Edwards

PLEASE PRAY FOR US

D.1859

N.E. DISTRICT PRESBYTERY RALLY

ELIM PENTECOSTAL CHURCH, SWINEGATE, YORK.

SATURDAY, MARCH 29th

3.30 p.m. CAMP REUNION
7 p.m. BIBLE COLLEGE RALLY

A WARM WELCOME AWAITS YOU

D.1852

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
Samuel Gorman	138
F. G. Evans	139
G. Canty	140
Ken Chant	144
T. H. Stevenson	147
Margaret M. Ladlow ...	148
Mansel Chuter	149
Oswald J. Smith, Litt.D. ...	150
F. Lavender	151

EDITORIAL

THE history of reform illustrates the colossal inertia, resistance to change and sheer brutal force of the established order in society, whether in Church, industry or state. Witness Martin Luther, John Knox, the Wesleys, William Wilberforce, the Earl of Shaftesbury, Elizabeth Fry, Florence Nightingale, William Booth, the Tolpuddle martyrs and a host of other pioneers in reform.

"'It is certain that a single monk must err if he stand against the opinions of Christendom, or Christendom would have erred for more than a thousand years.' The words of the emperor Charles V define the outrageous novelty of Luther's stand against the medieval Church, and his brute courage" (J. P. Kenyon). Well, Christendom in its Romish garb had erred, erred massively, for a thousand years. And society has erred massively for millenniums in its aristocracy-democracy dichotomy, as the New Testament declares. Error—intellectual, social, political, religious—can be on a massive scale, continent-wide and age-lasting. The very massiveness of religious, political or social error can create the impression that it is truth and that it is the only way of living.

Take the following from the agricultural scene: "All through history those who work on the land get a poor showing. Though human life could not go on without the fruits of their labour, they themselves were dismissed as barely human." And going on to discuss the agricultural labourers' revolt in 1830, we have from the pen of A. J. P. Taylor the following: "What was the agricultural labourers' revolt about? Though provoked by bad harvests, it was not merely a revolt against poverty. *It was a protest against the lack of status*" (our italic). And the reaction of the supporters of the settled order? The special commissioners of the government of the day revived the spirit of Judge Jeffreys. "Few [agricultural labourers] were hanged, many were transported. The British aristocracy . . . when threatened on land acted with as much savagery in England as they were later to do in Ireland."

And to give our thesis a modern slant, in Sicily, devastated by earthquake a year ago, "thousands still live in cattle wagons," and even the experienced social reformer Danilo Dolci "makes scant headway against Sicily's ancient apathy."

And A. J. P. Taylor's comment about those who work on the land is applicable to our attitudes to non-professional (manual) workers in general to this day, attitudes which are reflected even in Church circles by articles in religious magazines on the lines "Should a Christian join a trade union?" The curious prejudice towards the non-professional appears when it is realised that though the title "Should a Christian join a trade union?" appears from time to time in religious magazines no article ever appears with the caption "Should a Christian belong to an employers' federation?" or "Should a Christian belong to a professional men's association?"

As the man in the street, the person whom the Church thinks to win by programmes of spiritual entertainment, pop, films, athletics and so on, is very likely to be a trade unionist—there are more than 10,000,000 British trade unionists; in other words, every British working-class family is represented by at least one trade unionist—the Church at least must rid itself of "the colossal inertia, resistance to change and sheer brutal force of the established order," and *show* that it rids itself of these, if it is to alter its present image in the eyes of "the man in the street." For Pentecostals, of course, the example is set in Acts chapters two and four.

ELIM'S GREAT FAMILY DAY

Join the choirs and congregations taking part in the

1969 EASTER MONDAY RALLIES

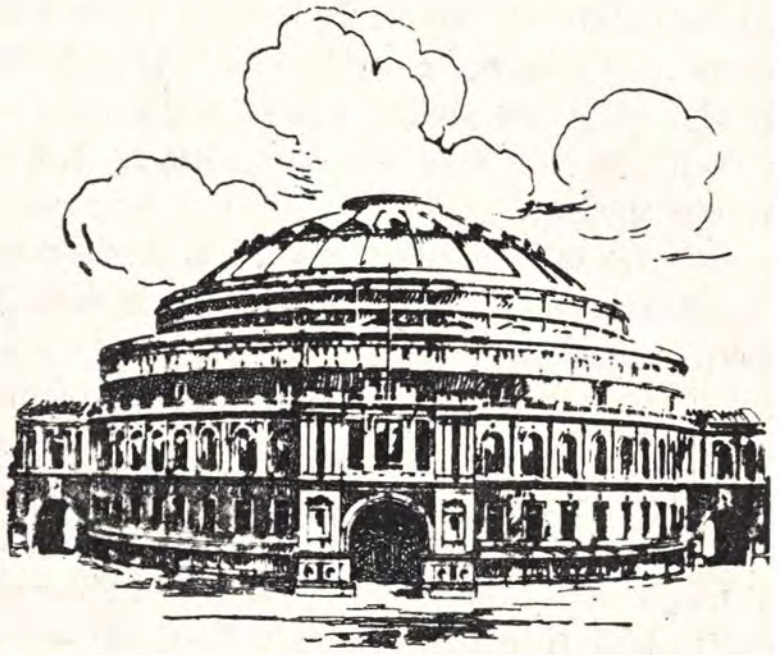
in TRAFALGAR SQUARE

at 11 a.m.

and the

ROYAL ALBERT HALL

at 3 and 6.30 p.m.



Special guest speaker : REV. J. WESLEY WHITE, B.A., Ph.D.

(Member of Billy Graham evangelistic team)

MESSAGE FROM THE PRESIDENT, REV. L. W. GREEN : "AFRICAN ITINERARY"

MASSED YOUTH CHOIR THRILLING COMMUNITY SINGING

LONDON CRUSADER CHOIR FORTIETH ANNIVERSARY

In and out of prison Your chance to hear about this amazing record Prisoners receive the Word of life

Soloist : KELVIN THOMAS (Cardiff) Musical items directed by REV. DOUGLAS B. GRAY

PRESENTATION OF SUNDAY SCHOOL SHIELD

THOUSANDS OF FREE SEATS RESERVED SEATS ALSO AVAILABLE—3/- and 4/-

Write ELIM OFFICE, 15 RODENHURST ROAD, LONDON, S.W.4 (tel. 674/4084)

SPECIAL CONCESSION

In order to help some friends with limited incomes we are supplying free reserved seat tickets to old-age pensioners. Applications for these tickets must be made to an Elim minister.

BEGIN THE DAY WITH US IN TRAFALGAR SQUARE AT 11 a.m.

Speakers : REV. D. W. ANTHONY and REV. A. R. WILLIAMS

Ken Chant, pastor of the Launceston, Tasmania, Pentecostal a
debates with an opponent and asks—

"Who said divine healing is

A BAPTIST minister did! In fact, he is a professor from one of the leading theological seminaries in Australia. But his great learning has evidently failed him, for he has written a study in which he claims that the Bible does not contain any promise of God to heal the sick today. Poor follow! One is tempted to say "Perhaps he can't read." This hardly seems likely, so it can only be a case of the old proverb coming to pass: "There are none so blind as those who won't see."

Let me take hold of some of the remarks made by this reverend gentleman and answer them for you. I quote:

> "There is clearly a ministry of miraculous healing in the New Testament. The Lord healed (Mark 4:32). The first disciples were authorised to heal (Matthew 10:7, 8). The apostles healed (Acts 19:11, 12 tells of healings through Paul, and 9:32-34 through Peter). [However] we must distinguish between special temporary ministries and normal abiding ministries. It is not legitimate to assume that the powers given [to the early disciples] to heal and to raise the dead . . . were meant to extend beyond the immediate occasion of their bestowal."

Abundance of miracles

With two of the professor's statements I am in complete agreement. First, there is no doubt that healing the sick was the most prominent part of the public ministry of Christ and of the disciples. The New Testament abounds in miracles. Consider the following summary: the four gospels contain more than seventy accounts of the healing ministry of Christ; 500 verses, equal to fourteen average chapters, are devoted to His healing ministry; at least thirty individual miracles of healing are described; and there are more than fifteen accounts of the Lord healing great crowds—literally thousands of miracles of healing and deliverance took place during the three years of Christ's public ministry. And the same pattern is seen in the disciples, for the book of Acts contains more than thirty accounts of mighty signs and wonders and miracles taking place through their ministry.

This amazing witness leaves us in no doubt that Christ is able to heal any sick person, and that it is possible for the Church, acting in Jesus' name, to perform the same miracles. But is God willing to do these things today; or was the ministry of healing only temporary?

This brings me to the second part of the professor's statement: "It is not legitimate to assume" that the healing ministry of the early Church was meant to extend beyond Bible days. Now I gladly agree that it is not legitimate to assume this, but we do not have to assume it, for Christ stated in the clearest possible terms that the Church was to continue His healing ministry right until the end of the age (see Mark 16:15-20). The professor, being a good Baptist, would heartily endorse the first two verses of this passage—no doubt he has quoted them often in sermons on baptism. On what grounds then can he ignore the remainder? Both parts are joined by the conjunction "and"—"Go into all the world . . . and . . . lay hands on the sick."

"Signs shall follow"

Further, the Lord said "These signs shall follow them that believe." In other words, this healing commission was not limited to the apostles; emphatically, it belongs to all who believe the gospel throughout the whole world!

Other proofs could be cited, but one more must suffice: see Mark 9:38-40. Here is one man who would hotly disagree with our professor! With astonishing insight and faith this stranger saw that when Christ commissioned His disciples to heal the sick He was setting a pattern that anyone who chose to do so could follow. The disciples, at that time, did not understand this themselves. They reckoned they had a monopoly on working miracles (they would have liked our professor!) and they indignantly tried to stop the stranger. But Jesus made it plain that any man who had the courage and faith to stand against Satan and sickness could work miracles in His name, and that all who do so are acting "in His part."

Now another quote from the professor:

> "I assert that the Christian Church should positively declare that God can and does heal by miraculous action [it sounds like he has seen the

bly.

t for today ?"

light and become a Pentecostal, but do not start shouting yet, because he goes on], but I do not understand from the New Testament that we can demand healing from God. We can and should ask, but not demand. We can 'command' God only where there is an explicit scriptural promise. But there is no such promise concerning healing."

What a sad thing. To begin so well and end so poorly. What a difference that little word "but" makes! "I assert that God does heal, but . . ."

The professor is correct when he says "We can 'command' God only where there is an explicit scriptural promise." With this there can be no argument. If God has not actually promised to heal us we can do no more than rest our case in His hands and hope for the best. We must pray "Father, heal me, if it be Thy will."

The professor says "there is no such promise." When I read that I am tempted to ask if he is using the same Bible as the one you and I use. Surely he cannot be serious. No promise of healing? I could quote a hundred of them! But we need only one promise—for, after all, how many times does God have to promise something before it becomes valid? Is there a promise? Yes—see James 5:14, 15.

Of course, the professor is aware of this passage, yet incredibly he fails to see in it a firm guarantee of divine healing. But how much more definite can a promise be? James declares "The prayer of faith shall save the sick, and the Lord shall raise him up." Who has a warrant to alter that "-shall" to "might"? I ask the professor what he thinks about the "shall" in the concluding phrase: "If he have committed sins they shall be forgiven him." I am certain he would say that this word guarantees pardon to any sinner who asks for it in faith. We say that the former words just as surely guarantee healing to any sick person who asks for it in faith!

The operative principle in this promise is not the will of God (as claimed by the professor), for the promise reveals the will of God: He is willing to heal "any" who are sick. The determining factors, as James says, are our confession of sin and our faith in the ability of God.

Now a final quote from the professor:

"Some [that is us] sincerely teach that healing is covered by the atonement, and therefore we can claim healing just as we can claim salvation. . . . Matthew 8:17 is quoted in support of this contention. But this incident was prior to the cross, and the obvious meaning is that Christ was here entering sympathetically into the woes, sorrows and sufferings of those to whom He came to minister."

Benefits of Calvary

The verse cited reads: "That it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sicknesses." The original prophecy is found in Isaiah 53:3-5, which all Christians agree refers to the atoning death of Christ on the cross (see verses 6-9). The prophet describes the tremendous benefits that Calvary would make available to us. He makes three distinct statements which plainly show that Christ offers us healing as well as pardon:

Not only was He "wounded for our transgressions," He also "bore our griefs,"

Not only was He "bruised for our iniquities," He also "carried our sorrows."

Not only was He "chastised for our peace," but also "with His stripes we are healed."

Matthew (8:17) interprets the words "griefs and sorrows" to mean "infirmities and sicknesses," thus making it clear that Isaiah was referring to bodily disease. Beyond doubt there are both pardon and healing in the cross of Christ.

The professor endeavours to avoid this by saying concerning Matthew 8:17 "this incident was prior to the cross"—and therefore has no reference to Calvary. But Isaiah makes it plain that healing is grounded upon the sufferings of Christ (that is upon the atonement) when he says "with His stripes we are healed." During the three years of his public ministry Christ pardoned sinners and healed the sick, all on the basis of the victory He knew He would accomplish on the cross.

But what about the professor's claim that the words "took our infirmities and bare our sicknesses" mean only that Christ "enters sympathetically into the woes, sorrows and sufferings" of His people? To me a claim like this is not "sympathetic"; it is merely pathetic! In fact it is sheer nonsense. Look at the previous verse (Matthew 8:16). Perhaps in the professor's Bible it reads "He comforted those that were possessed with devils, sending them to their psychiatrist; and He consoled those that were sick, telling them how sorry He felt for them, and urging them to endure with patience"!

But my Bible has it "He cast out the spirits with His word, and healed all that were sick."

If Christ fulfilled the word of Isaiah by actually healing the sick in Bible days how can it be supposed that He will fulfil the prophecy today by merely comforting them?

With full assurance, then, let us declare that "Christ is the same yesterday, today, and for ever"; the pardon and healing He freely gave to men and women in Bible days are just as freely given to us today. Christ is the Saviour. Christ is the Healer. The price is fully paid. Believe it, and be forgiven and made whole!

Australian Revivalist.

ELIM DIVINE HEALING PRAYER PARTNERSHIP

"David has had no pain now for a few weeks."—R.G. (Northampton), undated.

"A few weeks ago I wrote requesting prayer that God would bring me back to health and strength again. I do praise His wonderful name. He has answered prayer on my behalf and I am now back at work. Thank you all for your prayers."—A.D. (Leicester), 19/1/69.

"In the last month the Lord has answered the prayers your Pentecostal Divine Healing Partnership has said for me."—I.J. (Cardiff), 14/1/69.

"I have wonderful news. I was ill with shock after my brother's death. I lost the use of my left hand and the pain was terrible. Praise God, the Lord answered all prayers; the pain has gone and my hand is quite normal."—R.D. (Swansea), 19/1/69.

"I am happy to say that I am much better from my asthma. I am so thankful to be improved."—J.B. (Birmingham), undated.

"I am sure you will be glad to hear that your prayers have helped me an awful lot. I am very grateful to you."—V.S. (Belfast), undated.

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.

BOOK REVIEW

"God's Chosen Fast," by Arthur Wallis. Published by the Victory Press, price 15/-.

Some years ago a spate of literature on fasting came to us from across the Atlantic. Much of it was extremist. Now the Victory Press has published *God's Chosen Fast*, by Arthur Wallis (son of the late well-known Captain Reginald Wallis), author of *In the Days of Thy Power*. The writer puts the case for fasting sanely and Biblically, though we would question the use of some of the scriptures quoted as applying to the subject, viz. Acts 9:9; 27:21-24; 2 Corinthians 6:5; 11:27; 1 Samuel 30:11, 12. It would not be fitting for the reviewer, who has not practised fasting for years, to do other than commend this book, and to thank the author, who so obviously has proved its spiritual and practical benefit, for recalling to us this neglected element of Christian discipleship.

Fasting, like Sunday-keeping, is not a Christian doctrine, but that is not to say that it is not "scriptural." Examples are quoted from all parts of the Bible. Mr. Wallis acknowledges the absence of New Testament precept in the matter, either from our Lord or from the apostles, and notes that four references in the Authorised Version are omitted from later versions. Two chapters of practical instruction are given on beginning and ending special fasts, and another records extracts from the diary of a twenty-one-day fast by a servant of God.

J. A. WRIGHT.

NOTE. All books advertised or reviewed in the "Elim Evangel" may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 60 RELATIONSHIPS

The following were all related to Moses. Can you name their relationship?

CHILDREN'S QUIZ	ADULT QUIZ
1. Zipporah.	1. Gershom.
2. Jethro.	2. Amram.
3. Aaron.	3. Jochebed.
4. Miriam.	4. Eliezer.

ANSWERS TO CHILDREN'S QUIZ

1. Wife.
2. Father-in-law.
3. Brother.
4. Sister.

ANSWERS TO ADULT QUIZ

1. Son.
2. Father.
3. Mother.
4. Son.

From my diary

By T. H. STEVENSON

WE made local news the other week. On Monday the front page of *Worcester Evening News* had a large photograph of our Sunday school party. On Wednesday there appeared a twelve-inch column report of our church annual meeting. On Friday appeared the following letter under my name: "Sir,—Your report of the Worcester Guildhall meeting beginning the week of prayer for Christian unity reported that the 'audience contained representatives from every church in Worcester.' Unless minority Christian groups are intentionally dismissed or discounted, the statement is inaccurate. There are several Christian churches in the city which were not represented, including the Elim Pentecostal church, of which I am minister.

"I sincerely appreciate the charity shown towards us, and the fact that our participation would be welcomed, but in honesty towards the Worcester Council of Churches, and to ourselves, I must inform that by our own choice we do not participate in the Council of Churches, nor do we incline towards the ecumenical movement among the major churches today.

"We are not anti, but we are unyielding to the equally unyielding claims of the authority of the papacy, the episcopacy, and the prevailing liberal theology increasing in many denominations. We acknowledge the sole headship of the Lord Jesus Christ, the priesthood of all believers, and the authority of the holy Scriptures.

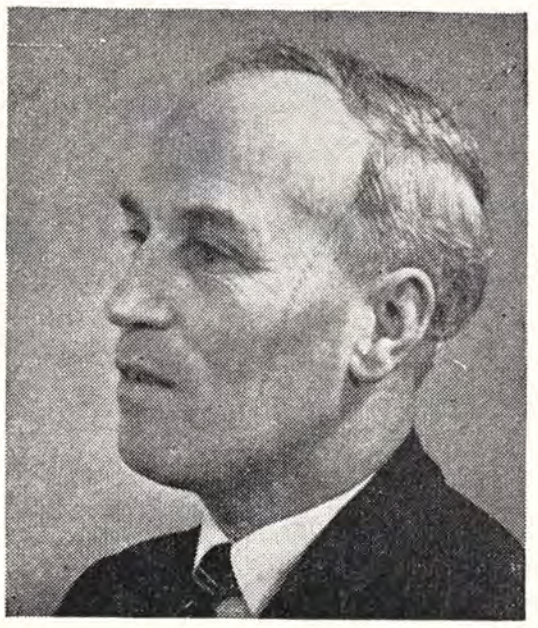
"If this presents a picture of intolerance, may I state that we receive as members all who make a sincere confession of Jesus Christ as their Saviour and Lord, and that our weekly observance of our Lord's death in the communion service is open always to all who make this same confession.

"The World Pentecostal Conference represents more than 13,000,000 members, and of the churches associated only two Chilean Pentecostal groups are members of the World Council of Churches.

"We are an open fellowship, but sincere in our reservations and apprehensions about the outcome of present trends in organised ecumenicity. If we are dissenters today it must be remembered that many large denominations of this generation were the dissenters of former times."

☆ ☆ ☆

The Catholic weekly *The Universe*, reporting the



Pope's speech at the ordination of twelve bishops, quoted: "You are *the* heirs of this treasury of revealed truths, you are *the* custodians of the deposit of faith, you are *the* qualified representatives of Christ." In the same issue the Pope warned his flock against "the dangerous experiment" of inter-communion by Catholics with those of other churches. All this amid so much talk about unity!

☆ ☆ ☆

The healing of divisions would seem to be leading to multiplying of divisions instead, if one carefully reads conversations, convocations and consternations which seem to be accumulating. A Methodist minister attending the Convocation of Canterbury as an observer in the discussion of Anglican-Methodist unity tells how in the restaurant he talked with two Anglican clergy who "saw Methodism as a dwindling communion, and wondered why such fuss was being taken over the 'absorption' of such an insignificant body into the C. of E." Give the Methodists a few years and there would be no need to work out an elaborate and unprecedented scheme for union. The remnant that remained could join with the Congregationalists and "the other people."

☆ ☆ ☆

Mr. Edward Short, Minister of Education, has decided that religious education will continue as a compulsory subject in our schools. That is different from saying that it is compulsory for every scholar to take the subject. One may opt out, and this applies not only to Jews, Muslims or those who do not profess any religion. More than thirty years ago the son of two members of my congregation opted out from this subject in his school. This action was taken because his sincere Christian parents were concerned about the modernistic beliefs of the teacher of re-

(*continued on page 151*)

Margaret M. Ladlow's page



"A LUMP OF LOVE"

THE young divinity student had received his first appointment. He was to become curate of a parish in Lancashire, working under the supervision of the vicar. Much to his relief, he discovered in the ensuing weeks that his superior was kind and understanding, a gracious and godly man with whom it was a joy to serve the Lord. One morning on leaving the vicarage he encountered a little old lady who lived opposite his house. She was a friendly soul and engaged him in conversation. Was he settling down? Certainly he must be happy in his new charge. Was it not splendid to work with such a fine vicar? Then she went on to say in typical Lancashire style that in her opinion the vicar was "a luvly lump of luv"! The young curate never forgot that description, and now, years afterwards, he related the incident at our local Ministers' Fraternal. He went on to say that the Christ-like character and love shown by this humble clergyman made a deep impression on his own life and attitudes, and though perhaps crudely expressed he never forgot the tribute paid by the little old lady. To sophisticated ears the description may sound comical, even absurd, but I think we all know just what was meant. The overriding impulse of this life was of love, and the impression made by such a life on others was of love flowing out, true Christian love which warms and blesses the recipient. How refreshing to hear of such love in days when there seems such a lack of this vital fruit of the Spirit.

My mind is flooded with verses from John's wonderful letters, which deal at length with the subject of love. I do not know which to quote and which to leave out, so rich and significant are the words of Scripture. We cannot escape from the profound teaching of the apostle of love. "Beloved, let us love one another: for love is of God. . . . He that loveth not knoweth not God; for God is love" (1 John 4:7, 8). "My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). And so I could go on, but is there any need? We all know in our heart of hearts that this unhappy world needs a demonstration of the love of God and that such love is irresistible. I still believe that love is stronger than hate, and no aggressor can triumph over love. One cannot fight love; the antagonist is beaten before he even begins the battle. So, if all other tactics have failed, keep on loving and being lovable. The very essence of God's nature is love, and if we claim by faith to be His children we shall reveal the family characteristics, for "he that dwelleth in love dwelleth in God, and God in Him."

LOVE WON ON CALVARY

How can we save a dying world?
This problem has been solved above.
The key is found at Calvary,
The only way is love.

A love that asks no recompense,
And never, never dreams of pay.
A love that suffers, prays, and waits,
And sings through darkest day.

A love that gives its life away,
Lends toil and pain a gilding bright;
Robs scorn and crosses of their sting,
For love alone is might.

A love that enemies can love,
And bitter injury forgets,
A love that conquers everywhere,
A love that love begets.

Love won on Calvary,
Love won on Calvary,
Love won on Calvary,
Love ransomed me.

THE MARECHALE.

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

Child by child we build our nation and our Church.

☆ ☆ ☆

* A boy is a noise with some dirt on it.
* Children are poor men's riches.
* Today's unchurched child is tomorrow's criminal.

☆ ☆ ☆

No Sunday school worker is ever used in a large way unless he can be trusted in a small emergency.

☆ ☆ ☆

When a pane in a window is missing, you see,
The window's forlorn as a window can be !
And that is a picture remarkably true
Of your Sunday school teacher and class without *you*.

☆ ☆ ☆

SUNDAY SCHOOL

Said a boy to his father when he "dropped him off" for Sunday school, "When will I be old enough to stay home like you ? "

☆ ☆ ☆

FOR THE TEACHERS

Though I speak with the tongues of scholarship and though I use approved methods of education, and fail to win my pupils for Christ, I become as a cloud of mist in an open sea, and as the moan of the wind in a Syrian sea.

And though I have the best teaching skill and understand all mysteries of religious psychology, and though I have all Biblical knowledge, and lose not myself in the task of winning others to Christ, I become as vapour on a warm summer morning.

And though I read all Sunday school literature, and attend Sunday school conferences, institutions and such-like, and yet am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profits nothing.

The soul-winning teacher, the character-building teacher, suffereth long, and is kind ; he envieth not others who are free from the teaching task, he vaunteth not himself, is not puffed up with intellectual pride.

Such a teacher doth not behave unseemly between Sundays, seeketh not his own comfort, is not easily provoked. Beareth all things, hopeth all things.

And now abideth knowledge, methods, and evangelism, these three, but the greatest of these is evangelism. (SELECTED).

COMING EVENTS

BARNSLEY. March 9-13. Elim Pentecostal Church, Nelson Street. Annual convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: D. W. Anthony (Chelmsford) and A. Postlethwaite (Whitehaven). Convener: A. C. Jarvis.

BOLTON. March 8. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7.30. Preacher: Pastor A. Lambie, supported by members from Salford.

BRIGHTON, Preston Park. March 2. Elim Pentecostal Church, Balfour Road. Visit of H. W. Holdstock and party at 6.30.

BRIGHTON, The Lanes. March 1-6. Elim Pentecostal Church. Saturday at 7. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: Joseph Smith. Convener: A. J. Chuter.

COLCHESTER. March 8-10. Elim Pentecostal Church, Stanwell Street. Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Taking part: the Principal (Mrs. D. Wildrianne) and I.B.T.I. students.

DOWLAIS. March 15. Dowlais Central School. Elim missionary conference at 3. Rally at 7. Exhibition, slides and films. Speakers from Africa and India. Tea provided.

EALING. March 1, 2. Elim Pentecostal Church, Northfield Avenue. Saturday at 7. Youth rally. Sunday at 11, 3 and 6.30. Preacher: A. Tee.

GOLDTHORPE. March 8. Elim Pentecostal Church, Beavis Street. North-west District Presbytery rally at 6.30. Preachers: Dennis Anthony and J. T. Bradley. Convener: E. J. Jarvis.

ILFORD. March 2. Elim Pentecostal Church, Clements Road. At 6.30, visit of Elim Bible College students.

MILLISLE, Co. Down. March 2-23. Elim Pentecostal Church, Moss Road. Evangelistic campaign. Sundays at 11.30 and 7. Mondays to Fridays at 8. Preacher: W. J. Martin (Bangor) Convener: Robert Davidson. The sick will be prayed for at all services.

NEWHAVEN. March 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: F. Shadlock (Reading).

NORTHAMPTON. March 15-22 (not Sundays). Primary school hall, Main Road, Far Cotton, Northampton. Evangelistic and divine healing crusade conducted by John M. Cuthbert and members of the Northampton Elim Pentecostal Church each night at 7.30.

NORWICH. March 8, 9. Elim Pentecostal Church, Trory Street. Youth weekend to launch "Foursquare" coffee bar. Saturday at 7.45, the "Main Theme" gospel rhythm group (Becontree). Sunday at 6.30 and 8.15.

PAISLEY. March 1. Elim Pentecostal Church, Wellmeadow Street. Film, "Question 7," at 7.30 (110 minutes).

RUGBY. March 2. Elim Pentecostal Church, Windsor Street. Sunday school prizegiving at 3 and 6.30. Preacher: Arthur Thomas. March 4-8. Billy Graham Los Angeles crusade film; each night at 7.30. March 16. Mothers' Day services at 11 and 6.30. Preacher: T. Partington (Stafford).

SALISBURY. March 16. Elim Pentecostal Church, Milford Street. Special Mothers' Day services. Speaker: Mrs. W. R. Jones (Bristol). At 11 and 6.30.

SOUTHPORT. March 1, 2. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30, District Presbytery rally. Sunday at 10.45 and 6.30. Preacher: James F. Hardman (Ilford). March 8, 9. Missionary exhibition and demonstration. Saturday at 2.30 and 7.30. Sunday at 10.45 and 6.30. Preachers: Anne Stephenson, Pastor and Mrs. L. Wigglesworth.

WHITEHAVEN. March 22-30. Embassy Ballroom: Saturdays at 7. Sundays at 8.15. Elim Pentecostal Church, George Street: Monday to Friday at 7.30. Evangelistic crusade conducted by Brian J. Edwards.

What is television doing to our youth?

OSWALD J. SMITH, Litt.D.

IT seems to me that television is the greatest menace of modern times, and how Christians are going to be able to make use of it I do not know. Anyone who has seen it must be convinced of its danger.

Television can be used for good. It has tremendous possibilities, but I am afraid it is being used for evil almost exclusively and that it will do more than Hollywood to demoralise the youth of our country. It has been proved that the eye-gate makes a much greater appeal than the ear-gate, and while there will be good programmes on television there will be so many of the other kind that it is going to be most difficult to put on the one and blot out the other.

I shall never forget how shocked I was when I visited homes where television had been installed. They told me about the lovely church services that could be seen, the concerts and other good programmes that could be turned on. But no sooner were the parents out of the room than the children, boys and girls in their teens and those younger still, hurried to the television set, and when some of us returned we found them stretched out on the floor, fascinated by what they were seeing. And what was it they were looking at? A wrestling match where two men were tearing each other to pieces. And as the children watched and listened to the groans and cries of the wrestlers they could hardly control themselves.

The other day a Salvation Army officer warned parents to turn off their television sets between the hours of four and seven. These hours, which are devoted to shows for children, are filled with the most brutal crimes imaginable, and it is these scenes that inspire our teenagers to go out in gangs to commit acts of violence.

A polluted diet of crime, violence, brutality and sadism, sponsored by cigarette companies, brewers and distillers, is now the daily menu for millions of boys and girls. The theatre, with all its filth, which we as Christians would not dream of patronising, is now brought into our living rooms. Television may well be the final step in the complete collapse of the moral and spiritual life of our nation. Children will do what they see others doing.

These are the last days and we are going to the bottom. Soon we will be on the lowest rung of the ladder and judgment will fall. Alcoholism has almost doubled since television began to feature liquor advertisements. Robbery with violence is increasing by leaps and bounds. Thirty killings a day have been shown on television in one city, and in another forty-eight and twenty scenes of violence in a single hour, according to *Reader's Digest*. What kind of a harvest can we expect?

I do not know the answer, but I am afraid, very much afraid. I always have looked upon the movie world as the most demoralising agency in existence. It alone has been responsible for the teenage gangs of today and for the terrible things that children have been doing in this generation. But now something much more dangerous is upon us. The atomic bomb is bad, the hydrogen bomb is frightful, but television is going to be worse than either and far more destructive. It will completely wreck the rising generation, and before long it will turn the United States and Canada into a Sodom and Gomorrah infinitely worse than the Sodom and Gomorrah of Bible times.

When that day comes judgment will be inevitable. There will be no cure. God will have to send terrible judgment on the race, and it will be because of television and its diabolical influence on young minds. Science will have succeeded in wrecking civilisation.

THE FAMILY ALTAR

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

Monday, March 3rd — Matthew 16:13-28

" He must go . . . and suffer " (v. 21).

Peter and the other disciples were quite unable to accept the need for the Lord Jesus to suffer and die; they thought that He should simply go to Jerusalem and take over the kingdom. The Lord Jesus knew, however, that without His suffering there could be no kingdom of heaven on earth, for mankind is under the wrath of God because of sin. It is only through the sufferings of Christ that men and women are able to enter the kingdom and that the kingdom can come to earth.

Tuesday, March 4th — Matthew 17:1-13

" This is My beloved Son . . . hear ye Him " (v. 5).

Moses received the law from God on Mount Sinai, and we honour him as the lawgiver. Elijah came at a time of great spiritual darkness and powerfully and courageously called Israel back to the Lord, so our hearts are thrilled by his exploits of faith. The Lord Jesus came and fulfilled all that had been written in the law and the prophets; He did what Moses and Elijah could not do, He brought salvation and life to men. I honour the heralds, therefore; but it is the word of the King for which I will listen.

Wednesday, March 5th — Matthew 17:14-27

" Bring him hither to Me " (v. 17).

How the problems that baffle and the difficulties that seem insurmountable melt away in the presence of the Lord Jesus. In our extremity and perplexity we turn our hearts to Him and cry out for help, and the burden lifts and light dawns upon our souls. How often we have proved His faithfulness, His love and His power toward us. We do not know what the future holds for us, but we do know that we shall have His constant presence, and that we can share all our experiences and problems with Him.

Thursday, March 6th — Matthew 18:1-14

" A little child . . . in the midst " (v. 2).

This incident and the remarkable words of the Lord Jesus leave us in no doubt that children have a special place in His heart and plans. We must regard our Sunday school and other activities among children as being of great importance, because children are precious to Him. Those called to work among children must apply themselves diligently and faithfully to their task, and every Christian should have a large place in his heart and prayers for those who are dear to Christ.

Friday, March 7th — Matthew 18:15-35

" There am I in the midst '' (v. 20).

The most wonderful thing about Christian fellowship, whether in the meetings of the church or in private relationships, is that Jesus is in the midst. His presence blesses our friendship and gives a foretaste of the glories of that day when the host of the redeemed ones will gather before the throne of the Lamb. His presence also sanctifies our fellowship, so that we are courteous and considerate toward each other, as we would be if we could see Him physically with us.

Saturday, March 8th — Matthew 19:1-12

" Let not man put asunder '' (v. 6).

No honest person can doubt that the Lord Jesus looks upon the marriage vow as being the most sacred and binding. It is important that we should recognise this, because the world regards the breakdown of marriage with increasing indifference; so we must be diligent to maintain the standard of Christ even though it is unpopular. Yet the Lord Jesus dealt compassionately with those like the woman taken in adultery when they truly repented; so we, too, must deal gently with those who recognise their sin and turn to Christ.

Sunday, March 9th — Matthew 19:13-30

" What good thing shall I do ? " (v. 16).

Here is a sincere young man who knew his need and longed for eternal life yet thought he could earn it by his own efforts, his own good works. There are those like him today, men and women who really think they can make themselves fit for heaven, and who are offended when you tell them they can never be good enough. There is only one way to heaven; no one will ever get there who is not cleansed from sin by the blood of Jesus Christ.

THE SAVIOUR KING (*continued*)

turbing to atheistic Communism that Russian newspapers have declared vehemently that " scientific atheistic propaganda " in the U.S.S.R. is losing out, and they have called for intensified endeavour in spreading atheistic doctrine and Communistic propaganda.

Christians everywhere need constantly to live under the lordship of the Saviour-King, for they need His power and authority to enable them to live effective, noble and steadfast lives. To live in such a way will take the shake and tremble out of life and give it rocklike firmness ; loose principles will be changed into steadfast and righteous convictions, and the whole of life will be quickened, energised and sustained by the power of God.

FROM MY DIARY (*continued*)

ligion. To be misinformed is no less dangerous than to be uninformed.

☆ ☆ ☆

Speaking on the B.B.C. on his decision, Mr. Short referred to the opposition to his decision, and said that such cases came chiefly from a vociferous minority, especially the Humanists. And how vociferous they can be ! More than a year ago the Humanist group in Belfast sought to press the council to open the city swimming baths on Sunday. Their effort was defeated, though there must be many worse things on Sundays. I wondered at the time how many of the Humanists wanted a swim—or were they more concerned about being " in the swim " ? They boasted that their membership of about 100 was larger than any other branch in the United Kingdom. This indicates how small numerically the Humanists are but how active and effective they seek to be.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL Christian Alliance holiday and conference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, nomely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

CORNWALL (north) Farmhouse accommodation, Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler Tel. 3245. C.1807

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.1818

MALDON, Essex. Holiday accommodation: bed and breakfast, full board. Christian fellowship. Near churches, shops, riverside park. Reasonable terms. Mrs. Quy, 10 Cross Road. C.1856

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales C.1607

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at " Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

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 VACANT

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rodney Road, Cheltenham. C.1853

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ON TAPE. Lang Sisters (U.S.A.), accompanied by orchestra, also Paul Mickleson on organ and piano, as recorded in Cardiff City Temple. £1/2/6. Send s.a.e. for full list of recordings. G. Shelling, 44 Victoria Park Road East, Cardiff. C.1849

ITINERARIES

The President, L. W. Green:
March 1, Cardiff; 2, Aberystwyth; 3, Llanelli; 4, Merthyr; 6, Mountain Ash; 7, Pontardulais; 8, Brecon; 9, Abertysswg (p.m.); 13, Eldad; 15, Delancey; 16, Delancey (a.m.), Vazon (p.m.); 17, 18, Eldad; 19, Vazon; 20, Delancey; 21, Vazon; 22, 23, Jersey.

London Crusader Choir:
March 8, Basingstoke; 9, Enfield; 15, Little Hallingbury; 16, Hove; 26, Wallington (C.E.); 29, Leigh-on-Sea.

Miss C. A. Picken, Rhodesia:
March 2, Bradford; 3, Halifax; 4, Dewsbury; 5, Leeds; 6, Huddersfield; 7, Barnsley; 8, Goldthorpe; 9, Knottingley; 10, Goldthorpe; 12, Sowerby Bridge.

Joseph Smith:
March 1-6, Brighton (The Lanes); 8-13, Woolwich; 15-20, Rochester; 29—April 2, Gosport.

Anne Stephenson, Transvaal:
March 8, 9, Southport; 11, Holyhead; 12, Ellesmere Port; 13, St. Helens; 14, Liverpool; 15, Warrington; 16, Wigan; 17, Bolton; 18, Accrington; 19, Blackburn; 20, Blackpool (Temple); 21, Blackpool (Marton); 22, Salford; 23, Chorlton; 24, Stockport; 25, Oldham; 26, Glossop; 27, Macclesfield; 28, Crewe.

M. O. Thomas, Tanzania:
March 2, Croydon; 4, Shrewsbury; 8, Kingstanding; 15, Dowlais; 16, Abertysswg; 17, Merthyr Tydfil; 18, Mountain Ash; 19, Aberdare; 20, Pontypridd; 22, Caerphilly; 23, Porth (a.m.), Trealaw (p.m.); 24, Llantrisant; 25, Barry; 26, Cardiff; 27, Bridgend; 29, Neath; 30, Swansea; 31, Pontardulais; April 1, Llanelli; 2, Aberystwyth.

WITH CHRIST

FORD. On January 30th, Samuel Thompson Ford, aged 79 years, member of the Elim Pentecostal Church, Scarborough. Funeral at the St. Lawrence Church, Scalby. Officiating ministers at funeral: J. Hyde and C. N. Tubbs.

JASPER. Horace Jasper, aged 71, beloved husband of Mrs. May Jasper and member of Southend Hall. " At rest." Officiating minister at funeral: Edward J. Jarvis.

KERLEY. On January 31st, Mrs. Rosa Kerley, aged 80, member of Salisbury Elim Pentecostal Church, beloved mother of Mrs. Maton, went home to be with the Lord. Officiating minister at funeral: T. W. Walker.

ROBSON. On February 4th, Mr. A. E. Robson, for many years deacon of the Clapham Elim Pentecostal Church. " At home with the Lord." Officiating minister at funeral: Ian R. Moore.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

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

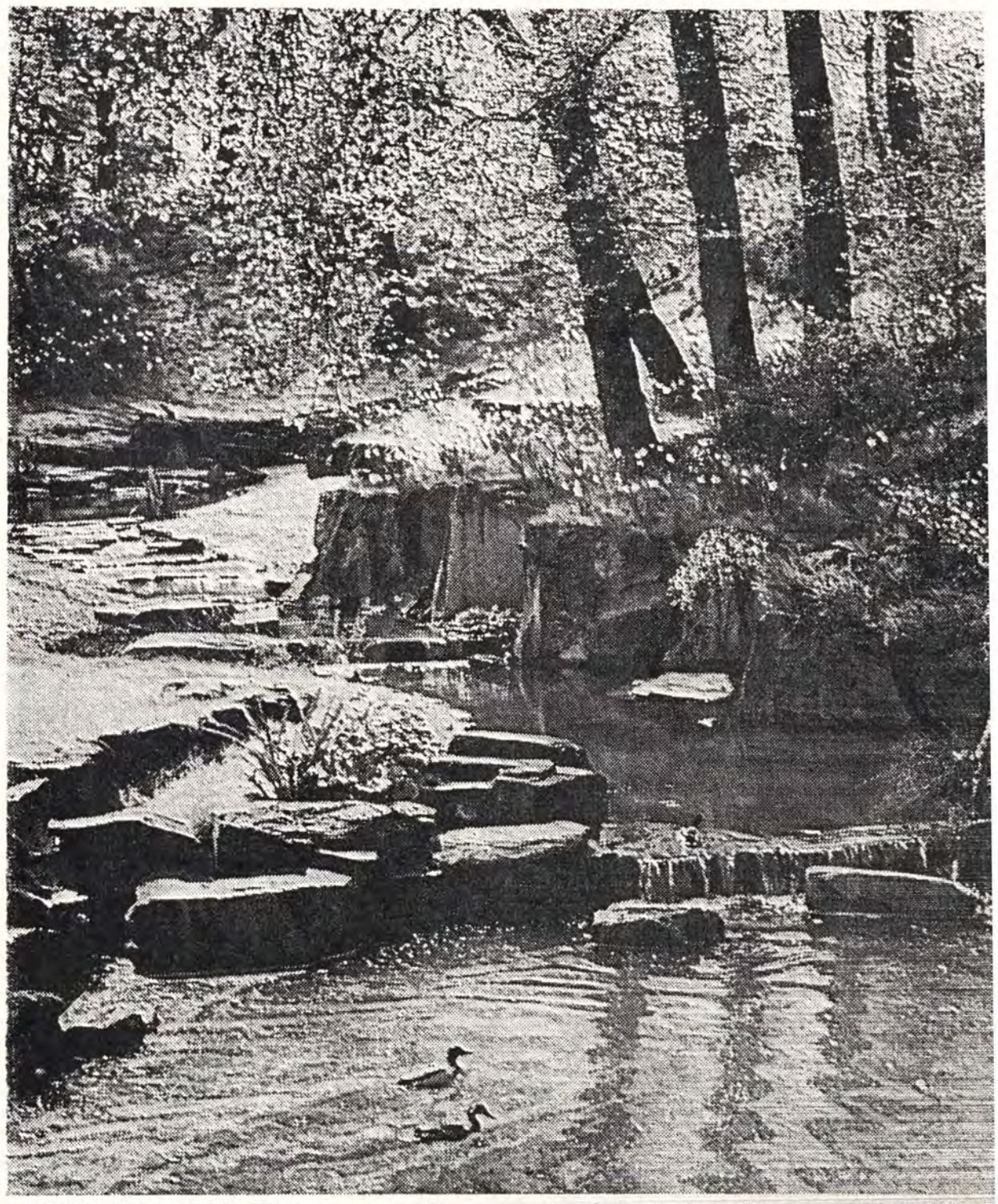
THE ELIM EVANGEL

Vol. L No. 10 MARCH 8th, 1969 9d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



CRYSTAL PALACE *Photograph by Mrs. Jane J. Miller*

Proclaiming the Truths of Pentecost

Pentecostal expositions

THE FIRST BOOK OF SAMUEL —DIVINE SUPREMACY

Gospel sermons on Bible books delivered in the Elim church, Sparkbrook, Birmingham

By GEORGE CANTY

GOD never gives up His supremacy. He has always insisted that He is Lord, and will persist until every knee shall bow. He is not *going to be* King of kings, He is *now* King of kings. That is the abstract lesson which the book of Samuel demonstrates in concrete form.

These thirty-one chapters tell us about Israel's first king and His failure because he tried to rule without God—the most pathetically tragic story perhaps in the whole Bible. Samuel gives only a selection of events to bring out the essential message—about twenty years of Saul's reign are passed over without reference.

1. *The outline of the book shows that the Lord insists on His place at the head of things.* It begins in the secret heart of a woman called Hannah and soon opens up a stage in darkness. "The word of the Lord was precious in those days; there was no open vision." Israel looked to one old man, the priest Eli, for leadership, but he could not even control his own two vile sons.

When Israel entered Canaan in the east another invasion was occurring from the west. The "sea people," or Philistines, were gathering strength, and resisted Israel for many centuries. Now they had the upper hand, possessing instruments and weapons of iron.

The little light in the heart of Hannah was the light of faith in a God who hears prayer. Her prayer for a boy was heard, and in deep gratitude she presented him, Samuel, to the temple in Shiloh. A few years later the light became vision, and God spoke again to Israel through this young man, the first of the prophets and founder of the schools of the prophets which were unique to Israel.

When Israel heard the authentic word of God again the people began to look up. They always do. Even before people today accept Christ into their lives they are affected when they first hear the preaching of the Bible. How many are here tonight who found it so? (Over thirty people raised their hands at this point in the church.) It is the beginning of better things when you hear the gospel—which is why all hell is turned loose to keep people from coming into our Pentecostal churches. "The entrance of Thy word bringeth light."

Israel's reaction was real but questionable. They demanded a king "like the nations." What a blunder! They wanted to copy the world, while God wanted the world to copy Israel. But He let them get on with it—that was their punishment. God does not need to come down in judgment; He has only to let us do what we want and the result will bring us to our senses. If you think your godlessness is bringing you no visitation, no reproach, be careful, for your own ways will entangle you. Saul, the chosen king, sank into madness and finally suicide.

God found another man, David, who was to raise Israel to the greatest heights it ever knew, because he acknowledged that the true King was the Lord His own psalms declared "The Lord reigneth in Zion." Man is at his greatest when he does not usurp the place which is God's. David almost turned Israel into a church, but it became strong and wealthy.

I read a secular sneer that America "might go god-struck" again. I wish it would, and Britain. A god-struck nation is invincible, prosperous, content. Obedience to God is the secret of our greatest greatness. Trace Britain's historical fortunes and see if they do not run parallel to our religious conditions!

In the New Testament this kingship is revealed in Christ—when He came He said "The kingdom of God is at hand." Our attitude towards Him makes us either a Saul or a David. Saul ended up by admitting "I have played the fool." David ended with a great kingdom and a heart full of blessing.

2. *Let me pick out of the book the story of two women who had much to do with events.* Hannah, long childless. She could do nothing for Israel, but she could pray for a son—a prayer God heard—and she could dedicate him to God. Her gift changed everything. Her song of triumph is strangely like the Magnificat which Mary sang over her motherhood of Jesus.

Suppose that you, a mother, let Christ take over, and you brought up your son for God! It could be the salvation of Britain, as it was when Susannah Wesley trained Charles and John in ways that eventually brought cleansing to the whole land.

Now a nameless woman—wife of Phinehas, one of the worthless sons of Eli the priest. In battle with the sea people Israel carried their sacred ark from the temple, the chief symbol of God's glory

and presence, but the battle was lost and the ark captured. They brought the news back to the woman. She was pregnant and shock brought on the birth, and her death. Her husband had been killed, and her father-in-law. She herself was dying. But the staggering thing she said was "Call my son Ichabod, for the glory of God has departed from Israel"—because the ark was taken. She cared more about the ark than about the loss of her loved men and her own life.

This burning realisation that God was Israel's true glory flamed out in her death. God grant that now, in life, we shall know that our only glory is the Lord. We have all sinned and come short of that glory. Godless, we possess no glow, no light—it is worse than death itself. Do not weep because your husband dies. Weep because God has gone from your life.

Israel was defeated, but God was not. The ark could not be handled and was returned.

3. *Only one other incident can be detailed—an all-important one.* In chapter 13, tired of waiting for Samuel to come and offer a sacrifice before the Lord, Saul did it himself. He seemed to have every justification—except one. This directly challenged the whole principle of government by God through the king. It made Saul absolute head, and turned his religious act itself into wickedness. He offered a sacrifice to God in total contempt for God's authority and commandment. No wonder he said "I have played the fool." This was the heart of his folly. It is a folly committed enough. We are commanded by Christ the King of men to "repent and believe the gospel." We will do anything but that. We will pray, go to church, give money for Biafra, sing hymns—but never obey the gospel. The gospel says that Christ died for our sins, and it says we must repent and accept deliverance by the power of that cross of His. To accept the gospel is to accept Christ's Lordship. There are thousands of religious people who have never trusted and received salvation. They are churchgoers but unsaved. They are creed-reciters but unsaved. The Saviour is worshipped, the Saviour is sung about—but the Saviour has not been asked to save them. We play the fool all right. It was the finish of Saul. It is the finish of every Saul who performs religious deeds in contempt for the work of Christ as Saviour.

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

MIXED BAG

Some things to bring to church:
Bring yourself and the spirit of worship.
Bring reverence for God and His house.
Bring your offering (tithes, plus offerings and gifts).
Bring a spirit of love and fellowship.
Bring a hearty handshake and a smile.
Bring a kind word and helpful thoughts.
Bring your willingness to help sing, and sing out your heart.
Bring a friend or relative.
Be sure to bring your visiting friend.
Bring your best each Sunday to church.
Get the churchgoing habit.

☆ ☆ ☆

THE LAYMAN'S BEATITUDES

Blessed is the man whose calendar contains prayer meeting nights.

Blessed is the man who does not remain away from church because it drizzles.

Blessed is the man who can stay more than an hour in a church service.

Blessed is the man who loves the Lord's work with his cheque-book as well as with his heart.

Blessed is the man who leaves the back seats to latecomers.

Blessed is the man whose eyesight will stand as much reading of the Bible as of the daily newspapers. ANON.

☆ ☆ ☆

Most people can keep a secret; it's the folk they tell it to who can't.

☆ ☆ ☆

When looking for faults use a mirror, not a microscope.

☆ ☆ ☆

Running people down is a very serious business, whether one is a motorist or a gossip.

☆ ☆ ☆

Two little teardrops were floating down the river of life; one teardrop said to the other "Who are you?" "I am a teardrop from a girl who loved a man and lost him. Who are you?" "Well, I am a teardrop of the girl who got him."

Life is like that. We cry over the things we cannot have, but if we only knew it we would probably cry twice as much if we received them. Paul had the right idea when he said "I have learned, in whatsoever state I am, therewith to be content."

TAIWAN

KEN McGILLIVRAY'S NEAR ESCAPE



Reference must be made to the remarkable escape of Ken McGillivray. We quote from his letter. " He will give His angels charge of you to guard you in all your ways " (Psalm 91 : 11).

We had often joked about the road between Yi Lan and the capital city of Taipeh ; it had been announced in the Chinese newspapers that it would be surfaced between July this year and June of 1969 —just when we are due for furlough ! For fifty kilometres loose rocks, pot-holes and truck ruts make travel in a small car a nightmare. There is a repair bill each time we are obliged to take the car by this forbidding road. (There are other roads out of our area, but they are no better and some are worse.)

After a visit to our churches in this southern part of Taiwan last month I had left the car in Taipeh for some repair work and went to drive it home again. This journey had been done hundreds of times in all kinds of weather and at all times of the day and night. There was a feeling of relief after I had crossed the bridges at P'ing Lin—the half-way point—and thoughts of anticipation passed through my mind as I trailed a heavily loaded commercial truck around the twisting road, trying to get in front and out of the billowing clouds of dust and diesel fumes. Suddenly one wheel on the front of the car began to wobble and refused to respond to the steering wheel. Speed is impossible on this grade of road, so it was not difficult to pull over to the side of the road and stop. Below, in the deep valley, a mountain stream tumbled over the rocks and boulders, while above and around in the dense forest cicadas shrilled in enthusiastic chorus. I lay in the road and put my head and shoulders under the car behind the front wheel to examine the steering part which had broken. It was quickly evident that a ball-and-socket bolt which attached the steering arm to the wheel had broken. I jacked up the front and crawled into the same position under the car. The bolts had rusted badly and were extremely difficult to remove ; one had yielded and the second was in the wrench while I was straining to get it loose. It all happened in a split second ; in one tug I pulled the car to one side so that the jack keeled over and the car dropped on my right shoulder, pinning me to the ground. In a flash the words of this psalm came to me " On their hands they will bear you up," so I cried to the Lord for His help. The promise could be paraphrased " with their hands they will lift the car up " for me that day as I twisted myself until I lay face downwards, then slowly wriggled out. I crawled to the side of the road and stood up, then exercised my arm to make sure there was no bone broken.

That evening we were to have a meeting of the deacons and elders, and one of the brothers urged me to visit a Chinese bone-setter and benefit from his skill in easing pain and tension. The " doctor " looked more like an opium addict than a bone-setter, but he soon showed that he knew what he was about. " What is your work ? " he inquired. " I am a missionary preaching the gospel." He paused. " When I was a boy of seven I was baptised a Christian." " Are you a Christian now ? " I asked. He continued " I have told my family that when I die they are not to call the Buddhist priests or have any heathen customs." I asked " What about the rest of your family ? Do they believe ? " " Oh no, but I have told them that I am a Christian." " Is that enough, that you believe and they continue in idolatry and perish in separation from God and you for eternity ? " He stopped his treatment of my shoulder and looked in my face ; there was a quiet earnestness in his voice. He said " Would you come to my home here and have cottage meetings ? " The assurance came to my heart that this accident on the road in the mountains was being used by God to reach his family. We agreed that his home would become another " cell " for the gospel. Any pain or discomfort seemed insignificant when seen as the means God would use to reach a new community for Christ.

Elim Missionary Society Newsletter.

EXTRACTS FROM

Elim Pentecostal Church Reports

CIVIC WELCOME FOR THE LONDON CRUSADER CHOIR

Visiting New Barnet, the London Crusader Choir was welcomed by the mayor and mayoress. A capacity congregation filled the Salvation Army citadel and many were the expressions of spiritual uplift shared and enjoyed. The mayor addressed the large congregation in most appropriate words. United items by the local band and songster groups with the Crusader Choir produced melody and thrilling sound. Personal testimonies were greatly enjoyed in addition to unique and moving items by the choir. A closing number entitled "His love" was introduced and commented upon by Pastor Douglas B. Gray in the closing moments of this really memorable meeting.

M.M.

Late flash from Capel

CONTACT 69 COFFEE BAR

AT the "Contact 69" evangelistic crusade being held in Dorking this month by the students of Elim Bible College, Capel, one feature will be the music, provided mainly by the students themselves. The pianist, Philip Parsons, will accompany soloist Tom Mullen, an ex-miner from Whitehaven, Cumberland, and well known in Cumberland for his singing. In 1947 an explosion at the William pit, Whitehaven, where Tom worked, killed 104 men. Tom was on a different shift. "I believe God preserved my life for a purpose—the ministry—and my voice is now dedicated to singing the gospel."

Peter Schnyder, a Swiss student, will play the cornet in some of the crusade meetings. Duettists Christer and Inga-Lisa Morath from Sweden will sing, with Inga-Lisa accompanying on the guitar. In June they will go to Tanzania as full-time missionaries.

ROGER SHUTTLEWORTH.

A NOISY crowd of teenagers were stopped in Dorking High Street last Sunday night and invited to a coffee bar in Jubilee Terrace. They were led to the Red Cross hall, where people, mostly teenagers, were sitting around. Holding the attention in the front was a singing group standing in front of a back-drop of a large net with glittering gilt, silver and blue fish shapes.



E.B.C. students sing and discuss in the coffee bar.

It was explained that the coffee bar was run by students from Elim Bible College, Capel, and was part of their "Contact 69" crusade through which they hope to start a new Elim Pentecostal church in Dorking.

Testimonies and Music over, the bar was opened for coffee and biscuits, and the students mingled with the customers. A girl aged thirteen, from Capel, said she thought the coffee bar and the group were "quite good." She is not a churchgoer. Others were not so happy about it. A boy aged sixteen, from Dorking, said the students were talking "a load of rubbish" and he did not think he would come again, but another local boy enjoyed the coffee bar, and said he believed in most of what had been said and that he would come back next week. And so he may, for the students have planned to continue the coffee bar every Sunday night.

JOHN BRISTOW.

Photographs by David Butcher.

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
George Canty	154, 161
Mansel Chuter	155
Ken McGillivray	156
D. M. Panton	159
Edith D. Rogers	162
Tom L. Olson	163
John S. Matts	164
Aunty May	166
F. Lavender	167
Editorial	158
World Pentecostal News	ix-xvi

EDITORIAL

"But as it is written, 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 : for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:9, 10).

THAT we take the smooth functioning of the universe, except where man has interfered, for granted should not blind us to its miraculous nature: "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

But, touching upon the miraculous nature of the commonplace, we may consider the phenomenon of receiving and imparting knowledge by the spoken and written word—a phenomenon that we take so much for granted: we write to our friends series of words that they have never seen before but that we know they will understand, and we also know that unless we write this series of words in a certain way they will not understand. "You spend and the tomorrow us evening with come please will." We know that these words do not make sense to anyone to whom they may be written, but put the same words in another order, "Will you please come and spend the evening with us tomorrow?" and we know that our friends will understand. We say "of course," though no one knows why anyone can pick up a letter or a book he has never seen before and understand perfectly what the writer wants to say but that if the words had been put in a different order there would be no understanding. The fact is so commonplace that we miss the breathtaking character of the miracle.

Unbelievers therefore should not demur when we Christians declare that knowledge is imparted to us in ways they cannot comprehend. The point is well illustrated by missionary J. G. Paton's experience when he, in his workshop on the island of Tanna in the New Hebrides, requiring something from the house, scribbled a message on a piece of wood, gave it to his native assistant and told him to take it to Mrs. Paton, who would give him what he required. The assistant was amazed at the miracle of the "talking wood."

So are unbelievers amazed that Christians claim to possess knowledge received outside the normal means of communication. Nevertheless that knowledge is real. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man . . . the deep things of God."

The quite extraordinary thing is that this knowledge is as real to us as knowledge received through the normal intellectual channels. That we cannot explain the mode of receiving it need not trouble us, any more than the fact that the scientist cannot explain why he can pick up a book he has never seen before, perfectly understand its contents, and not declare the knowledge he has received invalid because he cannot understand the process of reading.

WORLD Pentecostal NEWS

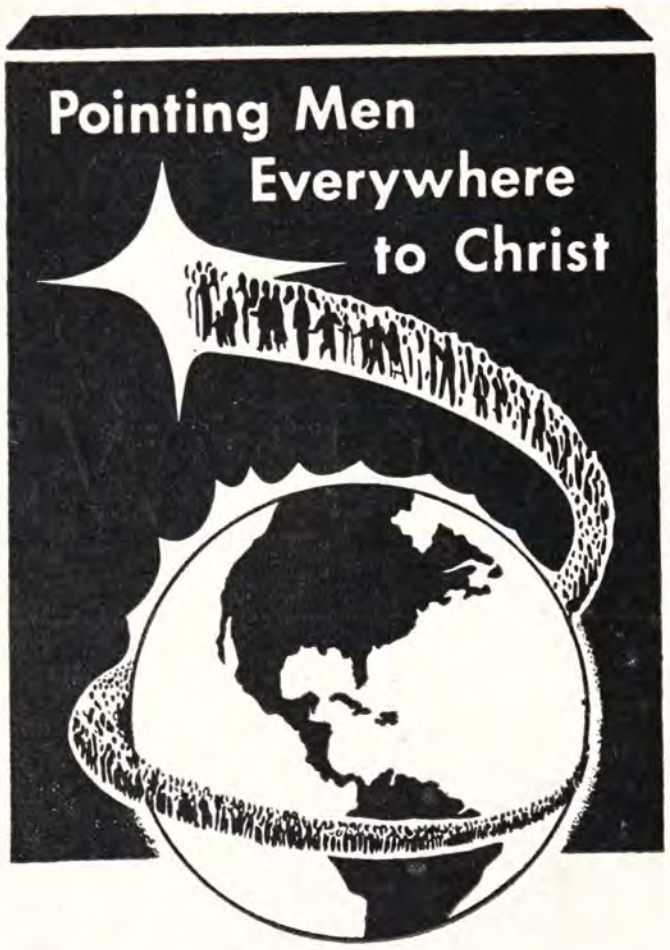
ol. 3 No. 2 ELIM EVANGEL SUPPLEMENT MARCH 1969



A BRIDGE IN THAILAND

Woman returning from market at Nan, northern Thailand. Affluence ? This picture presents a timely reminder that more than 2,000,000,000 of the world's population are below normal subsistence level.

Photograph by Mrs. Jane J. Miller.



Open doors

By A. I. MacInnes
Elim missionary to Guyana

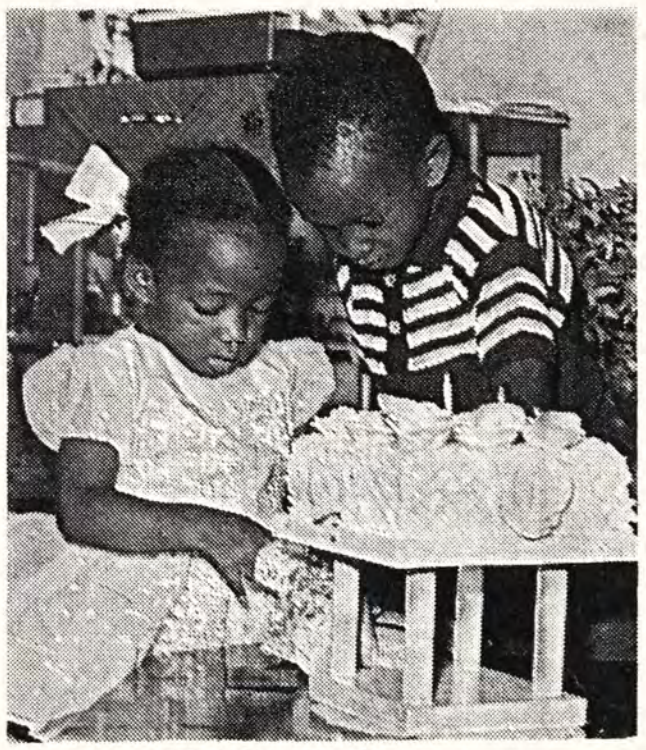
HOW grieved we all were to hear one Friday afternoon of the home-call of brother Tom. He was a saint whom we had all grown to love very much. As a boy of seven he first went to the leper hospital for treatment and six years later, in 1936, was readmitted to spend the rest of his life there. What a life he lived! In spite of his burden he spoke a lot about Christ. Shortly before he died he appeared to be on the mend, and he said that he was longing for the day when he would enter the little church in the hospital compound to give his testimony for the Lord. On several occasions he felt that the end was near and on one of these occasions said "The outlook is black but the uplook is bright."

What a funeral he had! The church was filled to overflowing. The service was one of triumph—"absent from the body, present with the Lord"—and the gospel was preached so as to leave none who were present in doubt that Christ came to seek and to save the lost. Methodists, Muslims, Hindus and Roman Catholics, including a priest, nuns and nurses, were present.

Although many doors on earth were closed to brother Tom because he was a leper, he found open doors to tell nurses and patients about Christ and he also found an open door to heaven.

When a group of people meet for eleven years for prayer something has got to happen. As a result of prayer a church has been opened in La Penitence, with people crammed inside and standing outside for the opening service. For the past few weeks special meetings have been held. How the believers have loved it and returned for more. "I don't hear preaching like that in my church" and "The Bible has been opened to me" were two of the comments Unsaved have received Christ as their Lord and Saviour. Two teenage girls who have just been converted are going through persecution in their homes, but whatever Satan tries to do to discourage them they still have the joy which has come as a result of their new-found faith. What doors are open in this village! Sixty-nine children were present at the Sunday school last week.

Each Monday up to twenty-four young men from



Birthday in Guyana.

Hindu and Muslim homes in Success (a village ten miles from Georgetown) gather to hear the Word. They are drawn to the Christian message, and this is seen by the way they do personal evangelism and Bible study.

Also in Success there are three Sunday schools. Children appear from every corner and cry out for literature, but at times they have to go away disappointed because we have none to give them. Open doors! Children! Young men! Where will they go? Their destiny could quite easily be in our hands.

At Enmore (approximately twenty miles from Georgetown) the various Indian churches met recently and spoke against our Sunday school. The people on whose property we have the school have been warned. We are the only Christian witness in the village. Oh for the means to spread the gospel and fight in a greater way the opposition of Satan. What a challenge before the Christian, for other villages are also without the gospel.

Open doors! There are seven other schools where children are told eternal things; but how long will these doors stay open? Recently there have been parades in the country and placards have been carried stating "Foreign missionaries go home." How long?

U.S.A.

P.F.N.A. elects officers, accepts new group

DR. Thomas F. Zimmerman, Assemblies of God general superintendent, was elected chairman of the Pentecostal Fellowship of North America during the twenty-first annual convention, held in Vancouver in October.

Other officers elected for the 1969 term are Rev. Robert Taitinger, general superintendent of the Pentecostal Assemblies of Canada, vice-chairman; Dr. Charles W. Conn, general overseer of the Church of God, second vice-chairman; Rev. Ray E. Smith, general superintendent of the Open Bible Standard Churches, secretary; and Rev. Ira H. Moses, general overseer of the Church of God Mountain Assembly, treasurer.

Mrs. Elmer Card, national president of Foursquare Women, was elected chairman of the Women's Auxiliary.

Rev. Norman Correll, national secretary of the Assemblies of God Christ's Ambassadors (youth) Department, was chosen chairman of the P.F.N.A. Youth Commission.

The Christian Church of North America was accepted into membership, making the eighteenth group in the organisation.

By virtue of his office as vice-chairman Pastor Taitinger is the new editor of the *P.F.N.A. News*. The *News* continues to be published in Springfield, Missouri, however, with Rev. Warren F. McPherson, Assemblies of God public relations secretary, serving as co-ordinator.

The 1969 P.F.N.A. convention is slated for Virginia Beach, Virginia, from October 28th-30th.

The U.S.A. Assemblies of God have selected Bath, Jamaica, West Indies, as the site of the second church to be built by laymen of the denomination under its mobilisation and placement service (M.A.P.S.) programme.

The first team of volunteers from the States was scheduled to begin work on February 3rd, according to Rev. John Ohlin, field representative of M.A.P.S. The team is composed of builders from Quincy, Illinois; Finley, North Dakota; Fredericksburg, Ohio; and Memphis, Tennessee. They will lay the foundation and block walls. A second team will follow on February 17th to complete the roof, install windows, and do as much as possible towards the building before the third team arrives.

The entire building project at Bath is under the direction of missionary-builder Gordon Weden, who moves from place to place supervising mission construction projects for the Assemblies of God.

Volunteers under the M.A.P.S. programme pay all their own expenses and give their services without charge. Their work on the church there is expected to save at least $10,000 in labour costs.

The first church to be built under the M.A.P.S. volunteer programme was at Freeport on Grand Bahama island, completed in August 1968. It is estimated that volunteer workers saved that church $20,000 in construction costs.

Mexico

TO the soul-winner Mexico is a gigantic seed-bed fertilised with decaying forms of paganism and Romanism, and anxious for virile seed, whether that of the wholesome gospel or atheistic Marxism. The prize will go to those who care the most.

The Assemblies of God has manifested in many ways that its people indeed care. From sparse beginnings a steady growth has swelled the number of believers to more than 23,000. This growth is largely due to the continued interest in the individual believer and the emphasis upon each one becoming a personal witness. Bible schools, staffed by capable nationals, have played a singular role by training ministers to present the gospel to this modern age through literature, radio and other effective means.

Many of our national ministers, taking advantage of the new religious liberty, are availing themselves of radio time, which has long been denied the evangelicals. Transistor radios can now be heard sounding out the message of salvation from palm-thatched villages as well as from the sophisticated cities. Last year the youngest of Mexico's six Bible schools was inaugurated in the city of Durango. Already its students are finding open doors of service.

Christian workers everywhere would do well to note the emphasis the Mexican church has been placing on the lay preacher. These mature family men are meeting a very pressing need in the national church.

The long-awaited spiritual revolution is also being felt in newly opened Sunday schools. Recently ten families volunteered their homes for prayer meetings and branch Sunday schools to be conducted by these lay workers.

Very seldom is there a dashing Pancho Villa or Zapata among them. The accent is not on eloquence, but on a simple, sincere explanation of God's Word made vivid by the unction of the Holy Spirit.

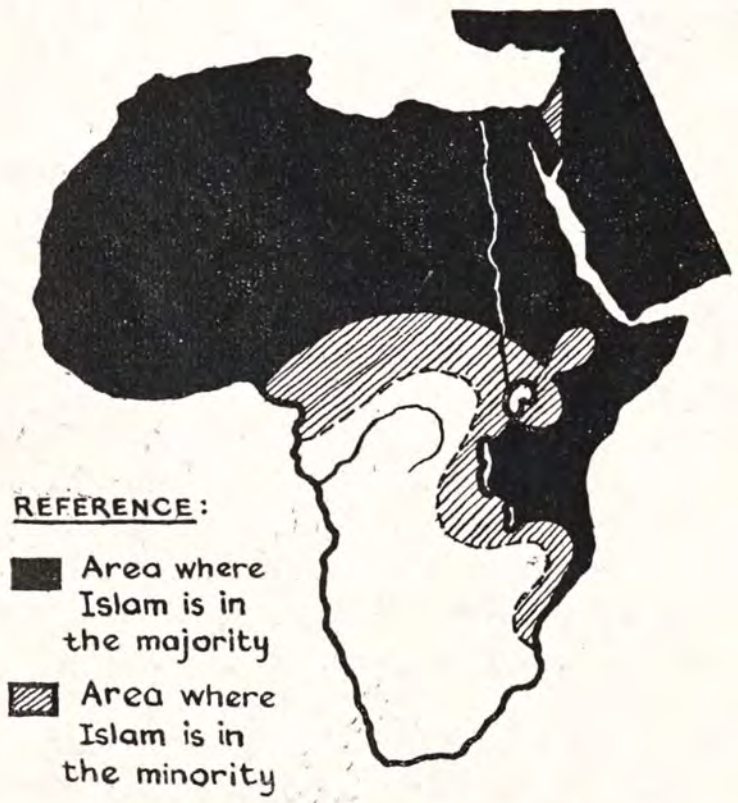
But the revolution is spreading—from neighbour

to neighbour, village to village and city to city. Pastors and laymen together, availing themselves of all possible media, are steadily filling their "Jerusalem" with the good news of salvation.

The revival is on. *Que viva!* (Long may it live!)

Africa

By PAUL OLSON
GOOD NEWS EVANGELIST



TOGO is a little country by many standards, but this small African nation recently experienced a wonderful revival. The Paul Olson evangelistic party teamed up with missionaries William and Margaret Lovick to conduct a "Good News" crusade in Lome, the capital city. In all, 4,375 Togolese publicly responded to the call for sinners.

The majority of the population of this former French colony is Roman Catholic, and until lately a crusade of this proportion would not have been allowed. However, the president of Togo gave his approval and gracious assistance for the planning of these meetings, and the mayor of Lome personally made available to missionary Lovick the choicest grounds in the heart of the city for the crusade site.

In preparation for the crusade we printed and distributed 100,000 "Light-for-the-lost" tracts. We used a method of distribution that I shall not soon forget. As I drove the "Speed-the-light" truck through the crowded streets and the bustling markets the Lovicks rode in the back and proceeded to hand out literature. Soon they were surrounded by so many hundreds of people reaching up for the good news that they were compelled to start throwing handfuls of the tracts up into the air. What a sight!

I soon found myself in the midst of a crowd of several thousand people, all running to our truck and frantically reaching out for a simple gospel tract.

The effect of this crusade on the city could easily be described as "tremendous." In the closing service some 10,000 people stood for several hours and

Healing in Togo

Among the many inspiring testimonies of healing during the crusade was that of a little crippled woman who walked to the crusade on her crutches each night. Her heart was challenged to expect a miracle from the Saviour; but the crusade came to an end, and she had not been healed. At the closing of the last service she went home discouraged. That same night, however, she had a dream that Jesus came to her and touched her. She was completely healed while she slept! She came to the follow-up meetings without crutches and joyfully told the story of her miracle.

BANTU BIBLE COLLEGE POTGIERSRUST

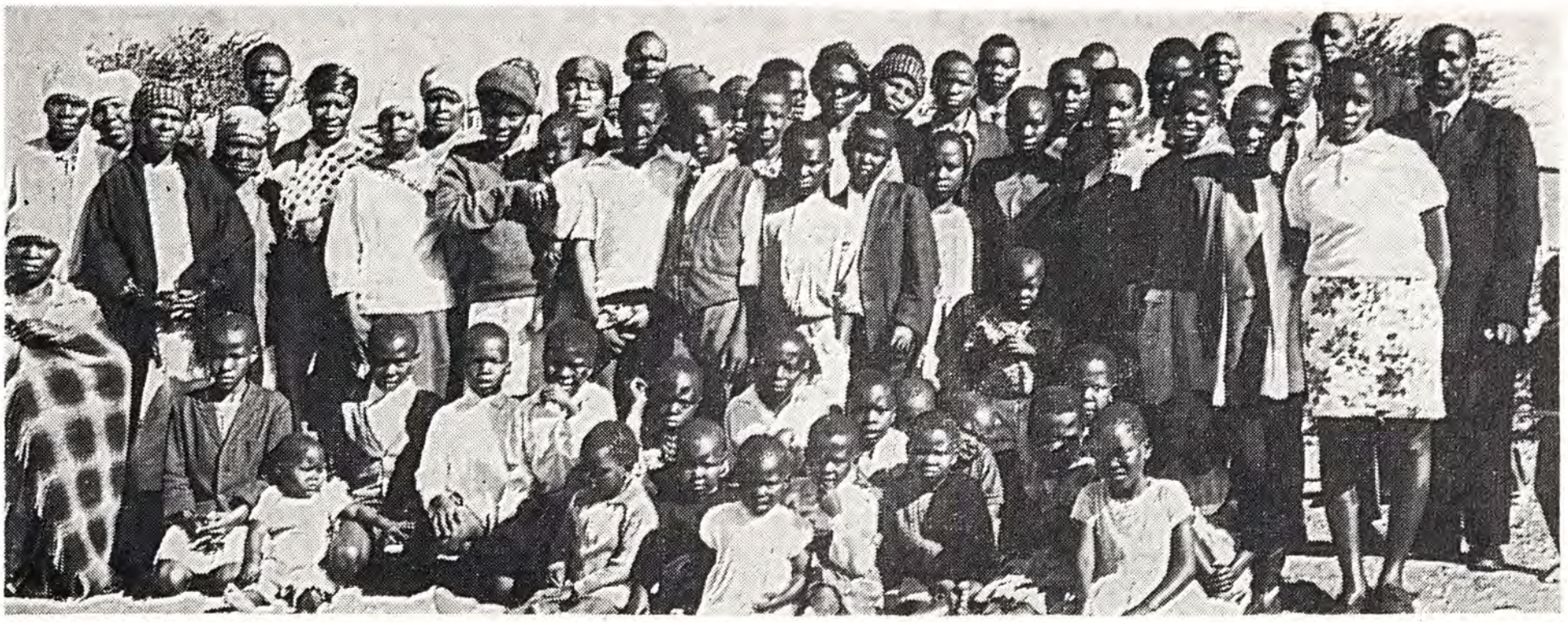
The Bantu Bible College buildings consist of a lecture hall block, with a lecture hall measuring forty feet by twenty-five feet which could comfortably accommodate forty-eight students but at present has twenty-five. Each student has a table of his own on which he can place his books and do his writing, and of course a chair to match.

The dormitory block consists of three smaller and one larger bedrooms in which the twenty-four boarding students are ac- single bed and his own wardrobe. ccmmodated. Each student has a

We have twenty-four resident students and one day student from various parts of the republic.

Principal: Pastor J. S. Cooksey.

From *Trooster*, South Africa.



ELIM IN TRANSVAAL

Blessed meetings (including an all-night " prayer and praise " service) were held at this distant outpost among the Ntwane tribe, Groblesdal District East Transvaal, about ninety miles from Pretoria. The local evangelist in charge of this assembly is seen on the extreme right, together with other men and women workers. Report and photograph by Elim missionary W. H. Francis (Transvaal).

listened in rapt attention to the simple presentation of the gospel of Christ. Murray Brown—a twenty-five-year missionary veteran—said that he had never before witnessed a revival of such magnitude in Togo.

One of the highlights of each of our African crusades has been the children's services. In Togo we presented a simple message to the children and young people, and well over 1,000 came forward for salvation. That evening we personally prayed for the healing of 2,500 children!

In these vital follow-up services 133 new converts received the baptism in the Holy Spirit while a church full of curious onlookers witnessed a large-scale Pentecostal outpouring for the first time in Lome's history. The impact of this experience was felt throughout the city, for people began to talk about it everywhere.

Australasia

Queensland, Australia

A review of the television programme " They speak with other tongues," shown over the A.B.C. in Queensland.

NEVER in the history of the Assemblies of God in Australia has such publicity been given to their testimony as was received when the A.B.C. screened a documentary with the above title.

Not everything could be said or portrayed in a meagre thirty-five minutes. Of this we were very conscious. We have no argument with the portrayal of what is only one aspect of Pentecostalism or with the statements of facts as given by an Australian Christian leader, Rev. Alan Walker, and an anthropologist, Dr. Malcolm Calley, from Brisbane University. These two speakers gave brief statements of the *facts* of Pentecostalism which were substantially correct, but our concern was for their *interpretations* of those facts.

An impression could have been created that this experience appealed to a stratum of society a little less mentally and socially fitted to face the rigours of the twentieth century. However, the apostles, though accused of being " ignorant and unlearned men," hurried to Samaria, Cæsarea Philippi, Damascus and Ephesus to acquaint *all* converts with this experience of fullness.

(We can all be in danger of defining terms rather than appropriating the promises of the Head of the Church.)

Thank God he is no respecter of persons, and today, at this present time, all strata of Christian society are being moved upon by the power of the Holy Spirit.

Some of the greatest living theologians now hold this teaching of the Holy Spirit baptism, and many have received this experience. Some leading universities in the U.S.A. and Britain have known in recent days a visitation of the Holy Spirit in Pentecostal fullness.

If these facts had been shared—and we consider it would have been helpful if they had been shared —viewers would not have been left with the impression that socially inferior and displaced persons, as in Chile, were representative of those holding this vital and valid Christian experience.

The superintendent of the Assemblies of God in the U.S.A. made the following pertinent observation

dealing with Pentecostal evangelism: "If any one factor could be isolated as the principal cause for the modern Pentecostal revival it would be the Pentecostal's belief that the Church of any age ought to be identical in spirit, purpose and religious experience to that of the New Testament."

This view results from a conservative, literal interpretation of the Scriptures as a spiritual experience subsequent to salvation, and that everyone who receives this baptism will manifest it by speaking in other tongues.

He does not separate the values of being filled with the Spirit from those of speaking in other tongues, for these values are seen as being one and the same thing. He does not admit to the possibility of a person's being baptised in the Holy Spirit without speaking in other tongues, for he does not find such an example in the New Testament.

It is surprising to see the amount of analysis that is going on today in traditional churches concerning "other tongues." The Pentecostal has never spent much time in evaluating tongues as such, for he considers this experience as rather out of reach of mortal understanding.

This would be one of the true Pentecostal's criticisms of the new wave of charismatic phenomena, that too much time is being spent in self-evaluation and tongues analysis and not enough time in glorifying Christ and carrying out a worldwide missionary witness. The experience of the new tongues-speaker seems to turn back on the receiver rather than becoming an outgoing force of direct evangelism.

The Pentecostal believes that a person who speaks in tongues speaks a real language that is known to God if not also to the persons present. If it is true that "he that speaketh in an unknown tongue speaketh not unto men, but unto God" (1 Corinthians 14:2), the speaker must be communicating with God in a genuine language. When speaking in other tongues Pentecostals are often understood by people present who speak foreign languages.

In the final analysis, the main purpose of the baptism in the Holy Spirit is to attain an active participation of all Christians in world evangelisation. Referring to this experience, Jesus said "ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . ."

In the light of the publicity received in the recent telecast we trust the Pentecostal movement will fruitfully fulfil its role in missionary and evangelistic outreach.

RALPH R. READ.

The Australian Evangel.

NEW GUINEA

Third National Convention

DURING the day sessions everyone was divided into groups—pastors, men, women, pidgin boys, pidgin girls, English-speaking schoolchildren and missionary children, with different missionaries taking the classes. Each afternoon was devoted to a time of praising the Lord in singing and testimonies.

The evening services closed with a challenge for those who wanted to receive the Holy Spirit and be drawn closer to the Lord. The final challenge was for those who wanted to give their lives for the service of God. Some eighty-five young men and women came forward to sign up for the pidgin Bible school and twelve for our English Bible school. Praise God!

Attendances at the convention varied from 1,000 to 1,200 each night. Some thirty-five received the Holy Spirit during the convention.

Australian Revivalist.

Europe

THAT God is walking across Europe today is no idle dream. We have seen 10,000 gipsies saved and filled with the Spirit in the past few years. There are 100,000 Pentecostals in Italy, many thousands in France, Germany, Belgium and Holland, and over 200,000 in eastern Europe.

OPINIONS

Poll shows Europe's opinions on God, heaven and hell

Most Europeans believe in heaven but not in hell, according to a survey of opinion in ten countries conducted by Gallup Polls.

Among the nations surveyed, Sweden showed the least attachment to traditional religious beliefs. Only seventeen per cent expressed belief in hell and sixty per cent in God. At the other extreme, sixty-two per cent of the Greeks surveyed said they believed in hell and ninety-six per cent believed in God.

In every country surveyed a majority said that morals were getting worse.

Except for Greece, belief in hell was a minority opinion in all the countries surveyed. France had the second lowest percentage (twenty-two) and Norway the second highest (thirty-six). Among Roman Catholics polled, ninety per cent believed in God, fifty-six per cent in hell.

In a copyrighted report the *Daily Telegraph* (London) listed the following as the main conclusions of the survey: (1) religious beliefs are declining; (2) morals have also slumped; (3) honesty is on the wane; (4) happiness is becoming increasingly hard to find; (5) peace of mind is rare; (6) hardly anyone believes in the Devil.

We must not lose sight of a self-evident fact: spiritual truths are not decided by man's opinions!

The Pentecostal Evangel.

Contact 69

Elim Bible College in Dorking

Report by Stephen Hilliard

Photographs by DAVID BUTCHER



WHEN some forty students of our Elim Bible College descended on Dorking last Friday afternoon "Contact 69" moved into phase two of the full-scale crusade programme designed to contact all



levels of Dorking society and to culminate in three weeks of services in March.

Since their college session began last September teams of students have visited Dorking two or three times a week to engage in door-to-door work, literature distribution, and pub and coffee-bar evangelism. In addition opportunities of witness in schools and factories have been obtained.

Last Friday marked the beginning of the full-scale drive to March's campaign. A carcade bearing posters designed and produced by the students themselves toured the town centre, and also in brief open-air services students proclaimed the ability of Christ to meet every need. A bookstall in the market place also served as a focal point for more eager workers distributing advertising literature and gospel tracts.

The preliminary advertising bills are headed "Telegram." The message runs: "Attention . . . stop . . . keep free March 69 . . . stop . . . students in Contact 69." Most Dorkingites seemed to have grasped that something unusual is coming their way. The local constabulary even imagined that "free March" referred to some protest demonstration.

More detailed literature to be distributed over the next month should help to clear up this misconception.

In the meantime the students hold a service in the Red Cross hall each Sunday night, followed by a coffee-bar.

"Contact 69" was first considered early last summer, and initial moves to implement the idea were being made before and during the summer vacation. It was felt that a crusade would be effective only if preceded by intensive preparatory work and much prayer, and in these two essentials for successful evangelism the entire student body has involved itself. The support of other Christians has been sought by means of regularly issued prayer letters and the notifying of local churches.



Asia

CHINA

Chinese Christians report persecution

BELIEVERS in Communist China are being persecuted for their faith in Christ. Word has come to us recently that many of the Lord's faithful servants have been martyred. One believer requests that we pray for the saints who have been scattered everywhere. He states that they deeply love their Lord and will gladly endure any suffering for Him, even to the sacrifice of life.

. . . Faithful shepherds of the flock are either dead, in prison or deprived of their licences to preach. Today believers may no longer meet in private.

Let us pray that the Lord will strengthen their faith and keep them from fainting in the hour of trial. Let us also bear in mind that we who live in comparative safety from persecution have also been appointed to suffering for Christ. He has left an example that we should follow in His steps.

BOB and EMMA JO MCGILL,
Independent Presbyterian Mission.

Perhaps you were as distressed as we were if you happened to read the news release which came out of Hong Kong. Let me quote from it: "Recent claims that Scriptures are being smuggled into the China mainland are ridiculous according to Christian escapees from the Communist country. One Christian man formerly imprisoned for his faith is quoted in Asia News Report: 'It would be absolutely impossible to distribute Bibles in our fanatically Communist land.'"

The release continued to state that current claims that huge quantities of Bibles and Testaments are finding their way into Red China from a Hong Kong base have no foundation in fact.

We have been forced to believe it, since our staff members in Hong Kong have confirmed this report.

Discouraging? Disappointing? Yes. However, the complete picture is known only to God.

But let me tell you some *good* news! When the door into Communist China finally swings open the Scriptures will be found there—not printed in the usual way, but hand-written.

Long before this news release F.E.B.C. conceived the idea, under the moving of the Holy Spirit, to get the Word of God into mainland China in a new way. A unique, history-making project was begun from station KSBU on the island of Okinawa, just 350 miles across the water from Shanghai. Using our powerful 100,000-watt transmitter on the standard broadcast band, each day portions of the Bible are read in Chinese dialects, slowly, at dictation speed, so that listeners can understand and write down every word.

These broadcasts are continuing; already many choice portions of the Word of God have been dictated over a period of the past few years. We have reason to believe that throughout China these precious portions of God's Word are being read and circulated from hand to hand.

The dictation broadcasts are, of course, in addition to the other gospel broadcasts which go into Communist China hour after hour, day after day, using five different languages and dialects, from F.E.B.C. international short-wave stations in Manila.

The "bamboo curtain" is no barrier to radio! The gospel *is* being preached in Communist China!

BOB BOWMAN,
President, Far East Broadcasting Company.

TAIWAN

Elim missionary K. McGillivray reports



Top: baptismal service, youth camp, Fu Lung, Formosa.
Centre: high school and university student camp.
Bottom: outdoor prayer meeting at camp.

THE EMPTY SEAT

Do you attend your weeknight services? Read this thought-provoking article.

By D. M. PANTON, B.A.

OUR Lord had promised the apostles that "where two or three are gathered together in My name [*unto* My name: that is, a specific assembly to meet the Lord in worship], "there am I in the midst of them" (Matthew 18:20); and behind locked doors on the first day of the week, in the first post-resurrection gathering of millions extending down nineteen centuries, our Lord appeared, exactly according to His promise, and He has never failed since; nor must we. In the words of Jeremy Taylor, "Fail not to be present at the public hours and place of prayer, entering early and cheerfully, attending reverently and devoutly, abiding patiently during the whole office, piously assisting at prayers, and gladly also hearing the sermon."

EMPTY SEATS

Two facts show the startling decay in Christian assemblies today, one fact dealing with lapsed membership and the other with the non-attendance of outsiders. (1) A commission appointed by the Congregational churches of America, after six years' labour over a range of 1,000 churches, reported that only thirty per cent of the seats were being used and only twenty-five per cent of the members were in attendance at all. (2) In one district in London, where there are over 100 churches, twenty years ago twenty-five per cent of the population attended a place of worship; today five per cent only attends. The churches are emptying as never before in our lifetime.

JUDAS

Now the Holy Spirit has photographed for all time, behind the closed doors of the upper room, two empty seats. The occupant of one, after taking the sop, had gone out into the night, an outstanding sorrow of every preacher's heart. Missing faces that come for a moment into the light glide away into the darkness, and will never be seen again until the great white throne; but an apostle's empty seat is far more tragic, for it had been filled for three years and now, as the seat of the first great apostate of all time, it is empty for ever. Such are the antichrists who withdraw from the Church. "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest how they were not all of us" (1 John 2:19).

THOMAS

But the other chair, also empty, embodies for nineteen centuries the absent Church member; for "Thomas, one of the twelve . . . was not with them" (John 20:24). No remotest reason is given for his absence, thus covering, doubtless designedly, all possible causes which ought never to have been. The Saviour Himself draws attention to its gravity, for He says to Thomas "Become not faithless": he had taken the first step on the road to apostasy.

FELLOWSHIP

Now the first consequence of the empty seat is that, trampling on a divine ordinance and ignoring inspired precedent, it loses all that for which the Church was created. The first post-Pentecostal gathering is designed as our model. "They continued stedfastly in the apostles' doctrine [that is, for us, the Scriptures] and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Even of a Quaker assembly, when not a word is being uttered, Robert Barclay says "When I came into the silent assemblies of God's people I felt a sweet power among them which touched my heart, and as I gave way unto it I found the evil weakening in me and the good raised up." The abiding glow of worship, the inspiration of Christian friendship and example, the building upon our most holy faith by ever-deepening knowledge, the unconscious

growth in character by habitual godliness—all these are lost as we leave the Church's tropic atmosphere to wander amid the icebergs of the world.

CHRIST

But an empty seat's still graver loss is obvious. "Thomas," we read, "was not with them when Jesus came." Of all the apostles he needed most what the Lord brought—proofs of the resurrection; yet he was the one apostle absent when the Lord brought the proofs and he was not present when our Lord "breathed on them, and saith unto them, Receive ye the Holy Ghost." Those who can least afford the loss are absent when Jesus comes to bless His own. And what is most striking is that it is Jesus—and, as far as we know, Jesus alone—who recalls the absence; for on the next Sunday, without a word from the apostles, He "saith to Thomas, Reach hither thy hand"; and the blessing which He gave him on that second Sunday He had never given him throughout the week. Church blessings are never procurable at home.

SERVICE

Again, as far as the battle goes in which we are all involved, the absent member is a deserter: he may say "I hinder no one from coming; my absence is a matter for myself alone"; nevertheless he shirks his duty. "One day," says Dr. Wilbur Chapman, "there came to the city of Philadelphia a very prominent social settlement worker, and he made this statement in the presence of a number of ministers. He said that the people in the slums were the lost sheep of great churches. I shall not easily forget how indignant we were. I was appointed on a committee to investigate, and at midnight I went down into the slums of my own city and I saw the vilest man I think I have ever seen in my life, and when he saw me, and heard why I had come, he drew back his fist as if he would strike me. He said 'I used to attend your church—not when you were there, but long ago—and they let me come into that church week after week, and month after month, and they knew I was stumbling, but they never helped me.' Then I went into the vilest house I have ever entered, and I found a poor fallen girl in that house. When I told her that I was the pastor of Bethany church in Philadelphia this girl sprang to her feet and said 'Bethany!' Then, like a crazy woman, with her fists clenched and her eyes flashing, she said 'I was carried as a baby into your church. My mother used to take me every Sunday. Then I was in the Sunday school. I could point you out the form where I used to sit. I began to drift, but nobody warned me, and I am here!'" The absent member not only shirks helping us in an extraordinary difficult battle, but he actually sets an example to those who ultimately become outcast and lost.

REPUTATION

There is another very sad consequence of the empty seat. Is it not a tragedy that a disciple of the high character of Thomas should, through a single absence, have contracted the unenviable repute down all the ages of being "doubting" Thomas? Had he met the Lord the Sunday before he could have examined the scars. Modernism was born in the German Church, whose pitiful fall (as a whole) we have watched; and a "doubting" Church is an emptying Church. Sir Raymond Beazley, who has visited Germany continuously for fifty years, says "For decades it has been rather an extravagant piety which thought of church attendance oftener than once a month." With chronic absence our Christian reputation is lost, and with it our entire influence for good.

APOSTASY

Another danger of the empty seat is especially modern. "Not forsaking the assembling of ourselves together. . . . but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:25); that is, the nearer the advent the more dangerous becomes the empty seat, and our Lord's words the more intensely arresting, "Because iniquity shall be multiplied, the love of the many [the "many" as distinct from the "few"; that is, the love of the majority of believers] "shall wax cold" (Matthew 24:12). No one can see the end of the path which begins with neglecting church attendance, and every moment now brings us nearer gigantic falls and open apostasies. But lovely is the counterpart truth. In harvest time farmers never set a single sheaf standing by itself; after the grain is ripe and cut it is reaped together: so when God empties the seats of the watchful He reaps them, as He finds them, together.

BEYOND THE GRAVE

But the supreme danger of the empty seat is on the other side of the grave, and the Holy Spirit expresses it in words more awful than any of us

(*continued on page 165*)

The George Canty Viewpoint



Blessing—how do we get it? By prayer or by preaching? And in any service which of them can be omitted? We often have meetings when the Bible is never opened, but I cannot remember one without prayer. The first time this happens everybody will be aghast. Frequently we put all ministry to one side so that the occasion can be given over entirely to "waiting on the Lord." It would rock our Pentecostal tradition if somebody spoke up and said "Pastor, don't we wait on God when we listen to His Word? Does He only speak as we wait before Him in prayer? Don't you think we could wait as a church to hear what He has to say to us from His own Scriptures?" Such a thing has never been known. Yet, from the testimonies of hundreds of people, it is nearly always a text or Scripture passage rather than a mystical direction during prayer that brings people guidance and help.

> We eliminate the Word but not prayer from our gatherings. Paul eliminated prayer but not the Word. So did Christ, who never once prayed with His congregations or His disciples, though He taught them to pray. When Paul met with the Lord's people on the first day of the week for breaking of bread (Acts 20:7) there is no record of prayer, but "Paul preached to them." In fact he must have preached for about twelve hours on that occasion. It would seem that we often pray for things that we can obtain through the Word itself.

Revival? "Thou hast quickened [revived] me through Thy word."
Faith? "Faith cometh by hearing, and hearing by the word of God."
Guidance? "Thy word is a light to my path."
Joy? "These things write we unto you, that your joy may be full." "Ezra opened the book . . . and there was great gladness."
Sanctification? "Sanctify them through Thy truth: Thy word is truth."
Satisfaction? "Man shall not live by bread alone, but by every word . . . of God."
Freedom? "Ye shall know the truth, and the truth shall set you free."
Purity? "Now are ye clean through the word which I have spoken." "How shall a young man cleanse his way? By taking heed according to thy word."
Healing? "He sent His word, and healed them."
Power? "The word of God is powerful." "The gospel is the power of God."
Life? "The words I speak unto you are life."
Blessing? "Blessed is the man . . . [when] his delight is in the law of the Lord, and in His law doth he meditate day and night."

These quotations could be multiplied. From the start we are "born again by the word of God, which liveth," and we are "partakers of the divine nature . . . by the exceeding great and precious promises." Christ and the saints in Revelation overcame the Devil by the Word, and the sword of the Spirit is the word of God.

Now let me admit that preaching might only be pulpit waffle, Christian patter, perhaps not contrary to Scripture (but then neither is much of Shakespeare) but just talk. I also dare to say, however, that mere reading or recital of Scripture is not the Word of God either. The Word is not mere words. It is an event. That event occurs when a man finds himself in the grip of what he has read in the Book and its essence is squeezed out of him for all to savour. It is the life of God in an electric arc leaping from the Book, and from the preacher to the listener.

Blessing derives from the Book, not from the atmosphere. We must know that blessing is simply the glory of God in the face of Jesus Christ—and that glory comes only from God's written words about His Son. Pentecost needs a new exposition of the historic Christ of fleshly reality found in the New Testament. At present we often think about a vague phantom Christ in a magic heaven from which He reaches down to thrill us with a subjective experience. Let us have the Jesus whom Paul preached.

> This does not mean that the pastor should take up all the Sunday morning service in preaching. We are there to worship anyhow, not to seek our own blessing, whether by prayer or preaching. We are there to "bless the Lord," and if we do that the Lord will bless us. But praise is best stimulated by the Word, and the Bible brings the spirit of worship, for through it "we see Jesus." Pentecostals believe the Word but have not generally realised its value or its place. This must be our next advance.

Women's Page

A true story

WHEN PRAYER MOVED A MOUNTAIN

by Edith D. Rogers

WHAT about our mountain?" Mona asked. "If we pray about it, will God remove it as He said?" Missionary Ina Case was having devotions with twenty girls in an orphanage in Hanoi in 1946. Miss Case had read Matthew 21:21, 22: "Verily I say unto you, If ye have faith, and doubt not . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

Mona was making an immediate transition to "their mountain." The orphanage had been built against the side of a mountain. The weather was very cold, and the sun sank behind this mountain so early each afternoon that the orphanage had very little sunshine. On the other side of the mountain was Hanoi's port city, Haiphong.

Mona's question was insistent—disturbing in its childlike faith. Miss Case hesitated, wondering if her own faith was strong enough to believe that the mountain really could be removed. So much hinged on what she would answer. She knew she must encourage the girls to believe God, but this seemed such an impossible thing. Finally she said "We will pray about it." So Miss Case and each little girl prayed for "their mountain" to be removed.

The next day the girls decided to help answer their own prayers. They took their shovels and buckets up the mountainside, filled the buckets with sand and rock, and carried them down. It was hard, tedious work, and after an hour or so they gave up.

Then word came that Miss Case was going away for a missionary conference. "How can we do without you for two weeks?" Mona asked.

"You just be good girls; remember your Bible study and prayers. Miss Smith will be in charge. I'll be back before you know it."

As Miss Case left the girls called out their goodbyes. "Don't forget to pray about the mountain," they reminded her.

A few days later an official of the French government arrived at the orphanage. He told Miss Smith about a problem on the other side of the mountain —about the land being washed away from the port of Haiphong. "We'd like your permission to level this mountain," he told her, "so that we can use the dirt for fill on the other side."

Of course permission was quickly granted. In a few days bulldozers were at work, levelling the mountain right before the eyes of the delighted girls. Would they have a surprise for Miss Case when she returned! They could hardly wait.

When the day finally came they went far down the road to meet her—out of sight of the orphanage. After the glad greetings the girls said excitedly "We have a surprise. You will have to be blindfolded until we reach home."

Miss Case could not begin to imagine what the surprise was, but she let them lead her until they stood in the orphanage yard.

When the blindfold was removed she looked at where the mountain had been, and gasped. "The mountain! It's gone!"

The girls laughed. "Now we'll have plenty of sunshine!"

"Yes indeed," Miss Case said. She was amazed when she learned how it happened.

Mona flashed a big smile. "We were sure God would answer. The Bible says He will—and He did!"

The Pentecostal Evangel.

MRS. M. LADLOW

Readers will regret to learn that our sister Mrs. M. Ladlow has had to undergo a serious operation. We are glad to learn she is now again at home. Please pray for her complete recovery.—EDITOR.

Words to the unconverted

IMPORTANCE OF RESURRECTION

By TOM L. OLSON

IF there is no resurrection of bodies from the dead, "then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain.

"Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised:

"And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.

"If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:13-19).

Someone has counted and found scores of references in the Bible to bodily resurrection. If the Bible cannot be believed on that oft-repeated subject, can it be believed on any subject mentioned in it?

The apostle Paul leaves us in no doubt about our Saviour's resurrection, for he says: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20).

Now the entire picture changes! The apostles were not false witnesses. Their preaching was not in vain. Faith is not vain. Salvation is not vain. Believers are not in their sins. Loved ones who have fallen asleep in Christ have not perished. Their spirits and souls are "with the Lord"! Hope is not vain. And believers are of all men the most to be envied—not pitied.

"There shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15).

The Lord told us not to marvel at this: "the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth . . ." (John 5:28, 29).

"The dead in Christ shall rise first" at the return of the Lord in the air for all who are His (1 Thessalonians 4:16). The dead bodies of the unjust shall be raised at the conclusion of the 1,000-year reign of the Lord Jesus Christ (Revelation 20:5).

Salvation is offered to those who confess Jesus as Lord and believe in their hearts that God has raised Him from the dead (Romans 10:9). For He was "delivered for our offences, and was raised again for our justification" (Romans 4:25).

The Pentecostal Testimony.

OPPORTUNITY

A Scotch botanist once handed a heather-bell on the glass of his microscope to a weather-beaten shepherd. Tears came streaming down the bronzed cheeks. "What's the matter?" he asked. "Isn't it beautiful?" "Beautiful?" said the shepherd. "It is beautiful beyond words. But I am thinking how many thousands I have trodden underfoot."

How many opportunities to accept Christ have you trodden underfoot in your lifetime? God's opportunity is now. "Now is the accepted time" (2 Corinthians 6:2). He has no other. You have sixty "nows" every hour of your life. That means 1,000 for the waking hours of each day.

Opportunity, with her millions of "nows," will be against you in that last great assize! I fancy I hear her voice on the witness stand: "A thousand times a day I came to him. I was with him in the tender hours and influences of youth. I came to him in the pleadings of his sainted mother. I drew near to him in the hours of bereavement and sorrow. I spoke to him in the tender solicitations of devoted friends. I touched him in the prayers and the pleadings of his dearest ones. I sounded the warning hundreds of times from the pulpit. I whispered to him in the night watches as he lay in the silence of his own thoughts and the convictions of his own accusing conscience. Yet for all these years he has unceasingly trodden me underfoot."

EAST HAM ELIM PENTECOSTAL CHURCH

Central Park Road, corner Kimberley Avenue

MARCH 15th-17th

EAST LONDON REVIVAL RALLY

Saturday at 3 p.m. and 6.30 p.m. Tea provided between meetings.
Sunday 11 a.m. and 6.30 p.m. Monday 7.30 p.m.

Preacher: EDDIE SMITH (Birmingham)

D.1863

WHITEHAVEN CRUSADE '69

MARCH 22nd-30th

with Pastor Brian Edwards

PLEASE PRAY FOR US

D.1859

"Feed my lambs," or the responsibility of being a Sunday school teacher

By JOHN S. MATTS
MINISTER OF SWANSEA ELIM PENTECOSTAL CHURCH

AN inquiry on a recent Sunday evening in our Swansea church revealed ninety-four people present, which was just over half the congregation, who had at some time been to an Elim Sunday school. This made me realise afresh the vital role that Sunday school work plays in the programme of the local church. To some this may sound elementary, but others have yet to discover how great a harvest may be reaped by work among children. Many of us have overlooked their potential for God and, because we expect instantaneous results, we often feel frustrated in this sphere of work. The fruit of Sunday school work is rarely seen immediately; the work must be done with the long view; but what glorious results we see in five or ten years in the way in which these young people are becoming members of our churches.

Not anybody's job

If the Sunday school is the church of tomorrow it must be true that in some measure the character of the Sunday school of today will determine the character of the church of tomorrow. Eternity alone will reveal the lasting value of Sunday school endeavour.

Sunday schools are only as effective as their teachers are efficient, keen and conscientious. Nothing can take the place of sanctified, sincere, Spirit-filled teachers on fire for the salvation of boys and girls. We often think in terms of Sunday school teaching being anybody's job, but may I say that it is a skilful work to be reserved for those who feel called to it and who have an all-consuming desire for it. The example of Sunday school teachers will reflect itself one day for good or ill in the lives of those whom they teach.

May I suggest a few ways in which we must bear the responsibility of being a Sunday school teacher? Pray for your Sunday school class and for their conversion, and for their parents for their conversion. Pray over your lesson and for God's guidance. "Prayer changes things"; it can change your class, and your whole outlook on this important task.

May I put it this way? Teachers, you are to shepherd the lambs whom the Lord has put into your care. God one day will have you give account of the charge He has given you. Shepherd your scholars, feed them spiritually, and visit them when they are missing or if they are sick.

Make sure that you allow adequate time to prepare yourself and your lesson. The material found in Sunday school handbooks was never meant to be passed on straight to the scholar in the class, but first to be assimilated and digested by the teacher. Make sure it is your Bible you have in your hands when teaching your class and not your handbook. I have even heard of teachers reading the lesson direct from the handbook!

Somehow we think that punctuality is not important, and we fall into the habit of coming late. The results of this are soon reaped, because the children think that if teacher can come late they can come late also, and if the children think that their teacher is not making an effort they also may cease to make an effort.

Personal attention please

Give all of your scholars that personal attention that will make them feel you are interested in them. Each one needs understanding, love and care; if you give your scholars these they will respond with loyalty and affection.

You are engaged in the most privileged work in the kingdom. Do not treat your job in a casual, complacent or careless way, but tackle it with passion and energy; let those whom you teach see that you mean business. Let the love of Christ constrain and compel you.

Never give up because you are having a hard time. You will often feel weary in well-doing. Preparing a new lesson every week, keeping yourself

fresh and taking a personal interest in children who you feel just want to "play you up" can be an arduous task, but keep on persisting.

Being a Sunday school teacher does not just begin and end on Sunday afternoon; it is a total involvement with each of your scholars. It could involve walking the tiny tots home afterwards, or interesting yourself in an unselfish, practical way in their schooling, home and background.

Above everything else, hard-pressed Sunday school teacher, be patient. In the words of James 5:7, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it," and God wants us to have long patience with those to whom we minister. Be impatient and you will lose, but be patient in prayer and in teaching and you will surely see precious fruits for the labour.

Sunday school teacher, you will need the baptism in the Holy Spirit and a constant enduement of power from on high if you are going to succeed and win through. Even in this sphere of labour it is not by human effort and organisation alone, but by the divine Spirit ministering through us. Sunday school teacher, take new courage, and go forward in your Saviour's name to obey His command "Feed my lambs."

The writer would add that he has been an Elim scholar, teacher and superintendent, and still is a teacher when duty demands it.

THE EMPTY SEAT (*continued*)

would ever have dared to use. "Not forsaking the assembling of ourselves together. . . . For if we sin wilfully after that we have received the knowledge of the truth [the inspired apostle includes himself; it is true even of the chief of apostles], there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment" (Hebrews 10:26).

THE ASSEMBLY

Judas's seat is empty for ever; Thomas's is empty only until the next Lord's day, and then follows golden service in a ripened life, and at last a name emblazoned for ever on the foundations of the holy city. Our assembly here is only a prelude to our assembly for ever above. Dr. Talmage never erased the name of a dead member from his church register, as he said he hoped to call his roll on the streets of glory; and so after his church had been burned down 500 living members were found, and 2,500 who, as the register expressed it, had "changed their residence."

COMING EVENTS

BARNSLEY. March 9-13. Elim Pentecostal Church, Nelson Street. Annual convention. Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: D. W. Anthony (Chelmsford) and A. Postlethwaite (Whitehaven). Convener: A. C. Jarvis.

BECCLES. March 22-30. Public Hall. Better Life Crusade conducted by J. G. Patterson and team. Sundays at 8. Weeknights at 7.30.

BOLTON. March 8. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7.30. Preacher: Pastor A. Lambie, supported by members from Salford.

BURTON-ON-TRENT. March 15, 16. Elim Pentecostal Church, Moor Street. Sisterhood anniversary. Saturday at 7.30. Sunday at 6.30. Preacher: Mrs. J. Morrison (Kingstanding). Convener: Mrs. Morrell.

COLCHESTER. March 8-10. Elim Pentecostal Church, Stanwell Street. Sisterhood weekend. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Taking part: the Principal (Mrs. D. Wildrianne) and I.B.T.I. students.

DOWLAIS. March 15. Dowlais Central School. Elim missionary conference at 3. Rally at 7. Exhibition, slides and films. Speakers from Africa and India. Tea provided.

GOLDTHORPE. March 8. Elim Pentecostal Church, Beavis Street. North-west District Presbytery rally at 6.30. Preachers: Dennis Anthony and J. T. Bradley. Convener: E. J. Jarvis.

HEREFORD March 23-30. Elim Pentecostal Church, Clive Street. Crusade conducted by A. Tee. Sundays at 6.30. Weeknights at 7.30 (not Friday).

MILLISLE, Co. Down. March 2-23. Elim Pentecostal Church, Moss Road. Evangelistic campaign. Sundays at 11.30 and 7. Mondays to Fridays at 8. Preacher: W. J. Martin (Bangor) Convener: Robert Davidson. The sick will be prayed for at all services.

NEWHAVEN. March 8. Elim Pentecostal Church, Meeching Rise. At 7. Preacher: F. Shadlock (Reading).

NORTHAMPTON. March 15-22 (not Sundays). Primary school hall, Main Road, Far Cotton, Northampton. Evangelistic and divine healing crusade conducted by John M. Cuthbert and members of the Northampton Elim Pentecostal Church each night at 7.30.

NORWICH. March 8, 9. Elim Pentecostal Church, Trory Street. Youth weekend to launch "Foursquare" coffee bar. Saturday at 7.45, the "Main Theme" gospel rhythm group (Becontree). Sunday at 6.30 and 8.15.

PORTH. March 15. Horeb Apostolic Church, High Street, Cymmer. Rhondda Pentecostal Fellowship rallies at 3.30 and 6.30. Preacher: E. C. Crew (Risca).

ROMFORD. March 9. Elim Pentecostal Church, Wheatsheaf Road. Church's twelfth anniversary services at 11 and 6.30. Preacher: James Hunt. Convener: Tony Chamberlain.

RUGBY. March 4-8. Elim Pentecostal Church, Windsor Street. Billy Graham Los Angeles crusade film; each night at 7.30. March 16. Mothers' Day services at 11 and 6.30. Preacher: T. Partington (Stafford).

SALISBURY. March 16. Elim Pentecostal Church, Milford Street. Special Mothers' Day services. Speaker: Mrs. W. R. Jones (Bristol). At 11 and 6.30.

SHEFFIELD. March 8-11. Elim Pentecostal Church, Lee Croft, Campo Lane. Convention. Saturday at 7. Sunday at 10.45 and 6.30. Monday and Tuesday at 7.30. Preacher: E. F. Cole (Birmingham). Convener: Arthur V. Gorton.

SOUTHPORT. March 8, 9. Elim Pentecostal Church, Evangel Temple, Manchester Road. Missionary exhibition and demonstration. Saturday at 2.30 and 7.30. Sunday at 10.45 and 6.30. Preachers: Anne Stephenson, Pastor and Mrs. L. Wigglesworth.

WHITEHAVEN. March 22-30. Embassy Ballroom: Saturdays at 7. Sundays at 8.15. Elim Pentecostal Church, George Street: Monday to Friday at 7.30. Evangelistic crusade conducted by Brian J. Edwards.

WRENTHORPE. March 9-16. Elim Pentecostal Church. Crusade conducted by A. Tee, E. Garner and W. Hunter. Bring your sick friends for prayer.

Sunshine Corner



JEREMY was the only son of Lord Someone, and he was a very spoiled and conceited young lad. He had servants to do everything for him, so he was very lazy; he wouldn't even tie his own shoes. His parents had always given him everything he wanted, but they could see that something must be done because Jeremy kept upsetting the servants and no one would stay with them for very long. They talked things over and decided to send him to boarding school.

This did not make Jeremy any better. Because he had so much pocket money he could bribe the boys into doing his work for him, and he was always causing trouble between the other boys. No one liked him and he was left quite a lot on his own—there was only one boy, called David, who would have anything to do with him. David was a Christian and he was praying that somehow God would give him a chance to talk to Jeremy about his soul.

One night Jeremy ate a big supper and then got out his tuck-box and stuffed a lot of sweets and chocs, and of course you know what happened—he had a bad dream. He dreamt that he was dead and that he was looking for his place in heaven and couldn't find it. He went up to one large group of people who were busy working and no one took any notice of him. He said to the man in charge "Is there a place for me here?" "Well, what good work have you done on earth?" the man asked, and Jeremy couldn't think of a single thing. "Well, there's no room for you here" said the man. So Jeremy went on to another group. They looked so happy and were chatting away merrily. "Can I join you?" he asked. "Only if you have happy memories of good deeds and kindnesses." Of course, Jeremy had never been kind to anyone and he wandered round from group to group and couldn't find a place anywhere. Then he was put outside the door in the dark, and it was awful. He was very frightened and started to cry, and of course woke himself up.

David was standing by his bedside. "Whatever's the matter Jeremy?" he asked, and sobbingly Jeremy told David his bad dream. "You see, David, there's no place for me in heaven. I've been such a terrible boy that they don't want me there." "Why, that's nonsense," said David. "You can't get into heaven by being good. We've all done bad things and that would stop us all going there. No, there's only one way to get to heaven," and he told Jeremy the story of Jesus and how He died on the cross of Calvary because of the sins of people like Jeremy. Jeremy's eyes filled with tears. "Did Jesus really do all that for me David?" "Yes, He did, and if you accept him as your Saviour He will change you into a different boy. All things will become new. You will have a clean start." So they knelt and prayed together and Jesus answered their prayers. Jeremy never forgot that dream and he really was a different boy. The boys noticed it, the masters noticed it, his parents noticed it and the servants noticed it too, and Jeremy brought a lot of happiness into people's lives because he became a new creature when he found Jesus as his Saviour. Now there *is* a place in heaven for Jeremy.

There's a place for you too if you love Jesus and try to live as He would like you to live. God bless.

Love from

AUNTY MAY.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 61. THE BOOK OF ISAIAH

Can you fill in the missing words?

1. **"Come now, and --- us ------ together, saith the Lord."**
2. **"Here am I; ---- me."**
3. **"For unto us a ----- is born, unto us a --- is given."**
4. **"Thou wilt keep him in ------- -----, whose mind is stayed on Thee."**
5. **"Trust ye in the Lord for ever: for in the Lord Jehovah is ---------- --------."**
6. **"Look unto Me, and be ye -----, all the ends of the earth."**
7. **"But he was ------- for our ------- -------."**
8. **"All we like ----- have gone ------"**
9. **"Seek ye the Lord while He may be -----"**
10. **"All our righteousnesses are as ------ ----"**

ANSWERS

1. **Let, reason (Isaiah 1:18).**
2. **Send (Isaiah 6:8).**
3. **Child, son (Isaiah 9:6).**
4. **Perfect peace (Isaiah 26:3).**
5. **Everlasting strength (Isaiah 26:4).**
6. **Saved (Isaiah 45:22).**
7. **Wounded, transgressions (Isaiah 53:5).**
8. **Sheep, astray (Isaiah 53:6).**
9. **Found (Isaiah 55:6).**
10. **Filthy rags (Isaiah 64:6).**

THE FAMILY ALTAR

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

Monday, March 10th — Matthew 20:1-16

" Whatsoever is right, that shall ye receive " (v. 7).

It is made clear throughout the Scriptures that the Lord requires employers to give their employees what is just and right. If the righteous Lord requires this of men, how much more will He Himself give just rewards to those who serve Him. Every deed done, every kindness shown and every word spoken for love of Him will be remembered on that day. The Lord Jesus said " Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be " (Revelation 22:12).

Tuesday, March 11th — Matthew 20:17-34

" Whosoever will be chief among you, let him be your servant " (v. 27).

James and John, like many before and since, thought their importance lay in their ability to lord it over other disciples; but the Lord Jesus showed that true greatness in His kingdom lies in serving others, not in ordering them around. The supreme example is in His own ministry, for He who is the Lord of glory came to earth and gave Himself in humble service for His creatures. His command to us is " By love serve one another " (Galatians 5:13).

Wednesday, March 12th — Matthew 21:1-17

" That it might be fulfilled " (v. 4).

On this one occasion, which we call Palm Sunday, the Lord Jesus deliberately presented Himself to Israel as Messiah. For over three years the nation had seen His miracles, heard His words and watched His spotless life; now it had to render its verdict. Israel's temporary enthusiasm quickly passed and, as foretold, they rejected their Messiah and put Him to a shameful death. You and I must also give our verdict—is it to be " Away with Him ! " or " My Lord and my God " ?

Thursday, March 13th — Matthew 21:18-32

" The fig tree withered away " (v. 19).

This act, of course, symbolised the withering away of Israel's national life; Israel had rejected the Messiah and He would ratify their choice by rejecting them. Our decisions must bring a response from Him. At this moment we can make our choice as to whether we accept Christ or reject Him, but we must not lose sight of the fact that there is a coming judgment day and that Christ will be the Judge. The decision we make now will be confirmed by Him then; be careful how you choose.

Friday, March 14th — Matthew 21:33-46

" This is the heir " (v. 38).

This is surely one of the most remarkable and devastating comments that the Lord Jesus made to the Jewish rulers ! He stated explicitly that they were not simply ignorant concerning who He was; they had recognised in Him the signs of divine authority and messiahship—as Nicodemus openly admitted (John 3:2)—yet had deliberately decided to destroy Him. While we may be troubled and distressed when people wilfully reject Christ, we must recognise that so many love darkness rather than light and will refuse the clearest proof of His claims rather than change their way of life.

Saturday, March 15th — Matthew 22:1-14

" Go ye therefore into the highways " (v. 9).

Jewish rejection of the Messiah has brought benefit to the whole world, for as a consequence the message of the gospel has come to all, Jew and Gentile alike. Thank God that, in His mercy, He sent a messenger to me to call me to the feast; He brought me into His banqueting house and covered me with His love. Now it is my privilege and responsibility to take the gospel invitation to others so that they too may come into the blessings of this great salvation.

Sunday, March 16th — Matthew 22:15-33

" I am the God of Abraham . . . " (v. 32).

Here is the mighty revelation made by the Lord to Moses, and it brings three thoughts to my mind: first, that the Lord wants me to know Him, otherwise He would not have revealed Himself at all; second, that the Lord is the eternally unchanging One—not " I was " or " I will be " but " I am "; third, that life goes on after death, for He remained the God of Abraham, Isaac and Jacob. When I think of the mighty universe I find great comfort in the revelation that I can know and walk with God.

EASTER MONDAY 1969

Dr. Wesley White, B.A., Ph.D.

Our special speaker booked for the 1969 meetings in the Royal Albert Hall on Easter Monday is well known in a number of Elim churches where he ministered during his period of study at Oxford University. Dr. Wesley White worked as an independent evangelist in North America from 1947 to 1964, when he became a member of the Billy Graham Evangelistic Association. In 1966 he was made chancellor of Richmond College (liberal arts), Toronto, with a B.A. degree from Wheaton College, Illinois, and a Ph.D. from Oxford University.

With such an educational background and a dynamic delivery of God's message we know Dr. White will bring a word of inspiration and thrill to the great congregations in the Royal Albert Hall on Easter Monday. His stay is limited, as he is calling in at Britain as part of a world tour, and we urge our members and friends to avail themselves of the opportunity to hear this man of God on the great day.

Send now for your reserved seat tickets. Write to the Secretary (R.A.H.), Elim Pentecostal Church, 15 Rodenhurst Road, London, S.W.4. Afternoon 3/-, evening 4/-. There are also hundreds of free seats.

SHARE YOUR FAITH

The Public Transport Scripture Text Mission Temple House Theobalds Park Waltham Cross Herts.

WRITE FOR BROCHURE

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BLACKPOOL Christian Alliance holiday and conference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

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.1814

CORNWALL (north) Farmhouse accommodation, Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1861

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.1813

ILFRACOMBE Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

OLD COLWYN, North Wales. "Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

PLAS MENAI Christian Hotel. Noted for Christian fellowship, excellent catering. Illustrated brochure from Estcourt (E.E.), Plas Menai, Llanfairfechan, North Wales C.1607

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA. Ideal touring centre for glorious Gower, Black Mountains, etc. A warm welcome awaits you at "Maranatha." Brochure: Mrs. V. Rees, 249b Gower Road. Tel. 22488. C.1841

WESTON-SUPER-MARE. "Ebenezer" 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.1823

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 VACANT

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rodney Road, Cheltenham. C.1853

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES

The President, L. W. Green:
March 8, Brecon; 9, Abertysswg (p.m.); 13, Eldad; 15, Delancey; 16, Delancey (a.m.), Vazon (p.m.); 17, 18, Eldad; 19, Vazon; 20, Delancey; 21, Vazon; 22, 23, Jersey.

London Crusader Choir:
March 8, Basingstoke; 9, Wormwood Scrubs prison and Enfield; 15, Little Hallingbury; 16, Hove; 23, Maidstone prison and A.O.G.; 26, Wallington; 29, Leigh-on-Sea.

Miss C. A. Picken, Rhodesia:
March 8, Goldthorpe; 9, Knottingley; 10, Goldthorpe; 12, Sowerby Bridge.

Joseph Smith:
March 8-13, Woolwich; 15-20, Rochester; 29—April 2, Gosport.

Anne Stephenson, Transvaal:
March 8, 9, Southport; 11, Holyhead; 12, Ellesmere Port; 13, St. Helens; 14, Liverpool; 15, Warrington; 16, Wigan; 17, Bolton; 18, Accrington; 19, Blackburn; 20, Blackpool (Temple); 21, Blackpool (Marton); 22, Salford; 23, Chorlton; 24, Stockport; 25, Oldham; 26, Glossop; 27, Macclesfield; 28, Crewe.

M. O. Thomas, Tanzania:
March 8, Kingstanding; 15, Dowlais; 16, Abertysswg; 17, Merthyr Tydfil; 18, Mountain Ash; 19, Aberdare; 20, Pontypridd; 22, Caerphilly; 23, Porth (a.m.), Trealaw (p.m.); 24, Llantrisant; 25, Barry; 26, Cardiff; 27, Bridgend; 29, Neath; 30, Swansea; 31, Pontardulais; April 1, Llanelli; 2, Aberystwyth.

BIRTH

GREENWAY. On February 12th, to Michael and Peggy Greenway, members of Kingston Elim Pentecostal Church, late of Clapham, God's gift of a son, Christopher Edwin.

WITH CHRIST

FOSTER. On January 16th, Fanny Elizabeth Foster. Very peacefully after a long illness. Many years member of Armagh Elim Church and beloved mother of Caroline Glass, Loughgall. "Only till He come." Officiating minister at funeral: H. B. McGowan.

RYAN. On January 21st, John Ryan, of Elim Pentecostal Church. Worcester. Officiating minister at funeral: T. H. Stevenson.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

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. L No. 11 March 15th, 1969 9d



The Scottish District Presbytery with visiting ministers at opening of the new Clydebank church.
See page 171.

THE SEVEN CHURCHES OF REVELATION

PERGAMUM

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

And to the angel of the church in Pergamos write; These things said He which hath the sharp sword with two edges, I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it (Revelation 2:12-17).

THE CITY OF PERGAMUM

Pergamos was situated on the banks of the River Caicus about fifteen miles inland and about forty miles from Ephesus. It had a very ancient history; quite obvious when one discovers that when this letter was written it had already been a capital city for 300 years. From 241 to 133 B.C. Pergamum had been the capital city of the Attalid kingdom. In 133 B.C. the king was dying and he willed the city to the Roman empire, and so, by willing gift and not by conquest, it became a part of the Roman empire and Rome made it capital of the province of Asia. In history and fame Pergamum surpassed Ephesus and Smyrna and so was recognised as the most illustrious city of Asia.

Pergamum possessed one of the finest and most famous libraries in the world; it contained more than 200,000 books. The wonder of that will not be appreciated until I remind you that at this time every book had to be copied by hand. In fact the word parchment is derived from this word Pergamum. Parchment was a writing material made from the skins of animals, and this is the material on which all the New Testament manuscripts were written.

At first the Pergamenes were pleased with the favours granted to them by the Romans, but soon the greed of the Roman tax collector began to be felt and there was a revolt by the inhabitants; the revolt was put down, but because of it they were punished by still heavier taxes. In the meantime the library at Alexandria, which was greater than that at Pergamum (between them great rivalry existed), was destroyed by fire. Mark Antony arrived at a simple solution to his loss, and at the same time ended the rivalry that existed, by appropriating the whole library at Pergamum and sending it as a gift to Cleopatra. Later, it is interesting to note, Cæsar Augustus reinstated the library in Pergamum.

Pergamum abounded in temples and religious centres; in verse 13 of our study verses John speaks of Pergamum as the place where Satan's seat was. Perhaps we shall find some light on this great statement as we consider some of these temples and centres.

There was a centre of worship of Æsculapius: the temple of Æsculapius. This was the Lourdes of the ancient world; to it came sufferers from all over the world. It had medical wards, medical schools, its priests and its votaries. The site is one of the interesting ones to be shown to visitors; it is situated well outside the present city and covers an area of one square mile. The temple had a mystic pouch in which a live serpent was kept and worshipped by all devout followers; the serpent was the emblem of Æsculapius. The emblem is to be found on many ancient coins; in fact one of the Pergamene coins depicts the Roman emperor Caracalla worshipping a serpent god at Pergamum. The serpent was so important that it was on both sides of the standard coinage. Entwined serpents were the emblem of the city. We may see the serpent of Æsculapius on the R.A.M.C. cap badge and on the lapel badge of an R.A.F. medical orderly. The serpent is still symbolically associated with healing and medicine. To the Jew the serpent would mean only one thing—the tempter of Eve in the garden of Eden.

I wonder just how this appeared in the eyes of a

Jewish Christian as he looked upon a god, a manifestation of Satan, with the emblem of a serpent.

ZEUS AND ATHENE

There were two other important shrines we must notice: those of Zeus and Athene, the two greatest of the Greek gods of Olympus. Behind Pergamum was a hill, conical in shape, covered with the shrines of pagan gods; about half-way up stood the temple of Athene and in front of that stood the great altar of Zeus on a jutting ledge 800 feet up; it was ninety feet square and twenty feet high. All day long this altar smoked with the smoke of sacrifices offered to Olympian Zeus. It completely dominated the city, standing like some great seat or throne on the mountain side. Its great frieze depicted the chief god's great struggle against the primeval giants; it is still counted as one of the world's masterpieces in sculpture. In 1878 the Berlin museum started work in Pergamum and carried all the statuary and sculptured frieze work to Berlin, and reconstructed the altar to Zeus. After World War II the Soviets moved it to the Soviet Union, but after a few years they returned it to East Berlin. It now has attached to the base of the edifice a note of thanksgiving from the German Communists to the Soviet Army for rescuing it from the ravages of war.

THE CHURCH AT PERGAMUM

Let it be said that Pergamum was a city where it was supremely hard to be a Christian; indeed it was dangerous to be a Christian. Once a year the Roman citizen had to burn his offering of incense to Cæsar as god, or take the consequences, but over the Christian the threat hung 365 days of the year. To become a Christian one took one's life in one's hands. Yet Pergamum had a Christian church. In the midst of trials the eyes of flame witnessed the little church and the Lord Jesus was able to speak the words of commendation: "Thou holdest fast My name."

Our Lord's name is the symbol of His nature, and the church at Pergamum had been faithful and loyal to the person of Jesus Christ; it had not denied the mysteries of His personality; it had been loyal to the central fact of Christianity. "Thou holdest fast My name"; it was this name that subjected the early Christians to reproach.

"And hast not denied My faith." Notice it is

(*continued on page 182*)

Elim Pentecostal Church Reports

WIGAN **Pastor: John Seaman**



Our photograph shows Mrs. Martlew, Wigan E.W.M.A. treasurer, handing a cheque for £138 to Mrs. G. Gorton. Wigan E.W.M.A. has now given over £400. It has been significant that the additional missionary interest brought about by the E.W.M.A. effort has led to increased giving in the Elim missionary boxes. Nor have our church offerings suffered; in fact they have doubled in two years.

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

We have just finished a good crusade with Don Summers in which there were a good number of decisions made. This was immediately followed by a visit from the President, on which evening four young folk received the baptism of the Holy Spirit. Last Sunday evening (February 9th) we held a baptismal service (the fourth since last June).

L.P.C.

THE OPENING OF THE CLYDEBANK CHURCH

It was a great joy to be present at the opening of the new Elim Pentecostal church in Clydebank on Saturday, January 10th. In pouring rain a crowd of 200 gathered, and after a prayer of dedication by Pastor John Phillips, of the Assemblies of God, Glasgow, Pastor R. B. Chapman opened the church and Pastor John C. Smyth preached. In the evening Pastor Chapman preached.

Pastor Terry Jacobs, who was the first pastor in the Clydebank church, followed up with a week of special meetings, when backsliders were restored and saints blessed, and on Friday, January 22nd, we welcomed our new pastor at the induction service, Pastor John Harrison.

Our former pastor, Frank Newey, has also decided to stay with us, and we believe that as our two brethren work together the church will indeed go forward to greater things for Christ.

HUGH TAIT, *secretary*.

MORE WORLD PENTECOSTAL NEWS

Canada

The Pentecostal Assemblies of Canada

TWO forty-one-year-old ministers were elected to succeed two executive officers who announced their retirement during the Pentecostal Assemblies of Canada's twenty-sixth general conference at Windsor last August. The changes became effective in January.

Rev. Robert Taitinger succeeds Rev. Tom Johnstone, who has been general superintendent of the denomination for six years.

Rev. S. D. Feltmate fills the office of executive director of Christian education and youth, succeeding Rev. James Montgomery, who retires after twenty-two years in that post.

Looking back upon a career of over forty years as pastor, evangelist, educator and executive administrator, Pastor Johnstone expressed deep personal appreciation for the opportunity to "play a vital role in the Pentecostal movement" in this era of spiritual challenge.

"It is my firm conviction that the twentieth-century Pentecostal movement was raised up of God to make a unique contribution to the life of the whole Christian Church" he said. He believes "the Pentecostal movement exists to defend the deity, humanity and atoning work of Christ."

Rev. R. Taitinger is pastor of Central tabernacle, Edmonton, Alberta. Rev. S. D. Feltmate is pastor of the King Street Pentecostal church, Oshawa, Ontario, and has served as chairman of his denomination's national radio and television commission for the past two years.

In other action, the conference voted to set up a commission to state the P.A.O.C. position on lotteries, homosexuality of consenting adults, and abortion. The commission is expected to include a medical doctor, a lawyer and a clergyman.

Growing fellowship

Report to P.A.C. conference

SINCE the last conference we have added fifty-seven new congregations to our number, now totalling 745, and we have a total of 1,840 credential holders, which is an increase of 160 over 1966. Our missionary offerings in the past years have increased in the designated area. I will not seek at this moment to give any figures relating to receipts and disbursements in our world missionary programme.

A force to be reckoned with

It is increasingly evident that Pentecost is becoming a power to be reckoned with in the northland. At least 130 Pentecostal congregations have been established among the Indians of Canada. Almost every district is committed to aggressive work among these people.

The men who reach them ply the stormy waters of the Pacific in small boats, drive dog teams in the territories and travel by plane in northern Ontario. They man trucks and ski-doos and canoes in order that they may preach Christ's message. Labouring on the reservations of the plains, or the remote corners of the mountains and the northland, they have raised up a sizeable band of believers among Canada's quarter of a million Indians.

The enrolment in our four English-speaking Bible colleges is running at an all-time high, with some 470 young people attending. Central in Saskatoon moves on to a new campus this fall. Vancouver wrestles with the problem of renewing and expanding its facilities. Edmonton inherited beautiful accommodation in Central Tabernacle's new building. Peterborough is developing a five-year programme of expansion.

The Pentecostal Testimony.

Asia

400 SAVED IN SUVA

EVANGELIST and Mrs. Watson Argue held crusades in the Fiji Islands, beginning with a one-week crusade in Lautoka, Fiji's second largest city. Overflow crowds were present at every meeting and there were more than 100 decisions for Christ.

Following the meetings in Lautoka the Argues began a second crusade in the seaport city of Suva, the capital of Fiji. They ministered in the city churches on Sundays and conducted eleven wonderful nights of open-air meetings in the city park.

The highest attendance was 1,500 people, and no doubt there would have been thousands if the weather had been dry. The films presented by brother Argue proved very interesting, and helped to draw many to hear the preaching of God's Word.

Evangelist Argue's timely and inspiring messages were interpreted from English into the Fijian and Hindustani languages to reach the cosmopolitan audiences. Many wonderful healings took place as prayer was made for the sick.

The Suva meetings were crowned with God's blessing as more than 400 people made decisions for Christ. This was the greatest meeting that we have seen in Suva, and it had far-reaching effects as the city was stirred by God's Spirit.

ORVILLE H. CARLSON.

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

The Church faces a generation which is trying to drink its way to prosperity, war its way to peace, spend its way to wealth and enjoy its way to heaven.

☆ ☆ ☆

Walking with God means the most beautiful scenery, the most interesting conversation, the safest route, and a certainty of destination which can be found in no other way—walk with Him.

☆ ☆ ☆

We may plan a new world charter, and its pros and cons debate,
How to build a higher order, and a better world create;
But they build in vain who trust in starry palaces and domes,
For no nation's worse or better than the fibre of its homes.

Did not once an ancient statesman say with fluent tongue and pen
That the nation's best defended "that can boast a wall of men"?
So our nation's strongest fortress in this most important hour
Is the virtue of its people, and its character, its power.

Yes, the strength of any nation on its family life depends,
And no programme can replace it—for its failure make amends.
Would we build a real Gibraltar, for the past make recompense,
We must know the family altar is our nation's best defence.

☆ ☆ ☆

RECIPE FOR A HAPPY FAMILY.

1 husband; 1 wife; children.
1 Bible for each; 1 home.
Generous portion of prayer.
3 cups of love (packed); 1 package of work.
1 package of play (together); 1 small paddle.
1 tablespoon of understanding; 1 cup of kisses.
1 tablespoon of patience; 2 tablespoons of forgiveness.
Mix thoroughly and sprinkle with awareness. Bake in moderate oven of everyday life, using as fuel all the grudges and past unpleasantness. Cool. Turn out on to platter of cheerfulness. Garnish with tears and laughter and, in large helpings, serve God and man.

E. WILHARM.

PRAYER REQUEST
BASILDON CRUSADE
April 12th-26th
Convener: TOM BURNS
Evangelist: AUBREY WHITTALL
D.1862

PENTECOSTAL FELLOWSHIP RALLIES
SATURDAY, MARCH 29th, 3 and 6.30 p.m.
Speakers:
H. W. GREENWAY (Elim)
GERARD CHAMBERLAIN (A.O.G.)
To be held in
ASSEMBLIES OF GOD
PARSLOES LANE, DAGENHAM
COME EXPECTING
D.1865

IT WILL COST YOU LESS THAN TWOPENCE
per week to book your reserved seats at the
ELIM PENTECOSTAL RALLIES
in the
Royal Albert Hall on Easter Monday 1969
Twopence per week for a year is 8/8
Your seat tickets for afternoon and evening meetings will cost you only 7/-
BOOK NOW. Write to
R.A.H. ELIM HEADQUARTERS
15 Rodenhurst Road, London, S.W.4
(telephone 01-674 4084)

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
F. J. Slemming	171
Mansel Chuter	173
G. Canty	175
Wm. F. P. Burton	176
Honore Osberg	178
A. Tee	179
F. Lavender	183
Church reports	170
World Pentecost	172
Editorial	174

EDITORIAL

"NOR did it [Luther's literary output] need to be puffed and pushed on the market; the booksellers complained that everything of Luther's was snatched damp off the presses; really, his output and the public demand between them were working the poor printer-publishers to death. What masochists they were, to be sure: recruits to the trade kept coming. As much as 'God's latest and best gift to us' benefited Luther the trade benefited by him. There was so much money to be made out of going in for Lutheran production that innumerable artisans changed over to typography and set up presses. For the author took nothing.

"'Please get me some copies of my works. This is the only claim I make on my publishers, to let me have some copies now and then; I don't think that is too much for my labours. . . . Work as I may, I can't supply all the presses that demand their food at my hands. As it is I am feeding something like 600 printers now.'

"One publisher had offered him a flat payment of 400 gulden annually, but Luther did not feel morally justified in doing such a thing. On purely moral grounds, he bemoaned the rapacity of another: 'There he is, making monstrous profits out of the books I give him to print—I put it at 100 per cent. How different from honest Gruner-berg! He said to me the other day, "Herr Doctor, I am making too much. I shall have to print larger editions and sell them for less." A God-fearing man; the Lord will bless all his undertakings.'"

The quote is from the book *Luther Alive*, by Edith Simon. Now here is a book alive with content, understanding, and, to quote the *Scotsman* review, "compulsive readability." The young people of our churches should club together to get this book and James Atkinson's *Martin Luther and the Birth of Protestantism*, a Pelican paperback published at 7/6. *Luther Alive* costs 50/—expensive perhaps at first sight, but not in the light of the amount charged and paid for comparatively worthless "spiritual pop" records. In the light of present Romeward trends the young people of our churches should club together to get these books and read and study them. Think of this: "For there was also working for Luther a factor quite outside himself: that long-mounting wave of spiritual emptiness and lassitude among men from which humanist enthusiasm had already derived much of its dynamic."

What a world of contemporary appropriateness lies in that sentence! Think of the current "humanist enthusiasm"; think of the fact that it draws its dynamic from the prevailing "spiritual emptiness and lassitude among men"; think of the cause of that emptiness and lassitude then in the context of the present drift; think that spiritual fullness and dynamic would, by the same token, rob humanism of that very condition upon which it flourishes.

Here are books that show what we owe to Luther nationally, intellectually and spiritually of personality dynamism. Our Protestant heritage is threatened; we need the knowledge these books provide to awaken us to what we are in danger of losing. (More next week.)

The George Canty Viewpoint



Spurgeon would say "Leave me; my sermon pangs have begun." Being a male, I do not know what it is to bring a baby into existence, but I have produced sermons, so I can guess.

Spurgeon also remarked that it takes ten years to change a preacher's style. How long then to make a preacher—especially if you are not a Spurgeon? To compose a good address now and then is no more than jumping the brook compared with the high-flying task of keeping a congregation interested for years. It is as hard as doing Lindbergh's solo Atlantic crossing every week.

Until you know the secret—in my case it took fifteen years—your first waking thought is "Sermons!" Morning, afternoon, evening—sermons. At meals—sermons. Asleep—nightmares about sermons. Out walking—sermons are the ball and chain of your servitude. Your stomach churns, you head aches, your mind stews, you heart despairs. Already squeezed dry, you cudgel, beat, slam and bang your thoughts for one more idea. You worry about next Sunday and even more about last Sunday, with unrelieved hopelessness. You are a condemned and haunted man. Neither cakes nor ale, wife nor children, harp nor sackbut bring light into your gloom. Sermons! Frantically you read, delve, search, think, pray, while Sunday draws relentlessly nearer, and at last dawns, with panic in your soul.

Of course the Master never called you to such slavery. It is more than nerve or health can stand. What is wrong?

When you have climbed exhausted to Everest's peak people are still dissatisfied. "What do they want then, the Indian rope trick? I can't climb any higher." But if they are dissatisfied so are you. The peculiar sting is that you know your critics are right. Your fears are confirmed—you are as useless as they suggest, and you always knew it. Any miraculous appearance of confidence disappears as promptly as green shoots in a hen run. You are barren of hope. If you can get to sleep you dream ten times a night that your congregation has gone somewhere else.

It strikes you that nobody realises that you cannot rehearse your sermon. While the greatest orchestra will go through even the National Anthem, and spend two days getting ready for one and a half hours of simple Mozart, you, poor chap, must write a new composition twice a week, and present it publicly without any try-out. A sermon is the only performance offered to the public without previous rehearsal. Of course everybody knows what is wrong with it, and you do afterwards, but not even you knew before.

Another thing (until you learn the secret): music concerts are heard by folk level in taste and intellectual grasp, but a congregation is the world's most diverse gathering. And though they all admit you cannot be expected to please them all everyone expects you at least to please him. "You can't please everybody, pastor, but I know what I like."

When you offer folk sermons they look for a performance. If that is what you do you have to do it—the high dive every Sunday. Talk about what you like—heaven or hell, joy or tragedy, pathos or success—it will be flashing oratory they will still expect. If you talk even about the damned in subdued tones they will think you are off-colour or losing your style.

No man can cope with such demands. Not even Christ or Paul was always even understood, so why expect you the servant to be above your Master?

One thing, however, you find at last you can do (and this is the solution to most of your preacher's problems, and the way to throw off responsibility for the rest): you can give up sermons and explain only and always the Word of God. Only the Word then can be blamed for anything—or praised. God gets all glory and you get no pain from the kicks. You do not look for ideas and find a text to fit them, nor do you find a text and then look for ideas. I learned I must let the Bible itself unfold. What is it really getting at, this Book, talking to us that way in 1969? I must listen. Then, when I understand, all I have to do is explain it to everybody else. Ideas? The Bible has millions. Something to say? Give us time even to say it! And the world is full of folk who want it. Sermons are a hobby for the sermon collector. The Word of God is for all.

RECEIVING POWER FROM ON HIGH



by Wm. F. P. Burton

Wm. F. P. Burton went to Africa in 1914 to preach the gospel and he has been actively connected with missionary work ever since. Though officially retired from responsibilities of leadership in the Congo Evangelistic Mission, of which he was co-founder, he still travels extensively and when he is not preaching or teaching he is writing books.

THE Lord Jesus told His followers not to leave the city of Jerusalem until they had been endued with power from on high (Luke 24:49). What a sad mistake some men and women make when they imagine they can dispense with this divine enduement with power which even the Son of God needed!

What every Christian needs above everything else, if he is to be a witness to the Lord Jesus, is to be endued with this power from on high—to be filled with the Holy Spirit. Without the Spirit one is powerless to work for God.

The "why" of receiving

May we consider the gift of the Holy Spirit as it concerns the recipient himself, the unsaved around him, the church of which he is a member, and God who sent the Holy Spirit upon him?

(a) The recipient himself will find God more real, Christ more real, salvation more real and the Bible more real than ever before, for the Holy Spirit is "the Spirit of truth" or reality (John 14:17).

He teaches and reminds us as no human teacher can do (John 14:26), guiding us into truth and showing us things to come (John 16:13; 1 John 2:20, 27). Heaven will no longer seem a vague dream, but a glorious and glowing hope. Hell will appear in all its horror and despair. Today many have ceased to believe in hell because they have not the Holy Spirit (Jude 19).

Christ said "He shall testify of Me" (John 15:26). Oh, how the Holy Spirit delights to stir the believer's heart to love and loyalty to the Lord Jesus as He is displayed in all His glorious grace and holiness. He teaches us to pray in the Spirit (Ephesians 6:18), and pours into our hearts love to our Lord and to all around (1 Corinthians 13).

(b) The unsaved are convicted by the Holy Spirit (John 16:8-11).

A young Spirit-filled man went on a visit to his aunt's home. She met him at the door and said "You are very welcome indeed, but please don't talk religion. It makes your cousins uncomfortable." He was forbidden to witness, but they could not prevent his praying. The result that night was that his aunt followed him to his room, where she burst into tears and said "I feel as if I were the most wicked woman who ever lived. Do show me how to be saved." Before long the aunt and cousins too, convicted of their sins by the Holy Spirit, made a clear profession of faith in the Lord Jesus.

Conviction of sin is a note often lacking in modern evangelism. That is why conversions are so shallow and unsatisfactory. But be filled and go on being filled with the Holy Spirit, and once more you will see men weep and cry out under the sense of their own sinfulness and their need of forgiveness. See how the apostles' words cut to the very hearts of those who heard them (Acts 2:37; 5:33).

(c) The church too has need of Spirit-filled members. That is the meaning of the much-misused passage in 1 Corinthians 12:13: "By one Spirit are we all baptised into one body." We believers are all members of the true Church, which is His body (Acts 2:47). Each of us has some specific part to play in the Church, and because of the needs of the Church we must be empowered by the Holy Spirit.

(d) There is also the Godward aspect of the gift of the Holy Spirit. Our heavenly Father longs for our love and fellowship, and

He no longer has a centre of worship in Jerusalem, or any other special temple. True worshippers worship Him today "in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23).

There is much of wordy insincerity that goes up to God, much of shallow form; but He longs for sincere heart-love, such as is stirred up by the Holy Spirit.

The "how" of receiving

Every child of God is born of the Spirit (John 3:5); every one manifests in more or less degree the Spirit of Christ (Romans 8:9), and each is led by the Spirit (Romans 8:14).

The Scriptures tell us, however, that really saved people still lacked this blessing (Acts 2:4; 8:14-17; 19:5,6). It was after they believed that the Ephesians were sealed with the Holy Spirit (Ephesians 1:13). Indeed it is only an already saved person who can possibly receive the Holy Spirit (John 14:17).

(a) The Spirit is given only to those whose hearts are purified (Acts 15:9). Our bodies are the temples of the Holy Spirit (1 Corinthians 6:19), but He will not enter a temple that is defiled. That is why Simon was told "Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God" (Acts 8:21).

(b) We must ask if we would receive the Holy Spirit, coming to God in the same simplicity of attitude as though we were coming to an earthly father (Luke 11:13). This has nothing to do with the unsaved. It is essentially a matter between father and child.

(c) The Holy Spirit is given to those whose hearts are athirst and who come to Christ in eager faith (John 7:37-39). Christian, God desires to send forth through you rivers of living water, bringing cleansing and refreshing to needy souls around. Do not hesitate, but come to the Lord with hunger and thirst of soul, and He will give you the Holy Spirit and power from on high.

(d) God gives the Holy Spirit "to them that obey Him" (Acts 5:32). If a child of God refuses to obey Him he may pray and yearn and plead but he will never receive the Holy Spirit.

We knew a young lady who prayed for months that God would endue her with power from on high, but all in vain. During this time there was a controversy raging in her heart concerning certain jewellery that she was wearing. At last she snatched off the baubles and flung them from her. Immediately the Spirit came upon her and she spoke with tongues and gave interpretation. In the years that followed she was used in winning hundreds for Christ.

"Seven languages" spoken

Similarly a Methodist minister, a brilliant linguist, was very hungry for the power of the Spirit. He heard that we were holding a convention in Bradford, but he had been told that our teaching was full of error. He decided to attend the meetings to judge for himself. This entailed a short railway journey. During a time of worship in the meeting this minister was amazed to hear the seven languages with which he was acquainted being spoken perfectly, in such love and adoration to the Lord as he had never before encountered. He was dumbfounded! After the meeting he found himself sitting alone in the railway carriage on his journey home. Soon he was praying and pleading with God to baptise him too with the Holy Spirit. The impression struck him "How unfitting for you to ask to be filled with the Spirit while you sit puffing at your pipe." He therefore flung his pipe out of the railway carriage window and his tobacco pouch after it; and before he reached his destination he too had received the Holy Spirit and was praising God in new tongues.

The evidence of receiving

On the day of Pentecost they all spoke with tongues when they were filled with the Holy Ghost (Acts 2:4). There were probably 120 of them, both men and women (Acts 1:15), and every one of them spoke with tongues.

Moreover, when the question arose as to whether Peter was right in ministering to the Gentiles it was decided once for all by the statement "The Holy Ghost fell on them, as on us at the beginning. . . . Forasmuch then as God gave them the like gift as he did unto us . . . what was I, that I could withstand God?" (Acts 11:15-17). What the "like gift" was can be decided easily by reference to Acts 10:45, 46. "On the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." There is not the slightest doubt that those tongues were the admitted proof that the Holy Ghost was poured out upon the Gentiles.

In Acts 19:6 we see precisely the same thing. The twelve Ephesian disciples were baptised in the name of the Lord Jesus, and "the Holy Ghost came on them; and they spake with tongues, and prophesied." Only two other cases are recorded in the Acts of the Apostles of believers receiving the Holy Ghost. At Samaria we are not told what happened when they received the Holy Spirit, but that there was a supernatural accompaniment is clear, since Simon wanted power to produce the same result (Acts 8:19). In the case of Paul there is no re-

(*continued on page 181*)

Words that talked back

by Honore Osberg

After the Bible reading the nobleman asked "Madame, how is it with your soul?"

SOME years ago Countess Elizabeth Chertkoff had attended a Bible reading in London held by Lord Radstock. The countess, a member of one of the great aristocratic families of Russia, was stirred in her soul.

After the Bible reading was over an English nobleman had asked her "Madame, how is it with your soul?"

"That is a matter between my father confessor and God" the angry countess answered indignantly. Abruptly, she turned from her questioner, but she could not blot out the memory of his words.

Ten years later the countess was back in St. Petersburg. The emperor and empress were giving a court ball in the Winter Palace. Countess Chertkoff came with other members of the nobility to enjoy the merrymaking in the brilliant, beautifully decorated ballroom.

While the imperial orchestra of the court was playing, a high Russian prince asked the countess for a dance. Suddenly the strains of the dance music turned to discord. The steps of the countess became leaden and heavy. Above the chatter and the laughter of the dancing crowd a solemn voice intruded. It was the echo of the question of ten years ago.

"Madame, how is it with your soul?"

The countess could no longer resist the plea of the Holy Spirit. In a moment's time she surrendered, whispering "Yes, Lord Jesus, everything for Thee."

Almost automatically, she turned from her dancing partner. She started bowing in different directions in the ballroom. The worried prince thought she was ill. "Madame," he said, "you are bowing in the wrong direction. If you desire to leave the palace, etiquette demands you bow in the direction of their majesties and secure their permission."

"No, your highness," the countess replied. "I am not bowing to their majesties. I am saying goodbye to this ballroom, and the whole way of life it represents. I suddenly realise I do not belong to this kind of life.

"From now on I belong to Christ, and to Him alone. He has redeemed me with His precious blood from the sinful world. Ten years ago God spoke to me, but I did not answer His call. Tonight He spoke again. I wish, your highness, that you too would hear His voice and obey it. Goodbye."

Soon the palaces and mansions of the great were thrown open for the testimony of Christ. All over St. Petersburg gospel halls were dedicated to the work of the Lord. Hymns and tracts were printed and distributed as the countess placed her fortune at God's disposal. Revival broke out and many thousands throughout Russia were converted.

Who can tell how long and how far the words spoken today may continue to echo and re-echo throughout this world? "Cast forth thy word into the ever-living, ever-working universe," Thomas Carlyle said. "It is a seed-grain that cannot die. Unnoticed today, it will be found flourishing as a banyan grove (perhaps, alas, as a hemlock forest) after a thousand years."

Our conversation may even determine the salvation or damnation of the souls with whom we come in contact. John Bunyan, the tinker, came upon some ladies in the town of Bedford who were sitting on a bench in the sun. He stopped to listen to their gossip, intending to join in, but he did not find them idly talking about their neighbours. Instead they spoke about the new birth, the work of God in their hearts, the comforting and refreshing love of Christ.

Arrows of conviction pierced the heart of the tinker as their words resounded through his mind. "What must I do to be born again, too?" he cried out. The "gossip" John Bunyan heard about Christ that day was the start of God's work in his life.

TEN TRUTHS ON WATER BAPTISM

or

Why we refuse to sprinkle children

By ALEXANDER TEE

THERE are certain ordinances in the Scriptures which are not only meaningful but are sacred. Ours is the privilege to enter into them and receive the blessing and benefits they offer. Holy communion, anointing with oil and the laying on of hands for divine healing can be listed along with water baptism among these ordinances. A careful study of the Scriptures will clearly bring to light how important water baptism is.

1. *Water baptism must be coupled with a sincere desire to repent of sin.*

Water baptismal services were conducted by the forerunner of our Lord (Matthew 3:6, 10). This act was to witness to God and man that the candidate repented of his sin. When the Pharisees and others attended these baptismal services John the Baptist preached very strongly about bringing forth fruits meet for repentance, therefore water baptism must be coupled with repentance from all sin.

2. *Water baptism is involved in following Christ's example.*

Jesus was baptised to fulfil all righteousness. The sinless Son of God did not need to repent of sin, but as our leader and example He needed to fill to the fullest degree (fulfil) all that was right (righteousness). He therefore stepped into the Jordan to be baptised and said something very significant: "Suffer it to be so now: for thus [in this way] it becometh *us* to fulfil all righteousness" (Matthew 3:15). Therefore to comply with and do all that is right we must follow our Lord's words and example.

3. *Water baptism is commanded by the Saviour.*

After Jesus had risen from the dead He commanded and commissioned His disciples to evangelise the whole world; they had to preach, and teach people about Himself. Every convert was to be baptised in water. This holds as good for today as it did for the converts of the early Church. It is clear from the Acts of the Apostles and from early Church history that this ordinance was carried out by the apostles and by those who were leaders in the early Church. From this it is also obvious that water baptism is for believers: those who are converted to and are willing to be disciples of Christ. It follows therefore that this ordinance is not for infants. Becoming a Christian is a personal matter. No one can make this decision for another. Thus water baptism is a personal step of obedience to the command of Jesus Christ.

4. *Water baptism and the triune formula.*

Jesus said to His disciples that they were to baptise people in the name of the Father, and of the Son, and of the Holy Ghost (Matthew 28:19). The Jews would have been less furious had the leaders of Christianity simply baptised their followers in the name of Jesus. To connect Him with God, however, to put Him on the same plane as Jehovah, was intolerable to them. The former simply means you are a disciple of this man who founded a new religion. The other acclaims Him as being divine and therefore infallible. It was for this very reason that the Jews crucified Jesus. Jesus was asked this vital question: "Art Thou the Christ, the Son of the Blessed? And Jesus said, I am. . . . Then the high priest rent his clothes, and saith, What need we any further witness? Ye have heard the blasphemy" (Mark 14:61-64).

The resurrection was the great proof of Jesus Christ being the divine Son of God, and it was right after this infallible proof which ratified His claim that Jesus announced the formula to be used when people were being baptised as His converts. Sabellius commenced a new doctrine known as "Jesus only" about A.D. 240 and was put out of fellowship by the Church for doing so. This shows that the early Church rejected the idea of being baptised in the name of Jesus only. The name Jesus was quite a common name among the Jews 2,000 years ago, but the name Christ or Christos was different, for it meant "the sent one" or "one sent from God." This is why Peter emphasised to the Jews that water baptism meant accepting Jesus as the Christ (Acts 2:38). They had to accept His divinity. In both Acts 10 and Acts 19 the fact of the lordship of Christ is emphasised, as the candidates for water baptism had a heathen background and now they must leave the practices and ways of heathenism and accept the practices and teachings of the divine Son of God. He was henceforth to be the Lord of

(*continued on page 181*)

NEWS FROM ANSVAR

Six Monthly Car Insurance

If you are a non-drinking motorist, Ansvar now gives you the choice of paying for your insurance every six months or every year.

Personal Insurance Simplified

Your family and your property can be insured under one policy – Ansvar's Personal Policy. This provides increased security on favourable terms.

Send for details to :

Ansvar Insurance Company Limited

Ansvar Hse, London Rd, Wembley, Middx. Tel : 01-902 6281
and at 26 Howard Street, Belfast. Tel : Belfast 33711
118 Blythswood Street, Glasgow C2. Tel : Central 9476

A MEMBER COMPANY OF THE BRITISH INSURANCE ASSOCIATION

If you don't drink, Ansvar is your Company



D.1829

COMING EVENTS

BECCLES. March 22-30. Public Hall. Better Life Crusade conducted by J. G. Patterson and team. Sundays at 8. Weeknights at 7.30.

BLACKPOOL, Marton. March 29, 30. Elim Pentecostal Church, Fredora Avenue. Saturday at 3.30, opening of new church by G. Wesley Gilpin. At 6.30. Preachers: F. W. Jones and W. Evans. Sunday at 11 and 6.30. Convener: D. W. Cartwright.

BOURNEMOUTH, Winton. March 27. Elim Pentecostal Church, Hawthorn Road. Sisterhood anniversary service at 3. Preacher: Miss Maud Backhouse (Cardiff). March 30 at 6.30. Preacher: Miss Maud Backhouse. Conveners: Mrs. Elna Backhouse and George Backhouse.

BURTON-ON-TRENT. March 15, 16. Elim Pentecostal Church, Moor Street. Sisterhood anniversary. Saturday at 7.30. Sunday at 6.30. Preacher: Mrs. J. Morrison (Kingstanding). Convener: Mrs. Morrell.

DAGENHAM. March 29. Assemblies of God, Parsloes Lane. At 3 and 6.30. Pentecostal fellowship rallies. Preachers: H. W. Greenway and Gerald Chamberlain.

DEWSBURY. March 29-31. Elim Pentecostal Church, Willans Road. Convention. Saturday at 6.30. Sunday at 10.45 and 6.30. Monday at 7.30 Preachers: W. J. Hilliard (Halifax) and A. Brooks (York).

DOWLAIS. March 15. Dowlais Central School. Elim missionary conference at 3. Rally at 7. Exhibition, slides and films. Speakers from Africa and India. Tea provided.

DUNMOW. March 22. Elim Pentecostal Church, High Street. Monthly rally at 7 conducted by the Gospel Concords.

HEREFORD March 23-30. Elim Pentecostal Church, Clive Street. Crusade conducted by A. Tee. Sundays at 6.30. Weeknights at 7.30 (not Friday).

MILLISLE, Co. Down. March 2-23. Elim Pentecostal Church, Moss Road. Evangelistic campaign. Sundays at 11.30 and 7. Mondays to Fridays at 8. Preacher: W. J. Martin (Bangor) Convener: Robert Davidson. The sick will be prayed for at all services.

NORTHAMPTON. March 15-22 (not Sundays). Primary school hall, Main Road, Far Cotton, Northampton. Evangelistic and divine healing crusade conducted by John M. Cuthbert and members of the Northampton Elim Pentecostal Church each night at 7.30.

PORTH. March 15. Horeb Apostolic Church, High Street, Cymmer. Rhondda Pentecostal Fellowship rallies at 3.30 and 6.30. Preacher: E. C. Crew (Risca).

RAYLEIGH. March 29, 30. Elim Pentecostal Church, Castle Road. Church's forty-third anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. W. Brinkman and family (Congo Evangelistic Mission).

RUGBY. March 16. Elim Pentecostal Church, Windsor Street. Mothers' Day services at 11 and 6.30. Preacher: T. Partington (Stafford).

SALISBURY. March 16. Elim Pentecostal Church, Milford Street. Special Mothers' Day services. Speaker: Mrs. W. R. Jones (Bristol). At 11 and 6.30.

SOUTHPORT. March 22. Elim Pentecostal Church, Evangel Temple, Manchester Road. Baptismal service at 7.30. March 29. Pentecostal school teachers' witness at 7.30.

WHITEHAVEN. March 22-30. Embassy Ballroom: Saturdays at 7. Sundays at 8.15. Elim Pentecostal Church, George Street: Monday to Friday at 7.30. Evangelistic crusade conducted by Brian J. Edwards.

WRENTHORPE. March 9-16. Elim Pentecostal Church. Crusade conducted by A. Tee, E. Garner and W. Hunter. Bring your sick friends for prayer.

TEN TRUTHS ON WATER BAPTISM (*continued*)

their lives. Therefore you can see why the needed emphasis was given in each case, but at no time did this annul the formula that is to be used when a convert to Christ is following his or her Lord through the waters of baptism. "Jesus only" teaching tends to overlook the position of the Saviour. **He is a member of the triune God.** We firmly believe that He is divine, and we acclaim Him to be so when we are baptised in the name of the Father, and of the Son, and of the Holy Spirit.

5. *Water baptism is "the answer of a good conscience toward God"* (1 Peter 3:21).

While it is possible to be saved from sin and ultimately to enter heaven without being baptised in water it is not possible to be an obedient disciple of Christ and reject the opportunity of following the Lord through the waters of baptism. The dying thief was not baptised in water, but he did accept the lordship of Christ. "*Lord,* remember me when Thou comest into Thy kingdom." To accept the lordship of Jesus Christ means to be willing to obey His commands and precepts. Peter states clearly in his epistle that if our consciences are to be clear before God we will follow the Lord through the waters of baptism.

(*More next week*)

RECEIVING POWER FROM ON HIGH

(*continued*)

cord of tongues being spoken at the time he received, yet he himself writes later: "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18).

Thus in every case where details of what occurred are given we are told that all spoke in tongues when they received the Holy Spirit. Moreover, it was the accepted evidence of having received the gift of the Spirit. In Isaiah 28:11 we read that it is the people of "stammering lips and another tongue" who are God's witnesses—compare 1 Corinthians 14:21, 22.

However, one must guard against possible counterfeits (for spiritists and other unsaved people sometimes speak in tongues also). In addition to the manifestation of tongues, therefore, the strongest evidence of the gift of the Holy Spirit is that the recipient will bring forth the fruit of the Spirit (Galatians 5:22, 23). Apart from this neither tongues nor any other evidence is of value (1 Corinthians 13:1, 2).

The urgency of receiving

In conclusion let me appeal to you, child of God, not to be content with anything but God's best. There are souls to be saved and churches to be established. Possibly you have had blessed spiritual experiences, and have had good Bible teaching, yet you are dissatisfied, powerless.

God has not failed but human form and ritual have failed. Pray and cry to God until you are filled with the Holy Spirit, and you too will be charged with power from on high.



RACHIE went off to Sunday school wondering if Aunt Amy could be right.

"I will keep my eyes open," she said to herself.

She stopped for a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there is not work for me," exclaimed Rachie. "I would never have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie; my poor old eyes are worn out you see. I can get along with coarse work yet, but sometimes it takes me five minutes to thread a needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mother would say the Lord will take care of you" said Rachie, very softly, for she felt that she was too small to be saying such things.

"And you can say it too, dearie. Go on to school now. You've given me your bit of help and comfort too."

But Rachie had got hold of the needle book and was bending over it with busy fingers.

"See," she said presently, "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your eyes, little one" said the old woman as Rachie skipped away.

"Come and play Rachie" cried many voices as she drew near to the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What's the matter Jennie?" asked Rachie.

"I can't make these add up" said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see. I did that sum at home last night. Oh, you forgot to carry ten, see."

"So I did."

The example was soon finished, and Jennie was soon at play with the others.

"Will you look here, Miss Rachie?"

Bridget was sitting on the porch looking dolefully at a piece of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing my mother, and it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's scrawl, but she was obliged to give it up.

"I'll write one for you, Bridget," she said, and she did it. Then she went upstairs singing.

"Our Master has taken His journey
To a country that's far away."

Miss Amy heard the cheery notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open, Aunt Amy, and there's plenty and plenty to do."

THE SEVEN CHURCHES OF ASIA (*continued*)

"My faith." They remained confident of His mission, His atoning work, His purposes.

But the Lord has a complaint, recorded in verse 14. The Lord makes a distinction between the church and certain persons within the church. He goes on to show not that the church holds false doctrine but that she had fellowship with those who did. The church tolerated false views, and the church lacked discipline. Space does not allow us to consider in detail the doctrines of Balaam and of the Nicolaitanes, but they add up to the fact that the danger to the church at Pergamum lay in that certain ones in the church held doctrines that gave licence to sin and to associate with the world without. Smyrna knew the Devil's attack as a roaring lion; Pergamos knew the subtle attack of the wily serpent.

THE CONDEMNATION OF OUR LORD

He told the church that she had failed to exercise discipline; that though she may not have accepted the false teaching she had tolerated it among her members and followers and that what she was doing could only end in moral corruption. So He commanded her to repent. This word was to the church. and to the angel, and repentance meant excluding from the fellowship those holding pernicious, perilous heresies. It is an alarming warning.

Verse 17 brings to us the Lord's promise to the church; hidden manna for divine sustenance, the white stone of acquittal, victory, citizenship and friendship.

THE LESSONS

I have put these in the plural. In the Church never lower the standards of God's requirements. Any form of teaching that excuses sin is not only suspect, it is wrong. To the Christian "He that hath an ear to hear, let him hear what the Spirit saith unto the churches." We must overcome the evil, whatever it is, that besets the Church.

THE FAMILY ALTAR

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

Monday, March 17th — Matthew 22:34-46

" Thou shalt love the Lord thy God " (v. 37).

Men and women declare that they have not sinned and that they are fit for the presence of the holy God; they do no one any harm, do what good they can, pay twenty shillings in the pound—what more can be expected of them? Such folk are often brought to confusion when asked " Have you at all times loved the Lord God with all your heart and soul and mind?" Yet if they have not they stand condemned as breakers of the first, and greatest, commandment. They are sinners needing salvation.

Tuesday, March 18th — Matthew 23:1-12

" Whatsoever they bid you observe, that observe " (v. 3).

The scribes and Pharisees were unjust and bigoted, yet they occupied the place of the lawgiver and were responsible for the maintenance of law and order. The Lord Jesus showed that when authority is lawfully vested in an authority it is our duty to obey that authority, provided it does not make demands which conflict with our Christian conscience. We must render to Cæsar that which is Cæsar's; both they who exercise authority and we ourselves must give account to the Lawgiver.

Wednesday, March 19th — Matthew 23:13-22

" The throne of God " (v. 22).

I find tremendous reassurance in the thought of the throne of God. In days of weak government when power is continually changing hands, and yet when men behave as though they have the final disposition of all things, I have peace through the knowledge that " God is still on the throne." Men, despite their deceit, trickery and plotting, will come to an end and perish, but the throne of God remains Shortly, thank God, that throne will take visible authority in this earth, human pride will cease and the glory of God will be revealed.

Thursday, March 20th — Matthew 23:23-39

" I send unto you prophets, and wise men, and scribes " (v. 34).

The ways of the Lord are indeed wonderful ! Men are in rebellion against Him who is the Lord of heaven and earth, yet He does not destroy them by a word but instead sends His Word to plead with them to repent. Also He does not send His Word to them by the angels of glory; He takes repentant, forgiven human rebels and makes them His messengers to other men. How wonderful are all His works, and His ways past finding out !

Friday, March 21st — Matthew 24:1-14

" Many false prophets shall rise " (v. 11).

We must recognise that although the Lord sends His messengers to mankind Satan will also send false messengers to deceive; and very often such men will use the name of Jesus to cloak their true character (Matthew 7:22). How can we know which is which. One way is this: if a man's ministry draws attention to and exalts himself he is false, but if his ministry constantly exalts and honours the Lord Jesus he is of God, for the Holy Spirit has come to glorify Jesus (John 16:14).

Saturday, March 22nd — Matthew 24:15-31

" The Son of man coming . . . with power and great glory " (v. 30).

As I write these words we are on the eve of the day when we are reminded of the coming of the Lord Jesus to earth in humiliation as a baby; when there was no room for Him in the inn so He was born in a stable. But we are also looking forward with joy to the glory of His second advent—not just to the fact that our trials will be over, but more especially to the exaltation of the Lord Jesus and to the joy of His enthronement as King of kings and Lord of lords.

Sunday, March 23rd — Matthew 24:32-51

" Watch therefore " (v. 42).

It is a true proverb that " hope deferred maketh the heart sick." When what we have looked for seems to be indefinitely postponed we tend to lose heart and our hope dies. A common attitude towards the message of Christ's second advent is " It has been taught so long and He still hasn't come, so why worry?" (2 Peter 3:4). The Word says we cannot know the day or the hour of His coming, but that the coming is certain. The very apathy we see around should make us specially careful and watchful for our Lord's coming.

EASTER CONVENTIONS

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. Chapman.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Joseph Smith and David Holmes. Convener: W. J. Allen.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green and A. Williams with London Crusader Choir.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. Holmes and R. Taylor. Convener: A. A. Biddle.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. 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. Conducted by Elim Bible College students.

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: H. Burton-Haynes and F. F. L. Frost. Convener: A. V. Gorton.

" EVANGEL " CIRCULATION

Since our last report the following churches have increased their circulation: Aberystwyth (1), Aldershot (2), Becontree (1), Coleraine (2), Dagenham (1), Derby (11), Glasgow (1), Hull (Mason Street) (2), Langley (Birmingham) (2), Neath (1), Newtownards (1), Norwich (2), Portadown (2), Romsey (1), Stafford (1). Congratulations to the churches and " Evangel " secretaries.

HAVE A GREAT HOLIDAY WITH US !
EASTERN PRESBYTERY
YOUTH CAMP, THORNHAM
Near Hunstanton, Norfolk
JULY 26th—AUGUST 9th
Full particulars from PASTOR P. A. STORMONT, 87 Western Road, Leigh-on-Sea, Essex
D.1864

WHITEHAVEN CRUSADE '69
MARCH 22nd-30th
with Pastor Brian Edwards
PLEASE PRAY FOR US
D.1859

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH, Llarach Bay. Glan-y-More Farm. Caravans to let, one four-berth, one six-berth, fully equipped. Personal attention before entering. Lovely site adjoining beach. Modern conveniences. Reasonable terms. Opening Easter. Please apply (s.a.e.) Mr. and Mrs. Hugh Jones, 13 Crynfryn Buildings, Aberystwyth. C.1879

BLACKPOOL Christian Alliance holiday and conference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1861

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA, Mumbles. Four-berth caravan. Near sea. Inquiries with s.a.e. Mrs. G. Jones (Milly Ferbrache), 5 Knoyle Drive, Treboeth, Swansea, SA5 9AZ (code No.). C.1878

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 VACANT

HAIRDRESSER. Christian stylist required. Four days a week (Tuesday, Thursday Friday and Saturday). Good pay. Small friendly country salon. Two miles Coleshill, near Birmingham. Telephone 021 747 9434. C.1877

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rodney Road, Cheltenham. C.1853

ACCOMMODATION

YOUNG COUPLE require unfurnished flat, preferably with kitchen and bathroom, in the North London area. Feasey, 48 Freegrove Road, London, N.7. C.1880

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES:

The President, L. W. Green:
March 15, Delancey; 16, Delancey (a.m.), Vazon (p.m.); 17, 18, Eldad; 19, Vazon; 20, Delancey; 21, Vazon; 22, 23, Jersey.

London Crusader Choir:
March 15, Little Hallingbury; 16, Hove; 23, Maidstone prison and A.O.G.; 26, Wallington; 29, Leigh-on-Sea.

Joseph Smith:
March 15-20, Rochester; 29—April 2, Gosport.

Anne Stephenson, Transvaal:
March 15, Warrington; 16, Wigan; 17, Bolton; 18, Accrington; 19, Blackburn; 20, Blackpool (Temple); 21, Blackpool (Marton); 22, Salford; 23, Chorlton; 24, Stockport; 25, Oldham; 26, Glossop; 27, Macclesfield; 28, Crewe.

M. O. Thomas, Tanzania:
March 15, Dowlais; 16, Abertysswg; 17, Merthyr Tydfil; 18, Mountain Ash; 19, Aberdare; 20, Pontypridd; 22, Caerphilly; 23, Porth (a.m.), Trealaw (p.m.); 24, Llantrisant; 25, Barry; 26, Cardiff; 27, Bridgend; 29, Neath; 30, Swansea; 31, Pontardulais; April 1, Llanelli; 2, Aberystwyth.

BIRTH

CRAIG. On February 22nd, to Jim and May (*née* Fraser), members of Clydebank Elim Church, God's precious gift of a son, Alan James.

WITH CHRIST

BENTLEY. On February 13th, Christine Bentley, aged 65 years, after tragic accident. Member of Elim Pentecostal Church, Scarborough. Officiating minister at funeral. J. Hyde.

COOPER. On February 18th, George Edward Cooper, in his 88th year. Late of Elim Church, Clapham, where he was for some years deacon and church secretary. On February 20th, Mabel Kate Cooper, wife of the above, in her 90th year. Both faithful members of Elim since 1923. Swiftly reunited in the presence of the Lord. " To be with Christ, which is far better." Officiating ministers at funeral: I. R. Moore and W. M. E. Plowright.

KIRK. On January 23rd, Alice Kirk, in her 90th year. A faithful member of the Elim Pentecostal Church, Mason Street, Hull. " Absent from the body, present with the Lord." Officiating ministers at funeral: J. Crimp and A. T. Harries.

McFAULL. On February 12th, Robert McFaull, member of Elim Pentecosal Church, Glasgow. Officiating minister at funeral: W. W. Keily.

WHITTAKER. On February 19th, Ethel Whittaker, aged 85, of Elim Pentecostal Church, Scarborough. Officiating minister at funeral: J. Hyde.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

1969 MIDLANDS YOUTH RALLY

BIRMINGHAM TOWN HALL, MARCH 15th at 7 p.m.
Musical features include
✱ **The Merseyside Y.F.C. Choir**
✱ **Rev. Alan Caple** ✱ **The Cardale Trio**
For teens. For twenties, For YOU !
You will be glad you came !
Guest speaker : **REV. L. E. LAMBERT**
(Evangelist, radio personality and youth rally speaker)

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. L No. 12 MARCH 22nd, 1969 9d



Baptismal service at Graham Street, Birmingham, Elim Pentecostal church **(see page 189)**

THE KING-RANSOMER



By SAMUEL GORMAN

IT is an indisputable fact of history that all down the centuries men and women have sacrificed their lives for others and for causes dear to their hearts. For instance, in the early days of the Church there were those who gladly suffered martyrdom for the testimony of the Lord Jesus, and other people have sacrificed themselves in the cause of invention and discovery, while members of the medical profession have died as a result of their experiments for the benefit of humanity. In every war this world has known men and women have laid down their lives for king and country. Many people have died to save those who were strangers to them, and some have even died for their enemies. The supreme sacrifice from which all mankind can benefit was made by the Lord Jesus, the King-Ransomer, on Calvary's cross, where He gave His life a sacrifice for sin and as a ransom for mankind.

The Bible makes it unmistakably clear that the Lord's death was an atoning sacrifice, a great victory over principalities and powers (Colossians 2:14, 15), for as the King-Ransomer He purchased on behalf of sinful humanity a glorious redemption. In the redemptive aspect of the cross the Saviour is depicted as the Lamb, the Sin-bearer, dying to redeem, and in its kingly aspect the cross is seen as the place of His coronation in the hearts and lives of men and women.

It is there at the cross that men and women are redeemed and the Lord Jesus takes over the government of their lives. It is not necessary to make any further preliminary observations before proceeding to a detailed and separate examination of these two aspects of the King-Ransomer.

Calvary the place of redemption

In the Bible man is portrayed as a fallen and sinful creature. Immediately after the fall of man God made this wonderful prediction when passing judgment upon Satan (the serpent): "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). It should be noted that Jesus, the enmity, is referred to as the seed of the woman and not as the offspring of Adam the man, thus pointing to the Saviour's virgin birth. This is the germ of all prophecies relating to the Lord Jesus, and it was literally fulfilled when by His atoning death and triumphant resurrection He bruised the Devil's head and in doing this received into His heel, speaking figuratively, the venomous bite of the serpent (Satan), in that while making atonement for sin Jesus suffered in His own body and soul (Isaiah 53:5-7, 10).

Because of the Saviour's redemptive work on the cross men and women can be delivered from the penalty and dominion of sin in their lives. It was because of the Lord's approaching death on the cross that during His earthly ministry He continually emphasised redemption as an accomplished and established fact. Dr. F. B. Meyer wrote: "He spoke of His flesh as given for the life of the world (John 6:51); He broke the full horror of His death to the inner circle of His adherents on the eve of His transfiguration, exciting their vigorous remonstration (Matthew 16:21); He set His face to go to Jerusalem, knowing full well that the predicted hour had nearly struck (Luke 9:51); He described the good shepherd as giving His life for the sheep (John 10:11)" The death of the Saviour is the great fundamental factor in the redemption of men and women, and was the main purpose of His coming into the world.

The importance of considering the death of the King-Ransomer in its redemptive aspect is obvious, for the atonement He made, coupled with His resurrection from the dead, is Christianity in epitome. Professor Dyson Hague states: "The atonement is the heart of Christianity; it is the distinguishing mark of the Christian religion, for Christianity is more than a revelation; it is more than an ethic. Christianity is uniquely a religion of redemption." Sir David Brewster, a great scientist, stated: "The atonement, oh, it is everything to me! It meets my reason, it satisfies my conscience, it fills my heart."

All those who know Jesus Christ as Saviour can echo those stirring sentiments.

Redemption involves, among other things, (a) a costly purchase, (b) a solemn covenant and (c) divine proprietorship.

Redemption involves a costly purchase

It cost God something; in fact it cost God everything! He was not an aloof Spectator of the sufferings and death of the Lord Jesus; He not only gave His Son, but in the Saviour He gave Himself in order to redeem sinful humanity. This is an inescapable conclusion, for "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:19). There are two words used in this connection which are vividly illustrative of this aspect of redemption—the sacrificial death of the Lord Jesus on behalf of mankind. One word is *lutron,* which signifies the price paid to redeem, to set free a captive by paying a price for his release. The other word is *anti-lutron,* which means to set free by exchange. *Anti-lutron* is the word used in 1 Timothy 2:6, and denotes the ransom paid for the life of a captive by giving up the life of another person. Both aspects are set forth under the old economy. For instance, a kinsman who came to a slave-master to redeem a relative who was a slave had first of all to establish beyond doubt that he was a kinsman of the slave, after which he ascertained the cost of the slave's redemption. Under the law this must be a reasonable amount. The price was then paid by the kinsman-redeemer and the slave was released. This illustrates the meaning of the word *lutron.* If the kinsman-redeemer was very poor and unable to redeem his relative by purchase price he had another and far-reaching alternative to put into operation, but before doing this he had to solicit the full co-operation of the slave. Having succeeded in this he returned to the slave-master and demanded the release of the slave as he was going to take his place—*anti-lutron,* redemption by exchange. By giving His Son to the death of the cross God not only paid the highest price for the redemption of sinful men and women; He actually exchanged places with them. This, then, was the inestimable cost to God to make salvation possible for all mankind.

(*continued next week*)

PROVISION FOR PREACHERS

The promise of victory (Romans 6:14)

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

THE two key words in this verse are "sin" and "have dominion." The phrase "have dominion" is from the Greek word *kurieuo,* meaning have lordship; so the message of this verse is that lordship cannot be exercised over us by sin, for the master/slave relationship no longer exists between us. Here then is a promise of victory to support the Christian and enable him to live in the enjoyment of his purchased freedom. We know that the death of Christ has purchased freedom from the thraldom and penalty of sin. The fact that sin's power has been broken becomes the occasion of Paul's appeal to his readers to live in victory.

SIN CAN NOW EXACT NO PENALTY

The penalty for sin is death, but that penalty has been paid on the cross. Sin had power over us by reason of our guilt, and had caused our death by separating us from God, leaving us without hope of recovery apart from redemption. Now that I am redeemed sin cannot accuse or punish or keep me cut off from God. The right of penal action is a considerable part of the power of a master over a slave, but because Christ has redeemed me and given me eternal life sin no longer has that right.

SIN CAN EXERCISE NO AUTHORITY

"Sin is no longer your boss" would be a good translation of this verse; we are no longer under its orders. We were sold to sin by disobedience, bribed by a dream of greatness that never materialised. The power of sin and the helplessness of its victims are fully described in Romans 7, but in Calvary its power and authority are broken. Satan could say "You belong to me, and with my authority over you I can make my demands and set my limit to your aspirations to be better." The heart of man responds instinctively to authority; but now we belong to Jesus Christ and sin has no authority over us, for no man can serve two masters.

SIN CAN BE EXPELLED FROM OUR LIVES

Sin now has no place in us. As Israel of old had the God-given authority to possess the promised land and subdue their enemies in it, so God has given us authority for Christian victory. We need not be enslaved by such habits of unrighteousness as envy, pride, worldliness and disobedience to God's word, for Jesus has set us free. The indwelling presence of the Holy Spirit is now our birthright and we are to be a habitation of God through the Spirit. When Jesus comes again we shall be taken from the presence of sin, but meanwhile sin is dethroned as far as the Christian is concerned.

Ostracism and isolation ! Compliments and acknowledgments ! WHICH ?

by JOHN M. CUTHBERT

MINISTER OF ELIM PENTECOSTAL CHURCH, NORTHAMPTON

THIS decade has witnessed a significant change in the appraisal and appreciation of the Pentecostal movement by the traditional churches. The ostracism and isolation forced upon our forebears in Pentecost have almost disappeared, and now all kinds of compliments and acknowledgments are received from quarters that once were highly critical of the more demonstrative aspects of Pentecostal worship and doctrine. In fact, the baptism with the Holy Spirit and spiritual gifts have become " trendy " subjects, enthusiastically discussed at bishops' conferences, in monasteries and convents, and in ecumenical get-togethers and the like, and also among the evangelical nonconformists, who for too long viewed the so-called tongues movement with great reserve and misunderstanding. This interest has often heightened to a definite experience of a personal reception of the Holy Ghost and fire. Consequently congregations have been moved by a new Spirit-filled leadership and whole districts have been stirred by the resultant evangelism with signs following—surely something to praise God for. However, there are facets of this new emphasis on the baptism with the Holy Spirit, etc., in the traditional churches that give rise to some serious problems for the Bible-believing evangelical.

The ministry of the Holy Spirit is clearly defined by the Lord Jesus:

To convict of sin (John 16 : 8) ;
To regenerate (John 3 : 8) ;
To exalt the Saviour (John 16 : 14) ;
To guide in truth and conduct (John 16 : 13) ;
To empower for Christian service (Acts 1 : 8).

Jesus told a good, sincere, temple-going, tithe-paying, Bible-reading, religious leader of the Jews " Ye must be born again." Note the divine imperative, " Ye **must.**" Regeneration is more than an optional extra ; it is the entrance whereby God brings us into sonship, joy, peace, pardon and fellowship with Himself. Until then, no matter what denominational flag we fly, how correct our theology, or whether we use mass vestments and favour Gregorian chants, spiritual death reigns. To all such the Bible points to the Person who, through His cruel death and victorious resurrection, has procured eternal life for all who believe. With this in mind, can a person who is not " born again " be baptised with the Holy Spirit? How ridiculous! The answer can only be no.

The promises that Jesus left with His disciples concerning the coming Comforter presuppose a real and living relationship with the Father (Luke 11 : 13). Yet we are hearing today of liberal theologians, who question the deity of Christ, eye with suspicion the clear teaching of Scripture concerning the virgin birth, and call themselves honest doubters when the need for conversion is presented to them, being baptised with the Holy Spirit. Here is something else. " When He, the Spirit of truth is come," said Jesus, " He will guide you into all truth." Conversely, as I understand it, He will lead us away from all error ; but not according to recent articles that I have read informing me of liberal-minded professors and Roman Catholic priests who are now Pentecostal by experience and regularly speak in other tongues. We are constantly reminded that this moving of the Spirit of God is crossing every barrier of religious opinion and denominational frontier. Even the truth and sound doctrine barrier? Even the frontier of blasphemy and spiritual darkness?

I sometimes have " visions " when reading such literature of the " pentecostal " Roman priest enjoying charismatic renewal as he performs the blasphemous mass or lies prostrate before the statue of his favourite saint, then, under a mighty anointing, preaching on such subjects as the coming purgatory, the adoration of Mary, queen of heaven, the worship of saints, the case for relics, etc. My " vision " has become a nightmare! But perhaps the errors of Roman Catholicism are ignored by the Spirit of truth. Perhaps, too, we should be more elastic in our views and favour a doctrinal position that can, like

movable partitions, be adjusted, either smaller or larger, according to the company we are in. The Bible does not endorse this. Jude writes ". . . but now I find I must write . . . urging you to stoutly defend the truth which God gave, once for all, to His people to keep without change through the years" (v. 3, *Living Letters*). Paul warns that all who teach "another gospel" incur the curse of God. Both liberal theology and Roman Catholicism subtract from, and add to, the New Testament message of salvation; which brings to mind the sharp rebuke Jesus gave to the Pharisees: "Thus by your own tradition, handed down among you, you make God's word null and void. And many other things that you do are just like that" (Mark 7:13, N.E.B.). How can we be expected to push into the background the clear teaching of the Word of God so that we may have "spiritual fellowship" with their modern counterparts?

It is so easily possible, like Simon the sorcerer (Acts 8:18), to be attracted by the supernatural, and seek the company of those who are demonstrating the power of God, and yet be uncommitted to the cause of Christ. Observers at every revival of true religion and spiritual awakening confirm this. Our commission is to preach the gospel to every creature, for all need to be saved, not to start at the third rung of the ladder and develop a message that begins with the baptism with the Holy Spirit and ends with spiritual gifts. First things first!

EXTRACTS FROM

Elim Pentecostal Church Reports

CLYDEBANK **Pastor: John Harrison**

On Sunday evening last the Elim Pentecostal church held its Sunday school anniversary and prize-giving, the first in the new church in Belmont Street. Extra seating had to be brought in for the occasion. The speaker was Mr. Charles Forrester from Glasgow, who also, with Pastor F. Newey, distributed the prizes. Pastor John Harrison, the church's new minister, conducted the service.

BOLTON **Pastor: K. Smith**

Considerable local interest is being shown by the Civic Trust in Elim's recently acquired property in Bolton. The building is of historical interest, being connected with Samuel Crompton, who was a Swedenborgian, and is built in Georgian style. The Civic Trust is to assist in the renovation of the exterior by the provision of professional advice, including the services of an architect and other professional services, free. A local firm of paint manufacturers, which produced the marine paint for the Q.E.2, is to give the paint for the decoration of the church's exterior. Members of the Civic Trust are being invited to view the building for its architectural interest and to hear an organ recital. There will be a tract distribution—an unusual form of witness and outreach to a number of Bolton's business and professional people. A visitors book keeps a permanent record of all visitors, thus enabling follow-up contact to be made.

During a survey among building contractors the minister received a donation for the building fund from one managing director, a practising Roman Catholic, who received a gospel tract, an example worthy to follow!

A recent survey among doctors in the area revealed the increasing reliance on drugs by an increasing number of people. The survey revealed that a great proportion of those attending surgeries do so because of symptoms created by nervous tension, a proportion considerably greater than that attending because of symptoms resulting from purely physical causes.

BIRMINGHAM, Graham Street. **Pastor: E. F. Cole**

The church at Graham Street, Birmingham, has recently witnessed the baptism of thirty-one people, twenty on one Sunday and eleven two weeks later. A joyous spirit of praise and worship flowed over the crowded congregations as the believers were immersed by Pastor Edward F. Cole and Mr. Leslie Mantle. A wonderful testimony to new-found life in Christ.

WHITEHAVEN CRUSADE '69

MARCH 22nd-30th

with Pastor Brian Edwards

PLEASE PRAY FOR US

D.1859

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return.

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

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
Samuel Gorman	186
F. G. Evans	187
John M. Cuthbert	188
T. H. Stevenson	191
G. Canty	192
W. E. Emanuel	194
A. Tee	196
F. Lavender	199
Church reports	189
Editorial	190

EDITORIAL

WE again urge our young people to get *Luther Alive*, by Edith Simon, and read again the story of the Protestant Reformation; you will need its information in years to come. Read about his work from one of his letters, written to Father Lang. "Further jobs were piled on him, so that before long he acted also as director of studies at the cloister and district vicar for eleven Saxon Augustinian priories, in addition to his lectureship, parish duties and conventual post, which was that of reader in the refectory.

"'I could do with two secretaries. I seem to do nothing all day long but write letters, so if I keep repeating myself you will understand. I am preacher, lecturer, reader; I am every day asked to preach at the town church; I am director of studies; I am area supervisor, which as you know means being prior eleven times over; I am inspector of fishponds at Leitzkau and arbitrator at Torgau! I am lecturing on Paul and gathering material for a commentary on Psalms which the Elector wants me to bring out, and then, as I say, letters, letters, letters. I hardly get time for my prayers or to say mass—and of course there are all the usual temptations of the flesh, the world, and the Devil, for such an idle man!' He was able to joke about it" (p. 86).

Read him on the subject of translating the Scriptures. "'To effect this purpose, to resurrect the message from the toils of esoteric rigmarole, it needs had to be brought up to date and to be naturalised, as it were, making Moses so German that no one would think he was a Jew. But, oh, what an immense, laborious task it is to force the Hebrew writers to talk German! How they struggle against being compelled to forsake their native manner and follow the crude German style! It is like trying to make a nightingale to give up its own sweet melody and imitate the song of the cuckoo'" (p. 290).

Or, in the context of the current curse of personality cult evangelism-wise, read Edith Simon on Luther: "Neither did he employ the notorious demagogic techniques of emotional titillation and hypnotic repetition. His rhetoric being argumentative appealed always to the rational faculties which he denigrated only as a means of apprehending the divine but considered indispensable to human relations: therefore was it at its most effectual when the word was not fugitive but could be mulled over at leisure. Luther was the first religious leader to avail himself of a mass medium alone, *unaided by personal canvassing outside his immediate orbit, and without benefit of electronic projection of his personality*. Forceful and magnetic that personality undoubtedly was, but it came to leadership by accident, not calculation, and heedless grit, not calculation, kept it there" (p. 208).

Or further on the cult of personality: "He was merely given grace to understand the Word of God as it had been laid down for all time; and when at moments of crisis he 'took counsel' with God, God in the same way merely gave him the grace to see what he should do. God did not *tell* him. Luther never witnessed a miracle, and he performed none. He never so much as saw, or heard, an angel. And he at no time countenanced the slightest attempt at foisting a personal cult on him: 'Christ has no need of me,' he emphasised over and over. 'The people have no need of me, for Christ will do what He wants done, anyhow. It is just that so long as I am here I have to do His will.'"

From my diary

By T. H. STEVENSON

AT a fabulous price the film star Richard Burton has bought one of the world's most famous pearls for his wife and co-star. Found by a slave more than four centuries ago, the pearl has been owned by Spanish and British monarchs before passing to an American millionaire and now to a new owner. Almost at the same time the press was informing us of how Mrs. Burton has made known the way in which she instructs her children on "the dignity of sex." At thirty-six years old and married for the fifth time, her example and advice to her children of former marriages could scarcely be described as another pearl, though our permissive society might describe it as a culture pearl.

☆ ☆ ☆

The Liturgical Commission of the Church of England has proposed that thirty-four new saints should be admitted to the calendar's saints' days. It is interesting to note that the Methodists are represented by John and Charles Wesley, the Presbyterians by David Livingstone and the Quakers by George Fox. I cannot see what this will mean to the saints themselves, to the Church of England or to the other churches mentioned. In these days of ecumenicity it would make a practical difference if the Anglicans accepted the many living saints in these and other churches to eat bread and drink wine with them in the communion of saints down here. Perhaps the Liturgical Commission has its own twist on the lines

"To dwell above with the saints we love,
Ah, that were bliss and glory.
But to dwell below with the saints we know,
Ah, that's a different story."

☆ ☆ ☆

If the Church of England sees fit to recognise or canonise the proposed saints, the suggestion of a Methodist minister that the same Church should posthumously consecrate John Wesley as a bishop would seem even more practical and wise. The Rev. Eric Joselin makes the suggestion to meet the chief difficulty in the Anglican/Methodist unity plans: the difficulty of recognition of the validity of the Methodist ministry. It is realised that the proposed service of reconciliation is a disguised reordination of Methodist ministers, and this is the bone of contention; but if the long-deceased John Wesley could be consecrated a bishop those he had made Methodist ministers would therefore have been truly ordained *ipso facto*, and this would apply to all the historic line of successive ministers in Methodism until now. Would this be *ipso facto*, hey presto or hocus-pocus?



On the result of the Ulster election the *Daily Mail* editorial consoled Captain O'Neill by condemning his opponent as "the loudmouthed Rev. Ian Paisley, who is regarded as a bit of a joke even in Northern Ireland." In the same paper, the same day, Walter Terry, the political editor, declaimed, but politely of course, Cardinal Conway. He wrote: "Cardinal William Conway, Roman Catholic Archbishop of Armagh and Primate of All Ireland, refuses to admit that the Northern Ireland Government, always Protestant dominated, even exists. Never has he conceded a word about a need for new moods." Never conceded a word! If logic means anything, who is the menace—the man who opens his mouth but is a bit of a joke (not to Captain O'Neill) or the almighty cardinal who shuts his mouth but is a bit of a pope? If the cardinal and Protestant Church leaders had said more, and more openly, perhaps even Ian Paisley would have less to say.

☆ ☆ ☆

Dallas, Texas, will be the venue of the next World Pentecostal Conference. In the same city at a recent conference of scientists from fifty-five countries Dr. Barry Commoner, of St. Louis, spoke words worthy of note when he declared "We have been living under a vast and potentially fatal illusion that we can enjoy the enormous benefits of modern technology without risk to the integrity of human life and environment. We have already paid a large price for our illusions. For the advantage of motor transport we pay a price in smog-induced deterioration and diseases; for the powerful effects of new insecticides we pay a price in dwindling wild life and unstable ecological systems; for nuclear power we risk the biological hazards of radiation; by increasing agricultural production with fertilisers we worsen water pollution. We have become not less dependent upon the balance of nature but more dependent upon it. We can overcome the myth of omnipotence and learn that the proper use of science is not to conquer the world but to live in it."

Truest of all are the words "the myth of omnipotence," for this refers to the myth of man's omnipotence.

2 SAMUEL—THE BOOK
IN

Sermons delivered in the Elim church, Sparkbrook, Birmingham, by Rev. George Canty

THE reign of the immortal Israeli hero David occupies all this book. His rise to prominence begins in 1 Samuel, however, and I want to bring the force of his entire career to bear on this service tonight.

In a land internationally famed for its music David was first known when chosen as the king's minstrel. Later, in literature, it is doubtful if anybody has ever equalled him. At least it would be hard to find a single piece of writing more popular in all ages than Psalm 23. As a warrior he was as bold as a lion and as cunning as a fox. As a statesman he welded a divided and half-established emergent nation into a minor empire with excellent communications and organisations.

In the religious field he revolutionised the forbidding Mosaic traditions, set the law to music, and brought the glory and joy of the Lord's commands.

His secret ? Total confidence that God was with Israel.

David had this confidence although he was a child of his times.

The age was primitive, barbarous, cruel, childish. Kings stopped at no enormity for their own pleasure or conceit. Blood to them was less precious than water. Yet David manifested an insurge of a new divine spirit, which pushed back in his character the bestial traits natural to a man of those days. He was overswept by the awareness of a God who was kind, righteous, beautiful, fatherlike, who could be served only by an obedience which reflected such qualities. This was new. Anybody can be a child of his times. David changed the times.

Anybody can be a child of his times I said. Most people are. They are kind if the age is kind, like ours ; law-abiding if the age is law-abiding ; respectable if everybody else is. That, however, can scarcely constitute greatness in God's sight, nor is it even mildly Christian. There is no virtue in being part of the moving mass. God says " Repent." Turn round! Resist the trends and fashions of the world and go Christ's way. David did—because he was sure God was with him. And be sure He is with us if we believe it.

Today the world is ugly. Bullying is part of our very economic system, we tremble on the brink of an explosion of violence, and the kindness and respectability of our age are not enough to save us. Change can only come by the preaching of Christ the living, ever-present Saviour.

David's confidence of God's presence thrust him into daring activity.

The great beginning was his confrontation with Goliath. His appearance as a stripling in the Israel camp annoyed his big brothers. His naïve, wide-eyed idea that everybody could match the great monster of a warrior if he trusted in the Lord amused the war lords. Saul the king winked at his aides, and tried to be funny by letting David use his armour. Saul was nearly seven feet tall, and the sword belt alone would have to go around David's shoulders, not his waist. He tripped over the scabbard. Sharp as a needle, David suggested that he had not tried the armour—perhaps Saul's armour was not all that good! So he went out to reconnoitre prior to operations, hand on hip, resting easily on one leg, casually swinging his leather sling round and round on a finger. Suddenly a heavy pebble cracked from it, and instantly another was ready to fly, but it was never needed. Stunned, Goliath was decapitated before he could recover.

Everybody talked about trusting the Lord. The whole army rattled its weapons and shouted in frightening fashion in the name of Jehovah. Perhaps they sang " Onward Christian soldiers." But nobody did any fighting. David's brand of faith was breathtaking. Nobody had ever seen anything like such realistic confidence in God before. Where had this lad come from to learn such religion ? It was a relevation to Israel.

Yet it is simple. Tonight, any who like can walk out of this church and tell the world what they will do by faith in God, and God will not fail them. Tell the world you will give up your crumby life, your tenth-rate pleasure in dirty talk, your wage spending on belly-wash ; tell the world you will find power and life in God. You will do it—God will

CONFIDENCE
OD



see to that. Say it—and you will do it. "With the mouth confession is made unto salvation."

This certainty of God's presence gave him patient hope.

Soon after this victory he became the subject of Saul's jealousy. Perhaps that was natural. He fled like an outlaw. Soon his strength of character drew to him other outlaws, debtors, criminals, riff-raff almost, but he disciplined them all into a little private army which made its living by protecting landowners from the marauding bands of Philistines.

Meanwhile Saul's madness focused its obsession on killing David. He was hunted, hounded, harried. Yet from David's pen still flowed poetry expressing his confidence that God was with him.

How crudely primitive people are today—they do not know as much as David. Give a man a few troubles and some aches and pains, and he asks where God is! We still take it for granted that when we have reverses God is not with us. Such nonsense! It was the same illogical notion that was held in David's day—but not by David. He sang in the night "I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety."

This certainty of God's presence filled David with joy.

For example, there was the time when he decided that Israel needed the return of the ark of the covenant, that great symbol of God's presence. In the house of Abinadab, where it had rested many years, it was treated too familiarly, and in the end a son of the house, Uzzah, died for it. That house had never prospered. But in the house of Obededom, where David let it rest a while, there was prosperity. Take God for granted, lose the impression of His greatness, and you will lose out. Expect God's blessing and you will have it.

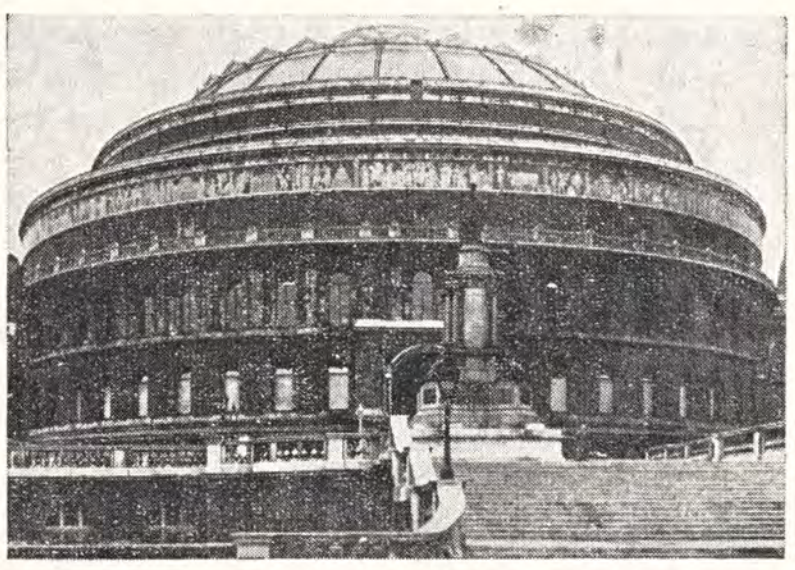
So David knew, and wanted that ark back—all the way. His confidence in God welled up, fed him, filled him, set his fingers playing and his voice singing and his feet dancing—even in the street! It was unquestionably lacking in royal, or even common, dignity, as his shrew of a little wife, Michal, told him. Times do not change all that much. Signs of such joy are just as unfashionable now, just as despised. Please yourself! You can be as barren in life as childless Michal was after that event—or lose your dignity for God.

This confidence in God's presence led him to organise his life in the expectation of success.

He wanted to build God a house, but God said no. David accepted this refusal, for he was no mere go-getter determined to assert his own wishes. Unlike all kings, he humbly submitted and voluntarily placed himself beneath the sovereignty of God. So God said "You meant to build Me a house, but I, the Lord, will build you a house" (7:5, 11).

Obedience brought the promises of God, and David knew his future was safe. Self-confidence and cockiness can crumble. A life lived on the path

(*continued on page 195*)



REMEMBER
APRIL 7th

HOW PEACE CAME TO A TROUBLED HOME

by W. E. Emanuel
DURANT, FLORIDA

IT happened fifty years ago, but I remember the incident as vividly as though it were yesterday. World War I had just ended. The contagion of happy celebration that had prevailed for several days had ceased. The flu epidemic still gripped the town, and death was taking its daily toll.

I had just finished praying and had left my room on the second floor of the Palmetto hotel in Tampa. As I descended the stairway leading to the lobby a voice within whispered "Testify to those men below." There were a dozen or more men, mostly shipyard workers, idling away a long Sunday afternoon in the hotel lobby.

I was on the point of dismissing the inner voice when it came again: "Testify to those men. It will be the last opportunity some of them will have to hear the gospel."

I obeyed the Spirit's command and testified to the assembled group. I told them of God's love for a lost world and that because of Christ's death everyone could be saved and cleansed through His precious blood.

Magazines and newspapers were momentarily forgotten. After speaking for ten minutes I asked those who desired prayer for salvation to lift their hands. Several hands were raised, and I prayed for the Lord to save those who responded. Three testified that they had been saved.

As I left the hotel I was conscious that one of the men was following me. A well-dressed man in his forties, he said "Will you go with me to my home?" His plea was so urgent that I consented.

As we walked he told me his story—a story of domestic difficulties, accusations, recriminations. Now a pending divorce was overshadowing what for many years had been a happy home. Caught in the midst of these difficulties were two young daughters.

Arriving at his home he said "Please go in and talk to my wife as you did to those in the hotel just now." He knocked, and the door was opened by an attractive woman. He said, "Dear, this is a young minister. Will you please let him come in and talk to you for a few minutes?"

Her face reflected resentment at the sight of her husband, and her atttitude was equally hostile to me. She was on the point of refusing when I said "Please let me come in. What I have to say may be of some help." With decided reluctance she curtly invited me in.

She was stiffly resentful and unresponsive during the first few minutes of our conversation, but as I continued to tell of the mercy of God, of Jesus and His power to heal broken hearts and mend broken homes, to make husbands and wives one again through His love, I could see her face soften. The façade of defiance and rebellion melted away. Tears of submission and repentance began to flow.

Suddenly she fell to her knees and sobbed out her confession of sin to Jesus and asked His forgiveness. Just as quickly her prayer was answered, and the Prince of peace came in and calmed her troubled spirit, giving her a peace she had never known.

Rising, she started for the door. Standing just inside the room was her husband, his face bathed in tears. He too had surrendered to Christ. They took a quick glance at each other and with a cry of joy rushed into each other's arms.

Within less than two hours five souls had been saved—three in an hotel lobby and two in their home. A divorce had been averted, and two daughters were assured of the continued love and parental guidance of both a father and a mother. There was great rejoicing in the church that night when the father testified of the wonderful things God had wrought in his home that afternoon.

How glad I was that I had obeyed God's voice.

The Pentecostal Evangel.

2 SAMUEL—THE BOOK OF CONFIDENCE IN GOD (*continued*)

God marks out marks a man for true success.

This confidence did not evaporate even when he knew he had angered God.

That story of his "*grande passion,*" Bathsheba! Do not be too accusing. Some have never loved like that to be tempted like that. But love turned inky black, foul, and sent a stench to heaven compounded of mean deceit, cheap sex, and murder.

Denounced by God's prophet, whom David might have killed, for kings did far worse than steal a wife and murder a husband, David humbled himself, and sought and found forgiveness. He knew God could be found even in the pit of his self-horror. "Purge me with hyssop, and I shall be clean" he cried.

Thank God there is something better than hyssop now. God has extended the unretractable gift of Christ to our sinful world, whose tears, whose sweat, whose water mingled with blood from His heart's wound spell out the golden words "I believe in the forgiveness of sins." Clean! Clean! The cross brings that hope.

The effect of David's sin on his family and kingdom could not be so easily stopped. The rest of the second book of Samuel tells of men who copied his sin, men who were his own sons, until that fascinating man Absalom lay dead, the victim of his own conceit and his father's example. And David said "My son! My son! My son! My son! My son!" Yes, that was true. Like father like son, and Absalom paid the price of being his father's son. David wished for true justice—that he could have died, not Absalom.

For that matter let us all look at Jesus Christ "the Son of man" and listen to the voice of God endlessly telling us that He died the death that we deserved. In Absalom's case it was all tragic, but in Christ's case, by the grace of God, it is triumph. He died for me! I see my sin died for, atoned for, paid for. I can rise free, shaking off the shackles of guilt, throwing away the clinging past, and I can act as if I had not sinned—God is with me! I am loved by God for Christ's sake. "This is the confidence we have in Him."

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

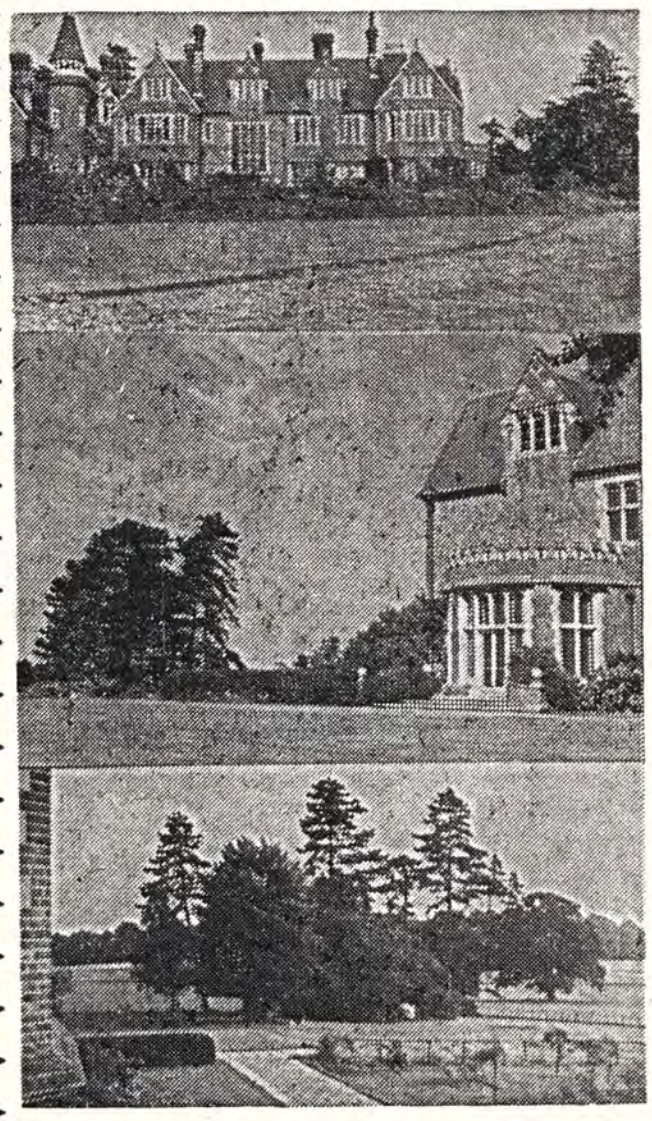
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806



Plan your holidays at

ELIM BIBLE COLLEGE

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.

TEN TRUTHS ON WATER BAPTISM

or

Why we refuse to sprinkle children

(*continued*)

By A. TEE

A number of explanations of why sprinkling is often used in place of total immersion have been given. Convenience for the aged and the infirm is one. Another is more subtle and asks "Does it matter how much symbolic water is used as long as the candidate really dies to the old life and does rise to walk in newness of life?" We are to keep the ordinances just as they were delivered to us: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, *as I delivered them to you"* (1 Corinthians 11:2). They were not to be changed either in purpose or procedure. We are to do Bible things in the Bible way. The Bible way of baptism is, as we have seen, that of total immersion in water.

8. *Water baptism is the New Testament equivalent of Jewish circumcision*

Every male child born into a Jewish home had to be circumcised on the eighth day of his life, and it had an important significance. Had he not been circumcised he was to be cut off from his people, but now that he was circumcised he would be accepted as a member of the commonwealth of Israel, with all its benefits. Romans 2:28, 29 explains that the convert to Christ does not need to cut away the outward flesh but he must cut away worldliness and sin from his life. This is precisely what water baptism is all about. We cut out of our lives all the old sinful ways in which we indulged and enter into the family of God through Christ with all its benefits.

9. *Water baptism needs no waiting period*

The Philippian jailer sprang into the cell of Paul and Silas at midnight crying "Sirs, what must I do to be saved?" He got saved right away! It is most interesting to notice that Paul did not suggest that they should wait for a time to see if he really would leave his heathen ways and follow Christ before getting baptised in water. Acts 16:33 reads: "And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his, straightway." Converts should be encouraged to

6. *Water baptism symbolises dying and rising from the dead into newness of life*

Just as the bread and wine of the breaking of bread service are symbols of something greater, so is being baptised in water. In the epistles we read about dying to our old life of sin, "putting off the old man and his deeds," and "putting on the new man." Romans 6:3, 4 reads: "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." The next two verses in Romans 6 continue on the same theme and are worth reading very carefully. Here then is the vital meaning of water baptism: "I am declaring by this act that I have totally finished with my old life of sin and worldly ways (dying to it) and that from now on I am going to begin a new life following in the footsteps of the Lord Jesus Christ. This involves being dedicated to His will for my life." Verse eleven of Romans 6 reads: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God."

7. *Water baptism in the Bible involves total immersion*

John the Baptist went to a place called Ænon to hold his baptismal services. The reason is clearly given in John 3:23: "because there was much water there." A few water pots would have been sufficient to baptise hundreds of people had a mere sprinkling of water been used.

Jesus went down into the River Jordan to be baptised, for in Mark 1:10 we are told that He came "up out of the water." The Ethiopian eunuch asked "What doth hinder me to be baptised? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptised him. And when they were come up out of the water . . . he went on his way rejoicing" (Acts 8:36-39). The Greek word baptise means to submerge, dip, plunge or completely cover.

follow the Lord as soon as they get saved and understand what is meant by being baptised.

10. *Water baptism and child conversion*

Many young children want to give their lives to Christ at an early age, and this is to be encouraged. Child conversion is an established reality. Many outstanding people in the Christian Church date their conversion to Christ to when they were quite young children. However, when it comes to being baptised in water we must make sure that the child clearly understands what is involved. We would do well to be sure that he or she knows what it is all about rather than press them into being baptised.

It will mean much more to them when they have grown up a bit, and while there are exceptions it is wiser to leave children to make the approach based upon conviction than to encourage them to be baptised before they realise the significance of this step.

COMING EVENTS

ASHBOURNE. March 29, 30. Elim Pentecostal Church, South Street. Evangelistic weekend. Saturday at 7.30, North Midlands Youth Rally. Preacher: Trevor Partington (Stafford). Sunday at 11, 2.15 and 6.30. The Paul Brecht Singers (Hull).

BECCLES. March 22-30. Public Hall. Better Life Crusade conducted by J. G. Patterson and team. Sundays at 8. Weeknights at 7.30.

BISHOP AUCKLAND. March 23. Elim Pentecostal Church, Tenters Street. Thirty-second church anniversary. Services and Sunday school prizegiving. 11 and 6.30. Preacher: John Woodhead (York).

BLACKPOOL, Marton. March 29, 30. Elim Pentecostal Church, Fredora Avenue. Saturday at 3.30, opening of new church by G. Wesley Gilpin. At 6.30. Preachers: F. W. Jones and W. Evans. Sunday at 11 and 6.30. Convener: D. W. Cartwright.

BOURNEMOUTH, Winton. March 27. Elim Pentecostal Church, Hawthorn Road. Sisterhood anniversary service at 3. Preacher: Miss Maud Backhouse (Cardiff). March 30 at 6.30. Preacher: Miss Maud Backhouse. Conveners: Mrs. Elna Backhouse and George Backhouse.

DAGENHAM. March 29. Assemblies of God, Parsloes Lane. At 3 and 6.30. Pentecostal fellowship rallies. Preachers: H. W. Greenway and Gerald Chamberlain.

DEWSBURY. March 29-31. Elim Pentecostal Church, Willans Road. Convention. Saturday at 6.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: W. J. Hilliard (Halifax) and A. Brooks (York).

DUNMOW. March 22. Elim Pentecostal Church, High Street. Monthly rally at 7 conducted by the Gospel Concords.

HEREFORD. March 23-30. Elim Pentecostal Church, Clive Street. Crusade conducted by A. Tee. Sundays at 6.30. Weeknights at 7.30 (not Friday).

LONDON, Leyton, E.10. April 8-13. Elim Pentecostal Church, Vicarage Road. Children's crusade conducted by Sunny Blundell-Connell. Weeknights at 6 and 7.45. Sunday at 11, 3 and 6.30.

MILLISLE, Co. Down. March 2-23. Elim Pentecostal Church, Moss Road. Evangelistic campaign. Sundays at 11.30 and 7. Mondays to Fridays at 8. Preacher: W. J. Martin (Bangor). Convener: Robert Davidson. The sick will be prayed for at all services.

NORTHAMPTON. March 15-22 (not Sundays); Primary school hall, Main Road, Far Cotton, Northampton. Evangelistic and divine healing crusade conducted by John M. Cuthbert and members of the Northampton Elim Pentecostal Church each night at 7.30.

PORTH. March 22-26. Elim Pentecostal Church, Pontypridd Road. Church reopening on Saturday, March 22, at 6.30. Preachers: J. C. Smyth and J. D. Phelps. Sunday at 11 and 6.30. Monday to Wednesday at 7.30. Preachers: P. S. Brewster, H. W. Greenway, R. Hunstan and Peter Morgan. Convener: W. Evans.

RAYLEIGH. March 29, 30. Elim Pentecostal Church, Castle Road. Church's forty-third anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. W. Brinkman and family (Congo Evangelistic Mission).

RUGBY. March 30—April 1. Elim Pentecostal Church, Windsor Street. Resident minister's third anniversary services. Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. Preacher: D. M. Russell-Jones.

SOUTHPORT. March 22. Elim Pentecostal Church, Evangel Temple, Manchester Road. Baptismal service at 7.30. March 29. Pentecostal school teachers' witness at 7.30.

WHITEHAVEN. March 22-30. Embassy Ballroom: Saturdays at 7. Sundays at 8.15. Elim Pentecostal Church, George Street: Monday to Friday at 7.30. Evangelistic crusade conducted by Brian J. Edwards.

EASTER CONVENTIONS

BIRMINGAM, Graham Street. Elim Pentecostal Church. 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: W. L. Bell, L. Middleton and Michael Carr. Convener: Edward F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sunday at 11 and 6.30. Preacher: A. D. Hathaway, B.A. (Bradford).

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. S. F. Horne (Ealing) and J. F. Hardman (Ilford).

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. Chapman.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Joseph Smith and David Holmes. Convener: W. J. Allen.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green and A. Williams with London Crusader Choir.

LONDON, Leyton, E.10. Elim Pentecostal Church, Vicarage Road. Thursday at 7.45. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: G. Backhouse (Winton).

MACCLESFIELD. Elim Pentecostal Church, Mill Lane. Good Friday at 10 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. B. Coleman.

PORTSMOUTH. Elim Pentecostal Church, Arundel Street. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. Holmes and R. Taylor. Convener: A. A. Biddle.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. 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. Conducted by Elim Bible College students.

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: H. Burton-Haynes and F. F. L. Frost. Convener: A. V. Gorton.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30.

WIGAN. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: Stanley Beresford.

Sunshine Corner



"THY WORD IS A LAMP UNTO MY FEET"

AN errand boy was carefully printing with chalk on a gate this Bible text.

So interested was he in his work that he did not notice a kind-looking old gentleman who after walking slowly past twice returned and stood beside him.

"M-y" said the boy, repeating the letters aloud as he formed them with care. "F-double-e-t, feet."

"Well done, my boy, well done!" said the old gentleman. "Where did you hear that?"

"At the mission Sunday school, sir" replied the boy, half frightened, thinking that the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't turn away; I'm not going to hurt you. What's your name?"

"Nicholas."

"So you learned that text at Sunday school. Do you know what it means?"

"No, sir" said Nicholas.

"What is a lamp?"

"A lamp? Why, a lamp is a thing that gives light."

"And what is the Word that the text speaks of?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp that gives light?"

"I don't know, 'less you set it afire" said Nicholas.

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your pocket, what would you do?"

"Why, light the lantern, sir" replied Nicholas, evidently surprised that anyone should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me some day and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering smile of his own he said "I should want to, sir, but I shouldn't do it."

"Why not?"

"It would be taking what wasn't my own, and the Bible says we are not to steal."

"Ah," said the old gentleman, "so it is the Bible that makes you honest, is it?"

"Yes, sir,"

"If you had not heard of the Bible you would steal I suppose."

"Lots of the boys do" said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamps!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes, there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take this good lamp and let it light you through life?"

"Yes, sir."

"Do you think you will be safer with it?"

"Yes, sir."

"Why?"

"Because if I'm honest I shan't stand no chance of going to prison."

"And what else?"

Nicholas thought for a few minutes. "If I mind the Bible I shall go to heaven" he said at last.

"Yes, that is the best reason for taking the lamp. It will light you right into heaven. Goodbye, my lad. Here's a shilling for you, and mind you don't keep the light covered up by not teaching it."

"Yes, sir" said Nicholas, grasping the shilling and touching his ragged cap. "I'll mind."

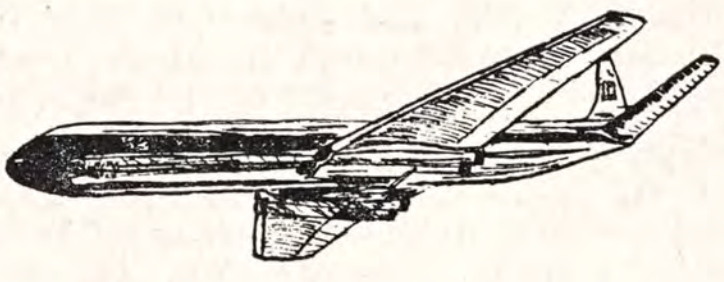
Flash re London Crusader Choir for those living in Sussex. Radio Brighton carries their programme on Sunday, March 30th, from 10.15 to 10.45 a.m.

WHAT A HORRIBLE WINTER! YOU DESERVE A GOOD HOLIDAY. WHY NOT FLY WITH US TO

CALELLA DE LA COSTA

(Sunny Spanish seaside resort)

FOURTEEN DAYS for 40 gns. only



Send s.a.e. for brochure to: EUROPEAN EVANGELISTIC SOCIETY
H.C.69, 16 St. Catherines, Lincoln.

D.1882

THE FAMILY ALTAR

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

Monday, March 24th — Matthew 25:1-13

" Behold, the bridegroom cometh " (v. 6).

This is the wonder of the coming of the Lord Jesus as it affects the Church—He is coming as a Bridegroom to claim His bride. He showed His love for us in the most convincing manner by His death upon the cross; now, as a consequence, men and women of every nation have been saved by faith in Him and by the cleansing of their sins by His blood. Now we await His glorious coming and that final, eternal union with Him who has loved us and has given Himself for us. Hallelujah !

Tuesday, March 25th — Matthew 25:14-30

" Delivered unto them his goods " (v. 14).

There are two outstanding points here: first, the householder was willing to trust his goods to his servants; second, his absence gave those servants the opportunity to show themselves worthy of his trust. The Lord deals with us in the same manner: we certainly have different abilities, but the Lord has entrusted to us the affairs of His kingdom upon earth. The way in which we conduct ourselves and discharge the task He has given us to do will show whether or not we are worthy of His trust !

Wednesday, March 26th — Matthew 25:31-46

" Before Him shall be gathered all nations " (v. 32).

All through the ministry of the prophets we find the theme of Messiah's final authority declared; and this is made clear by the teaching of the New Testament, especially in the writings of the apostle Paul: " He must reign, till He hath put all enemies under His feet " (1 Corinthians 15:25); " God . . . hath given Him a name which is above every name: that at the name of Jesus every knee shall bow " (Philippians 2:9, 10). What a wonderful day when all nations must own His authority and bow at His name !

Thursday, March 27th — Matthew 26:1-16

" From that time he sought opportunity " (v. 16).

Judas continued to present himself as a disciple of Jesus, and as far as the other disciples were concerned that is what he appeared to be. The Lord Jesus was not deceived; He knew what was in Judas's heart and that he would betray him. One wonders how, after spending so much time with Jesus, Judas could bring himself to be a traitor, and how he thought he could do it without Jesus knowing. Are **we** absolutely open with the Lord in our own lives, or do we deceive ourselves by trying to deceive Him ?

Friday, March 28th — Matthew 26:17-29

" My time is at hand " (v. 18).

The Lord Jesus moved steadfastly toward the cross, His eyes open to what it would mean, His heart utterly set on completing the work that He had been given to do by the Father. A few days previously He could have had the kingdom from the people of Israel but had turned from them. Soon they would be howling for His blood, so contrary is unregenerate human nature. One thing remained constant, the purpose of God; and it was that purpose which filled the vision of the Lord Jesus and compelled Him to go to the cross.

Saturday, March 29th — Matthew 26:30-46

" Tarry ye here " (v. 38).

There are times when we feel that we have to be alone, when our hearts are so troubled and perplexed that only God can share our thoughts. The Lord Jesus was surrounded by a host of malignant foes bent on His destruction; the disciples were unable to share the agony that was upon His soul and He had to leave them behind. Then in a mighty spiritual conflict He poured Himself out before His Father and battled through to victory over the powers of darkness. Wonder of wonders, it was for us that He endured such agony !

Sunday, March 30th — Matthew 26:47-56

" Put up again thy sword into his place " (v. 52).

Peter would have defended Jesus with his sword, and undoubtedly the disciples would have died fighting in His defence; but He showed them once and for all that this was not His way, for the only path is that of the cross. Here is the complete answer of the Lord Jesus to those who have dared to make war in His name, and to claim His blessing upon the destruction of multitudes of fellow creatures. He did not come to destroy men with the sword, but to give to them life by His death.

THREE SHOWINGS ONLY
OF THE FILM
" MAN OF STEEL "
83 minutes COLOUR
AT

BARKING.
Elim church, Ripple Road. March 25th at 7.45.

CLAPHAM.
Elim church, Clapham Crescent. March 26th at 8.

KINGSTON.
Elim church, Thames Street. March 27th at 7.45.

THIS FILM IS TOO GOOD TO MISS

D.1889

ISLE OF WIGHT CAMP
PRE-CAMP AND PRESBYTERY YOUTH RALLY
Saturday, March 29th, 1969
KENSINGTON TEMPLE,
KENSINGTON PARK ROAD,
NOTTING HILL GATE, W.11.
Staff meeting : 3 p.m.
Public rally: 6.30 p.m.
COME AND MEET CAMP PERSONNEL FOR 1969. ALL ARE WELCOME.

D.1881

GREAT EASTER CONVENTION
Elim Pentecostal Church, Curzon Street, Derby.

Good Friday at 11 a.m. and 7.30 p.m.
Saturday at 7.30 p.m.
Sunday at 11 a.m. and 6.30 p.m.
Tuesday and Wednesday at 7.30 p.m.

Speakers :
PASTOR GORDON HILLS (Dublin)
and
EVANGELIST DON EVANS (Cardiff)
Conveners :
WYNNE LEWIS and DAVID CHAMBERLAIN

D.1891

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH, Llarach Bay. Glan-y-More Farm. Caravans to let, one four-berth, one six-berth, fully equipped. Personal attention before entering. Lovely site adjoining beach. Modern conveniences. Reasonable terms. Opening Easter. Please apply (s.a.e.) Mr. and Mrs. Hugh Jones, 13 Crynfryn Buildings, Aberystwyth. C.1879

BLACKPOOL Christian Alliance holiday and conference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484 C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1861

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.1887

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

OLD COLWYN, North Wales. " Marver," 6 Clifton Road. Mrs. Beaumont offers homely accommodation near sea. Tel. Colwyn Bay 55151. C.1844

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates Full details from secretary. C.1888

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA, Mumbles. Four-berth caravan. Near sea. Inquiries with s.a.e. Mrs. G. Jones (Milly Ferbrache), 5 Knoyle Drive, Treboeth, Swansea, SA5 9AZ (code No.). C.1878

SWANSEA, 18 St. Helens Crescent. Delightfully situated near Elim church, town and Gower coast. Send for brochure to Mrs. J. T. Kitchen. C.1892

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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 VACANT

HAIRDRESSER. Christian stylist required. Four days a week (Tuesday, Thursday Friday and Saturday). Good pay. Small friendly country salon. Two miles Coleshill, near Birmingham. Telephone 021 747 9434. C.1877

WANTED, fully qualified Christian lady hairdressers, good all-round stylists, to work for a Christian business man in Cheltenham. Apply Mr. Paul, 45 Rodney Road, Cheltenham. C.1853

WANTED, helpers May/September. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. D.1890

WANTED, young Christian to help during June to end of September at Christian Alliance Holiday Centre, Blackpool. Write giving dates available, Warden, 82 Queens Promenade. C.1883

ACCOMMODATION

CARAVAN to let. Sleep three. Lovely Devon beauty spot, 1¼ miles off Exeter—Plymouth road, near Cornwood. Very reasonable to Pentecostal people. Very select. E. Farr, 4 Plym Street, Greenbank, Plymouth, Devon. C.1886

CARAVAN site to let for permanent residential caravan. Very select, 1¼ miles off Exeter—Plymouth road, near Cornwood. A real Devon beauty spot. Only Pentecostal family. Very reasonable. E. Farr, 4 Plym Street, Greenbank, Plymouth, Devon. C.1885

NICE furnished tenement room. Water, sink and Devon grate. Suit Pentecostal lady. Very reasonable. Live with grown-up family. Centre of city ; near all meetings ; no bus fares. E. Farr, 4 Plym Street, Greenbank, Plymouth, Devon. C.1884

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs.

ITINERARIES

The President, L. W. Green:
March 22, 23, Jersey.

London Crusader Choir:
March 23, Maidstone prison and A.O.G.; 26, Wallington; 29, Leigh-on-Sea.

J. Prentice, India:
March 22, Reading; 23, Hayes (a.m.), Letchworth (p.m.); 24, Chesham; 25, Watford; 26, Kensington Temple; 27, Palmers Green; 28, Woolwich; 29, Luton; 30, Dagenham (a.m.), Barking (p.m.); April 1, Leyton; 2, Romford; 3, Waltham Abbey; 4, Rochester; 5, Ilford; 6, Islington (a.m.), East Ham (p.m.).

Joseph Smith:
March 29—April 2, Gosport.

Anne Stephenson, Transvaal:
March 22, Salford; 23, Chorlton; 24, Stockport; 25, Oldham; 26, Glossop; 27, Macclesfield; 28, Crewe.

M. O. Thomas, Tanzania:
March 22, Caerphilly; 23, Porth (a.m.), Trealaw (p.m.); 24, Llantrisant; 25, Barry; 26, Cardiff; 27, Bridgend; 29, Neath; 30, Swansea; 31, Pontardulais; April 1, Llanelli; 2, Aberystwyth.

MARRIAGES

BRADLEY—WHALLEY. On February 22nd, at the Elim Pentecostal Church, Macclesfield, John Laurence Bradley to Alicia Whalley. Officiating minister: Ray Hughes.

FRANCIS—HOMER. On March 1st, at Evangel Temple, Southport, Pastor T. Elfed Francis to Grace Homer. Officiating ministers: J. Tetchner and L. Knipe.

WITH CHRIST

BROOKS. On February 24th, Mrs. Lilian Brooks, beloved wife of James T. Brooks, aged 73 years, passed on to be with her Lord. Founder member of the City Temple, Hull, she was faithful to the end. Officiating ministers at funeral: A. Greaves and J. McBurney.

HUGHES. On February 11th, Mrs. M. F. Hughes, for many years member of the Elim Pentecostal Church, Dowlais. Officiating minister at funeral: A. Nicolson.

SOUTHWICK. On March 1st, Mrs. Lois Southwick, aged 71 years, of the Elim Pentecostal Church, Scarborough. Funeral service at the Burniston Methodist Church. Officiating minister: J. Hyde.

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. L No. 13 March 29th, 1969 9d



Join us again on Easter Monday.

MIRACLE IN JERUSALEM

By DAVID J. HESSELGRAVE

The rabbi said "Even if we could build the temple tomorrow we would need priests . . . and a new revelation from God."



King David's tomb, Mount Zion.

THE Israelis have a saying "He who does not believe in miracles is not a realist." From this perspective the Israel of today is peopled with realists. They have participated in great miracles and they expect more in the future.

Last month I witnessed the aftermath of a miracle. A year ago victorious Israeli troops had reached the western wall, or "Wailing Wall," and watched their Defence Minister, Moshe Dayan, place a written prayer in a niche in the wall. It read "May peace be upon all Israel."

During the ensuing year hundreds of thousands had made their way to the wall, and in the knowledge that the sacred site was now safely in the hands of the chosen nation mourned the desecration of the ancient temple and prayed for its restoration. Now I watched as thousands more gathered for an annual special day of mourning.

I listened as the volume of voices increased—some in prayer, some in the traditional reading of the book of Lamentations, all seemingly without concern for the others. Beside me stood Professor Edward Goodrick, of Multnomah School of the Bible.

A Jewish rabbi approached and engaged us in conversation. He proved to be articulate and knowledgeable, and, curious to know what was going through the minds of Jewish friends at the wall, we became inquirers and learners.

"It's difficult for some of the young people to catch the mood of mourning" he said. "They still feel the flush of victory. The city is theirs. The walls of division have been broken down. It's a modern miracle. But others are keenly aware that the temple and its priesthood are not here. All that they have is the wall, and beyond that is the mosque."

"What then is their hope for the future? For what do they pray?" we inquired.

"A miracle! We Jews will never desecrate the holy place of another religion, but many believe that it will be destroyed by an earthquake."

"And what then?"

"That is the ironic part of it. Could we rebuild the temple tomorrow there would be no priesthood; and without a Sanhedrin there would be no way of appointing the priests."

He had an attentive audience as he continued: "Some time ago three very eminent rabbis who were acutely aware of this problem decided to constitute themselves the beginning of a new Sanhedrin which would eventually be able to appoint a priesthood for the temple. They were excommunicated. The truth of the matter is that there is no possible way to secure the priests, even if we build a temple, unless there is still another miracle. There must be divine intervention. There must be a new revelation."

We had been good listeners. Now I ventured a question that came to the heart of the matter.

"Is it possible that God has already given that revelation? Is it possible that you Jews are living with the consequences of a mistake of 2,000 years years ago? Could it be that the priest has already come?"

Of course, our rabbi friend immediately sensed the significance of the question, but he was equal to the occasion.

"We Jews have excellent memories. We never

forget. Two thousand years of intervening history have made it impossible even to consider the Christian answer to our dilemma."

And so our dialogue came to an end. We parted amicably. But suddenly it had all become crystal clear. In a sense we all were "realists." We all believed in miracles. The difference was Christ. They were at the wall, we were on the Rock.

All of us have witnessed a great miracle. We have seen God's chosen people return to the land of promise. We have watched as that tiny nation has reclaimed the waste lands and occupied the holy city. For all who believe in the inspired Word of God this is indeed a miracle.

Now we await another miracle in Jerusalem, the return of the true Prophet, Priest and King. We look forward to the time when "every eye shall see him, and they also that pierced him" (Zechariah 12:10). The blindness of Israel will be removed. The nations will look to Jerusalem.

From that city will flow blessings to the entire world. The Prince of Peace will rule in the city of peace. Miracle of miracles when the kingdoms of this world will become the kingdom of God and His Christ!

I stood that day last month as a confirmed Christian realist amid the miracles of Jerusalem.

From *Light and Life,* India.

Elim Pentecostal Church Reports

DAGENHAM **Pastor F. A. Hodge**

A very successful and much blessed children's campaign was held from February 23rd to 27th, ably conducted by Aunty Joan Miller, of our Scarborough church.

The highlight of each evening was a flannelgraph story of "Jose of the jungle," telling how a jungle family turned from faith in their witch doctor to faith in Christ.

Over 100 boys and girls attended each night, the majority of whom were not members of our Sunday school; about forty were counselled.

We would heartily thank Mrs. Miller for her work in the campaign at Dagenham.

Extract from a report by MAUREEN TALBOT.

ELIM BIBLE COLLEGE IN DORKING

Fifteen minutes on a factory floor

The rhythmic sound of "Contacts International" replaced the dull drone of machinery at a Dorking factory after Mr. Barnes, manager of Lamp Manufacturing Co., Dorking, had agreed to a visit of young people from Elim Bible College for a fifteen-minute service. Machines and operators fell silent as the group, introduced by Mr. Peter Schnyder, of Switzerland, sang their first song, and workers stood by and appeared to drink in the message. Gospel songs, a testimony from Miss Pauline Rees, of Birmingham, and a sermon by Mr. E. T. Carter, of Essex, a former designer/cutter, brought home the gospel.

As the strains of "He can break every fetter" concluded the service I wonder what thoughts remained in the minds of those who listened to the message.

E. CARTER.

MINISTRY TO THE MILLIONS

Radio and television events

Following on the London Crusader Choir's fortieth anniversary programme, Douglas B. Gray, the choir's founder-conductor, received invitations from B.B.C. television, London, and B.B.C. Radio Brighton to present two programmes.

The popular programme "Songs of praise" will be broadcast on Sunday, April 13th, at 6.55 p.m. The London Crusader Choir will sing five solo items and a congregation of members from Elim and the local churches will participate in some well-chosen hymns. Backing some of these items will be a brass ensemble of outstanding musicians from the Upper Norwood and international staff bands of the Salvation Army. Rehearsals and tele-recordings took place on March 11th and 12th. Full details from the Music Director at the London office.

During the London Crusader Choir's visit to Hove next month the choir will record a thirty-minute programme for Radio Brighton. The date of the broadcast is to be announced, but it could take place on Easter Sunday morning.

Both programmes have been devised and will be conducted by Pastor D. B. Gray.

A tribute to Mrs. Lilian Brooks, of Hull, by Arthur Greaves

Mrs. Brooks was a foundation member of the Elim Pentecostal church, Hull, and in more than forty years our sister remained faithful. Mrs. Brooks will be remembered by many ministers who had the pleasure of staying with her and her husband in their home. Mrs. Brooks also served the church in various other capacities. The sympathy of all who knew her will be extended to her dear husband, who is also an active worker at the Hull City Temple.

THE KING-RANSOMER



Calvary the place of covenant

By S. GORMAN

Redemption involves a solemn covenant.

In order that God could enter into a redemptive covenant with mankind He and the Lord Jesus covenanted together. As Benjamin Field stated, "He entered into a covenant with the Father to become the surety and substitute of the guilty, to bear the curse of the law on their behalf, to die for the unjust." Paul in three words, "to save sinners (1 Timothy 1:15), explicitly made known the purpose of the incarnation. In order to redeem mankind it was necessary for the Lord Jesus to take upon Himself a human body without sin to meet the requirements of God, whose divine justice demanded the blood of a sinless sacrifice to atone for the sin of the human race, and accordingly Jesus "hath given Himself for us an offering and a sacrifice to God" (Ephesians 5:2). Galatians 4:4 reveals that for the suffering of death Jesus was "made of a woman." He became the sufficient surety for all mankind.

The death of the Saviour enables repentant sinners to enter into a solemn and sacred covenant with God. Scripture says concerning this: "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" (Hebrews 12:22-24). It should be noted here that the reference is to the blood of Abel, and not the lamb he offered, that was accepted by God. Cain's offering, which was not a blood sacrifice, was rejected, and later he murdered Abel. John declares that he did this because his works were evil and Abel's righteous (1 John 3:12). The blood of Abel as it seeped into the earth spoke a silent but nevertheless solemn language—it called for the execution of justice and judgment upon the guilty one. In contrast with this the blood of the Lord Jesus shed at Calvary speaks the language of mercy, for it appeals to God for the forgiveness of the guilty, repentant sinner—it pleads not for judgment but for mercy.

It is called the new covenant to distinguish it from the old one given at Sinai. The old one was based on the principles of law, but the new one is based on the power of Christ's blood and God's grace. The old one was given as the mountain burned with fire, accompanied by the sound of a great trumpet and terrible noises, insomuch that the people were afraid and trembled in the presence of Jehovah's majesty. At Calvary the Saviour died practically in silence. There, not the terrors of the law revealed but the overwhelming manifestation of God's love for sinful men. Therefore, however sinful men's past may have been, the moment they plead the merit of Christ crucified they are pardoned, forgiven and covered by the blood of the Saviour. Concerning this great transaction Paul wrote: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Colossians 2:14). In other words, the Lord Jesus nailed sin to the cross and that cancelled it as a debt; He blotted out the handwriting against us and that completely destroyed it as a record. Blessed thought that when people accept Jesus as Saviour their debt is paid and the record of their past sinful lives completely blotted out.

Redemption involves a confirmed covenant

It is a confirmed covenant, its confirmation being in and by the blood of the Lord Jesus. Throughout the Bible this truth is presented continually, that the sprinkled blood signifies the confirmation of the covenant. There is a beautiful portrayal of this truth in the Old Testament. Moses, the seventy elders of Israel and the people were all gathered together by God. Moses had received from God the words of the covenant which were recorded in a book called the covenant book, or book of the covenant. As Moses read from the book the people answered "All the words which the Lord said we will do." In the morning Moses went to a hill and there built an altar, and erected twelve pillars representing the twelve tribes of Israel. He then sent some young men to prepare offerings for him. He took half of the blood of the offerings and sprinkled it upon the altar, and the other half he had conserved in basins. Using some of the blood, he sprinkled the covenant book, saying to the people "Behold the

blood of the covenant which the Lord hath made with you concerning all these words." The blood upon the altar indicated that it was a covenant based upon atonement, and the sprinkling of the book signified that the people agreed to adhere to the principles contained in it as laid down by God.

What a wonderful covenant it was, but at Calvary it was superseded and surpassed by the one it foreshadowed, for there at the cross God and the sinner, cleansed from his sins, enter into a blessed and far-reaching covenant relationship. God confirms the repentant sinner's entrance into the covenant by sprinkling him with and cleansing him by the precious blood of the Lord Jesus. The covenant book also is sprinkled, for the same sinner's name is written in the Lamb's book of life. Undoubtedly the covenant is attested and confirmed by the blood of the Son, the Lamb of God.

Redemption involves divine proprietorship.

To the Christians at Corinth Paul wrote: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19,20). This reveals that one of the first principles of the cross of Calvary is that men and women belong to God, and if they are to be saved they must recognise that the Lord has purchased them and in true repentance and faith make the Lord Jesus King of their lives. There is no need to elucidate this here, as under the next main line of thought this idea is developed at some length.

Next week: "Calvary the place of coronation

PROVISION FOR PREACHERS

A fourfold witness to Christ

(John 5:31-47)

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

THE importance of a powerful witness to Christ cannot be measured, and four aspects of witness in this chapter demand our attention.

A BURNING AND A SHINING LIGHT

The witness of John the Baptist was commended by Christ as zealous and exemplary. He was a witness in word and deed; the testimony of his being a burning and shining light can never be despised. Too many of us neither burn nor shine, but it is men of the Baptist's ilk who have blazed a trail for their Lord. The world can never ignore the Word of God when it is given by life and lip from those ablaze with Holy Ghost fire. Of what use is the witness of inconsistent lives? If Jesus satisfies, let us declare it in the most emphatic manner.

THE WORKS OF JESUS

Jesus was not afraid to point to His works and to promise greater works through His disciples. They were an essential part of the apostolic witness and were obviously intended for the whole of the dispensation of grace; they are to be part of the spearhead of evangelism. Miracles of grace, of deliverance from dangers, of healing and of provision have all played their part in testimony to the living God.

THE WITNESS OF THE FATHER

The witness of the Father was of primary importance to Jesus, and we must see it is so to us if our witness is to be a full one. What is it? Undoubtedly it lies in several directions: the response of the conscience to the authority of the Saviour; the inward witness to the identity of Jesus as revealed in scripture, "This is My beloved Son, in whom I am well pleased"; and the greater witness of the promise of Jesus of the outpouring of the Holy Spirit in pentecostal measure. "Having received of the Father, He hath shed forth this which ye now see and hear."

THE WITNESS OF THE BIBLE

Finally, the scripture testimony to Christ. He is the unity of the book, and seeing Him in every part banishes all doubts about its being the Word of God. The veil shrouding the modern approach to the Bible is the inability (or perhaps the plain refusal) to see Christ in all the Scripture. This Word testifies to Christ. God has magnified His word above His name (Psalm 138:2).

GREAT EASTER CONVENTION

Elim Pentecostal Church, Curzon Street, Derby.

Good Friday at 11 a.m. and 7.30 p.m.
Saturday at 7.30 p.m.
Sunday at 11 a.m. and 6.30 p.m.
Tuesday and Wednesday at 7.30 p.m.

Speakers:
PASTOR GORDON HILLS (Dublin)
and
EVANGELIST DON EVANS (Cardiff)

Conveners:
WYNNE LEWIS and DAVID CHAMBERLAIN

D.1891

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
David J. Hesselgrave ...	202
S. Gorman	204
F. G. Evans	205
Gladys M. Gorton	207
G. Canty	208
M. Chuter	210
Hilda E. Sanders	211
A. R. Thomas	212
F. Lavender	215

EDITORIAL

"THE press might to some extent be the 'guardians of our rights,' but this is a catch-phrase designed to capture popular imagination and mask the true situation" in the view of Mr. Carlton Sleath, a probation officer.

Mr. Sleath makes the point in an article, "Freedom of the press," in the current *Justice of the Peace and Local Government Review* that newspaper editors are free not only to publish but not to publish. He charges that most of what they publish are the "tailored" versions of stories and news items which journalists are able to glean in the outside human arena. He goes on to state that less information, not more, should be available to reporters in magistrates' courts and that if newspaper editors will not act in a more humane way Parliament should express its concern with legislation.

Mr. Sleath makes the following five additional points: that a newspaper is produced to be sold and that the basic reason for communication—the sharing of human experience—has become subordinated to this desire to sell; that undue emphasis is placed on personalities, sport and anything sensational; that sex and violence are given a level of attention that is disproportionate to their incidence in life; that, as Mr. Cecil King has said, "You have got to give the public what it wants, otherwise you go out of business"; that it seems that anything can be said provided that you can afford to say it and that you can say it profitably. He goes on to charge that three things had struck him as being fundamental to modern, popular journalism (besides a talent for writing, interviewing and inquiring): *inaccuracy, quoting out of context, and lack of concern for the private lives of and personal consequences for the individuals who featured in the articles, frequently against their wishes.*

The above confirms our indictment of the manipulators of our media in the EVANGEL of January 11th. But this is the kind of indictment that should be charged repeatedly and with emphasis, and at the highest levels, by the Church and its leaders.

Little did we realise when discussing opposition to reform in the EVANGEL of March 1st that the point of view set forth there would, within a few days, receive such substantial support in a talk by Morris Finer, Q.C., in the B.B.C.'s Third Programme in the series "The law's unpopularity." It will be recollected that we commented on the favourable reception accorded to certain forms of association in industry and commerce, contrasted with the prejudice that exists against other forms of association.

Commenting on "the instinct that justice ought not to stand in need of the services of a middleman," he states:

> "But there's a different, much more specific and relevant sense in which the legal profession comes under suspicion in Britain today. It has to do with a process which, I suspect, is much the same as that which has led to a critical public attitude towards the professions in general. People are doubting whether the idea of a profession, as something established in and received from the past, is adequate to meet the requirements of a modern society.

(*continued on page 215*)

E.W.M.A.

by Gladys M. Gorton

"TWO phrases from President Nixon's inaugural speech lodged in my mind: 'Let us seize the chalice of opportunity'; 'The purpose of life is the fulfilment of talent.' I thought of the words of Pastor I. Moore given during the conference of district superintendents and the Executive Council and recorded in a recent edition of the EVANGEL: 'There are no limits to opportunity if we have the wherewithal.' Consider these quotations and apply them to the work of our E.W.M.A., because this year of 1969 presents us with a greater challenge of faith and inspires us to reach out for God in a bigger way than in these last two years since the birth of E.W.M.A. This next conference the E.W.M.A. will be three years of age, and I pray with all my heart that God will reveal and confirm His will in this birth and encourage all who have participated in the E.W.M.A. to 'keep on keeping on' and appeal to many more sisters to co-operate in the activities of the E.W.M.A. Our missionaries deserve our very best. We know that they give of their best to God and we are truly proud of them, so let us show it by practical Christianity." (From E.W.M.A. newsletter.)

The photograph, with part of their letter, from our veteran missionaries speaks volumes. When I saw the photograph and read the letter I was almost moved to tears and felt a dreadful sense of shame that these devoted, indefatigable missionaries had to wait a lifetime for a new typewriter. Now the E.W.M.A. has found ways and means to give practical aid to such missionaries who have laboured for so many years in India.

If we are members of an Elim church we must be involved in the maintenance of our missionaries and their stations. Many would say that if every member tithed there would be no need for the E.W.M.A. I agree, but every member does not tithe or give in proportion to his or her income, but even if everyone did I would still feel the need of the E.W.M.A. because I am an ardent and firm believer in the parable of the talents. The E.W.M.A. is a means to this end. (Incidentally, I am discovering that the majority of sisters who are involved in the E.W.M.A. are those who already tithe).

"Occupy till I come" said Jesus. These words of the Lord hold a great secret—that God's business requires busyness, that the consecrated, active Christian finds little time for self-pity, self-indulgence or criticism of others.

Shortly we shall be meeting at the conference in Blackpool to await the results of our prayers and labours in achieving the target for our "Serve our stations" project.

Expect great things. Jeremiah 33:3.

Dear Sister Gorton,

Loving greetings to you, brother Gorton and all members of the E.W.M.A. in the loving name of



our precious Saviour, who is the Rose of Sharon and the Lily of the Valley to our souls. To them that believe He is precious. Hallelujah!

It is with grateful thanks and gratitude that we pen these few lines to you for this very needed gift of a typewriter. We have plodded on for over forty years with a model which is now obsolete and, as the agents declared, is now irreparable. It has been with great care and a prayer that it has served us up to this time. But now with the kind gift from the E.W.M.A. of another machine we are typing more brilliantly and with greater satisfaction. May the dear Lord bless you one and all who have contributed to this very needed gift.

Enclosed is a photograph of ourselves and the machine, which we trust will be very useful and a help to you as you visit the various churches on behalf of the missionary cause. We are sending a copy to Pastor Wigglesworth for publication.

Yours in Him we love,

JACK AND GRACE TROKE.

Pentecostal expositions of Bible books—a sermon given in the Elim church, Sparkbrook, Birmingham

JOB—BOOK OF THE DIVINE DRAMA

By GEORGE CANTY

IN such a comprehensive library of literature as the Bible there had to be an authoritative examination of suffering.

Job employs a familiar but appropriate literary device. The curtains open and "put the audience in the know" as to what is going on back-stage. The characters then appear, and the dialogue proceeds, the chief actors unaware of the solution revealed to everybody else. Suspense is created by the *dramatis personæ* searching for the vital clue, and they are observed to be missing it time after time.

The hero, Job, has suffered bewildering reverses which leave him a sick man sitting on a rubbish heap, wishing away his existence. Three friends enter the scene, Eliphaz, Bildad and Zophar, who try to explain why Job suffers. Their intellectual approach leaves Job feeling worse than ever. Explanations never cure. With a later interpolater called Elihu they all express some beautiful truths, but it turns out to be a mass of irrelevancy spoken in a very splendid way, and God finally puts everybody right. But oh, the way it is done!

I suppose everything ever said about suffering is suggested in Job. It is often fascinating, even helpful, but human philosophy misses the unforeseeable truth, which we can only possibly know by the revelation of God—as in Job.

So, behind the scenes, we watch the truth dramatised. Satan contests the very existence of pure goodness, and chooses Job as an example because of his outstanding renown. God says "Try Job," and Satan suddenly tears Job apart to prove that there is no real righteousness anywhere, not even in Job. The more Satan probes the more Job's essential goodness is exposed, until Satan slinks away as unostentatiously as possible.

This reveals why Job suffers. First, because he is God's instrument to fight for the reality of righteousness. God cannot fight evil by evil, by brute force and violence, or by destroying the human will to sin. Obviously it is only through physical weakness that absolute goodness and divine power can be revealed. That is God's logic. That principle involved God until it set up the cross. God's answer is not a mere piece of inductive reasoning. It is existential—we can only grasp God's answer when we are involved in it by experience. God says "My explanation is known when Christ dies for you and you are saved by His death." Job's suffering was part of the process by which righteousness will triumph, and this process finds its ultimate expression in the cross itself.

The second reason why Job suffered was that Satan and not God touched him. I believe there is a Devil. If I did not I would have to blame God—and that is what happens. Disbelief in Satan is half-way to atheism. Why blame God for all that goes on? Have you never heard of the Devil? What about what *you* do for that matter, never mind the Devil? Why blame God for bombs? We made bombs, not

God. Why blame God for Biafra? People did that, not God. Stop believing in God if you like because of suffering in Biafra, but that will not stop suffering in Biafra. On the contrary, it is the people who do not believe who cause things like that. If everybody loved God there would be no Biafra. It is folk like the poor blind fools who turn against God who are really responsible for most of the suffering you complain about. Job's wife said "Curse God," and then rightly added "and die." You do, of course. Stopping praying never healed anybody, but prayer works miracles.

Looking at these profound chapters of Job one can only sample the speculations of these men and of Job. Generally the comforters here assume suffering is a judgment for sin. This is still the popular assumption revealed in all kinds of questions. "What have I done to deserve this?" As if personal deserts had any more to do with it than the man in the moon.

Eliphaz

Eliphaz begins with one form of this idea. "Happy is the man whom God correcteth: therefore despise not the chastening of the Almighty." Job protested that it was useless unless he knew what he had done wrong. Nobody spanks Johnnie without specifying the offence, and God does not indulge in deterrent chastisement. Dozens have told me that they supposed God was chastening them, but none of them knew why—so what good is it? As Job said, "If I have sinned, what do I . . . O Thou preserver of men?"

Mark you, sin does bring punishment—the wages of sin is death. What is more, it is Christ's death—your sin is, I mean. This is your hope too, for if Christ died your death you can live His life. He took your place; you can be accepted by God in Christ.

Bildad

Bildad now walks on stage, looks at hopeless and demoralised Job and preaches a sermon on "So are the paths of all that forget God." Bildad could not think that good men would ever suffer like this. Job seems to agree, but he argues that we all ought to suffer in that case, for "how shall a man be just with God?" He "cannot answer God one of a thousand" charges, and declares that it would require a daysman to mediate between God and a man. He needed a barrister capable of meeting God on equal terms—an impossible thing. It was impossible—but is not. Christ came to reconcile man to God—to "argue His case" by the wounds of His death for man. You can pray to God without effect, but come to God through Jesus as Saviour and you are away. Hallelujah!

Zophar

Zophar next misunderstands Job and insists that you cannot "by searching find out God." Zophar really contradicts himself, for he thinks he has "found out," and names God's reasons for Job's troubles, that is Job's sins. People take short cuts—how can we explain everything? Some people try to do that by being atheists—they cannot untie the Gordian knot so they cut it.

Job points out that everybody suffers, not only the wicked, for "man is born to trouble," therefore a deeper explanation is needed. Job is right. We think we can trace the mystery of suffering with our little minds. How conceited we are! After two years and the aid of maps I still cannot thread my way through the master-minded maze of Birmingham's one-way traffic, so how much hope of grasping the intricacies of providence have I?

Think of those incredible people who give a quick glance around their street and say there

Royal Albert Hall

on

Easter Monday

at 3 and 6.30 p.m.

Preacher:

REV. J. WESLEY WHITE

B.A., Ph.D.



London Crusader Choir Fortieth Anniversary

Write Elim Pentecostal Church London office, 15 Rodenhurst Road, London, S.W.4, or telephone 01-674 4084 for further information and for box and seat reservations.

TRAFALGAR SQUARE at 11 a.m.

Preachers: **D. W. ANTHONY and A. R. WILLIAMS**

is no God *anywhere*! They have never been farther than Blackpool. What or who may be on Mars, or on the galactic planets, or beyond space-time—how do they know? It is just childish to say that something does not exist anywhere at all unless we have looked. I say I have no handkerchief in my drawer, but my wife mysteriously finds it at the very top.

Of course, like Job and his friends, there are a thousand things you want to know. Job, however, summed it all up: "In my flesh shall I see God." If you met God all the things you wanted to know would be answered just by looking at Him. When the psalmist came into God's house he said "Then understood I." If you met Jesus by faith tonight—as you can—that is the assurance you need, and the answer. "He that hath seen Me hath seen . . ." Do you see?

Elihu

Finally **Elihu** comes from the wings and has a new thesis entirely, which he produces with a great flourish. "Lo, these things doth God work, that a man's soul may be enlightened." Suffering is our teacher—the education of pain. Job never answers this—God interrupts. To learn is not everything anyway, for some question and learn about God but never come to know God.

The problems and suggestions in Job are dealt with in the New Testament. Christ Himself suffered "that He might learn," so Elihu was right. But suffering is much more than an education. Christ suffered to conquer sin and the Devil, as did Job, but Christ wrought the complete victory. His victory can be our victory. He conquered sin to conquer *your* sin. Prove it! You can!

God

God now swept over the stage in a whirlwind and described His own vast creative wisdom and power, until Job felt like nobody and nothing. "I am vile" he cried. Then God replied "Gird up thy loins like a man." He put new heart into Job, who realised that God had not described His glory to mock Job's feebleness but to hearten him. God was too great not to be bothered with a little man. He was so great that He knew everybody. "No thought can be withholden from Thee" said Job.

God knows my every thought. He cares, He loves me, a half-dead, pitiful, floundering flop! Me! Christ takes me up, vile as I am, like Job, and God loves me for Christ's sake, and "turns again my captivity." He seizes me with His glory and triumph. and breaks hell's gates down with my nothingness and His goodness. This is the possibility for you—now.

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

MINORITIES THAT WON

During the time Noah was building the ark he was very much in the minority—but he won.

When Joseph was sold into Egypt by his brothers he was a decided minority—but he won.

When Gideon and his 300 followers, with their broken lamps, put the Midianites to flight they were an insignificant minority—but they won.

When Elijah prayed down fire from heaven and put the prophets of Baal to shame he was in a notable minority—but he won.

When David, ridiculed by his brothers, went out to meet Goliath, in size he was a decided minority—but he won.

When John the Baptist came preaching repentance he was only "a voice in the wilderness," and he lost his head—yet he won, having received his Master's praise.

When Jesus Christ was crucified by the Roman soldiers He was a conspicuous minority—but He won.

☆ ☆ ☆

Worry, like a rocking-chair, will give you something to do, but it won't get you anywhere.

☆ ☆ ☆

PRESCRIPTION FOR A REVIVAL

If all the sleeping folk will wake up,
And all the lukewarm folk will fire up,
And all the dishonest folk will confess up,
And all the discouraged folk will cheer up,
And all the depressed folk will look up,
And all the estranged folk will make up,
And all the gossiping folk will shut up,
And all the dry bones will shake up,
Then you can have a revival.

EVANGELICAL SONGSTER
Eleven different music books
ONLY 6d. EACH
Eight sent post free, less than eight 1/- postage
From J. SEAMAN, 3 Kingsway, Monument Park, Wigan
D.1895

Women's page

Hidden manna

By HILDA E. SANDERS, F.R.S.A.

(BIRMINGHAM)

WHILE wandering in the wilderness the Israelites were fed, by God, on the manna supplied morning by morning (except the sabbath), which was both suitable to the palate and completely satisfying. None went hungry, none was overfed, and there was no waste. Moreover, it was free to all and it never failed—always to time. Without this miraculous bread Israel would have perished.

God's Word says " My God shall supply *all* your need " (Philippians 4:19), which promise covers both spiritual and material needs. To live a victorious Christian life spiritual food is necessary; without we wilt and backslide. So it is essential to allot definite times daily to receiving spiritual nourishment from God.

Manna is a lovely type of the Lord Jesus Christ, the living Bread from heaven, who said " Except ye eat My flesh and drink My blood ye have no life in you." This living Bread cannot be purchased with money or good works, neither can it be snatched in a few hurried moments.

In the field of photography the sensitized plate or film must be exposed long enough to record every detail of the object being photographed. Similarly, as we linger in God's presence He is able to impress His image on our yielded souls and impart strength and guidance for the day. Then in strain and stress we have the capacity to hold out and hold on. Unexpectedly calamity will be met with equanimity instead of fear and panic. We know not what a day may bring. A letter or telephone call may end a chapter in our life, making it necessary to adapt ourselves to new circumstances. Sudden temptation will not defeat us. It has been said that when tempted the victory is won or lost before the temptation comes. Christ triumphed over Calvary in dark Gethsemane.

Such time alone with God not only works wonders in giving personal strength and guidance for the day and in intercession for others; it reveals something to the world around. When Moses came down from the mount his face shone. Uncontaminated by the world, he had been in God's presence forty days and nights, long enough to be saturated in God's Spirit, causing his whole being to glow with the radiant light of the Eternal. Moreover, he " wist not that his face shone." Surely that is true spirituality. Self-conscious virtue loses its loveliness. Its glow becomes dimmed by the intrusion of self.

This divine impress from God shows most vividly in dark and troubled places, where unconsciously the owner radiates the peace of God and smooths the way for others, cheering and encouraging them and thereby witnessing to the love and grace of our beloved Lord and manifesting His power to save and transform.

Many years ago I knew a dear bedridden lady who had spent many years alone in a poor little room—but what a room! Though in pain she greeted everyone with a smile. Friends who visited her in her need always left her greatly blessed in their own souls. I can see her now, her round face aglow and radiant with God's peace and joy.

Our manner of living and our reaction to every vicissitude reveal to the world the quality of our spirituality, its depth or shallowness. Plants root in the dark earth but blossom in the sunshine. So we feed in the secret place on the hidden manna, Christ Jesus, through prayer and God's Word, that we may blossom and bear fruit in the world.

May we be like that lovely flower discovered among the weeds in a neglected garden having its roots firmly fixed in the well-kept garden next door. What matters is where we are rooted and how deeply fixed. Surely on the Rock, Christ Jesus.

" Take time to be holy, the world rushes on;
Spend much time in secret, with Jesus alone;
By looking to Jesus, like Him thou shalt be,
Thy friends in thy conduct His likeness shall see."

Youth Committee page

TRANSFORMED

By A. R. THOMAS

MINISTER OF THE ELIM PENTECOSTAL CHURCH, RUGBY

"And [Jesus] saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him (Luke 5:27, 28).

ALL humanity desires change, and seeks new ideas, new methods, new friends. People seek to be different in fashion, yet they only imitate those who have already had the courage to change: the circle of change is so often a product of the past. Solomon reminds us that there is nothing new under the sun, but the example before us is one of real transformation — something that does not merely change the outward (though it does do that), but the inward, which demands an absolute transformation.

The portion before us tells of a life completely changed. The converted tax collector serves to show us that God requires not merely mental acknowledgment but active faith and true transformation. Matthew was no easily moved emotional convert, but a crafty, hard-hearted business man who procured his wealth from poor or rich with no twinge of conscience. One day he left his place of work and followed the multitude to listen to a Preacher. Can you imagine Matthew there? He listens. "Seek ye first the kingdom of God . . ." "Lay not up for yourselves treasures upon earth . . . but . . . treasures in heaven." His motto was "Do others if you can." The Teacher said "Whatsoever ye would that men should do to you, do ye even so to them." Matthew returned to sit at the receipt of custom until Jesus passed by. Jesus spoke to him. It is not the words of men that transform, but the word of Christ.

Jesus very simply called Matthew; no reasoning or argument. "Follow Me" said Jesus, and Matthew "left all, rose up, and followed Him." In a flash the new decision was made: Matthew left everything. Wait a minute, Matthew. What about the money? What about the business? What about selling out?

"He left all"—that is faith getting to work. Noah was not saved because he built the ark; he was saved because he went in. To leave all and surrender to Christ is the greatest thing that you can do. What was all this going to mean to Matthew? At that moment he decided to follow not some political party or some enterprising organisation but the man Christ Jesus. We see here two things that relate to being a Christian: total commitment, "he left all," and transformed character, "he gave a feast."

It was a big thing to Matthew to follow Christ. He had now taken on a new way of life, but he still loved his friends; the life must be shared with others, and certainly you lose out if you leave out your friends. Do you leave out your friends?

There is a story told of four climbers on a dangerous mountain in Switzerland who suddenly began to slip. Three fell to their death and next day their bodies were brought back to an hotel near at hand. The one survivor came in and mingled with the crowd but was given the cold shoulder—nobody wanted to talk to him. Why? It was discovered that the rope joining the climbers had been cut. Seeing a chance to save himself, he had let the others fall to their death. Matthew was not like that; he was concerned about others hearing the gospel.

Matthew records in later years the words of Jesus "If any man will come after Me, let him deny himself, and take up his cross" (16:24). Matthew had lived a life of self-denial. Do we deny self or do we expect others to deny themselves?

FINAL NOTICE!

Will all

ELIM CRUSADERS

please be in the

ROYAL ALBERT HALL

at 1.30 for the great

FINAL REHEARSAL

with D. B. GRAY



CHOIR SEAT TICKETS ARE FREE

COMING EVENTS

ASHBOURNE. March 29, 30. Elim Pentecostal Church, South Street. Evangelistic weekend. Saturday at 7.30, North Midlands Youth Rally. Preacher: Trevor Partington (Stafford). Sunday at 11, 2.15 and 6.30. The Paul Brecht Singers (Hull).

BECCLES. April 4, 5. Edward Evans Hall, Peddar's Lane. Good Friday. Crusade follow-up film at 3.30, " For Pete's sake." Sunday at 7, " The power of the resurrection."

BLACKPOOL, Marton. March 29, 30. Elim Pentecostal Church, Fredora Avenue. Saturday at 3.30, opening of new church by G. Wesley Gilpin. At 6.30. Preachers: F. W. Jones and W. Evans. Sunday at 11 and 6.30. Convener: D. W. Cartwright.

BOLTON. April 12. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7. Preacher: E. J. Jarvis (Bradford).

BOURNEMOUTH, Winton. March 30. Elim Pentecostal Church, Hawthorn Road. At 6.30. Preacher: Miss Maud Backhouse. Conveners: Mrs. Elna Backhouse and George Backhouse.

DAGENHAM. March 29. Assemblies of God, Parsloes Lane. At 3 and 6.30. Pentecostal fellowship rallies. Preachers: H. W. Greenway and Gerald Chamberlain.

DEWSBURY. March 29-31. Elim Pentecostal Church, Willans Road. Convention. Saturday at 6.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: W. J. Hilliard (Halifax) and A. Brooks (York).

EASTBOURNE. April 12. Elim Pentecostal Church, Hartfield Road. Opening of new extension. Dedication service at 3. Thanksgiving rally at 7. Preachers: H. W. Greenway and W. M. E. Plowright.

HEREFORD. March 23-30. Elim Pentecostal Church, Clive Street. Crusade conducted by A. Tee. Sundays at 6.30. Weeknights at 7.30 (not Friday).

LLANELLI. April 1. Elim Pentecostal Church, Island Place. Bible and Missionary Exhibition from 10 to 7. Public service at 7. Preachers: M. O. Thomas, David Davies, Peter Trumper. B. & F.B.S. feature, " Mary Jones of Bala."

LONDON, Leyton, E.10. April 8-13. Elim Pentecostal Church, Vicarage Road. Children's crusade conducted by Sunny Blundell-Connell. Weeknights at 6 and 7.45. Sunday at 11, 3 and 6.30.

RAYLEIGH, March 29, 30. Elim Pentecostal Church, Castle Road. Church's forty-third anniversary. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. W. Brinkman and family (Congo Evangelistic Mission).

RUGBY. March 30—April 1. Elim Pentecostal Church, Windsor Street. Resident minister's third anniversary services. Sunday at 11, 6.30 and 8.15. Monday and Tuesday at 7.30. Preacher: D. M. Russell-Jones.

SOUTHPORT. March 29. Elim Pentecostal Church, Evangel Temple, Manchester Road. Pentecostal school teachers' witness at 7.30.

WHITEHAVEN. March 22-30. Embassy Ballroom: Saturdays at 7. Sundays at 8.15. Elim Pentecostal Church, George Street: Monday to Friday at 7.30. Evangelistic crusade conducted by Brian J. Edwards.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street. Elim Pentecostal Church. 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: W. L. Bell, L. Middleton and Michael Carr. Convener: Edward F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sunday at 11, 3 and 6.30. Preacher: A. D. Hathaway, B.A. (Bradford).

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. L. Wigglesworth. Convener: L. Repath.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. S. F. Horne (Ealing) and J. F. Hardman (Ilford).

CROYDON. Elim Pentecostal Church, Stanley Road. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green (Pontypridd) and R. Williams (Silverdale). Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. Chapman.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Joseph Smith and David Holmes. Convener: W. J. Allen.

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green and A. Williams with London Crusader Choir.

LONDON, Leyton, E.10. Elim Pentecostal Church, Vicarage Road. Thursday at 7.45. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: G. Backhouse (Winton).

MACCLESFIELD. Elim Pentecostal Church, Mill Lane. Good Friday at 10 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. B. Coleman.

PORTSMOUTH. Elim Pentecostal Church, Mill Lane. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. Holmes and R. Taylor. Convener: A. A. Biddle.

SALISBURY. Elim Pentecostal Church, Milford Street. Good Friday at 6.30. Sunday at 11 and 6.30. Preacher: John C. Smyth. Convener: T. W. Walker.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. 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. Conducted by Elim Bible College students.

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: H. Burton-Haynes and F. F. L. Frost. Convener: A. V. Gorton.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30.

STOWMARKET. Elim Pentecostal Church, Crewe Street. Good Friday at 7.15. Preacher: J. C. N. Eaton. Saturday at 7. Major Davies and S.A. songsters. Sunday at 11 and 6.30. Preacher: J. C. N. Eaton.

WIGAN. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: Stanley Beresford.

THE HOLIDAY WITH A DIFFERENCE

ELIM'S LIVELIEST YOUTH CAMP

at

FRAISTHORPE, BRIDLINGTON

JULY 25th to AUGUST 8th

Special features: one-minute walk to beach, tuck shop, evening walks, good food, thrilling services.

Staff includes Padre David J. Ayling, I. R. Moore and R. S. Pender

For details send stamped addressed envelope to Rev. R. S. Pender, 26 Henderson Avenue, Scunthorpe, Lincs.

D.1894



A CHRISTIAN HERO

MINIS GOODMAN! We can describe him by adding four names together. He was a negro, plus a fisherman, plus a Christian, plus a hero.

Now for the story. He was sailing in a boat out amid the Bahama Isles. Get a map of America and find out where the Bahamas are, then you will understand the story better.

On board the boat were twenty-three people. Suddenly the boat struck a coral reef. A coral reef is a ridge of rock made of coral, and is usually hidden just beneath the surface of the sea. The boat—named the *Patrick*—immediately sank. Only the top of the mast was left standing above the water. There was a very small boat attached to the *Patrick* which kept afloat. Six strong swimmers reached the boat. They had no oars, and the small boat gradually drifted away.

Minis Goodman was also a strong swimmer, but he did not try to swim to this boat. He could easily have done it, but he decided to stay and try to help the others. Minis was a Methodist preacher and the Bible told him to love his neighbour as himself, so he decided to do all he could for the twelve women, three children and one man who were struggling round the mast of the sunken ship.

But what could he do ? And the water was full of sharks! It seemed as though nothing could be done, but Minis Goodman thought of a plan. He dived down to the deck of the sunken ship and cut away the ropes which held the boom. The boom is the stout pole at the foot of the sail. Again he dived and brought up ropes. He fastened the boom to the part of the mast which was out of the water. The drowning people clung to the pole. Then with the ropes he made them foot-rests and back-rests. It was wonderful how he did it all. It gave them all a chance to be saved.

When the morning came there were no boats in sight. Sad to say, as the hours passed by the women and children grew weaker and weaker, until one by one they slipped back into the water and were drowned. When sunset came only Minis Goodman and the other man were left. During the night the other man died and Minis was left alone.

But God did not intend Minis to go to heaven just then. There was more work to do upon earth. After this negro Christian had been in the shark-haunted sea for thirty-one hours a ship appeared. It had been sent by the others who had drifted away in the small boat and had at last been rescued. How glad Minis was to be rescued too.

Years after Minis was still living and preaching. He was indeed a brave man. God wants us all to be brave. We can be brave in many ways. It is a brave boy or girl who will never tell an untruth, although it means punishment. It is a brave boy or girl who will always stand up for Jesus, never swear, never fight and never steal, because the Lord Jesus does not wish them to do these things. Are you brave ?

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 62 JUMBLES FROM GENESIS

Can you rearrange the following to form the names of people mentioned in the book of Genesis?

CHILDREN'S QUIZ	ADULT QUIZ
1. MARABAH	1. HALE
2. HONA	2. KAREEBH
3. BACOJ	3. HAJETHP
4. ELAB	4. LIMASHE
5. BEJANBIM	5. HARTIPPO

ANSWERS TO CHILDREN'S QUIZ
1. ABRAHAM
2. NOAH
3. JACOB
4. ABEL
5. BENJAMIN

ANSWERS TO ADULT QUIZ
1. LEAH
2. REBEKAH
3. JAPHETH
4. ISHMAEL
5. POTIPHAR

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

Work in general

Receipt No.		£	s.	d.
4293	A believer	15	0	0
Home evangelism				
227a	Lerwick	1	0	0
229	Aberdeen	1	0	0
228	Two grateful ones	10	0	0
230	T. and L.	2	0	0
232	Cardiff	1	0	0
234	Rugby	5	0	0
232a	J.B. (London)	1	0	0
242	S.M. (Leeds)	5	0	0
238	Brighton and Hove	1	0	0
240	Shoreham		10	0
241	Anon.		10	0
243	Petersfield	10	0	0
244	Brighton and Hove		10	0
245	Elimite, Southampton	1	0	0
247	Renfrewshire	1	0	0
239	Anon.	5	0	0
256	High Wycombe			8
257	High Wycombe			8
260	Oldham	1	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

THE FAMILY ALTAR

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

Monday, March 31st — Matthew 26:57-75

" Jesus held His peace " (v. 63).

One marvels at the calm serenity of the Lord Jesus in face of the agitated scheming of the Jews. Undoubtedly there are points of great importance for us to learn: first, the battle had been fought and won by the Lord Jesus in the lonely agony of Gethsemane; second, His confidence in the will of His Father was complete and unshakable; third, He knew that death could not hold Him and that the Father would raise Him from the dead; fourth, He had the joy of knowing that His suffering would result in many sons being born into His Father's kingdom.

Tuesday, April 1st — Matthew 27:1-10

" Took counsel against Jesus " (v. 1).

Yes, the condemnation and death of Jesus were, humanly speaking, a foregone conclusion. This was no simple miscarriage of justice, but a cold, calulated decision to put Him to death, His accusers using the trappings of a legal conviction to carry out their purpose. Yet their very malice and scheming were turned by God to fulfil His purpose and enhance the glory of the Lord Jesus. A God who can work such wonders out of the most terrible circumstances is worthy of our complete trust, for He works on our behalf also.

Wednesday, April 2nd — Matthew 27:11-26

" The governor marvelled greatly " (v. 14).

Here was a trial, more especially a Prisoner, that Pontius Pilate would never forget! Hard, cynical, vicious, Pilate was startled out of his habitual attitude by a Man who said nothing! Not the silence of sulkiness or the silence of terror, but the overwhelming dignity of a Man in command of Himself, and whose innocence and righteousness were revealed in His very deportment. We also marvel! Yet the thing that makes us marvel most of all is that the Lord Jesus stood before Pilate on our behalf, for love of our souls!

Thursday, April 3rd — Matthew 27:27-44

" A scarlet robe . . . a crown of thorns " (vv. 28, 29).

One senses that the very lengths to which these soldiers went in an endeavour to humiliate and provoke the Lord Jesus only show that they—like Pilate—were aware of His unique being; it was fear as much as cruelty that compelled them to do such vicious acts; they wanted to break Him down and make Him seem like any other man. They did not succeed, and at least one of the soldiers became assured of the deity of Christ as he saw the things that happened to Him (Matthew 27:54).

Friday, April 4th — Matthew 27:45-56

" The graves were opened " (v. 52).

Surely this amazing miracle was a prophecy of the final resurrection of all men; the testimony of the Almighty that He will judge all mankind by the Lord Jesus Christ (Acts 17:31). Knowing this, we who are Christians must be earnest in the way we live before the world, and sincere in our endeavours to bring the Word of God to men and women. We must give them the message of salvation, warn them against rejection, and live as those who are convinced of the truth which they proclaim.

Saturday, April 5th — Matthew 27:57-66

" He . . . laid it in his own new tomb " (vv. 59, 60).

In this way the Lord fulfilled a remarkable prophecy contained in Isaiah 53:9, which shows that Messiah would have two graves prepared for His corpse, one with the wicked and the other with the rich. The Romans would have prepared a common criminal's grave in which the corpse of Jesus would have been buried with the thieves, but the intervention of Joseph of Arimathæa resulted in His being buried in a rich man's tomb. Here we have, therefore, further evidence of the overruling wisdom and power of our God.

Sunday, April 6th — Matthew 28:1-10

" For fear of him. . . . Fear not ye " (vv. 4, 5).

The keepers of the tomb were filled with a deathly terror by the appearance of the angel, and he spoke no word of comfort to them, for they were allied to the enemies of God. When fear gripped the women as they saw the angel of the Lord He immediately reassured them, for they loved the Saviour. The coming of our Lord in His glory will likewise bring terrible fear to those who hate Him but great joy to those who love Him and long for His appearing (Malachi 4:1, 2).

EDITORIAL (*continued*)

" The process [of professionalism] reached its culmination in Victorian times. Each branch of the profession evolved its own tight organisation, and each organisation laid down its own strict standards for entry. Both established detailed codes to govern their dealings with the public and with each other.

" The essence of this evolution was *the working out and imposition of restrictive practices:* entry by examination; *a defined sphere of monopolistic operation for those who have passed through the barrier;* rules as to what is permissible and what is not in the relationship between barrister and solicitor, and between each of them and his clients. And at a time when 'restrictive practice' has become all but unmentionable it's important to stress that, in the professional context, it was precisely as a result of these practices that standards were established which are still, by common consent, second in quality to none in the world. *Of course restrictive practices benefited the profession.* But they were also the framework within which lawyers became free to institutionalise a set of ethical imperatives." (Our italics.)

" EVANGEL " CIRCULATION

Congratulations to the following churches for increased circulation during tthe past fortnight: Aberystwyth, Belfast, Hull (Mason Street), Laindon, Portsmouth, Romsey, St. Peter Port, Southport, Stafford, Stevenage, Yeovil.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ABERYSTWYTH, Llarach Bay, Glan-y-More Farm. Caravans to let, one four-berth, one six-berth, fully equipped. Personal attention before entering. Lovely site adjoining beach. Modern conveniences. Reasonable terms. Opening Easter. Please apply (s.a.e.) Mr. and Mrs. Hugh Jones, 13 Cryntryn Buildings, Aberystwyth. C.1879

BLACKPOOL Christian Alliance holiday and conference centre. Sea front, open all year. Good food, warm fellowship, families welcomed. Warden, 28 Queens Promenade. C.1855

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL. Corestin Christian Guest House, Port Isaac (tel. 267). If you are seeking a holiday with spiritual fellowship in a happy, homely atmosphere, we extend a warm welcome to you. Our situation is ideal, overlooking Atlantic and safe bathing beach. Send s.a.e. for brochure. Resident proprietors: Marjorie and Stanley Bates. C.1810

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, "Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

PENTEWAN, Cornwall. Four-berth caravan, from 6-12gns. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1800

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1888

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA, Mumbles. Four-berth caravan. Near sea. Inquiries with s.a.e. Mrs. G. Jones (Milly Ferbrache), 5 Knoyle Drive, Treboeth, Swansea, SA5 9AZ (code No.). C.1878

SWANSEA, 18 St. Helens Crescent. Delightfully situated near Elim church, town and Gower coast. Send for brochure to Mrs. J. T. Kitchen. C.1892

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 VACANT

HAIRDRESSER. Christian stylist required. Four days a week (Tuesday, Thursday Friday and Saturday). Good pay. Small friendly country salon. Two miles Coleshill, near Birmingham. Telephone 021 747 9434. C.1877

WANTED, helpers May/September. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. D.1890

WANTED, young Christian to help during June to end of September at Christian Alliance Holiday Centre, Blackpool. Write giving dates available. Warden, 28 Queens Promenade. C.1883

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES

J. Prentice, India:
March 29, Luton; 30, Dagenham (a.m.), Barking (p.m.); April 1, Leyton; 2, Romford; 3, Waltham Abbey; 4, Rochester; 5, Ilford; 6, Islington (a.m.), East Ham (p.m.).

London Crusader Choir:
March 29, Leigh-on-Sea; April 6, Clapham; 7, Royal Albert Hall; 13, B.B.C.1; 19, Worthing (M.V.); 26, Chelmsford cathedral (M.V.).

Joseph Smith:
March 29—April 2, Gosport.

M. O. Thomas, Tanzania:
March 29, Neath; 30, Swansea; 31, Pontardulais; April 1, Llanelli; 2, Aberystwyth.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

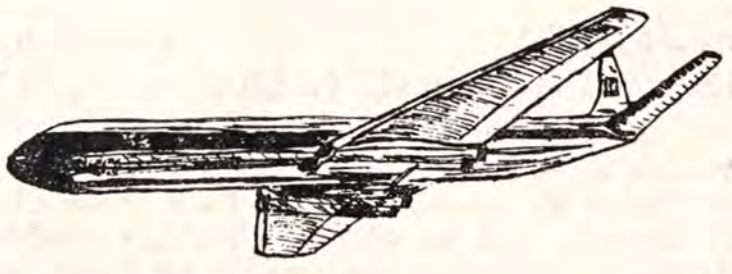
D.1808

SUMMER IS COMING. YOU DESERVE A GOOD HOLIDAY. WHY NOT FLY WITH US TO

CALELLA DE LA COSTA

(Sunny Spanish seaside resort)

FOURTEEN DAYS for 40 gns. only



Send s.a.e. for brochure to: EUROPEAN EVANGELISTIC SOCIETY
H.C.69, 16 St. Catherines, Lincoln.

D.1882

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. L No. 14 APRIL 5th, 1969 9d



Photograph by Mrs. Jane J. Miller

The Old Rectory at Quenington, Gloucestershire, on the River Coln.

"Welcome, happy morning!"

"The Lord is risen indeed" (Luke 24:34).

by J. A. WRIGHT

MINISTER OF SOUTHEND-ON-SEA ELIM PENTECOSTAL CHURCH

ONE of the most inspiring records of Church history is that of the Easter Day martyrdom of Jerome of Prague, friend of John Hus, early in the fifteenth century. As he went to torture and death at the stake he sang

"'Welcome, happy morning!' age to age shall say.
Hell today is vanquished, heaven is won today.
Lo!—the dead is living, God for evermore:
Him, their true Creator, all His works adore."

Some years ago in London a group of men were discussing the resurrection of Jesus Christ, one of their number, a brilliant lawyer, holding forth the proposition that it was all so much bunk and that he intended one day to write a book and expose the fraud. A quiet colleague then asked him "Have you read the New Testament?" The brash one admitted that he had not. "Well," said the quiet one, "how do you know it is all bunk?" He continued "I will bet you five pounds that if you read it four times you will be convinced that Jesus Christ did rise from the dead." The doubter, Frank Morison, took the bet, read the evidence, and wrote instead *Who moved the Stone?*—one of the finest apologetics for the resurrection ever written. In a preface entitled "The book that refused to be written" he writes that the title of his book was to have been *Jesus, the Last Phase,* but he wrote instead of how that ship "never came to port," of the "rocks upon which it foundered," and how, by a revolution of thought, he was "landed upon an unexpected shore."

The whole existence of the Christian Church and the truth of her faith hangs upon the fact of the resurrection of Jesus Christ. Great infidels have owned this: "The crowning miracle—the touchstone of Christianity itself" (Strauss); "The whole fabric of Christianity is built upon an empty tomb" (Keim).

The historical and the experimental

There is a radical difference between our relation to the resurrection and that of the first disciples. They actually saw, in time and by sense, their Lord risen from the dead. At least eleven different appearances are listed in the gospel story. This gave to the faith of those "chosen witnesses" an historical basis, recorded in the New Testament, which we accept as divine revelation. That stupendous miracle of the empty tomb really brought to birth the Christian Church. We have not so known the risen Christ "after the flesh," but we know His risen power and presence in the transformation of our lives, and this renewing experience proves for us the fact of His resurrection (1 Corinthians 15:14-19).

The fundamental and the eternal

What is it that makes the resurrection so fundamental to our Christian faith? It is because it means the continuing presence of the Son of man, the proof that personality survives death. "He is not dead, but risen." For the Greeks the survival of the soul meant liberation from the prison-house of the mortal body, but the Hebrews always associated body and soul in resurrection, since the body is absolutely necessary to personality. God has united the two, for it is through our bodies only that we come to full stature as men and women. The resurrection appearances of our Lord fulfil this condition. In them He was recognised by His closest friends as the "same Jesus." For the purposes of identification His was the same body, though obviously altered in matters pertaining to function, since it was now deathless, "alive for evermore." In his great post-Pentecost sermon Peter, declaring the truth of the resurrection, reminds his hearers that, 1,000 years before, David, in his sixteenth psalm, had predicted a literal resurrection of Messiah in the words "Thou wilt not . . . suffer Thine Holy One to see corruption."

The doctrinal and the relevant

If the Lord is not "risen indeed" it is useless to preach, since we have no gospel, no good news, to proclaim (1 Corinthians 15:14). A dead Christ, or a Christ who is but a disembodied spirit, is self-evidently no Saviour, and though His teaching sets forth the highest ethical standards that the world has ever known there is no resultant gospel, since ethics without dynamic make little difference to human conduct, and the teaching of Christ without

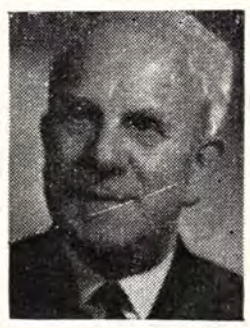
the living Christ mocks our moral impotence. But Paul argues that the moral and spiritual transformation wrought in the lives of the people of Corinth, that cesspool of iniquity and vice of every kind, where to "Corinthianise yourself" meant to throw aside all scruples and indulge in every evil desire, could not have been effected by a mere delusion about the resurrection, but was indeed based upon the resultant power of that great event (1 Corinthians 6:9-11; 15:14-19). The gospel of the resurrection is the dynamic of God to salvation, the only power that can liberate lives imprisoned in the bondage of self and sin.

The doctrinal issues of the resurrection turn upon the person and nature of the One who rose victorious over death. Three great events focus the faith of the Christian Church and sum up Christ's person and work. They are the incarnation, the atonement and the resurrection. The empty tomb of itself is not the gospel, but that the One who rose from the tomb of death was God incarnate, "God manifest in the flesh," who died to make a perfect atonement, to reconcile man to Himself by His death on the cross, to put away sin by the sacrifice of Himself, that is the gospel. Everything turns on this great sequence and miraculous climax. In His resurrection "He completely abolished death, and has now opened to us men the shining possibilities of the life that is eternal" (2 Timothy 1:10, Phillips). "Crucified through weakness" (2 Corinthians 13:14), He now lives in "the power of an indestructible life" (Hebrews 7:16, Phillips). Being raised from the dead by the glory of the Father, He has been exalted to His right hand, there to dispense forgiveness to all who believe in Him, to pour out His empowering Spirit upon the forgiven, and to intercede, as great High Priest, for His own. He is the life of His Church, our living Head. Whenever and wherever we meet He is in the midst.

Take away the resurrection and our sun sets to rise no more. We have built upon a superstition and are of all men most miserable, for we have been duped in time and are damned for eternity. But if "the Lord is risen indeed" the Easter message is true, experimentally saving and satisfying, and gloriously revelant to man's need for all time.

That first Easter was the inauguration of God's new order. There eternal life begins for all who believe. They also will arise from the sleep of death, at the last trump, in a body "like unto His own glorious body" (Philippians 3:21). "*Welcome, happy morning!*"

EASTER HYMNS



Contributed by
DOUGLAS B. GRAY (DIRECTOR OF MUSIC)

Because He rose

"They stumbled through the dark that Easter morning,
And spoke in low, hushed voices of the Dead.
They brought their love, their spices for adorning,
But walked with broken hearts, uncomforted.

They did not know that, even while they worried
About the stone, the tomb had been defied,
How, with one simple gesture, calm, unhurried,
The Lord they loved had laid all death aside!

They did not know, but ever heart that sorrows
Can know, today, the peace these words disclose:
'He is not here.' And all earth's dark tomorrows
Will never be the same—because He rose!"

H.F.B.

Well might we sing

"Christ the Lord is risen today"

This Easter hymn, written in the first year after Charles Wesley's conversion, rivals in popularity the Christmas hymn "Hark! the herald-angels sing." No doubt part of our enthusiasm in singing it is due to the tune to which it is set, with the joyful refrain "Hallelujah!" at the end of every line. Charles did not write "Hallelujah!" Some editor, perhaps Martin Madan (1726-1790) wedded the words to an older tune and, to fill in the extra measures, inserted the Hebrew ejaculation found so frequently in Psalms 106-150, meaning "Praise Jah [Jehovah]!"

In the exultant phrases of this hymn are reflected the various incidents of the crucifixion and the resurrection, and the conquest over death by which, in the language of the Te Deum, "When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

In stanza 4 there is an echo of Paul's exultant climax to his teaching about the resurrection in 1 Corinthians 15:55. In stanza 5 we have the assurance that all followers in Christ will conquer death as did their Master. Not all hymnbooks contain the entire hymn as originally written by Wesley in 1739. However, as we sing this immortal hymn let us praise and rejoice in the resurrection of Jesus that

He is King, worthy of His subjects' adoration and thanks.

" Look, ye saints, the sight is glorious"

This hymn was written by Rev. Thomas Kelly (1769-1854), an Irishman, Anglican and later Independent. He was a noted evangelical. His preaching was so earnest and effective, especially on the subject of justification by faith, a doctrine tabooed by the High Church, that the Archbishop of Dublin closed to him all the pulpits of his diocese. The status of the establishment in Ireland was so precarious that any tendency towards liberty was regarded as dangerous. Rather than stop preaching the gospel as he saw it, Kelly first preached in unconsecrated buildings and finally, being a man of means, built several places of worship for his own use. He was a learned man, a musician, a magnetic preacher, and a generous and friendly soul who gave liberally to those in need, especially during the famine of 1847.

During the latter a poor man of Dublin is said to have comforted his wife by saying " Hold up, Bridget! Bedad, there's always Mr. Kelly to pull us out of the bog after we've sunk for the last time "!

Kelly's hymns, written over a period of sixty years, numbered 765, of which only about three are still in common use today. However, how we shall delight to sing during the coming Easter (and in fact at any time) one of Thomas Kelly's great hymns: " Look, ye, saints . . ." This hymn is ever useful as emphasising the supreme place held by Christ in the thought and love of Christendom.

DIVINE HEALING TESTIMONIES

Miracle

" Faith healing ended my years of agony " claim.

QUOTE: " My leg trouble started in 1953. The ankle swelled up. It became very painful. Then I was sent to hospital. The doctors didn't seem to be able to do anything. They said I would have to live with it for the rest of my life."—MRS. HIGGS.

REMARKABLE claims were made this week by two Newham women who say they have experienced miracles of faith healing which have transformed their whole lives.

The claims come not from some weird and eccentric sect or healing cult but from members of one of the recognised churches of the borough—the Elim Pentecostal, in Central Park Road, East Ham.

One of the women, forty-year-old Mrs. Ellen Higgs, of Park Avenue, East Ham, was in agony for thirteen years with a leg ailment, which doctors were unable to diagnose.

SLEEPLESS NIGHTS

It gave her endless sleepless nights, and confined her to her home for most of the time. Now she leads a hectic life as captain of a seventy-strong youth group at the church, and helps with many other activities.

Once Mrs. Higgs, like many other people, regarded the words faith healing with a mixture of scepticism and disbelief.

Now she is firmly convinced she was healed by faith following a service at the church in which she was anointed with oil and received the " laying on of hands " from the minister and church elders.

At her home she told me: " My leg trouble



started in 1953. The ankle swelled up. At first the doctor said it was a bite, but it didn't get better. It became very painful.

MISERY

" Then I was sent to hospital. They prescribed an elastic stocking, saying it was bad circulation. It used constantly to keep me awake at night.

" During the day I sat with my leg up, resting it. I got so tired through lack of sleep and I was a proper misery.

" The doctors didn't seem to be able to do anything. They said I would have to live with it for the rest of my life."

She then developed a rapidly beating heart, and at this point decided to go to a prayer meeting at the church, though she knew nothing of faith healing.

She continued: " I was very apprehensive and a bit sceptical. I was a little scared."

Three days after being anointed and receiving the

laying on of hands she had her first night's sound sleep. The next night was the same.

"The pain had gone from my leg. I praised God for what He had done. That was more than two years ago, and I haven't had any trouble since.

"If I'd had only one leg and God gave me another one, people would believe. But you tell them you have been in great pain, which they cannot feel or see, and they don't believe what has happened" added Mrs. Higgs.

Peter Andrews in the *Newham Recorder.*

MIRACLE ACTS—MINISTER'S STATEMENT

Mrs. Gladys Goodwin, of Gooseley Lane, East Ham, said: "Earlier this year I was sent to hospital and told I had a growth.

"They asked me to go in for treatment. In the meantime I was prayed for at the church. I didn't feel anything spectacular happening.

"But when I returned to hospital the surgeon said the area was wonderfully cleared up and he could not find the growth at all. He discharged me."

The Elim minister, Rev. Arthur Harries, commented: "These are two examples of faith healing —there are others. We don't pressurise people into coming forward.

"We tell them this is available to them. But I am against making it like a circus. I don't want to cheapen the things of God."

Peter Andrews in the *Newham Recorder.*

Our churches report

After years of saving, the Elim church in Springfield Road, Cashes Green, now boasts its own kitchen, and on Saturday the little hall was filled when members and friends gathered for the dedication of the new extension and to watch the unveiling of a plaque in memory of the person who started the building fund.

The building fund was opened by Mrs. Gladys Norman, who ran the Elim women's meetings, and when she died just over four years ago her friends at the church decided to carry on with the good work.

With money raised over the years, and donations in lieu of flowers at Mrs. Norman's funeral, the members have now almost finished paying for the new extension, to a total of £625/10/-.

On Saturday a plaque in memory of Mrs. Norman was unveiled by her son, Mr. Brian Norman, who lives in Cashes Green. Mrs. Norman's husband was there to watch the ceremony.

The kitchen was officially opened by Mrs. J. Ridgeway, of the Elim church, Gloucester.

Mrs. H. Teague—the present leader of the Elim Sisterhood—was in the chair and she paid tribute to Mrs. Norman's work, and to that of another former member, Mrs. Tayton, who died two years ago. The guest speaker for the afternoon was Mrs. H. Wood, of Yorkshire.

After the ceremony a gift of a Royal Doulton figure was made to Mr. and Mrs. J. Teague for all their work.

Mr. Teague, who is church leader, together with Mr. Wagner and Mr. H. Wood, had spent two weeks redecorating the church in readiness for Saturday's event.

Stroud News and Journal.



Photograph by courtesy of *Stroud News and Journal.*

Mrs. E. Baker and Mrs. H. Davey, members of Cashes Green church.

BOURNEMOUTH

A youth conference, sponsored by the Youth Committee and chaired by Pastor H. W. Greenway, with the theme "Rethinking Sunday school," was held at the Springbourne Elim church, Bournemouth, on February 22nd. Pastor E. R. Corsie introduced the subject. It was stressed—and this became more apparent during the question time—that there is no universal panacea for Sunday school work or youth work in general.

At the evening rally a crowded congregation heard some excellent musical items and a stirring and challenging message from Pastor A. Tee.

N. R. POLDEN.

READING **Pastor: F. Shadlock**

We are pleased to report that the work of the church under the ministry of Pastor and Mrs. Shadlock is being consolidated in all departments. The work in the Sunday school is very encouraging, particularly in our branch at Woodley, a fast-growing

district, where services are held in a county council school, the average attendance being seventy-five.

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



At a recent baptismal service four candidates were baptised, and at another Sunday evening service fourteen members received the right hand of fellowship.

A recent visit of the Russian evangelist Tony Timoshenko attracted much interest, and all were moved as the story of his conversion and life was given.

COLCHESTER **Pastor: L. V. Darlington Tiller**

SISTERHOOD WEEKEND

The Colchester Elim Pentecostal church held its Sisterhood anniversary from March 8th to 10th. This year it hit a new high-spot of blessing. When compared with past years of increasing attendance and anointed ministry this was evidently a record, for which we praise God. Throughout the year the Sisterhood meetings, arranged by Mrs. H. Bloyce, have been a weekly source of blessing for all members, and the missionary parcels sent by Mrs. W. Polly have continued to spread practical Christianity beyond local bounds. The special weekend guest was Mrs. J. Wildrianne (the principal of the I.B.T.I.), who was accompanied by four overseas lady students. Her vigorous, forceful ministry was appreciated by large congregations and the students' ministry in song and forthright testimony added to the wealth of spiritual feasting. The Sisterhood rally on Monday afternoon was supported by members and friends from twenty-four churches in the town and district, and it has now become one of the church highlights of the year. One brother was heard to remark that this was the sort of "student demonstration" we like to see.

GOSPORT **Pastor: Miss F. M. Munday**

Miss Florence Munday retires after thirty years as pastor of the church in Gosport.

A meeting was held in the Elim church, when Mr. Munday, of Peel Common mission, presented Miss Florence Munday with a cheque on behalf of the assembly.

Miss Munday, who has been pastor of this church for thirty years, was retiring. Miss Ivy Munday, of Sholing, was the speaker.

Later the members again gathered, this time to say a personal thank you to Miss Munday for all her love and faithful ministry. It was good to see there, testifying to God's goodness, men and women who were saved when she first came to Gosport. Mr. Eddie James rendered some lovely solos. At the conclusion of the meeting Miss Munday was presented with a bouquet of flowers.

Mrs. Burr, who has been the secretary of the church for thirty years, was also retiring. She was presented with a barometer and a bouquet of flowers by Gladys Ireland, one of the first Crusaders.

M.W.

We extend our congratulations to Miss Munday on her retirement. Older readers will recollect how marvellously God healed our sister during George Jeffreys's revival campaign in Southampton in 1927.—Editor.

MACCLESFIELD **Pastor: R. Hughes**

The Crusaders conducted the youth service on Sunday evening, March 9th, and it was good to see so many young folk in the congregation. Fifteen young people spoke vividly of the martyrs of the faith from Stephen onwards, and of their sufferings and persecutions. What strong faith of men, women and even children they described. Yes, today, in countries where freedom as we know it is unknown, there are those who are being persecuted for the gospel's sake.

L. BRADLEY, church secretary.

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



Our picture was taken on the occasion of the appointment of W. J. Maybin as chairman of the Croydon and District Evangelical Fellowship. Mr. L. Hopper, secretary of our Croydon church, is on the left, and between Mr. Maybin and the retiring chairman, Derek Osborne, is C. J. E. Kingston.

EVANGELICAL SONGSTER

Eleven different music books

ONLY 6d. EACH

Eight sent post free, less than eight 1/- postage

From J. SEAMAN, 3 Kingsway, Monument Park, Wigan

D.1895

From my diary

By T. H. STEVENSON



MY knowledge of sheep is limited, but maybe less so than that of those to whom Rev. John McNeill (an illustrious son of my home town) said, when preaching in the Royal Albert Hall many years ago, " You city-bred people don't really know about shepherds and sheep. It's only mutton you know about." But my wife knows more about sheep than I do, and I heard her remark once that a sheep lying on its back cannot get on its legs again unaided. The other day I saw this put to the test as we watched one at a distance struggle in vain, and to the point of exhaustion, to get back on her feet. It was my wife who plodded across the field to put the sheep " right side up," and if the sheep did not say thanks neither did it refuse to be pastored by a woman. The accompanying flock could not have been less concerned, and the shepherd was nowhere to be seen. I " stood on the other side " while my wife " came to where " the sheep was.

☆ ☆ ☆

John McNeill once preached a series of sermons in the Royal Albert Hall on Psalm 23. The services were mid-week and mid-day. The sermons were fifty minutes and the congregations grew bigger every day. " Things are different now," as we sometimes sing, but even if it is particularly on Easter Monday that Elim Pentecostal churches gather for the great day it has been going on for forty years, and with other special meetings there during the years we have surely reached the 100 mark—a record no other denomination in Britain would perhaps venture to emulate.

☆ ☆ ☆

The schoolgirl Jacqueline Batters made news by her choice of witchcraft, or " black magic," as a subject for her O-level studies. We know that such is not good for edification, and we protest that such is unsuitable and impermissible for education. At the same time students at Aston, Birmingham, decided to disband their society because of tragic happenings in their " circle " coincident with their psychical experiments: tragedies of death by gassing, and a broken home because of the recent atmosphere. And Denis Wheatley, the author of books with black magic plots, when questioned about Jacqueline's choice of subject (her appetite was whetted by his novels), severely warned against it and cited " wrecked families and careers, ending up in a lunatic asylum, moral dangers to young girls, party orgies and all the rest of it."

☆ ☆ ☆

I wondered what Dr. Leslie Weatherhead would have advised Jacqueline Batters on this subject. The *Methodist Recorder* had just previously given account of an " exclusive interview " in which Dr. Weatherhead stated " Yes, I am a member of the Society for Psychical Research, and am certain that the subject will play a greater part in our thinking as it is examined by first-rate scientists who use the discipline of science in this difficult field. I think there is good evidence that the dead live on and that in certain conditions we can communicate." It looks as if Jacqueline could well be tutored for A levels on the subject by Dr. Weatherhead and some " first-rate scientists."

☆ ☆ ☆

There will be many sighs of relief now that Lent is finishing. A famous gambling man has given up betting in Lent, and as the horses could not race during the " freeze-up " he took this as guidance from the Almighty! Our former ambassador to China and his wife determined to give up smoking, while with Lady Dartmouth it was " sweets and chocolates." Her mother, the novelist Barbara Cartland, gave up peppermint creams. Mrs. Quinton Hogg reduced her intake of coffee from five to three cups. Mr. Edward Heath gives up beer during Lent. I cannot think that this will help on God's kingdom, but on a national scale forty days of huge cuts in gambling, smoking, beer, beverages, sweets and chocolates could help the economy of the United Kingdom and the health of many people. Evidently most of these " notables " are Anglicans, as seemingly Mr. Harold Wilson, being a nonconformist, does not normally give up anything in Lent, though in these times I am afraid any Prime Minister would readily find quick advice about what he should give up.

ELIM MISSIONARY SOCIETY FEATURE

Elim missionaries arrive and depart



Above: Miss C. Picken arrives at London airport after ten years' service in Congo and Rhodesia.



Left to right: Mrs. E. Jeffery, Mrs. R. Wigglesworth, L. Wigglesworth, Miss C. Picken, Mrs. Picken and Mrs. Lyndon.



H. J. V. and Mrs. Jeffery with Paul and Ann on their departure from London airport for their second term of service in Brazil.

Letter from Elim missionary R. A. Gull, Nelspruit, South Africa.

"I like their cheek" I said. "I mean, it's a bit much! Here we are in need ourselves, and these folk come down, full of their own troubles. I hear one of them prophesied that the whole world is going to have it bad soon—something about a famine, he said. Then this Simon—you know, the black chap—stands up and votes we send some funds to these people! Mind you, I didn't give anything, but someone must have. Fifty pounds they got! Fifty pounds too much I'd say. Should have seen that nasty Agabus chap; fairly weeping and laughing he was. They say brothers Saul and Barnabas are going to present a cheque in person. Gallivanting off like that—they should stay here where they belong, if you ask me."

A stretch of the imagination? We think so, because we read that the Christians in Antioch, when they heard the Spirit speak, and heard the particular troubles of the Judean assemblies, "determined, every one according to his ability, to send relief."

But could such a conversation be heard today? We do not think so, because already those who know our particular need *have* sent relief. We believe that others will follow as they hear, and we want *you* to hear.

The work among the Indian and coloured peoples of the Transvaal Lowveld is specifically the newest baby that Elim folk have been left to hold. As far as we are concerned it is a lusty infant of eighteen

months, full of boisterous life and teething problems!

The unhealthy environment, overcrowded slum dwellings, illicit drink shops, drug addiction, demon manifestation and prostitution bode ill for any attempt to save and keep folk safe from the wiles of the Devil. Yet with God all things are possible, for Christ comes into this twentieth century too, to search out and save those who are counted as good as lost.

Crowded into one room of a tin-roofed shanty with a tattered hessian ceiling, we worship with those who have felt the hand of Christ upon their shattered lives. The darkness beyond the broken window panes seems to pulsate with evil as a drunken crowd brawls its way past the house.

Young people are out there, without ambition and with very little hope of ending up any different from their drunken parents unless . . . Unless what? Unless we can effectively reach them and their parents with the message of Christ.

In planning such an effective outreach we are constantly hamstrung by the lack of a suitable meeting place in the township. We need a place that is "neutral ground," for in this sin-blinded society there are constant family feuds and blood vendettas that make our continued use of private homes an obstacle to the unsaved. We need a place where young folk can get away from the often unsavoury background of family life to a healthy atmosphere of fun and reality with Christ. We need a place of quietness for private prayer and worship, which overcrowded homes can never hope to provide.

The existing township that sprawls like an ugly blot on the edge of Nelspruit is condemned and has, we trust, only another year of life. The proposed new Indian township that is planned for 1969 will provide suitable plots, but will also demand compliance with municipal building regulations. These regulations specify burnt brick for outside walls, so that earlier hopes of making our own concrete blocks have been dashed. We will therefore face a major financial crisis when the time to build draws near, for at present our funds amount to only £100.

We were moved recently when our Indian Christians gave so liberally in aid of Sunday school presents for African boys and girls. They have always shown a real warmth and joy in giving, and we feel no shame in pleading now for them. Even as Paul pleaded for the poor churches in Macedonia, so plead we. "Their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means." Now "your abundance at the present time should supply their want," that you might "give continued proof before the churches of your love and of our boasting about you to these men." Let us hasten to add with Paul that your gift "is acceptable according to what a man has, not according to what he has not." We well know there are those among you who have so little opportunity to give, and we thank you for your sustained giving over the years.

A letter sent to Pastor B. Vidamour, minister of our Weymouth church.

Dear Sir,—Since we returned to Weymouth from Birmingham to live our three girls have been going to the local Elim church. I know now that for some time Christ has been calling us there too. My wife and I went to the Elim church two or three times, then on January 19th at the evening meeting God was really knocking at my door. It was then that I decided to give my heart to Christ.

For the first week I still would not let Christ guide my life the way He wanted. The following Sunday, at the evening meeting, God knocked at my wife's door and my wife was converted; a new life was opened to our family. To put down in words what Christ has done for us all since then I would have to write a book. We wonder sometimes how we got along without Him. What a wonderful world this would be if every family came to know Christ as we have.

NORMAN FRY.

Weymouth.

CHILDREN'S MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received. Many thanks, young people, for your generous giving.

	£	s.	d.
Aberdare		12	0
Auchmountain and Braeside	24	9	7
Barking	13	9	0
Birmingham, Kingstanding	3	19	1
Birmingham, Selly Oak and Stirchley	5	7	6
Birmingham, Weoley Castle	5	0	0
Birmingham, Woodcock Hill ...	10	0	0
Blackburn	8	16	2
Bradford and Riddiough	8	3	8
Braintree	2	7	6
Brecon	1	16	8
Brighton, Preston Park	18	10	0
Burton-on-Trent ...	10	12	8
Cardiff	10	3	4
Carshalton	5	0	0
Chelmsford	28	18	9
Croydon	14	1	10
Derby	6	0	0
Driffield	2	17	0
Edinburgh	1	16	0
Falmouth		2	8
Gosport	11	15	3
Grimsby, Bethesda	2	0	0
High Wycombe ...	2	5	3
Hove	2	17	4
Huddersfield	5	0	0
Ilford	3	0	0
Ipswich	5	10	3
Ireland, Melbourne Street	9	19	1
Knottingley	1	18	2
Leeds	10	0	0
Leicester	4	5	0
Leigh-on-Sea ...	2	7	6
Leyton	5	7	0
Llanelli	3	15	0
Loughborough ...	2	0	8
Lowestoft	2	15	6
Mansfield	5	0	0
Newhaven	1	10	0
Nuneaton	50	0	0
Portsmouth	12	11	7
Rayleigh	3	0	0
Rochester, Star Hill	1	10	0
Romford		10	8
Salford	20	0	0
Sheffield, Lee Croft	13	6	0
Southampton and Brandles	61	11	9
Tithe Barn	5	10	0
Waltham Abbey ...	1	13	6
Westcliff	8	0	0
Woolwich	2	16	9
Worcester	2	10	0
York	7	0	0
York, Alcueb ...	10	0	0

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
J. A. Wright	218
D. B. Gray	219
T. H. Stevenson	223
R. A. Gull	224
John Lancaster	229
Ken Smith	230
S. Gorman	232
F. G. Evans	233
G. Canty	234
Margaret M. Ladlow ...	235
Alex Tee	236
F. Lavender	239

EDITORIAL

IN a society where common honesty counts for little the view that Bible fundamentalism affects conduct for good may carry little weight in its favour. Nevertheless, we will make the bold statement that if twenty-five per cent of our population in Britain were Bible fundamentalists the costs of administration, state wise and industry wise, would be substantially reduced. Large multiple stores and industrial concerns would have their pilfering problems so reduced that the substantial margins allowed to set off pilfering losses could result in considerable reduction in prices. The boss who employs a fundamentalist *knows* that he does not have to lock his till when his back is turned.

The fundamentalist, even though he may resent the smallness of his wages, is still more likely than the non-fundamentalist to do an honest day's work; his view of the Bible makes him realise that the full employment of his time is still more important than the immediate monetary reward: "redeeming the time," that most precious of all commodities, more precious than uranium, he realises, is not only a divine injunction; it is an economic word of wisdom and a psychological morale booster of the first order.

Furthermore, if twenty-five per cent of our population were fundamentalists our road casualty figures would be spectacularly reduced. Fundamentalists are likely to be total abstainers and are not drug takers, leave alone drug addicts. Our police forces could be substantially reduced because fundamentalists are law-abiding citizens. Colossal sums of money are not paid out for the administration of justice in respect of fundamentalists.

Fundamentalists do not avoid paying train and bus fares when they could get away without paying; they are honest in their dealings with shop assistants, though the latter may think them to have come from another planet, or to be slightly wrong in the head, when they witness acts of common honesty.

And fundamentalists do not think that they are better than other people—they are more likely to have a more sober estimate of what human nature is apart from divine grace. They believe the divine revelation about human nature; there is none of the wishy-washy "fundamental decency of human nature" nonsense about fundamentalists. We know that human nature is evil when left to itself.

We state the foregoing because of the prevalent view that a Bible-based life has no relevance to the present time, to show that it is not only relevant but a necessity, and to show that what society needs most is a return to a Bible-based way of thinking and living. But a Bible-based way of thinking and living involves acceptance of a Bible-based belief in its sanctions if its way of living is rejected. We state the foregoing secondly because when the Lord Jesus told His disciples that they were "the salt of the earth" He did not mean that they were the best people on earth but that they were as a preservative against complete moral putrefaction. And thirdly, while godliness is profitable and has promise for the life to come it is not only concerned with the life to come—"pie in the sky when you

(*continued on page 235*)

Bookings are coming in for the

1969 ELIM CONFERENCE

May 10th to 17th

PONTIN'S BLACKPOOL HOLIDAY CAMP

Have you sent in your reservation form ?

Here are some interesting features for this year

Theme : " Make His praise glorious "







SPEAKERS :

REV. H. H. BARBER. A minister with wide experience from Winnipeg, Canada. Over twenty-five years in various pastorates and years of service on radio and television.

REV. STANLEY GREEN. Next year's Moderator of the Full Gospel Church of God in South Africa. Popular preacher at conventions and camp meetings.

DR. VERNA WRIGHT. Senior lecturer in medicine at the University of Leeds, director of rheumatism research unit, consultant physician in rheumatology for United Leeds Hospital Board and Leeds Regional Hospital Board, and co-ordinating physician rehabilitation services at Leeds General Infirmary. In addition to his professional work Dr. Wright is general secretary of the United Beach Missions and associate evangelist of the N.Y.L.C.

Public rallies, Bible studies, youth features, musical items, opportunities for seeking God—all are included in the spiritual fare at the conference.

There are also recreational facilities for all ages : restful lounges, coffee bar, tours to beauty spots, putting, crazy golf, swimming pool, etc.

For the children there are plenty of games, quizzes, a boating pool, a sandy beach, swimming, etc.

Full details in special brochure

WRITE AT ONCE TO SECURE GOOD ACCOMMODATION TO ELIM HEADQUARTERS, P.O. BOX 38, CHELTENHOM, GLOS, OR TELEPHONE CHELTENHAM 59904/5/6.



AND THE TRUMPETS S ON THIS SIDE!

THE silver echoes of a celestial fanfare waft across the dark waters of the river of death, proclaiming that Christian and Hopeful have reached the city of God. Thus it is that the superb climax of Bunyan's great epic is reached when the trumpets sound on the other side. It is magnificent! The heart surges with joy unspeakable as the vivid picture of the Christian's ultimate triumph unfolds. That echoing fanfare seems to express the thrill of conquest, and with that note in your ears you feel like cupping your hands and shouting through the mist and shadows of earth's cemeteries "O death, where is thy sting? O grave, where is thy victory?"

All this is gloriously true—but it is not the whole truth. The whole truth is more glorious still. Hallelujah! For when the Son of God crossed the river of death He turned at the other side and came back again, and the trumpets sounded on *this* side! In other words, the resurrection of the Lord Jesus Christ meant that the reality of eternal life had been carried back into the here and now. His conquest of sin and death is not only manifested in the Celestial City; it "bounces" back into time with all the resilience and freshness of the power of an endless life. The Christian therefore not only tastes the good word of God but also "the spiritual energies of the world to come" (Hebrews 6:5, N.E.B.).

Joy

Is it any wonder, then, that the resurrection narratives in the gospels throb with a sense of buoyant joy? Is it any wonder that the message of the angels at the tomb is "Be not afraid"? Is it any wonder that when the risen Christ meets the women He greets them with an exclamation of joy? "All hail!" is the greeting of Christ, and it is the shout of a Conqueror. This is no "pale Galilean" wrapped in the winding sheets of the tomb; this is the living Christ, exultant in His triumph. And the significance of these words and events is that they are human. This is not happening in paradise but in Jerusalem; not in heaven but in Galilee. The resurrection took place in a human environment, and it was experienced in terms of flesh and blood. The Lord Himself declared to His bewildered disciples "A spirit hath not flesh and blood, as ye see Me have."

It may well be true that the ramparts of heaven rang with shouts of victory as the angelic host saw the young Prince of glory rise from the tomb; it may well be true that cries of terror echoed through the corridors of hell as the Conqueror of death stepped into the sunshine of the third day; but it is also true that the glory of the resurrection was experienced in its most significant sense on earth itself. It was in the dark valleys of human despair that the sunrise of God's new day was experienced most joyfully. The people who sat in darkness saw a great light and ran to meet the Sun of righteousness. It was to men like Peter and Thomas, to women like the Magdalene, that the deepest meaning of the resurrection was made known. Only a troubled sinner, only a struggling doubter, only a heart where love lies bleeding can know the sheer relief and unbelievable happiness that the resurrection brings. Angels may admire the victory; only forgiven sinners know the thrill of release. So it is that the resurrection becomes the major theme of apostolic gospel preaching. Even more than the cross, the message of the resurrection sounds forth through the book of Acts, because it is the belief of the early Church that in rising from the dead Christ achieved the necessary climax of His redemptive work. They knew that a cross without an empty tomb was nothing more than a crucifix, the pathetic symbol of a tragic failure. "If Christ be not risen, then is our preaching vain . . . and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:14, 17). Only a risen Christ could conquer sin and death and set men free. To preach the resurrection is to let the trumpet sound on this side, to proclaim victory not only in the ultimate future but in the immediate "now."

Triumph

It is this immediate significance of the resurrection that is important. We cannot but "rejoice in hope of the glory of God" when we consider the promise of ultimate triumph over death which is to be ours; but we must not overlook the fact that we may know "the power of His resurrection" here and now. Our very experience of forgiveness and

INDED . . .

Jesus met them, saying, All hail"
(Matthew 28:9).



by JOHN LANCASTER

MINISTER OF EASTBOURNE ELIM PENTECOSTAL CHURCH

the new birth is itself the result of His resurrection life at work within us. As the Resurrection and the Life He comes to the personal tomb in which we lie dead in trespasses and sins, and speaks the word of life-giving authority which brings us forth from death into life. Because He lives, in His triumph over sin and death He is able to impart life to those who believe on Him. "The last Adam became a life-giving spirit" (1 Corinthians 15:45, R.S.V.).

A new dimension

But it is not only in regeneration that His resurrection life is communicated to us. In their encounter with the risen Lord the disciples experienced not only forgiveness but also a new dimension of spiritual reality which gave them a new grasp of truth and a new awareness of the power and presence of Christ. Christ was there in their contemporary situation in a new way. No longer bounded by time and space as in the days of His flesh, He met with them not only in the upper room but on the highways and byways of life. They became aware of the meaning of the resurrection not only in relation to their past failures and their future hopes but in relation to their present experience. Supremely this realisation came to them through the outpouring of the Holy Spirit on the day of Pentecost, for it was then that the full release of His resurrection life and power was communicated to the Church through the indwelling Spirit. This is why Paul affirms that the local assembly is the "church of the living God" (1 Timothy 3:15), because He recognises that it is not a community of people "tending the fires of a Galilean memory" but a church in vital communion with a risen and ever-present Christ. "Jesus Christ came into my cell last night," wrote Samuel Rutherford from prison to a friend, "and every stone flashed like a ruby." And that is the authentic trumpet note of the resurrection.

In us now

When Paul yearns to know the "power of His resurrection" he is not thinking simply of his own eventual victory over the grave but of an increasing personal experience of the spiritual and moral forces that were the secret of the resurrection of Christ. Thus he writes to the Ephesians: "that you may know . . . how vast the resources of his power open to us who trust in him. They are measured by his strength and might which he exerted in Christ when he raised him from the dead" (Ephesians 1:18-20 N.E.B.). Again, he reminds the Romans that their baptism into Christ involves them in the sharing of His death and resurrection, and the outcome of this is that they must "walk in newness of life" (Romans 6). What a tremendous truth this is! Think of it! The same spiritual energies that were released in the darkness of Joseph's tomb and brought the Lord of glory forth in triumph can operate within the context of your personal life and mine. Think of that death-destroying, life-giving miracle, think of the majesty and splendour of this victory, think of the tremendous surge of power in the place of death —and then say to yourself "It is God's will that the glory and the power and the victory of the resurrection should be reproduced in my personal life." To Peter, John and Paul and to the early Church the power of the resurrection was not confined to the molecules of their Lord's glorified body, nor merely to an historic event outside the city wall, but it was a continuous, ever-deepening release of vibrant life experienced in their own personal lives.

"The same power," wrote James S. Stewart, "which on that day shattered death is now given to us for life—to vitalise the most depressed and disillusioned and defeated son of man into a resurrected personality and a conquering soul." No wonder the risen Christ cries "All hail!" His resurrection is to be a shared experience with millions of redeemed men who have opened their hearts to His saving grace and gone on to seek an ever-deepening experience of the power of His endless life. "Because I live," He cries, "ye shall live also." And that makes the trumpets sound on this side.

AND ANOTHER SLANT

By KEN SMITH
MINISTER OF THE ELIM PENTECOSTAL CHURCH, BOLTON

CONDUCTING a banking survey recently, I called at one home in Stretford; the lady of the house was obviously upset, and I discovered that she had lost her mother that morning. I was glad to be able to speak to her of the "Man of sorrows," and felt my work for the Master that day was done. I was happy to meet a believer who was the local N.S.P.C.C. inspector and a personal friend of F. R. Lomas, formerly my district superintendent, now serving the Lord in this society. What a work for the Lord these men do.

I returned to my old parish of St. Helens to interview site foremen on a building survey. One foreman was away, and I was invited into the cabin to wait while the men had their lunch. One can imagine the conversation and language of two dozen bricklayers and joiners and their apprentices. I was even invited to play cards! Little did they realise they were entertaining "angels unawares"! After twenty minutes the foreman returned and the survey was completed. This was my opportunity, and I could not leave that hut without a word of witness about the Lord. I asked if any knew what my work really was, and like a flash I was asked to show my hands. "You've done no —— work" was the observation, and I told them my vocation. "God help us all," one exclaimed, and I then was able to witness for a time to the men, and it was grand. One of them asked me "Vicar, are there more Christmas Days, or Good Fridays?" I said there would be the same, only to be told that the Lord had lived for thirty-odd years before the first Good Friday. Of course he was right, but I asked them if they knew of a question that God could not answer. This had them mystified, until I gave them all a tract and then said that the question would apply to them if they read it. "How shall we escape, if we neglect so great salvation?" One Irish navvy replied "There's no escape mate." Indeed there is not.

I declined with thanks a whip round for my church, offered in a saucepan, as the results of the winnings in the card game, although the week previously I had received a donation for our building fund from a managing director. One must judge each case on its merits.

The current survey in the Moss Side area of Manchester on the reading habits of the public proves an eye-opener. One is aghast at the squalor and godlessness. One felt that the children from these districts are doomed from the day of birth to live a twilight existence. To be told calmly "Oh, we had a murder in this street yesterday, and two policemen were stabbed the other day round the corner" by older residents made one realise the powers of evil resident in some of these areas. I certainly would not be happy to interview here after dark. One sees any variety of nationalities, and the *News of the World* is easily the winner among those who can read. It all provides interest, and keeps one's ministry well and truly "with it" realising how the "other half" lives, yet there is a ministry in seeking to present a tract here and there, and a word in season among people to whom God must be non-existent.

Pray for our witness and ministry in the Bolton assembly.

BOOK REVIEWS

Lands of the Middle East, by Dr. F. A. Tatford. Published by the Bible and Advent Testimony Movement, 7/6.

This book, packed with interesting facts, very readable and written in Dr. Tatford's usual racy style, we warmly recommend to our readers. It is based on personally conducted tours of Middle East lands, and the scenes that Dr. Tatford describes come alive. The book is liberally illustrated and is good value. J.T.B.

Love not the World, by Watchman Nee. Published by Victory Press, 12/6.

Love not the World is the result of a number of addresses given over a prolonged period by Mr. Watchman Nee (Nee To-sheng), of Foochow. His imprisonment in China that has ended his labours in the field of evangelism has not impeded his rich and enlightening ministry. What Mr. Nee has spoken and written in the past is finding its way to God's people everywhere. In *Love not the World* he defines in a full and interesting way what the world is and identifies the master mind behind it. The chapter called "A world under water," first spoken at a baptismal service, is something all Christians would benefit by reading, whatever their age and experience. Mr. Nee looks at the Lord's people as forming a divine settlement planted in the heart of Satan's territory. The last chapter in the book, "Robbing the usurper," is a particularly realistic one.

Love not the World has been beautifully produced by Victory Press and is worth its price. It will make a worthy gift. Every church librarian should get a copy of it.

LETTER TO THE EDITOR

CONGRATULATIONS

Dear Editor,—On April 12th this year we are to have a very special event in the church, and I thought you might like to have some details for the EVANGEL.

The date is the diamond wedding anniversary of brother and sister Halls, of the Halifax Elim church. Mr. Halls is eighty-one and Mrs. Halls is eighty-four, and they were married on April 12th, 1909.

Mrs. Halls first came to know the Lord in August



Photograph by courtesy of *Halifax Courier*.

Photograph taken on the occasion of Mr. Halls's eightieth birthday.

1900, and Mr. Halls some thirty-three years later in the Principal George Jeffreys campaign in Halifax in 1933. They have been faithful members of the Elim Church since that date, together with their two daughters, Hilda and Ivy. They became caretakers of our church in 1936 and still faithfully carry out this service for us.

The whole church greets them and wishes them God's blessing on their anniversary.

I enclose a photograph obtained from the local press which was taken on April 26th, 1967, on the eightieth birthday of Mr. Halls.

J. J. UNSWORTH, *church secretary*.

"The spiritual indolence of the remnant of Israel had resulted in a ceaseless round of profitless activity." Ralph Capernhurst in his commentary on Haggai in *The Ministry*.

"Man has a distinct intellect, for man's intelligence is not a mere enlargement of animal intelligence, it is mind informed by spirit." T. N. Turnbull in "The tripartite nature of man" in *The Ministry*.

Prestige · Performance · Quality



The HAMMOND C 3 Organ

with PR40 cabinet

An instrument of enormous power and beauty. Widely used in churches, schools and public auditoriums. Its vibrant, majestic tone coupled with its simple straight lines and closed cabinetry are perfectly matched for a dignified presentation of the complete range of organ music as well as a magnificent variety of true liturgical tones. Never needs tuning. This means a considerable saving in maintenance costs. **Price : £1,349 complete**

Other church models

L100,	self contained	**£599**
E200,	self contained, with pedal board	**£999**
A100,	self contained, with pedal board	**£1,129**
RT3,	with PR 40 cabinet	**£1,749**

Catalogue giving full details free on request



POPULAR HOME MODELS

Thousands are discovering the thrill of creating their own music on a Hammond Organ.
Many homes are finding revived fellowship—with families and friends—around the organ. A WISE INVESTMENT FOR SOUL-WINNERS.

J100	**£349**	**J200,** with Leslie	**£449**
L100	**£599**	**T100**	**£699**
	T200, with Leslie	**£775**	

Catalogue giving full details free on request

SHARON ORGANS LTD.

422 BROMLEY ROAD, BROMLEY, KENT

Telephone 01-698 0915/6

D.1896

The King-Ransomer



by Samuel Gorman

Calvary the place of coronation

WHEN men nailed Jesus to the cross they concluded that it was the end of Him and His Christian propaganda, but Jesus thought otherwise, for He knew that only through His death and resurrection from the dead could He become the Saviour-King in the lives of men and women. The cross made possible His Saviourship and Kingship in the hearts of repentant sinners. When people refer to Calvary as a place of crucifixion only part of a great and stupendous truth has been stated. Historically the cross was a place of crucifixion, but it was more than that; it was and is the place of Christ's coronation in the lives of men and women, for God crowned the Lord Jesus "a Prince and a Saviour." Surely Paul was expressing recognition of this when he wrote to the Galatians "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth [reigneth] 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" (2:20). Paul realised that at the cross not only were his sins forgiven, but having surrendered himself to the Saviour the Lord commenced His kingly and governmental reign in his life. He had come under the divine proprietorship. St. Augustine once told how in the early days of his Christian life he was walking along a street in Milan when he saw in the distance one of his former evil women associates coming towards him. Immediately he turned himself about and moved hurriedly in the opposite direction to her. She gave chase, calling loudly after him "Augustine, why run? It is I." Looking back over his shoulder he shouted "I run because it is not I!" That was his way of informing her that he was no longer the man she once knew, therefore he could no longer associate with her as on former occasions. His life had been changed, revolutionised, at Calvary, for there he had accepted Jesus as his Saviour and crowned Him King of his life. Christians frequently need to remind themselves that the Saviour's claim to rule as King in their lives is not arbitrary or assumed, that His right to the government of their lives is absolute, for He has purchased them by His blood.

When a person seeking salvation is being counselled it is both important and imperative to make certain to him or her what accepting Jesus as Saviour really means. Some years ago this was vividly and challengingly brought home to the writer when after preaching the gospel to a large congregation he went into the vestry of the church to counsel three young men and two young women. Among the verses of Scripture read to them was Romans 10:9: "That 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." It was pointed out to them that belief in Christ's resurrection involved believing in His atoning death on the cross, and that on Calvary He must be confessed and accepted as Lord, having governmental control as King over their lives. The three young men and one of the women made clear that they not only desired to have their sins forgiven but were prepared to accept Jesus as Saviour and King over their lives. The other young woman, a teenager, declared that she wanted forgiveness but was not willing to surrender to the Lordship and Kingship of the Saviour. In spite of much pleading with her she left the vestry unconverted. However, there was a happy sequel to the incident, for after giving the matter further serious consideration during the week she returned on the following Sunday and expressed her determination to accept Jesus as Saviour and Lord of her life.

Jesus must be Lord

Dr. Handley Moule, in his commentary *The Epistle of St. Paul to the Romans,* translates confessing "the Lord Jesus" as "Jesus as Lord, as divine King and Master," and W. E. Vine, M.A., in his *Outline Notes on the Epistle to the Romans,* says "Confession of Jesus as Lord provides the evident and distinctive difference between those who have been justified by faith and those who are seeking righteousness by their own works." On the day of Pentecost Peter declared: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord

and Christ" (Acts 2:36). In other words, "This Jesus, the one you concluded was only human, and who was put to death, was in fact the sovereign Messiah and the Lord of life and glory. Because of this, God raised Him from the dead and exalted Him to His throne in heaven." This was a basic and fundamental fact of the pentecostal proclamation, and resulted in 3,000 people accepting the Saviour-King, God's highly exalted one, into their lives.

The two Greek words used to describe the Lord's kingly authority and mastery over the life of the Christian are *kurios* and *despotes*. When the disciples were speaking of their relationship with the Saviour they often used the word *kurios*, which means lord or master. *Despotes* means sovereign lord and absolute master, and is indicative of a ruler exercising absolute authority. There were occasions during His earthly ministry when Jesus appropriated to Himself the title Lord, which in His day was applicable only to deity and was assumed by the great emperors when they laid claim to deity. Again, as Lord, Jesus became the object of worship (Luke 24:51, 52; 1 Corinthians 1:2; Hebrews 1:6; Revelation 5:8-14). Robert Clarke, in his book *The Christ of God*, writes: "But Jesus always accepted worship, proving that He was conscious of equality with God. . . . After His resurrection the disciples held Him by the feet and worshipped Him, without any rebuke from Him. The early Christians believed in His proper deity and worshipped Him. Pliny wrote to Trajan, the Roman emperor, saying that Christians gathered together on the first day of the week and sang hymns to Christ as God. . . . Christians bow to the final authority of Jesus Christ and render Him the homage of their hearts, having been led by the Spirit of God to recognise in Him their Lord and their God."

Next week: Calvary the place of triumph.

PROVISION FOR PREACHERS

EXCUSING THE INEXCUSABLE

(Luke 14:18)

By F. G. EVANS (ERDINGTON)

THE experience of Jesus described here is one known to all pastors. Excuses abound. Many are saved who do not serve, and some are unsaved after many opportunities have been given them of accepting Christ as their Saviour. Some used to serve, but not now; "they did run well." As in the days of Christ, excuses abound. But may we not think we are explaining when we are but making excuses?

LACK OF ABILITY

In Christian service this is a common excuse. Note Moses, Gideon and Jeremiah for example. But making this excuse ignores the fact that Christian service is many-sided, with work for all, and that whom God calls He enables. One thing common to all churches is that many members rest in the chariot instead of rolling it along. Prayer meetings do not lead to revival unless people come and pray in them; gospel meetings do not lead to conversion unless we bring in the unsaved; Sunday schools do not grow unless Christians teach in them; tools are not used and opportunities taken unless there are eager hands to grasp them.

THE TASK IS DIFFICULT

(Proverbs 22:13)

"There is a lion in the street," so we will not go out today, or "He that regardeth the wind will not sow." The work of Christ has never been easy, and today we need grit, backbone and a persevering spirit more than ever. Men like Martin Luther, Hudson Taylor and John Knox won through because they stood firm for God in the day of adversity.

THE STANDARD IS TOO HIGH

(Matthew 25:24)

Many are like the man who buried his talent because he thought the standard of service required by the Master who gave it too high. "I could never live up to the Christian standard" some say; they see it as the demand of a hard master impossible to achieve. The Lord Jesus can multiply what we receive from Him if we give ourselves to His service, and we can reach the standard He set if we remember that our sufficiency is in Him.

"I HAVE TOO MANY COMMITMENTS"

(Luke 14:18)

This is excuse number one today. A strong sense of Christian priorities is essential if we are to do God's will in our lives.

THEY HAD NO VISION, FOR THEY SAW NO NEED

(Matthew 25:44)

An amazing aspect of this account of judgment is seen in the apparently small things rewarded coupled with the lack of knowledge of the people rewarded. "Without vision the people perish." No aid is given when need is not noticed. No usefulness is cultivated unless an outlet for it is developed.

TO NEGLECT SALVATION IS INEXCUSABLE

(Hebrews 2:3)

There is neither escape nor excuse for those who neglect salvation. There are many excuses given for not being saved, but none will avail. A rejected Christ is an accepted sentence of eternal loss. Every excuse—"no time," "no need," "too bad" or "too good," "next time," "no chance"—will fail at the great white throne.

The George Canty Viewpoint



Kingdoms were so small in Joshua's day, said Mark Twain, that you had to sleep with your feet drawn up if you had no passport. Certainly the minor campaign by which Israel occupied Canaan would have no interest for us but for the amazing secret behind it. I wish Bible books could have modern titles to indicate subject rather than mere authorship ; Joshua would then be " Divine factors for success."

If we are to be " not slothful in business, fervent in spirit, serving the Lord," the actuating principles will be those in Joshua, recognised or not, and they are mostly laid down in chapter one.

1. *There must be leadership.* " Go . . . thou, and all this people." True in war, true in church life, and in any field where prosperity is possible. Democracy has its limitations—you cannot run the Church like a trade union, entirely by vote or by a committee. God gives leaders and inspires them, and they must be given a chance.

2. *There must be response to leadership.* " Whithersoever thou sendest us, we will go." Joshua had tried to rally Israel forty years before, but Israel did not respond. God kept his leader, however, and rid Himself of these laggards. God carries on—we had better!

3. *Accept the fact that God is with us.* " I will be with you." God is always moving, and is always with us when we move. That is the only condition—act as if God was acting with you, do not merely say you believe it. Do not wait till you are perfect before you believe it. The only way to negative the promise is to doubt it because you do not feel you are spiritually deserving.

4. *Refuse to be intimidated by your inferiority.* " As I was with Moses, so will I be with thee." Of course you are inferior. A frightening aura of immortal greatness glamorised the memory of Moses. Joshua was a lesser man, but he did what Moses failed to do. Today the dead saints seem to us so much better. We feel hopeless. Somebody else was more spiritual, a better pastor, a finer preacher, a more sacrificial worker, more Pentecostal. It is quite true, I expect. Yet Pentecost is still small in Britain. What they did not do we have to believe we can do—and we shall.

5. *Take warning against fear.* " Only be thou strong and very courageous." Like the sniffles, the fear bug infects the atmosphere. Fear comes dressed up, even as humility (" Other people can do it better ") or as concern (" I would hate to make a mess of things "). Are we to be more afraid of what people think of us than of what God thinks? You will be criticised, your motives will be questioned—but just be " very courageous."

6. *Recognise above everything the dynamic place of the Bible.* " This book of the law shall not depart out of thy mouth . . . then thou shalt have good success." The fully effective Christian must find his thrust and actuation every day in the Book. We pray for things which God gives us through meditation on His Word, and every factor of success arises from this one. Christian failure and struggle exist because of negative reading of the Word of God.

7. *Dare to do things that rely for success upon faith in God.* " Do according to all the law." Do not pray and wait for Jericho's wall to fall flat ; go for Jericho as if you expected it. Faith is not merely praying and believing ; it is praying and acting. If things do not happen make them happen, believing God will see that they do.

8. *Have unswerving concentration on your objective.* " Turn not from it . . . that thou mayest prosper." Ai was a disaster, but Joshua tried again.

9. *Adopt the greatest possible expectations.* " From the wilderness and this Lebanon . . . unto the . . . Euphrates, all the land of the Hittites, and unto the great sea." Joshua's strategy had this ultimate aim, and even though he never achieved it what he did was possible because he planned on the bigger scale. Pentecostals have a back street mission complex. We need to challenge the entire age—we are the future, with a radical message and a unique relationship with God.

10. *Ignore the past.* " We will hearken unto thee " said the people. He knew they had not responded in the past. We are often told that people will not back us up. " There's only a few of us that do anything here." Is this a boast or defeatism? Treat people as if you believed great things of them—they dare not let you down then.

11. *See clearly that your action is God's command.* " Have not *I* commanded thee?" Note " I." Carry that authority. You do it as if God Himself said do it—anyhow, He did.

12. *Get on with it now.* " Within three days ye shall . . . go in to possess the land." After forty years dithering under Moses, Joshua is marching in in three days. While people wait they weary and stagnate. Evangelism, movement, is good for the body of the Church, far better than treating it as a sick man needing nursing. The patient needs exercise, that is all. God says " Go!" And that is an end on't.

Margaret M. Ladlow's page



ON A PERSONAL NOTE

SUNDAY night had come round once more, the pleasant interlude of afternoon visiting was over, tea had been served and the flowers cleared from the ward. Sister was off duty and I was wondering rather ruefully if it would mean a long evening with only the blare of the television when there was a stir at the entrance to the ward and, quite unannounced, in came two men carrying a portable organ and accompanied by two ladies. Without any unnecessary preliminaries they smiled at everyone and commenced to sing a good old gospel hymn. Somehow the whole atmosphere of the ward seemed to change; there were rapt attention and complete reverence, nods and smiles of appreciation as the two ladies sang in harmony and the organist, who had a fine tenor voice, rendered several well-known solos. A reading from God's Word and a short gospel talk were followed by all the patients joining in the singing of familiar hymns, and requests came thick and fast. Of course we sang "Count your many blessings" and "The old rugged cross," and finally for a dear old Christian seriously ill in a side ward we sang every verse of "Abide with me." There was a hush as the notes died away and the closing prayer was given. The little band of singers had already overstayed their time and other wards were waiting, so they called a cheery goodbye and had hardly left the ward when a buzz of appreciative conversation broke out. "My, that was lovely!" "Oh, I feel so much better." "Wasn't it good of them to come on such a snowy night?" I felt so uplifted in my soul and joined with other Christian patients in expressing my joy. I saw too that even one of the rougher women on the ward, a chain smoker whose language at times was not very savoury, was wiping away her tears. She later told me privately that she had been deeply moved and had to leave the ward and find a quiet spot in one of the side rooms to give vent to her feelings.

It was a revelation to me to be a patient and to be on the receiving end instead of the giving end. How many times over the years have I helped to take such a service of witness, have prayed and sung and given a little word of comfort or spoken to individual patients and then afterwards have wondered if my service was adequate and if I had been the means of blessing at all. As a patient on that recent Sunday night I realised as never before that God can take the humble witness of His children and by the power of the Holy Spirit shed abroad His message. We are only channels, we do not matter so much; it is what flows through us that is of paramount importance. The Holy Spirit blesses, magnifies and uses what is said and sung; we are merely the vehicles.

To end the story I may tell you that there was no television on the ward that night, and being isolated from fellowship I appreciated as never before the means of grace brought to me by faithful believers. Many of my readers may have a like ministry, going in a group to a local hospital. Do not be discouraged or underestimate your service, but be assured that it will be owned of God. Until one has been a seriously ill patient it is not easy to understand the weakness, the vague sense of depression and the pain which can be so insistent. The amazing fact is that God knows every "throb and throe," and through the instrumentality of His messengers can meet the need of many an anxious heart.

How simply the Lord Jesus sums it all up in Matthew 25:36: "I was sick, and ye visited Me." What a world of meaning and service can be read into these words. May God continue to bless and use all who engage in this gracious ministry of sick visiting until that wonderful day dawns when sickness and sadness shall be no more.

EDITORIAL (*continued*)

die" according to the popular view—but is the scripture which states that "it is profitable and has promise *for the life that now is.*"

We fundamentalists may therefore arm ourselves with the weapons of pragmatism: the Bible is the only practical way of living; it calls the other way death.

And even as we finish this article we pick up the morning paper and to back home our thesis read the following: "Beatle and wife on drug charge. George Harrison, of the Beatles, and his wife, Patricia Anne, were last night charged at Esher police station, Surrey, with possessing cannabis. The charges came after a raid by the Scotland Yard drug squad on the home of Mr. Harrison at Claremont Drive, Esher. The couple were bailed with sureties of £100 to appear at Esher and Walton magistrates' court next Tuesday."

THE THIRD DAY IN PROPHECY



By ALEX TEE

VICE-PRESIDENT

MOST young people are interested in Bible prophecy. Some parts of it jut out more than others. Recently a workman unearthed golden bracelets and other valuable jewellery worth thousands of pounds. Sometimes we come upon a phrase, and when we look through the mine of Scripture we find we can unearth exciting truth from a very ordinary phrase. The phrase "the third day" is like that. May I share it with you this Easter? If you bear in mind that Peter writes "One day is with the Lord as a thousand years" you will find that this brings many things into focus. The Christian Church has been in the making for almost 2,000 years. The Lord Jesus Christ rose from the dead on the third day, and He is the firstfruits from among the dead, states 1 Corinthians 15:20. The day will soon dawn when the full harvest will be gathered in. He rose very early on the morning of His resurrection and we believe the trumpet call is very near.

On the third day of creation seed sprang up into new life from the earth. The Lord Jesus Christ, the corn of wheat which fell into the ground and died (John 12:24), sprang into resurrection life on the third day. When Abraham was instructed to offer up Isaac his son he rose up early to obey God's commandment. He came to Mount Moriah and, you remember, he received his son back, as it were, from the dead. It is significant that it took place on the third day after God had spoken to him (see Genesis 22:4).

God gave the law to Moses on Mount Sinai soon after Israel left Egypt. God called this representative of His people up to Himself and here he received truth which had never been revealed before. This took place on the third day of the third month from the time they left Egypt (see Exodus 19:1, 11, 16). The passover represents Calvary, when the dispensation of grace opened. Ours will soon be the joy of rising to meet God and seeing our Saviour face to face. Like that of Moses, our faces will shine.

Queen Esther, the royal bride, went into the presence of the king on the third day (see Esther 5:1). The bride of Christ will enter the presence of the King of kings at the beginning of the third 1,000 years.

Hezekiah, the praying king who was sick, was told that his prayer had been heard, that he would be healed, and "on the third day thou shalt go up unto the house of the Lord" (2 Kings 20:5). There will be no more pain or sickness when we rise and go up to glory on the resurrection morning.

THE JEW IN THE MILLENNIUM

Hosea 6:2 reads: "After two days will He revive us: in the third day He will raise us up, and we shall live in His sight." What a remarkable reference to the Jews who have suffered so much since they cried "His blood be upon us, and upon our children." Surely this reference in Hosea has a very clear dispensational application.

Ezra and Nehemiah worked very hard to build the wall of Jerusalem and the temple. The house of the Lord was finished on the third day of Adar. A greater than Ezra is building a habitation for God to dwell in. When Jesus comes the great Christian Church will be complete.

Jesus attended a marriage in Cana of Galilee. There He transformed tragedy into triumph. How significant to notice the first few words of John 2: "And the third day there was a marriage . . ." The previous two days are referred to in chapter one, which shows that they were taken up by Jesus in calling His disciples (John 1:35-43). We are going home to heaven, to the great marriage supper of the Lamb, after 2,000 years of calling men to become disciples of Christ. Eternity would have been a disaster, but Christ has transformed it by coming to our aid.

There are other references which are highly significant, not least among them Luke 13:32: "I do cures today and tomorrow, and the third day I shall be perfected." For the past 2,000 years Nazareth's Healer has been at work, but on the third day, and

for the first time, the whole body of Christ will be united in one perfect whole—for ever.

The third day will be our resurrection day, when, like Esther, we shall go into the presence of the King. Like Hezekiah we shall be rid of all sickness and go to the house of the Lord, yes, to the marriage supper, where we shall see the King perfected in all His beauty.

COMING EVENTS

BOLTON. April 12. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7. Preacher: E. J. Jarvis (Bradford).

EASTBOURNE. April 12. Elim Pentecostal Church, Hartfield Road. Opening of new extension. Dedication service at 3. Thanksgiving rally at 7. Preachers: H. W. Greenway and W. M. E. Plowright.

GREAT YARMOUTH. April 19, 20. Elim Pentecostal Church, York Road. Saturday at 7.30. Sunday at 11 and 6.30. First anniversary of the new church. Preacher: J. C. N. Eaton (Braintree). Convener: E. J. Smith.

LONDON, Leyton, E.10. April 8-13. Elim Pentecostal Church, Vicarage Road. Children's crusade conducted by Sunny Blundell-Connell. Weeknights at 6 and 7.45. Sunday at 11, 3 and 6.30.

NEWTOWNARDS, N. Ireland. April 12-15. Elim Pentecostal Church, Court Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday and Tuesday at 8. Preachers: Pastor and Mrs. E. J. Cole and Pastor David Ayling. Convener: W. H. Holohan.

EASTER CONVENTIONS

BIRMINGHAM, Graham Street. Elim Pentecostal Church. 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: W. L. Bell, L. Middleton and Michael Carr. Convener: Edward F. Cole.

BOLTON. Elim Pentecostal Church, Higher Bridge Street. Sunday at 11, 3 and 6.30. Preacher: A. D. Hathaway, B.A. (Bradford).

BRIGHTON, Preston Park. Elim Pentecostal Church, Balfour Road. Good Friday at 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: Pastor and Mrs. L. Wigglesworth. Convener: L. Repath.

CHELMSFORD. Elim Pentecostal Church, Mildmay Road. Good Friday at 11, 3 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preachers: A. S. F. Horne (Ealing) and J. F. Hardman (Ilford).

CROYDON. Elim Pentecostal Church, Stanley Road. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green (Pontypridd) and R. Williams (Silverdale). Convener: W. J. Maybin.

EALING. Elim Pentecostal Church, Northfield Avenue. Good Friday at 7.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman. Soloist: Mrs. Chapman.

FALMOUTH. Elim Pentecostal Church, Dracaena Avenue. Good Friday and Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: Joseph Smith and David Holmes. Convener: W. J. Allen.

HAYFIELD. Elim Pentecostal Church, Market Street. Good Friday at 6.30. Preachers: J. T. Glass (Chorlton-cum-Hardy) and W. Hunter (Glossop).

LONDON, Clapham. Elim Pentecostal Church, Clapham Crescent. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. J. Green and A. Williams with London Crusader Choir.

LONDON, Leyton, E.10. Elim Pentecostal Church, Vicarage Road. Thursday at 7.45. Good Friday at 11 and 6.30. Saturday at 7. Sunday at 11 and 6.30. Preacher: G. Backhouse (Winton).

LONDON, East Ham. Elim Pentecostal Church, Central Park Road, E.6, corner of Kimberley Avenue. Good Friday at 11 and 6.30. Saturday at 7. Preacher: C. J. E. Kingston (Croydon). Sunday at 11 and 6.30. Preacher: J. A Prentice (on furlough from India).

MACCLESFIELD. Elim Pentecostal Church, Mill Lane. Good Friday at 10 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. B. Coleman.

PORTSMOUTH. Elim Pentecostal Church, Mill Lane. Wednesday and Thursday at 7.30. Good Friday at 11 and 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: D. Holmes and R. Taylor. Convener: A. A. Biddle.

SALISBURY. Elim Pentecostal Church, Milford Street. Good Friday at 6.30. Sunday at 11 and 6.30. Preacher: John C. Smyth. Convener: T. W. Walker.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. 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. Conducted by Elim Bible College students.

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: H. Burton-Haynes and F. F. L. Frost. Convener: A. V. Gorton.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Good Friday at 10.45. Sunday at 10.45 and 6.30.

STOWMARKET. Elim Pentecostal Church, Crewe Street. Good Friday at 7.15. Preacher: J. C. N. Eaton. Saturday at 7. Major Davies and S.A. songsters. Sunday at 11 and 6.30. Preacher: J. C. N. Eaton.

WIGAN. Good Friday at 7.30. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preacher: Stanley Beresford.

GREAT EASTER CONVENTION

Elim Pentecostal Church, Curzon Street, Derby.

Good Friday at 11 a.m. and 7.30 p.m.
Saturday at 7.30 p.m.
Sunday at 11 a.m. and 6.30 p.m.
Tuesday and Wednesday at 7.30 p.m.

Speakers :
PASTOR GORDON HILLS (Dublin)
and
EVANGELIST DON EVANS (Cardiff)

Conveners :
WYNNE LEWIS and DAVID CHAMBERLAIN

D.1891

THE HOLIDAY WITH A DIFFERENCE

ELIM YOUTH CAMP

at

FRAISTHORPE, BRIDLINGTON

July 25th to August 8th

Special features : one-minute walk to beach, tuck shop, evening walks, good food, thrilling services.

Staff includes Padre David J. Ayling and I. R. Moore.

For details send stamped addressed envelope to Rev. J. McBurney, 123 Belgrave Drive, Hull, Yorks.

D.1894

Sunshine Corner



STONES OF MANY SHAPES

WASN'T Elsie Bradley invited to go with the rest of you girls to the woods tomorrow?" asked Mrs. Howe as Grace talked happily of her plans for the coming day. Grace shook her head.

"But why not, dear? You've been in the same class together for a good while now, and it seems unkind to leave her out of your good times."

Grace flushed at the reproof of her mother's tone. "The girls don't like her very well," she explained, adding hastily, as she saw another question coming, "I don't know why, except that she's different from the rest of us."

"She might be different and still be a good companion" Mrs. Howe suggested, but said nothing further. The next morning, however, as Grace was packing her lunch into a box that could be thrown away when it was empty her mother surprised her with a queer request. Giving her a small wide-mouthed pickle bottle she said "I wish, dear, that you would fill this with stones today. Take any size or shape you can get into the bottle, but pack them in as closely as you can, with as few chinks as possible."

Wondering at the unusual request, Grace put the bottle into her box. "It won't take long, because the girls will help me, and anyway I think perhaps it will be fun. I wonder why mother wants such a thing, though."

It was late in the afternoon before the girls got back from the woods. Grace could hardly wait to show her closely packed bottle of stones to her mother. "See, mother, didn't we pack it well? We found most of these stones down by the brook and the girls helped me fill the bottle. What did you want it for anyway?"

"How many sizes and shapes you have, Grace! Couldn't you have got them all one shape?"

"Why, mother Howe!" Her daughter's tone was surprised and aggrieved. "You said yourself that I could take any shape or size that I could get into the bottle, and we had to take different shapes to pack in well together and tiny stones to fill in the chinks between the bigger ones. I thought we did it so well, and now you don't like it!"

"Oh, my dear," her mother laughed, "can't you guess why I asked you to do this queer thing? You've discovered that in filling a bottle you have to have stones of many sizes and shapes. Does it surprise you now to think that we have many kinds of people to make up this big world of ours? Is it so serious to you that Elsie Bradley is a little different from you and from your special chums? Perhaps you'll find her all the more interesting on that account."

Grace looked thoughtfully at the heap of stones, big and little, round and sharp-cornered, that she and the other girls had gathered and packed into the bottle so carefully.

"I see what you mean, mother," she said at last. "Perhaps Elsie will fit in somewhere after all. I'll talk to the girls."

It was as good as a promise coming from Grace, and Mrs. Howe smiled, well satisfied, feeling sure that Elsie would have a happier time from that day on.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

EASTER QUIZ

All the following quotations are taken from the gospel of John, chapters 19 and 20. See how quickly you can put them in their correct order. You may use your Bible.

1. **"We have no king but Cæsar."**
2. **"What I have written I have written."**
3. **"The first day of the week cometh Mary Magdalene early."**
4. **"Tell me where thou hast laid him."**
5. **"Jesus and stood in the midst."**
6. **"The soldiers platted a crown of thorns, and put it on His head."**
7. **"It is finished."**
8. **"Jesus saith unto her, Mary."**
9. **"If thou let this man go, thou art not Cæsar's friend."**
10. **"Receive ye the Holy Ghost."**
11. **"They have taken away the Lord."**
12. **"Whom seekest thou?"**
13. **"Behold your King!"**
14. **"Touch Me not; for I am not yet ascended to My Father."**
15. **"Woman, behold thy son!"**
16. **"As My Father hath sent Me, even so send I you."**
17. **"I thirst."**
18. **"He must rise again from the dead."**
19. **"JESUS OF NAZARETH THE KING OF THE JEWS."**
20. **"Behold the man!"**

ANSWERS IN CORRECT ORDER

1. No. 6 (19:2).
2. No. 20 (19:5).
3. No. 9 (19:12).
4. No. 13 (19:14).
5. No. 1 (19:15).
6. No. 19 (19:19).
7. No. 2 (19:22).
8. No. 15 (19:26).
9. No. 17 (19:28).
10. No. 7 (19:30).
11. No. 3 (20:1).
12. No. 11 (20:2).
13. No. 18 (20:9).
14. No. 12 (20:15).
15. No. 4 (20:15).
16. No. 8 (20:16).
17. No. 14 (20:17).
18. No. 5 (20:19).
19. No. 16 (20:21).
20. No. 10 (20:22).

THE FAMILY ALTAR

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

Monday, April 7th — Matthew 28:11-20

" Go ye, therefore, and teach all nations " (v. 19).

Here is the task that is to keep Christians occupied until the Lord Jesus returns, a task more immense and urgent now than it has ever been. We have the clear command of the Lord Jesus, the desperate condition of multitudes of lost men and women, so why do we hesitate; why are we so slack ? Let us throw off our sloth and our preoccupation with lesser things, and give ourselves heart and soul to the task committed to us by our Saviour; let us proclaim to all that He is Saviour and Lord.

Tuesday, April 8th — 2 Chronicles 10:1-19

" Thy father made our yoke grievous " (v. 4).

Protest rallies are obviously not modern. Yet if Israel really thought they had something to complain about it was as nothing compared with what their lot was to be under the corrupt rule of Jeroboam, involving a complete turning from the Lord. Our modern protesters will soon find that their present lot has not been too bad after all as the latter-day darkness issues into overwhelming and terrifying judgment. Let those who know the Lord be thankful that our lives are in His hands and that He is working all things for our good.

Wednesday, April 9th — 2 Chronicles 11

" They obeyed the words of the Lord " (v. 4).

After the initial folly of Rehoboam which caused Israel to be split in two he learned wisdom and obeyed the Lord. Consequently, for three years Judah experienced the blessing of God by walking in His ways, and many came from other tribes of Israel to Judah to seek the Lord. Some of us have walked foolishly contrary to the Lord, yet when we have turned back humbly to Him He has received us. It may not have been possible to undo the effects of our folly, but He has made life bearable and restored us to usefulness.

Thursday, April 10th — 2 Chronicles 12

" He forsook the law of the Lord " (v. 1).

Like so many before and since, Rehoboam thought he could trifle with the Lord. While he felt weak and insecure he turned to the Lord for help, but once he considered himself strong he no longer felt need for the Lord. Men and women turn to the Lord when things are hard and difficult, but when they become prosperous they think they can do without Him. May the lesson of Rehoboam's downfall be a warning to us to walk with the Lord both in prosperity and in adversity.

Friday, April 11th — 2 Chronicles 13

" They cried unto the Lord " (v. 14).

Judah certainly appeared to be in a desperate plight. Jeroboam's army was not only twice as large as Judah's but had succeeded in surrounding it, so compelling it to fight on two fronts, with no possibility of retreat. In Judah's extremity " they cried unto the Lord," and despite enormous odds against them they crushed Jeroboam's army. There is a deep lesson for us and our nation here: it is not by the might of an army, nor by the power of influential men, but by the Spirit of God that victory is assured (Zechariah 4:6).

Saturday, April 12th — 2 Chronicles 14

" Asa did . . . right in the eyes of the Lord his God " (v. 2).

Asa was not a man-pleaser, for he had no hesitation in destroying the idols which were receiving the glory belonging to the Lord; he even rejected his own mother because of her idolatry. Asa desired to do right in the eyes of the Lord, and the Lord honoured him as a result. If we seek the honour of the Lord at all times and in all things we too shall find that He will honour those who honour Him.

Sunday, April 13th — 2 Chronicles 15

" He took courage " (v. 8).

Nothing so encourages a godly man as the word of God. Asa came to the throne when the nation was weak, bearing the fruit of her neglect of the Lord; but when Asa began to seek the Lord, the Lord immediately sent to him a word of encouragement. When we desire the Lord and seek His will He will soon send a word to strengthen us. Nor will it be " words only " ! Asa was marvellously delivered from the powerful enemy; and the Lord will deliver us also from our mighty adversaries.

BRIXTON

By DAVID B. HALL

WHEN the doors of Brixton church closed on February 23rd it was the last Sunday service in the building; and for Bernard Norris and his wife, Joy, it was a sad occasion, sadder than for most of the congregation, for they were two of the church's first members—the only two to be there at the start and the finish. Although they missed a few years at the church—going to nearby Clapham—they returned in 1957 to take charge. Since then Bernard has worked in the church.

For the last four years George Hacking has been the minister—one of the longest serving the church has known. He has seen a number of the parents of Sunday school children saved, and one particular triumph was the return to the Sunday school of Heather Young. Heather, eight years old, was seriously injured in an accident and Pastor Hacking prayed with her and with her parents on many occasions. Hers has been a miraculous recovery, and when Heather said she was going to the outing last year she meant it, and she went.

One of Bernard Norris's main concerns has been the Sunday school. The annual Bible competition shows his keenness. Since he took over at Brixton they have almost taken over the shield. For three years it was theirs outright—once with the highest marks possible—and for seven years they were never below fourth position in the table.

But now the church building is to come down, for it is on the site of a major redevelopment scheme, but for many Christians there is the joy of knowing that they found Christ in that little hall.

And Bernard and Joy Norris will remember all their work. They could not save the church, but they have helped to save souls, and that, after all, is more than compensation.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1887

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1888

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

SWANSEA, Mumbles. Four-berth caravan. Near sea. Inquiries with s.a.e. Mrs. G. Jones (Milly Ferbrache), 5 Knoyle Drive, Treboeth, Swansea, SA5 9AZ (code No.). C.1878

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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 VACANT

HAIRDRESSER. Christian stylist required. Four days a week (Tuesday, Thursday Friday and Saturday). Good pay. Small friendly country salon. Two miles Coleshill, near Birmingham. Telephone 021 747 9434. C.1877

WANTED, helpers May/September. Mrs. E. W. Hooper, The Place Hotel, Newquay, Cornwall. Tel. 2526. D.1890

WANTED, young Christian to help during June to end of September at Christian Alliance Holiday Centre, Blackpool. Write giving dates available. Warden, 28 Queens Promenade. C.1883

INQUIRY

WILL Mrs. Garrard, sometime member of the Elim Pentecostal Church, Sydenham, London, please contact Mrs. E. R. Jessup, 17 Park Lane, Harlow, Essex. C.1897

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES

The President, L. W. Green:
April 19, Coatbridge; 20, Paisley; 21, Govan; 22, Greenock; 23, Kirkintilloch; 24, Glasgow; 25, Clydebank; 26, Glasgow (convention); 27, Motherwell; 29, Aberdeen; 30, Dundee; May 1, Edinburgh; 3, Carlisle (convention); 4, Whitehaven.

London Crusader Choir:
April 6, Clapham; 7, Royal Albert Hall; 13, B.B.C.1; 19, Worthing (M.V.); 26, Chelmsford cathedral (M.V.).

John Prentice, India:
April 10, Croydon; 11, Camberwell; 12, Wimbledon; 13, Clapham; 15, Kingston; 16, Coulsdon; 17, Croydon; 18, Aldershot; 20, Thornton Heath.

Joseph Smith:
April 12-17, Lincoln; 19-21, Leicester; 22-24, Swadlincote; 26—May 1, Loughborough; 2-6, East Ham.

MARRIAGE

SPAREY—MUNDAY. On March 15th, at Winton Elim Pentecostal Church, Bournemouth, Michael Charles Sparey to Christine Munday. Officiating minister: George N. Backhouse.

DIAMOND WEDDING

HALLS. Mr. and Mrs. J. Halls, Halifax, married on April 12th, 1909. Love and best wishes to mother and dad from Ivy and Hilda.

WITH CHRIST

ANDERSON. On March 13th, Miss Mary Teresa Andersor, aged 89 years. Faithful member of the Elim Pentecostal Church, Scarborough. " For ever with the Lord." Officiating minister at funeral: J. Hyde.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

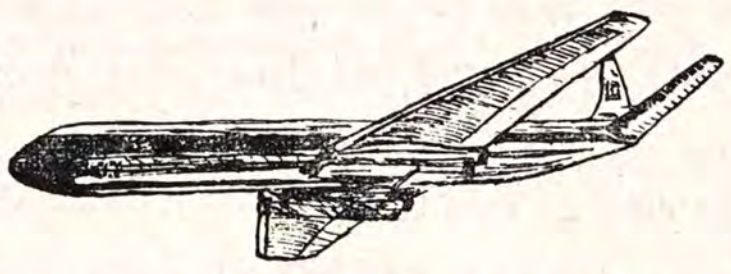
D.1808

SUMMER IS COMING. YOU DESERVE A GOOD HOLIDAY. WHY NOT FLY WITH US TO

CALELLA DE LA COSTA

(Sunny Spanish seaside resort)

FOURTEEN DAYS for 40 gns. only



Send s.a.e. for brochure to: EUROPEAN EVANGELISTIC SOCIETY
H.C.69, 16 St. Catherines, Lincoln.

D.1882

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. L No. 15 April 12th, 1969 9d



The President, L. W. Green, and Mrs. Green welcomed to Guernsey.

SEX AND THE SINGLE TEENAGER



By VERNA WRIGHT, M.D., M.R.C.P.

SOME of the most beautiful things in life are the most easily broken, some of the most delicate the most easily damaged, and nowhere is this more true than in relationships between the sexes. I want to write about sex and the single teenager as a medical man, happily married for over fifteen years, the father of four daughters, none of whom I wish to become a college prostitute (which is little more than the role of some of our university girls), one whose work has taken him to each side of the Atlantic (on both of which the disastrous effect of wrong relationships is evident), and a Christian who is convinced that Biblical standards were not imposed at the whim of a dictatorial God but are the best for the welfare of mankind.

DR. VERNA WRIGHT is senior lecturer in medicine at the University of Leeds, director of rheumatism research unit, consultant physician in rheumatology for United Leeds Hospital Board and Leeds Regional Hospital Board, and co-ordinating physician rehabilitation services at Leeds General Infirmary. In addition to his professional work Dr. Wright is general secretary of the United Beach Missions and associate evangelist of the N.Y.L.C.

THE SOCIAL SITUATION

Compared with most of the world England is materially prosperous, yet at the same time it is spiritually impoverished, so that we are described contrastingly as "an affluent society" and "a sick society." There are stark facts in the social realm that need to be faced. A recent survey showed that among young people in the age group of fifteen to twenty-four years there had been an increase in gonorrhœa among boys of forty-nine per cent and among girls of sixty-five per cent. In a Birmingham clinic over a fifteen-year period there was shown to be a 100 per cent increase in gonorrhœa in teenage females. In our venereal disease clinic at Leeds we take the view that one teenage girl with gonorrhœa is a tragedy. Dr. R. D. Catterall, consultant venereologist, wrote in the *Lancet*: "Gonorrhœa is now one of the commonest of all infectious diseases. Several other diseases spread by sexual intercourse are also spreading. The use of various types of contraceptives by men and women is not a guarantee against infection. Promiscuity is the sure way of spreading these diseases. The increased incidence is due to more generalised and widespread promiscuity among the whole population."

Among girls under the age of sixteen there has been an increase in illegitimate births from 887 to 2,534 over a five-year period. The percentage of illegitimate live births in London has doubled in seven years. Those who have a vested interest in exploiting sex may laugh, but every child has a right to have a father.

"London makes mirth, but I know God hears
The sobs in the night, the dropping of tears."

In 1962, of eighty-six murderers awaiting execution in Sing Sing prison nearly all came from broken homes. In this century there has been a more than tenfold increase in the number of marriages dissolved. The figure for the care of children by local authorities has gone up from £17,500,000 to £21,500,000.

It is easy to say that these consequences can be avoided by taking appropriate measures. This may be true (although it is significant that at a northern university college recently in a single term ten girls had to leave to get married), but if we are responsible by our actions for changing the concept of morality in such a way that the results of our present social situation occur, then as Jesus said, it were better that a millstone were hanged about our neck and we were drowned in the sea.

THE CHRISTIAN VIEW

The two "golden rules" to love God with all that we have and are and to love our neighbour as ourselves should determine our conduct in relation to this issue as to all others. The present attitude of the permissive society violates both. To

use "sex" for physical intimacy only is a far cry from the Biblical meaning of "one flesh," which signifies a unity embracing the physical, the personality and the spiritual. It is not standing at the front of a church and slipping a ring over the finger that constitutes real marriage. The present cult of "sex" separates it from its fully human context (union of friendship in marriage) and its biological goal (the family). The summary of Solomon in Proverbs was that physical union outside the bounds of Biblical principles brought the biggest thrill for the moment and the bitterest taste in the long run. To propose sexual intercourse outside the relationship of entire commitment to live in love and care for one another, which is possible only in marriage, is a gross insult. It implies that the partner is wanted as a means of our own satisfaction. It differs from prostituiton only in degree. He is a happy man who can look upon his wife and say she is wholly his. The human heart provides fertile soil for the seeds of jealousy, and the knowledge of unfaithfulness in a partner before or during marriage will promote such vicious growth.

OBJECTIONS TO THE CHRISTIAN VIEW

Natural instinct. "But," exclaims someone, "this is a natural instinct." Are we then to indulge every instinctive desire of man? Is not this the way that spoilt children are produced? The distortion of this instinct is all the more reason for careful examination before indulging. If I went to a country where a major form of entertainment was a man on a theatre stage bringing on a silver tray covered with a number of cloths at which a fascinated audience gazed while the cloths were removed one by one, until just before the last was taken off to reveal a plate of ham and eggs the house lights were

(*continued on page 245*)

THE KING-RANSOMER (*concluded*)

by Samuel Gorman

Calvary, the place of coronation

THE acceptance of Jesus as Saviour-King and worship of Him as such is based upon His redemptive work. This is illustrated in the worship of the tabernacle, particularly in the silver sockets, silver speaking of redemption: "And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord. . . . This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary. . . . And thou shalt take the atonement money . . . and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls (Exodus 30:11-16). "And the silver of them that were numbered of the congregation was an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary . . . for every one that went to be numbered, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty men. And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the veil; an hundred sockets of the hundred talents, a talent for a socket" (Exodus 38:25-27). From these references it is clear that the 603,550 Israelitish men were redeemed by each one paying a half-shekel of silver, and from the great weight of silver the sockets were made and used as foundation places into which the wall supports were put. They were so made that the boards were easily fitted. The whole foundation was made of redemption money and indicated that the basis of the worship of God by the people was redemption.

The atoning work at Calvary

Like those in heaven, the Church on earth as she worships the Saviour-King can sing "Worthy is the Lamb that was slain [redemption] to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . . And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Revelation 5:12-14). The worship of the Church is without question based on the atoning work of the Saviour on Calvary's cross.

Because the cross was to be the place of the Saviour-King's crowning in the lives of men and

women it is not to be wondered at that the Devil was anxious to prevent the atoning death of Jesus at Calvary. Only a very brief mention of this is necessary here. For instance, there was the occasion on the mount of temptation when Satan made suggestions which if obeyed by Jesus would have prevented the work of redemption being accomplished. The Devil made his final assault on the Master at the cross, but the Saviour gloriously triumphed over him. Since that memorable day, when people accept Jesus as Saviour and King of their lives Satan is unsceptred, uncrowned and dethroned. Napoleon, when confronted by his generals, pointed to England on the map of the world, where England and her overseas possessions were coloured red, and said "I could conquer the world but for that little red spot." The Christian Church can boast, as she points to the cross, that if it were not for that red or redemptive spot the Devil would be absolute monarch of the whole of the human race. The victory the Lord effected by His death is emphasised by Paul: "For it pleased the Father that in Him [Jesus] should all fulness dwell; and, having made peace by the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Colossians 1:19, 20). In these verses is presented the ultimate outcome of the Saviour's triumph at Calvary, for by the cross all things in earth and heaven will come under His kingly authority and dominion.

The place of glorious triumph

If Calvary was merely the place of crucifixion, then Jesus died in defeat, but instead it was the place of glorious triumph, for He cried out "It is finished," or "It is accomplished." The work of atonement for the redemption of mankind was victoriously consummated. Because of that victory there is not a human soul that may not take comfort and hope from the joyous tidings of a full and complete salvation in and through the Lord Jesus, the King-Ransomer.

OUR CHURCHES REPORT

EASTLEIGH

On March 12th we held our second Sisterhood anniversary. We have much to praise God for in the way He has blessed the fellowship. Many friends from other sisterhoods gathered with us for the occasion and the church was nearly filled. Our guest speaker was Mrs. Mullard, of Fareham. We humbly thank God for another year of blessing on our meetings. The united fellowship was sweet. On every hand could be heard "What a wonderful meeting it has been." The offering taken is to be for the E.W.M.A.

(MRS.) E. LAWES, *president*.

WRENTHORPE **Pastor: W. Dearnley**

Miraculous healing at Wrenthorpe crusade

During the eight-day crusade in the church at Wrenthorpe capacity crowds at each of the week-ends heard Pastor A. Tee explain different aspects of the Foursquare Gospel. Each night excellent congregations attended. Twenty-five decisions were recorded and a twenty-one-year-old women who had been sent home from hospital as incurable was instantly healed. Her healing stirred the village and people wept when they saw what God had done.

NEXT WEEK: the local press report on this miracle.

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

A campaign by Chas. Brookes brought widespread blessing to Ballymena and the surrounding area. Old-fashioned hymns, choruses and sanctified music contributed greatly to the blessing night after night. There were fifty-three decisions for Christ, many being contacted personally by the evangelist and pastor in their own homes. Healing power was manifested in each meeting; many came for prayer and went away made whole. This crusade has made a tremendous impact upon this town and the surrounding district. Night after night the church, aisles and rostrum were packed, and all the children had to be accommodated in the manse. Men and women were hungry for the Word of God in its old-time power. Once again Ballymena proved that "the gospel is the power of God unto salvation." On Thursday many converts were immersed in water. "To God be the glory; great things He hath done."

BRITON FERRY

FAREWELL SERVICES TO PASTOR AND MRS. J. H. SAINSBURY

Each department of the church held a service with a little social gathering to present tokens of sincere appreciation of the ministry of Pastor and Mrs. Sainsbury throughout his seven and a half years in the Neath church.

The church held its farewell gathering on Friday, March 14th, and we felt the sadness and witnessed the tears of men and women who held Pastor Sainsbury and his family very dear to their hearts because of his share in all their problems and home difficulties.

It was left to some of the Crusaders to lift the gathering into a lighter frame of mind by a little

(*continued on page 247*)

dimmed, would I not think that the society had a strangely distorted instinct as far as food was concerned? Yet in every major city there are theatres and clubs where a similarly distorted instinct is being indulged. Much confusion on this score arises because it has been said we should not repress our instincts for fear of psychological damage. This is a failure to distinguish between *repression* and *resistance*. Repression is an "ostrich-head-in-the-sand" attitude, with a refusal to face a problem and its burial in the subconscious. This may well produce psychological problems in the future. Resistance, on the other hand, is altogether different. Here a temptation is squarely faced and, if it is wrong, refused. Far from being harmful this strengthens character. C. S. Lewis has a powerful word to say about this in *Mere Christianity*: "If anyone says that sex in itself is bad Christianity contradicts him at once. But, of course, when people say that 'sex is nothing to be ashamed of' they may mean 'the state into which the sexual instinct has now got is nothing to be ashamed of.' If they mean that I think they are wrong. I think it is everything to be ashamed of. There is nothing to be ashamed of in enjoying your food; there would be everything to be ashamed of if half the world made food the main interest of their life and spent their life looking at pictures of food and dribbling and smacking their lips."

A trial. "But surely it is all right to try premarital intercourse" says someone. Physical intimacy outside the marriage relationship is no more a trial than jumping off a thirty-foot building with a parachute is an adequate test of parachuting. What if the decision is no? A soiled person and a broken heart have been left behind. On the other hand, if the decision is yes the person has entered into a deceitful marriage, in which it is not possible to honour the partner in the way to which he or she has a right. After speaking on this at the University of Sheffield, the question was raised by a student, but before I could answer Dr. Gifford, the student medical officer of health, rose to say that "far from making men better husbands, after marriage they are often impotent."

THE CAUSE

Many factors have resulted in the abandonment of Christian ethics today. Some people have been concerned to exploit the natural rebellion of youth. There has been the disintegration of the family unit with the breakdown of discipline, and again there is widespread dissatisfaction among young people, desperately goading them to seek fulfilment in new experiences.

Two of the most powerful forces can be summarised as "sensitisation" and "pressurisation." A patient is *sensitised* when he is given an injection of a foreign protein. The initial injection appears to do nothing, but when a second injection is given there may be an explosive reaction with a widespread skin rash, inflammation of the eyes and collection of fluid which, gathering in the windpipe, may choke the patient to death. Suggestiveness and filth are shouted at us from the hoardings, the cinema placards, the television screen, the newspaper columns and indeed every mass medium. Is it any wonder that in a given circumstance subsequently an explosive emotional reaction may occur beyond the ability of a sensitised person to control, and frightening in its intensity? It brings home the force of Paul's words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Pressurisation* is the force of a culture which seeks to make us conform to worldly standards. Its power is demonstrated by the number of Christian girls who wear mini-skirts (another erotic manifestation of our day) lest they should be thought odd. It is not easy to maintain Christian standards in a heathen society, and those who fall require our deepest sympathy and help.

THE REMEDY

No provision for the lust of the flesh. We are none of us so strong that we can afford to ignore this Biblical principle. Discipline is required in personal relationships. Among gipsies all courting is done in full view of the parents, and never at night! A couple do not even go for a walk without inviting the prospective mother-in-law! We obviously smile, but the greater rate of marital fidelity among these nomadic people than among almost any other group in the west makes us realise that there is some lesson here.

A motive to inspire. "We love Him because He first loved us, and gave His Son to be the propitiation for our sins." What a word of comfort to those who feel in need of cleansing—and who of us can say that we are spotless when the searchlight of Jesus' interpretation shines upon our looks and conduct? *Through* Him we are cleansed and *for* Him we want to be our best.

A dynamic to empower. "To will is present with me, but how to perform I know not." So many of us feel like that, and how wonderful to know that the power of His resurrection is available. We shall not be "with it," but then we never were told to be conformed to this present world, but to be transformed by the renewing of our minds. It is the Holy Spirit Himself who enables us to be renewed in the inner man day by day. We will doubtless be in the minority, but so were Shaftesbury, Barnardo, Livingstone, Wilberforce and every man whose life has told for God. Who cares that we are in the minority if it is God's minority?

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
Dr. Verna Wright	242
Samuel Gorman	243
George Canty	248
Margaret M. Ladlow ...	250
David Woodfield	252
F. Lavender	255
Church reports	244
Editorial	246

EDITORIAL

SOME STATEMENTS by Michael Finley, editor of the *Sheffield Morning Telegraph,* taken from a paper he gave at a conference on advertising in Manchester and published in Alexander Wilson's *Advertising and the Community* (Manchester University Press), which book is based on papers presented to two conferences in 1966 and 1967, claim our attention this week. Mr. Finley makes some telling points which everyone interested in buying newspapers and magazines should consider. He begins his paper: "It is as well in discussing the relationship between advertising and the press to have one important fact stated quite clearly and incontrovertibly: *without advertising there would be no press"* (our italic). And, we would add, a very good thing too as far as most of the national press is concerned.

After stating that the financing of any publication by circulation alone is virtually impossible he goes on to state: "At any rate, in the case of the daily newspapers there are strong grounds for believing that the reader is simply not prepared to face the price involved, which would be somewhere in the region of 1/- or 1/6 per copy, depending upon the size of the paper." He goes on to state that the introduction of new techniques would not significantly alter this basic situation. It amounts to this then: that when we pay our sixpence for our daily what have you we are really paying an additional 6d. to 1/- in the form of a hidden subsidy. Let there be no doubt about this. The press is not a philanthropic society. It ensures that you and I pay its costs and bring it a profit, if not directly over the counter when we buy our paper, then over the counter when we buy the goods advertised. A sobering thought ! If we pay ten shillings for a week's newspapers we are in reality paying up to thirty shillings. Figures! "The accounts of Beaverbrook Newspapers Ltd. published in June 1965 show that 52.3 per cent of income came from circulation and 46.1 per cent from advertisers. The deduction of discounts to newsagents and commission to advertising agents would, however, almost exactly reverse these percentages." More figures! In the case of his own company "publishing a morning paper with a circulation of 70,000 and an evening paper of 200,000, the percentages are nearer twenty-five per cent circulation, seventy-five per cent advertising."

Mr. Finley then goes on to comment on the press's dependence upon advertising and the resultant influence of advertisers upon editorial context and direction of the publications they use.

Here is another quote: "Here it is probably worth acknowledging that the success which newspapers gained in those [circulation] battles was probably more a reflection of promotional ingenuity than of editorial merit." Well, well! Straight from the horse's mouth!

Two suggestions are referred to *vis à vis* this situation. One is that the press be Government subsidised—a proposal to be opposed absolutely. The second is that a limit be placed upon the extent to which newspapers may depend upon advertising revenue. Fine! We would recommend a limit of ten per cent!

And when we pay 2/6 to 4/6 for a weekly colour magazine how much are we really paying?

In contrast with the above, about ninety per cent of EVANGEL revenue comes from circulation, only ten per cent from advertisements. Who then subsidises the EVANGEL? The answer is all who have any part in its production and distribution, EVANGEL secretaries, contributors, and so on.

CHURCH REPORTS (*continued*)

sketch. They dressed as missionaries appealing for boxes to be filled and then sang a farewell message to Pastor and Mrs. Sainsbury.

TRIBUTE BY THE DEACONS AND MEMBERS OF NEATH ELIM PENTECOSTAL CHURCH

Now that a ministry has come to its close we feel as a church and diaconate that an opportunity has been given us to express our gratitude and pay tribute for seven and a half years of selfless work and ministry to a much-loved and honoured pastor, J. H. Sainsbury. It has been said that a minister's life is not his own, and this has been revealed in the unstinted giving of time, energy and leisure for the church and the cause by this dear man of God.

He brought with him a deep passion for the souls of men, and this characterised his ministry. We remember with thanks how he kept in contact with our members and their families in sickness, sorrow and difficulties.

We will remember him in his new sphere of labour in prayer both for him and for his dear family. Now may I add there is a warm, wholehearted welcome awaiting our new minister by all members at Neath.

LI EWELLYN NORRIS, secretary.

NEW SOUND IN DORKING

"Contact '69 crusade" were the key words today as Elim Bible College students invaded Dorking to hold open-air meetings in the High Street. Small



The Contacts International sing in the open air, Dorking.

groups developed into crowds outside shops and office blocks. Long bus queues turned and listened.

A group of students with guitars sang, with Tom Mullen as soloist

To conclude this ten-minute spot the leader extended a warm welcome to all around to the crusade centre, the Oddfellows hall.

CLAUDE ELLERINGTON.

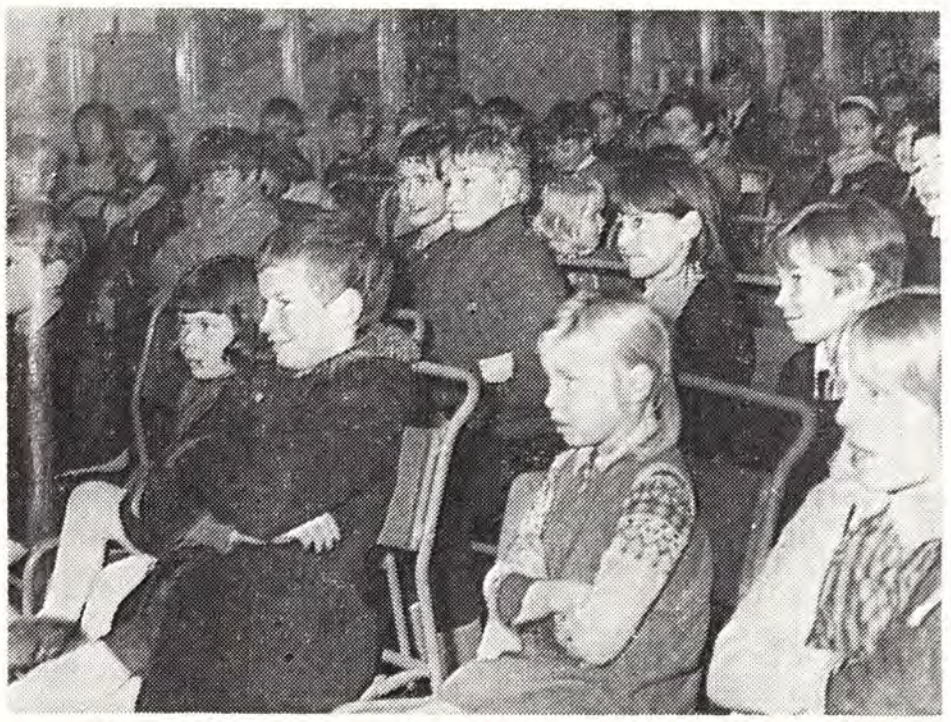
"69 CLUB"

As part of their "Contact '69" outreach to Dorking, the Elim Bible College students have been organising children's meetings during the last two weeks, under the title "69 Club."

In charge of this activity has been Eric Carter (Uncle Ric), from Barking. The attendance was around the fifty to seventy mark each night.

Among the usual popular features a glove-puppet theatre has brought alive the adventures of Porky the Pig, who leaves his sty to follow a magic star and survives to live happily ever after.

The students stress that they have in mind that



The 69 Club, a popular event most evenings of the Contact '69 crusade.

69 Club has been designed to serve as a medium for the presentation of the Christian message.

The club will continue every Friday in the Oddfellows hall.

Report: Stephen Hilliard.

Photographs: David Butcher.

Not many days left now to book

for

THE ELIM CONFERENCE

at

PONTIN'S BLACKPOOL HOLIDAY CAMP

MAY 10th to 17th

Thrilling public rallies
Morning devotions and Bible studies
Opportunities to seek the baptism in the Holy Spirit
Prayer for divine healing
Special youth gatherings

Write now for your booking form to THE SECRETARY, ELIM HEADQUARTERS, P.O. BOX 38, CHELTENHAM, GLOS, or telephone Cheltenham 59904/5/6

Pentecostal expositions

Daniel—the book from the archives of tomorrow

By GEORGE CANTY

Gospel sermons on Bible books given in the Elim church, Sparkbrook, Birmingham

IMAGINE a message on tape, not to be decoded for centuries. That is Daniel's book for the time when "knowledge shall be increased" as it insists, and the code can be cracked—that is today. Until then, Daniel was told, his words, which he himself could not fully understand, would be "closed up and sealed."

Meanwhile, for all ages and for those who cannot persevere to spell out every detail, Daniel left a plain message across the entire mass of secret information, in the way he selected and arranged his material. It was as if he cut up the tape into pieces and arranged them to spell out a few words, though the fuller message could not be known until the tape was "heard" and deciphered.

His colleagues

Daniel ranges the world and vast centuries, and mentions only world events and world figures; yet he includes the odd little stories about himself and his three colleagues Shadrach, Meshach and Abednego which have been so useful to Sunday teachers looking for good stories. Why? By these stories he links up the broader message which conceals the secrets of the future.

Let nobody smile at Daniel. Founders of empires did not. His outstanding intelligence was recognised very early in life, and one of the greatest figures of the ancient world, Nebuchadnezzar, founder of the new Babylon, had him groomed for high imperial responsibilities. To Daniel, the Jewish seer who was not one of the "official" prophets of Israel, since he lived almost his entire life in Babylon, there was given the frightening and awesome gift, possessed by hardly a dozen men in the last 3,000 years, of being able to receive the impressions of the far future upon his mind. He was battered by the hurtling centuries ahead of him, and saw the wheeling times, until he himself was dazed, sick and ill. His document is not a delirium but a dazzling summary of history that had not then taken place.

All we can do is read the superficial words he so remarkably set out with that body of wonders so few have understood.

Eat the bread of God

The first is this: to be wise, eat the bread of God. It is the little story of the refusal of Daniel and his colleague Jews to eat the fancy fare of the palace. They stuck to plain food and water, and were fitter than all other trainees and students. At the same time they were having to learn all the wisdom of Babylon—wisdom largely lost to us now. We know they were also already learned in the knowledge of the Scriptures. Their choice of "pulse and water" instead of the food previously offered to idols was all one with their taking of Scripture into their thought as against the necromancy and astrological superstitions of the Chaldeans.

I wish our students were as wise! If only our great seats of learning would discard the fumbling searches of the philosophers from the heathen like Plato and Heidigger, and turn instead to the priceless wealth of Scripture! Why do Christian universities operate upon a heathen philosophic foundation? No wonder we have a lost generation, student rebellion and restlessness, with nobody sure of anything.

There are students here in this church, graduates and scientists who, like Daniel, have made themselves acquainted with the true wisdom. Know this book, and *you know*! A new light breaks in upon everything you contemplate. The Bible is still revolutionising the wisdom of the wise.

True kingdom is coming

The next message is that the true kingdom is coming. Nebuchadnezzar dreamed of a gleaming metal statue, which Daniel told him represented the various world empires to come. A stone crashed down the hillside, crushing its feet, and the whole affair disintegrated in ruin, while the stone became a "mountain" of a kingdom to fill the whole earth. This was the true kingdom set up by "the God of heaven" to stand for ever. The kingdoms of this world should observe the warning notice "Chutes des pierres," for "he on whom this stone shall fall, it will grind him to powder" said Jesus, claiming at that moment to be that very stone which shall destroy all kingdoms and shall become Lord of earth. We give warning to all that Christ's kingdom is coming, for Christ has already been seen in the world. His rise to world dominion is no more than a matter of time—perhaps a short time.

Cannot eradicate God

But his message links with another, and the word is you cannot eradicate God. Perhaps it was his dream, but the king offered next a statue of himself for admiration. That man was in danger of becoming an egotist I fear! Three refused to worship—Daniel's colleagues—and were accorded the usual fiendish treatment for student demonstrators in those days: burning alive. I do not say we ought to adopt quite such harsh measures today, but I think our methods of restraint, namely paying them to appear on television time after time, are hardly the best. However, one uncanny thing struck stark terror into everybody present—they would not burn, and indeed a fourth man found with them was also untouchable.

A statue—representing world powers. People who would not bow to its worship. And a fourth Man who preserved objectors even in the furnace. That message is clear—despite the pressures of the world, and all its heathenism and impressive power, and despite its short way with those who "love not the world" but choose the ways of God, the world will not win. There is a fourth Man in the world, and though "in all their affliction he is afflicted" He survives, and we also shall live with Him. Yes, stand up and be counted for God and you will never be the missing person. Hell itself will spew you out, for it cannot hold those whom Christ saves. To survive go in with Christ or you will go out with the dusty past.

Then came *the next strange message, "international madness."* The king dreamed of a beautiful tree cut down and given a beast's heart, a strange transplant. Daniel knew its ominous meaning—the oncome of the king's insanity. Daniel also knew that this king was "the head" of the image which represented all the world powers to come, and that head was inflicted with madness.

Who could be convinced otherwise but that the nations are mad? Their infantile jealousies, their silly quarrels, their high sensitiveness to every imagined slight and the fearful desolations by which they respond to these small provocations all indicate madness. War is madness. Oppression, exploitation, vast systems which keep 1,000,000,000 hungry, absurd religions which infest the earth like plagues—these are all madness.

Sanity to the world

The Bible offers sanity to the world, but this is one thing of which we are more than afraid. We cannot even visualise a Bible-run world. It is too sane. "Christ, the wisdom of God."

We can take our choice, but the next spelt-out message is inevitable: judgment. Daniel selected the awful night when Darius the Mede broke into Babylon, and told how he had warned the assembled war lords of what was about to happen. "God hath numbered thy kingdom. . . . Thou art weighed in the balance and art found wanting." It would be hard to find a moment in history more like *Die Gotterdammerung,* the twilight of the gods. The proudest pomp, the highest cultural contempt for the Lord of Israel, whose link with the golden vessels from which they drank was only casually remembered, suddenly turned to knocking knees and fleeing drunkards. Judgment! God judges the world. He does not forget Calvary. He does not forget His people, His commandments, His obligations as the judge of all. Hitler dies, petrol consumes his body in his bunker. Stalin is cursed by the "liberated" millions who once trembled at his whims. And God will bring all to judgment. The Christian Church says it and says it: "Be sure your sins will find you out."

Truth triumphs

There is just one more pasted-up message: truth triumphs. Chapter 6 includes the old story of Daniel in the lions' den. Meaning? In chapter 7 God shows Daniel something. The king had dreamed of world dominion and secular power as a beautiful scintillating statue. That was his view. God showed Daniel that the true description of it was bestiality. The kingdoms rampaged like the foulest and most ferocious monsters ever seen.

But Daniel survived the lions; and people like him, who pray with their windows open and defy the pressures of the world, will

(*continued on page 253*)

Margaret M. Ladlow's page



"FIRE IN MY BONES"

WE do not usually associate the prophet Jeremiah with the truths of our Pentecostal message. I suppose the names of Elijah, Elisha and Isaiah would come more readily to our minds as classic examples of the power of the Holy Spirit. We read, however, in chapter one of Jeremiah that the prophet was set apart for the prophetic office even before his birth, and when God commissioned him his lips were touched by the almighty hand of God. In verse 9 Jeremiah tells us about it and writes "The Lord said unto me, Behold, I have put My words in thy month." Small wonder then that as the story of his difficult and often heart-breaking ministry unfolds we hear him say in chapter 20, verse 9 "There is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (R.S.V.).

I am writing about Jeremiah because his witness was brought forcibly to my mind one Sunday morning in March. On the B.B.C. Radio 4 Scottish programme there came from the east end of Glasgow a wonderful service relayed from Dalmarnock parish church. The hymns sung so joyfully and with such abandonment were our kind of evangelical hymns, the tempo was lively and there was an enthusiastic accompaniment of drums, tambourines and piano together with the more traditional organ. The names of all the instrumentalists were listed in the *Radio Times,* with that of the chorus leader who conducted the singing of "He is my everything, He is my all" and led the congregation in hearty clapping. The young minister is one whose preaching has been transformed by his being baptised in the Holy Spirit, and he certainly preached under a great anointing on this occasion. You will have guessed by now that he spoke from Jeremiah 20, comparing conditions in Jeremiah's day with the violence and unbelief of our day, and his compulsion to speak the word of God with the need in these days of a like witness from those with a burning heart.

If I had not read the *Radio Times* I would have assumed that the broadcast I heard was from a Pentecostal church; in fact when I heard the responses of "Hallelujah" and "Praise the Lord" it seemed more "Pentecostal" than some services I have known in our own fellowship. I suppose I am a die-hard Pentecostal of the old order. All I can say is that I was born again in the white-hot atmosphere of true Pentecost revival fire and it was so wonderfully different from the dead formalism I had known. I could never go back to that, and I cherish the joyful worship and spontaneity, the freedom of the Spirit I have enjoyed down the years. When meeting after an interval of several years someone said to my husband and me, rather disparagingly, "Do you *still* sing choruses in your Elim churches?" I must admit that rather heatedly I replied "Yes, we do, and why not?" I am sure that many of you will be happy with me that the blessing of Pentecostal fullness is spreading to the historic churches and is surely God's answer to man-made ecumenicity. May I end with a plea that we who claim to have the fire in our hearts, even in our very bones, may continue to give out the Word of God and to worship the Lord in all the freedom and fullness of the Holy Spirit. It would be a tragedy if we surrendered our traditional way of worship for the sake of so-called respectability and a desire for recognition, as seems to be advocated in some quarters, especially at a time when others in the older denominations are beginning to find the joyful experience of freedom in the Spirit.

APPRECIATION

In Galatians 2:9 Paul refers to James, Cephas and John as pillars in the church at Jerusalem, and it is fairly obvious from the context that he does so from impression rather than from information.

When I came to Dowlais just over two years ago there were two of the original pillars of the Elim church still active in the work. In the summer of last year Mr. Rhys Jones, one of these two pillars, was "called home" suddenly. Four months later Mr. Joe Whiteford finished the course here on earth and, having fought a good fight, went on to his eternal reward.

Brother Whiteford was a real "father in Israel," and as such he will be missed by us all. I will always cherish the memory of him walking to the services with Mrs. Whiteford. They were a challenge to younger members of our church and an inspiration to all who loved the house of God.

I close this sincere tribute with words from his own testimony: "They told me it was only a flash in the pan. After over forty years' experience I can only say it was a very big flash."

A. NICOLSON.

HAMMOND . . . the standard of comparison

Recent Hammond Organ Church Installations by SHARON ORGAN STUDIOS



LIVERPOOL
Elim Church
L 100

NORTH WINGFIELD
A.O.G. Church
M 162

LEEDS
A.O.G. Church
M 162

DONCASTER
A.O.G. Church
M 162 with Tone Cabinet

TITCHFIELD
Brethren Assembly
L 122F

ENFIELD
Baptist Church
M 162

BEDFORD
A.O.G. Church
A 100

DALKEITH
A.O.G. Church
A 100

KENLEY
A.O.G. College
L 100

UCKFIELD
Gospel Hall
L 100

HUDDERSFIELD
Elim Church
A 100

PENIEL CHAPEL
London
A 100 with Leslie

CROYDON
Elim Church
C 3 with PR 40

OBAN
Congregational Church
M 162

BURY
A.O.G. Church
M 162

SMETHWICK
Elim Church
M 162

SOUTH OCKENDEN
F.I.E.C. Church
L 122

COVENTRY
A.O.G. Church
M 162

ORMSKIRK
Church of England
L 100

NEW MALDEN
Ambassadors for Christ
L 100

BIRMINGHAM
Calvary Temple
C 3 with PR 40

GUERNSEY
Elim Church
RT 3 with 2 PR 40's

PORTH
Elim Church
M 162

MARGATE
A.O.G. Church
M 162

COVENTRY
Elim Church
M 162

SHERINGHAM
Salvation Army
M 162

EDINBURGH
Granton Baptist
M 162

BRIGHTON
Elim Free Church
L 122F

ROCHESTER
Elim Church
M 162

FOLKESTONE
Baptist Church
M 162

HARBORNE
Apostolic Church
L 122

HORSHAM
Baptist Radio Crusade
L 100

ST. LEONARDS
F.I.E.C. Church
J 200

TIPTON
A.O.G. Church
M 162

HALIFAX
Elim Church
M 100

SOUTHAMPTON
Elim Church
M 100

GREAT LUMLEY
A.O.G. Church
M 100

NOTTINGHAM
Elim Church
M 100

BOGNOR REGIS
Brethren Assembly
L 100

PONTYPRIDD
Elim Church
M 162

ASHBOURNE
Elim Church
J 100

WAKEFIELD
A.O.G. Church
C 3 with PR 40

BRISTOL
Elim Church
C 3 with 2 PR 40's

BANSTEAD
Baptist Church
C 3 with PR. 40

Why You Should Choose a



Hammond Organ
for Your Church

HARTHILL
A.O.G. Church
M 162

WESTON RYHN
Methodist Church
M 100

EDINBURGH
Brethren Assembly
L 100

NEWCASTLE
A.O.G. Church
M 100

BARNSLEY
Elim Church
M 100

KENSINGTON TEMPLE
Elim Church
C 3 with PR 200

TREALAW
A.O.G. Church
L 100

SOUTHALL
Methodist Church
RT 3 with PR 40

HAYES, Middx.
Pentecostal Church
M 100

COLEFORD
A.O.G. Church
M 162

DISS
A.O.G. Church
L 100

BRAINTREE
Friends Evangelistic Band
S 3000

LITTLE LEIGHS
Church of England
M 162

GLOUCESTER
Elim Church
M 100

DARTFORD
A.O.G. Church
L 100

BURY
Beulah A.O.G. Church
M 100

PORTSMOUTH
Elim Church
C 3 with PR 40

BIRCHINGTON
Methodist Church
M 100

PORTO, Portugal
Methodist Church
M 102

CARDIFF
Zoar Chapel
L 100

LEYLAND
A.O.G. Church
L 122F

HOLYHEAD
Elim Church
L 100

COALVILLE
Pentecostal Church
M 100

EAST SHEEN
Baptist Church
M 162

YORK
A.O.G. Church
M 162

STRATFORD
Baptist Church
J 122

BRISTOL
Congregational Church
M 162

CAMBERWELL
Elim Church
M 162

LINCOLN
A.O.G. Church
M 162

CHICHESTER
Gospel Hall
M 162

SPENNYMOOR
A.O.G. Church
M 162

UDDINGSTON
Baptist Church
M 162

SIDELEY
Baptist Church
J 100

TOLLINGTON PARK
Baptist Church
M 162

DAGENHAM
A.O.G. Church
E 200

SOUTHPORT
Elim Church
M 162

PLYMOUTH
A.O.G. Church
A 105

SUNDERLAND
A.O.G. Church
E 300

SOUTHAMPTON
A.O.G. Church
M 162

GRAVESEND
A.O.G. Church
L 100

HEREFORD
Elim Church
M 162

WAKEFIELD
Elim Church
M 162



Can we help you? Catalogues FREE on request

SHARON ORGAN STUDIOS 422 Bromley Road, Bromley, Kent
Tel.: (01) 698 0915/6

Youth Committee feature

"HOW CLOSE?"

By DAVID WOODFIELD, MINISTER OF THE ELIM PENTECOSTAL CHURCH, NEWCASTLE-ON-TYNE

WHAT the young man really wanted to know was how close he could live to the world and get away with it, or, to put it another way, how far he could go into the world and still be a Christian. The conversation went on something like this: "You see, it was fine for my parents, but we belong to a different generation and all this sanctification and discipleship is a bit out of touch. And anyway, if we want to attract other young people to Christianity we've got to be like them and be on the same wavelength to get through to them. Oh yes, I want to be a Christian and go to heaven when I die, but surely there's no harm in having a good time down here as well."

I wonder if you have ever thought along these lines. I wonder if, even right now, you are living with this sort of question in mind. It need not be phrased exactly as this young man put it, but somehow your focus and interest have been deflected from the Lord to the world.

Let us take a quick look at the world and what it has to offer us. They tell us it is a "mod world," but I must confess that it appears to be more of a "mad world"! To me modern art has become meaningless. Much modern literature has passed the bounds of decency. I note that much modern drama has no message for us. I am told that much modern poetry makes no sense at all. I have found that modern theology has decided that there is no God to study—apart from a dead One, of course.

What frightens me in all this is that we are told it does not matter that art is meaningless or that drama has no message, for we live in a meaningless world. We are told that man can only be free when he realises his pointless, illogical position in a meaningless world. Not much for the Christian here is there? But let us go on. Man has taken what he calls a "leap in the dark" and, by throwing the rule book away, hopes that by accident he will find reality and the answer to life. But you and I as Christians have not taken a leap in the dark; we have put our lives into the hands of God and our thinking now is completely opposite to that of the world. The world *hopes* to find reality; we have found it. The world *hopes* to find meaning; we have found it. The world *hopes* to find the answer; we have found it.

So there is really nothing that the world can give us when we are Christians. The apostle John had some strong things to say about the Christian and his relationship with the world. He wrote, or at least the Holy Spirit wrote through him, that society was completely taken up with "cravings of sensuality, greedy longings of its mind and an absolute assurance of its own self-ability." He went on to say that none of these characteristics came from God and that they should certainly not be found in the lives of Christians (1 John 2:15, 16).

Well, how close can I live to all this and still get away with it? The law of averages tells me that the longer and closer that I walk to the edge of a precipice the greater and greater are the chances that I will eventually fall over. The same principle applies to the young man's question and his attitude.

There is, of course something basically wrong with the emphasis given to the question. Let us reword it to read like this: "How close can I live to Christ and get away from the world?" Takes on a quite different aspect, doesn't it? You see, the original question put self first; the original question shows a shallow, superficial view of conversion; the original question reveals a backslidden heart; the original question is evidence of a sad lack of spiritual understanding.

Two questions that ask "How close?" I wonder which one you are asking right now.

Letter to the Editor

Dear Mr. Bradley,—While I heartily agree with my good friend and colleague Pastor Canty emphasising the importance of Bible reading in our churches, I wonder if it is true to say "We *often* have meetings when the Bible is never opened." Farther down in the same article he continues: "We *eliminate* the Word but not prayer from our gatherings."

I take it that "we" refers to our movement. Are not the above two sentences rather sweeping? As one who travels almost every week to different Elim churches might I respectfully say in all love that I do not think they are true? My main reason for writing is my concern for newcomers into our churches and for any reader who might not belong to Elim. I would not like anyone to get a wrong impression of our beloved movement. However, I trust that any Elim church that has tended to eliminate Bible reading from its services will be jolted by the article and make sure the reading and exposition of the book we love so dearly will have their proper place.

ALEX TEE, Vice-president.

Daniel—the book from the archives of tomorrow
(*continued*)

also survive while the great beast nations devour one another. God followed the vision with the words "They that know the Lord shall be valiant, and do exploits." That is an historically attested fact, still in full operation.

Deep in the heart of the last secret messages in Daniel is a phrase used by Christ Himself when He was challenged by the Sanhedrin to declare His identity. "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." To quote that condemned Christ to the cross for alleged blasphemy. To identify Himself as the one on the throne meant He had to be the one on the cross. Jesus placed Himself at the heart of the prophecy of Daniel, and at the culmination of all its wonders. He is God's secret of state. "There is a God in heaven that revealeth secrets" said Daniel, and this is the greatest of them all. Christ died to win the world for Himself. It is His—His! So are you—be careful what you do. Do not try anything—you are in His hands for evil or for good. He will save the world, and will sweep away those who challenge or hinder Him. Surrender—it is your only chance.

Book review

"Sermons in Solitary Confinement," by Richard Wurmbrand. Published by Hodder and Stoughton, price 21/-.

Comfortable Christians will find this an uncomfortable book! Spurgeon would never have preached these sermons, nor would you or I, though Job might have done in the depths of his anguish. You will not understand this book at all unless you come to it in a spirit of compassion, so that side by side with the agonised words you will visualise the unlit underground cell, the thudding truncheon, the hissing lash, the brutal interrogation and torture, and always, when reason snaps, the gag and the strait-jacket; year after year of solitary confinement without Bible, books, letters, or a kind face or word. It *could* happen here, and if it did what sort of sermons would *I* preach in my cell? Read this book. You will not enjoy it, but you could be a kinder, better and more Christlike person for having read it; and you may have a deeper compassion for those who are undergoing sufferings which you and I have not yet been called upon to endure.

F. LAVENDER.

COMING EVENTS

BIRMINGHAM, Blackheath. April 19-21. Elim Pentecostal Church, Cardale Street. Male Voice Choir weekend. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. P. Cowdery (Plymouth).

BOLTON. April 12. Elim Pentecostal Church, Higher Bridge Street. Monthly rally at 7. Preacher: E. J. Jarvis (Bradford).

CAERPHILLY. April 19—May 4. Elim Pentecostal Church, St. Fagan's Street. Evangelistic crusade by Eddie Smith. Sundays at 6.30. Weeknights (except Fridays) at 7.30. Convener: John G. Cooper.

EASTBOURNE. April 12. Elim Pentecostal Church, Hartfield Road. Opening of new extension. Dedication service at 3. Thanksgiving rally at 7. Preachers: H. W. Greenway and W. M. E. Plowright.

GREAT YARMOUTH. April 19, 20. Elim Pentecostal Church, York Road. Saturday at 7.30. Sunday at 11 and 6.30. First anniversary of the new church. Preacher: J. C. N. Eaton (Braintree). Convener: E. J. Smith.

GREENOCK. April 27—May 1. Elim Pentecostal Church, Belville Street. Gospel services conducted by Trevor Partington (Stafford). Sunday at 11, 4.30 and 6.30. Weeknights at 7.30. Wednesday youth fellowship at 7.30.

LONDON, Leyton, E.10. April 8-13. Elim Pentecostal Church, Vicarage Road. Children's crusade conducted by Sunny Blundell-Connell. Weeknights at 6 and 7.45. Sunday at 11, 3 and 6.30.

NEATH. April 19. Elim Pentecostal Church, Briton Ferry Road. Induction of A. T. Harries conducted by R. Hunston (Welsh District Superintendent).

NEWQUAY. April 25-27. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary celebrations with pioneer crusade evangelist John Woodhead. Friday at 7.30. Saturday at 3 and 6.30. Annual Devon and Cornwall Presbytery evangelistic rallies. Sunday at 11 and and 6. Convener: David Holmes.

NEWTOWNARDS, N. Ireland. April 12-15. Elim Pentecostal Church, Court Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11.30, 3.30 and 7. Monday and Tuesday at 8. Preachers: Pastor and Mrs. E. J. Cole and Pastor David Ayling. Convener: W. H. Holohan.

SCARBOROUGH. April 26. Elim Pentecostal Church, Murray Street. Visit of Pastor A. Brooks and the York Crusaders.

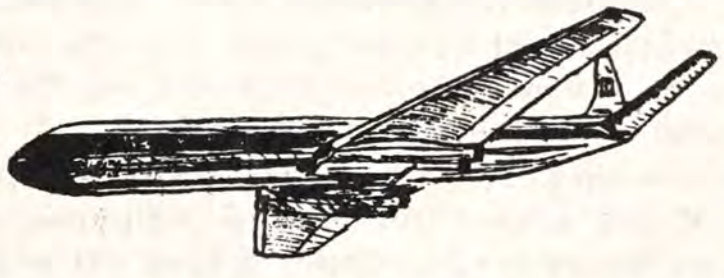
WEYMOUTH. April 20—May 4. Elim Pentecostal Church, Belle Vue. Campaign conducted by R. Williams (Wells). Sundays at 11 and 6.30. Weeknights at 7.30 (except April 26). Convener: B. C. Vidamour.

SUMMER IS COMING. YOU DESERVE A GOOD HOLIDAY. WHY NOT FLY WITH US TO

CALELLA DE LA COSTA

(Sunny Spanish seaside resort)

FOURTEEN DAYS for 40 gns. only



Send s.a.e. for brochure to: EUROPEAN EVANGELISTIC SOCIETY
H.C.69, 16 St. Catherines, Lincoln.

D.1882

Sunshine Corner



A TRUE LEOPARD STORY

A LEOPARD had become the terror of our little village over in Africa. During the day he would dash out from the long grass along by the village and kill six or seven goats one after another. The women were afraid to go to the spring for water, for the leopard had taken up its abode in the forest not far from the spring, and the spring was right by our home. Night after night our sleep had been disturbed by its coming along by the house and screaming, and you never knew just at what moment you might encounter it in the path. So we determined to set a trap: we made a cage of poles, with a trap-door. A little goat was put in the back, safely shut off from the rest of the trap, and a bell was hung in the trap to warn us when the leopard was caught. The cries of the goat attracted the leopard, and about four o'clock one morning we heard the bell ringing.

Hastily I lit a lamp and dashed out, calling one of the natives to hold the lamp for me. This is a thing they do not like to do, as they are always afraid the trap-door will not drop properly and they will meet the leopard coming out of it. So I took the lamp myself and went to the trap, and found the leopard unhurt but very angry. He turned his glaring eyes and tried to get out. I put the lamp down, raised my gun and fired, and the leopard dropped dead. It was some time before I could induce the natives to open the trap-door and get him out, but when it was done they all gathered round and sang a favourite hymn because the slayer was slain. The meat was eaten by the men only; the women believe that if they eat it they will break out in spots like the leopard, and that tears will flow from their eyes continually. The leopard was seven feet six inches long, and had taken about forty sheep and goats from the village inside two or three weeks.

About midnight a few nights later my wife and I were awakened by a terrific noise on the veranda outside our bedroom door. We dashed out—my wife with a lamp and I with my gun—and a leopard shot out of one side of the veranda, while our dog shot out on the other. The dog had been sleeping by our bedroom door, and the leopard—the mate of the one we trapped—had pounced on him. We looked round for our little dog, but could not find him. Later we discovered that while we were looking for the dog the leopard had been only a few yards from us.

The next morning some of the natives found the dog in the village in a very sorry state. His neck was all swollen where the leopard had caught him, and he was suffering greatly. We poulticed and fixed him and he gradually got better. The natives always regarded him as a most wonderful dog because he was the only one in the district that ever escaped the leopard's claws. Once a leopard springs he has his prey; but no doubt our light startled the leopard and enabled the dog to get away. He is quite a missionary dog—likes to come to church and sit at our feet and listen the full service through, so that the natives look upon him as a part of the church and missionary life.

Missionaries are often in great danger, but it is wonderful the way the Lord protects us. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 64

NEHEMIAH, ESTHER OR JOB ?

In which book are the following people mentioned —Nehemiah, Esther or Job?

1. **Vashti**
2. **Tobiah**
3. **Eliphaz**
4. **Elihu**
5. **Artaxerxes**
6. **Sanballat**
7. **Ahasuerus**
8. **Mordecai**
9. **Bildad**
10. **Zophar**
11. **Eliashib**
12. **Haman**

ANSWERS

1. Esther
2. Nehemiah
3. Job
4. Job
5. Nehemiah
6. Nehemiah
7. Esther
8. Esther
9. Job
10. Job
11. Nehemiah
12. Esther

PENTECOSTAL JEWISH MISSION

ANNUAL RALLY

Saturday, April 19th, 1969, at

KENSINGTON TEMPLE

KENSINGTON PARK ROAD, W.11

(One minute Notting Hill Gate underground station)

THE P.J.M. COUNCIL

invite you to meet there for a free

BUFFET TEA at 3.30 p.m.

followed by films, exhibition, tapes and talks on the Holy Land. Jewish music.

GREAT RALLY at 6.30 p.m.

Hear our guest speakers :

REV. S. W. ROTHSCHILD (Hamburg)

COLIN WHITTAKER (Luton)

Chairman : J. WHITFIELD FOSTER

Hear also

THE THRILLING EXPERIENCES OF OUR P.J.M. WORKERS

SPECIAL SINGING ITEMS ALL ARE WELCOME

D.1893

THE FAMILY ALTAR

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

Monday, April 14th — 2 Chronicles 16:1-14

" The eyes of the Lord " (v. 9).

The Scriptures make it clear that nothing escapes the notice of the Lord; all is known, all is recorded. He sees the falling sparrow, He observes a poor widow giving two mites for His work, He knows the secret plottings of generals and statesmen, He perceives wickedness which is done in the dark, He recognises the love which gives a cup of water for His sake. This will one day bring terror to the unrepentant sinner but comfort to the hearts of those who have loved Him.

Tuesday, April 15th — 2 Chronicles 17:1-19

" They taught in Judah " (v. 9).

The great ambition of king Jehoshaphat was that his people should understand the law of God. He could read and enjoy the Scriptures but multitudes of his subjects were ignorant of the Word of God, so he sent out men who could clearly teach it to others. The Lord Jesus has a great desire also; He longs that men and women everywhere should know the message of the gospel and commands us to take the Word to every creature. Are we doing all we should to carry out this great commission ?

Wednesday, April 16th — 2 Chronicles 18:1-11

" Jehoshaphat . . . joined affinity with Ahab " (v. 1).

This is the story of a multitude of spiritual tragedies down the years. A person is walking with the Lord and is impressing others by a faithful testimony, even as Jehoshaphat had done. Then they enter into an alliance with an ungodly person—friendship, marriage, a business partnership—and so begins a period of spiritual disaster. Yet the Word is so clear, and obedience would save from tragedy: " Be ye not unequally yoked together with unbelievers. . . . Come out from among them, and be ye separate " (2 Corinthians 6:14-17). This is the unalterable Christian standard.

Thursday, April 17th — 2 Chronicles 18:12-22

" What my God saith, that will I speak " (v. 13).

It is not easy to declare the Word of the Lord when one is faced by the hostility and scorn of a crowd of people, specially when that crowd has already determined to do what is contrary to the Word of God. In Micaiah and the prophets of Israel we have a wonderful example of men who were true to the Lord despite their natural fears. May we be faithful to the Lord even though faced by an age that is increasingly hostile to Christian teaching and morality.

Friday, April 18th — 2 Chronicles 18:23-34

" The Lord helped him " (v. 31).

Jehoshaphat ought never to have been in that desperate situation; it was a direct consequence of his unholy alliance with the corrupt Ahab, and his rejection of the word of God through Micaiah. It is a revelation of the mercy of God that He intervened to save Jehoshaphat when destruction was about to overtake him. We need to be careful before we condemn Jehoshaphat, for some of us have been self-willed and stubborn; it is the patient mercy of God that has sought us, saved us from our folly and restored us.

Saturday, April 19th — 2 Chronicles 19

" Ye judge not for man, but for the Lord " (v. 6).

Whatever our daily work may be, provided it is honest, we should do it for the Lord and for His glory, not just for our human employer. No doubt we feel that it was easier for Jehoshaphat and his judges to do their work and to know it was for the Lord; yet the apostle wrote to ordinary believers, with their everyday tasks, and said they were not to do their work with eyeservice, as menpleasers, but that all was to be done as by servants of the Lord, who would Himself reward faithful service (Ephesians 6:5-8).

Sunday, April 20th — 2 Chronicles 20:1-19

" Abraham Thy friend " (v. 7).

Here is one of the most remarkable revelations in the Word of God: it is possible for a man to be the friend of God, to enjoy happy fellowship with his Creator. Some tell us that this is the most absurd presumption, because God is so infinite that He cannot be known. We agree that we have no natural right to His friendship, yet the plain fact is that He loved us so much that He gave His Son to save us and to bring us to Himself, and through Him we enjoy this wonderful friendship.

MISSIONARY CONFERENCE AT DOWLAIS

" From matter to man " said the wall chart in the biology laboratory, but Mervyn Thomas's film depicted the change Jesus brings when He recreates Moslems living testimonies for Himself. This film was shown by Pastor Mervyn Thomas, of Tanzania, between the two services of the missionary conference held at Dowlais in March. Pastors J. A. Prentice (India) and L. Wigglesworth (H.Q.) were present to explain and enlighten us about the missionary exhibition.

Questions to the missionaries revealed the keen missionary interest of those present. Nearly every church in the Welsh Presbytery was represented. Before this the Pontypridd Sing and Sew Group sang. A large and colourful display of garments and blankets reflected their missionary zeal.

Aunty Sunny Blundell-Connell took part in the evening rally and, to her evident surprise, a bouquet was presented to her by a young Dowlais Sunday school girl to commemorate her birthday—sixty-five, she said. She was amazed how far God had taken her, never having dreamt of this when she was first converted. The Caerphilly choir brought out the tone of the service with their first song, " He hath triumphed gloriously." Pastor Prentice then told of the wonderful work God had accomplished through him in India. Pastor Thomas gave the final address, showing how in his own life and work in Tanzania God takes hold of a man whose message is Christ, and the means of blessing are by the signs following.

About 450 people were in the evening rally (300 in the afternoon), so the work of the Dowlais ladies in providing tea beforehand was especially appreciated, while some idea of the success of the occasion can be gained from the special missionary offerings, which amounted to over £71.

D. LAMBELLE (Pontardulais).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, "Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1888

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

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

FREE GOSPEL TRACTS

for every home in your area. Illustrated tracts. Tracts by Oswald Smith. This offer includes only England, Scotland, Wales. Send for samples and details. Write Mr. William E. Allen, Every Home Crusade, 43 Oakland Avenue, Belfast 4, Northern Ireland.

D.1898

THE HOLIDAY WITH A DIFFERENCE

ELIM YOUTH CAMP

at

FRAISTHORPE, BRIDLINGTON

July 25th to August 8th

Special features: one-minute walk to beach, tuck shop, evening walks, good food, thrilling services.

Staff includes Padre David J. Ayling and I. R. Moore.

For details send stamped addressed envelope to Pastor W. Crawford, 11 St. Mary's Avenue, Harrogate.

D.1894

SITUATIONS VACANT

WANTED, young Christian to help during June to end of September at Christian Alliance Holiday Centre, Blackpool. Write giving dates available. Warden, 28 Queens Promenade. C.1883

SITUATIONS WANTED

GOSPEL PIANIST (13 years), aged 28, seeks full-time ministry; world or home missions. Write Box No. C.1902, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES

The President, L. W. Green:
April 19, Coatbridge; 20, Paisley; 21, Govan; 22 Greenock; 23, Kirkintilloch; 24, Glasgow; 25, Clydebank; 26, Glasgow (convention); 27, Motherwell; 29, Aberdeen; 30, Dundee; May 1, Edinburgh; 3, Carlisle (convention); 4, Whitehaven.

London Crusader Choir:
April 13, B.B.C.1; 19, Worthing (M.V.); 26, Chelmsford cathedral (M.V.).

Miss C. Picken, Rhodesia:
April 26, Warrington; 27, St. Helens; 28, Southport; 29, Liverpool; 30, Ellesmere Port; May 1, Wrexham; 2, Holyhead; 3, Stockport; 4, Salford; 5, Chorlton; 6, Macclesfield; 7, Glossop; 8, Oldham; 9, Burnley.

John Prentice, India:
April 12, Wimbledon; 13, Clapham; 15, Kingston; 16, Coulsdon; 17, Croydon; 18, Aldershot; 20, Thornton Heath.

Joseph Smith:
April 12-17, Loughborough; 19-21, Leicester; 22-24, Swadlincote; 26—May 1, Lincoln; 2-6, East Ham.

DEDICATIONS

GREENWAY. Christopher Edwin Greenway, born February 12th. Dedicated March 23rd in Elim Pentecostal Church, Kingston, by the Secretary-General, H. W. Greenway. C.1899

JARRED. Paula Elizabeth Jarred, at Hove Pentecostal Church on March 9th, 1969, by Mr. and Mrs. A. Jarred. Minister: T. Thomson. C.1900

MARRIAGE

LAMBIE—WHARTON. Pastor and Mrs. A. Lambie, of Salford, wish to announce that on March 1st, at Elim Pentecostal Church, Salford, their only son, Andrew John Alexander, was married to Miss Glenys Wharton, the only daughter of Mr. and Mrs. J. Wharton, of Swinton. Officiating minister: A. Lambie.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return

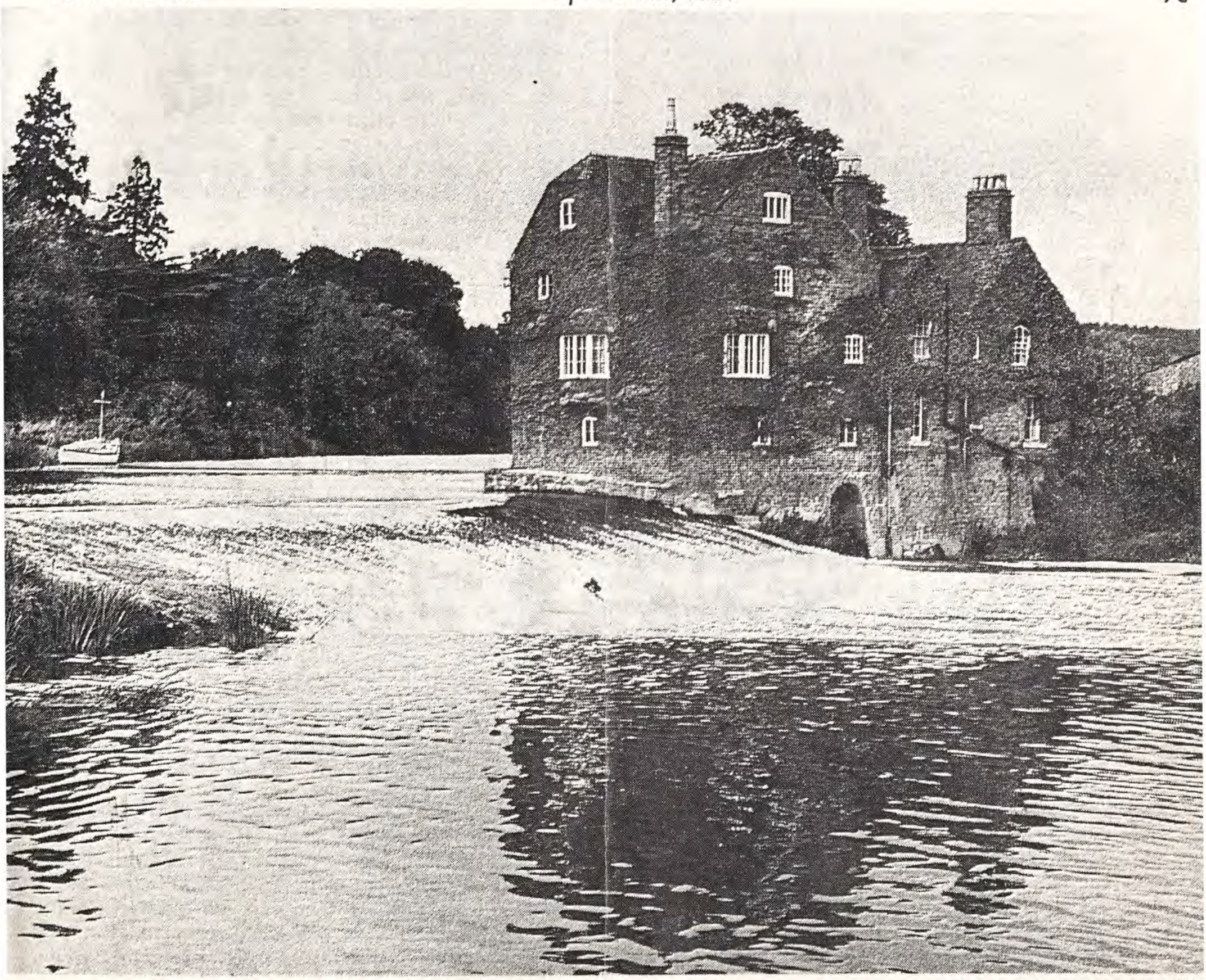
HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

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. L No. 16 April 19th, 1969 9d



Photograph by Mrs. Jane J. Miller

Crophorne mill and weir, on River Avon at Fladbury, Worcestershire

THREE IN ONE IN THREE



By Wm. F. P. Burton,
co-founder with J. Salter of the
Congo Evangelistic Mission

THE country is being bombarded by books and tape recordings of the "One Name" cult: that there is only one person in the Godhead and that person is Jesus. It is unitarianism, with Christ as the one unique God. They claim that all who worship Father, Son and Holy Spirit are polytheist. Assemblies are being split and secret meetings held to propagate the teaching, while many believers are thrown into uncertainty and confusion.

Two dangers

We are told that Christ's command in Matthew 28:19, to baptise disciples in the name of the Father, Son and Holy Spirit, was not in the original. They point out that in Acts 2:38, 8:16, 10:48 and 19:5 only the name of the Lord Jesus was used.

In dealing with this matter we must tread very carefully, lest in combating the error we fall into a worse one—that of detracting from the glory of our wonderful Lord. Jesus is set by the Father "far above all principality, and power, and might, and dominion, and every name that is named," and all things are under His feet (Ephesians 1:21, 22). All things were created by Him and for Him (Colossians 1:16). It has pleased the Father that all the fullness of the Godhead should dwell in the Lord Jesus bodily (Colossians 1:19, 29). Words and mind must fail in displaying the infinities of perfection in Christ, for He is the brightness of God's glory and the express image of His person, and upholds all things by the word of His power (Hebrews 1:3). Thus we would yield to nobody in our desire to magnify and exalt the Lord Jesus.

There is a second danger: that in dealing with this admittedly difficult subject we should go to the Bible with our minds already made up, instead of approaching the Scriptures with an open heart to understand what they actually do reveal. One can prove anything out of the Bible, but we want to know what the Bible really teaches.

Four undoubted facts

1. It declares plainly that there is but one God, and we must worship no other. "One Lord" (Deuteronomy 6:4). "The Lord He is God; there is none else beside Him" (Deuteronomy 4:35). The first commandment: "Thou shalt have no other gods before Me" (Exodus 20:3). "Thou art God alone" (Psalm 86:10). "I am the first, and the last; and beside Me there is no God" (Isaiah 44:6). "There is none other God but one" (1 Corinthians 8:4). It is on the ground of these scriptures that many Jews, Unitarians, Jehovah's Witnesses and others refuse to recognise Jesus Christ as God and deny His virgin birth.

2. (a) **The Father is God.** "The God of our Lord Jesus Christ, the Father of glory" (Ephesians 1:17). "I ascend unto My Father, and your Father; and to My God, and your God" (John 20:17). "One God, the Father" (1 Corinthians 8:6).

(b) Equally **Jesus is God.** "The Word was with God, and the Word was God" (John 1:1). "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). The Father calls Jesus God in Psalm 45:6, 7. "Unto the Son He saith, Thy throne, O God, is for ever and ever" (Hebrews 1:8). "That all men should honour the Son, even as they honour the Father" (John 5:23). God was manifest in the flesh (1 Timothy 3:16). Even as He hung on Calvary's cross Christ was God. "Feed the church of God, which He hath purchased with His own blood" (Acts 20:28).

(c) Likewise **the Holy Spirit is God**. "Why hath Satan filled thine heart to lie to the Holy Spirit? . . . Thou hast not lied unto men, but unto God" (Acts 5:3, 4).

In Matthew 28:20, 2 Corinthians 13:14, 1 Peter 1:2 and Jude 20 and 21 He is associated with the Father and the Son. In the name of Jesus we have access by the Spirit to the Father (Ephesians 2:18).

3. The unity of the Godhead is **a composite unity.** In the first verse of the Bible we read that God made heaven and earth. The word God is *Elohim*.

which is plural. Thus in Genesis 1:26, 3:22 and 11:7 we hear the three persons of the Godhead in consultation. "I heard the voice of the Lord saying, Whom shall I send, and who will go for us? (Isaiah 6:8). "The Lord God, and His Spirit, hath sent Me" (Isaiah 48:16). The Hebrew language has a composite unity, as in Genesis 2:24. "They [man and wife] shall be one flesh." "All the people arose as one man" (Judges 20:8). See also in the New Testament: "He that is joined unto the Lord is one spirit" (1 Corinthians 6:17). ". . . made both [Jew and Gentile] one" (Ephesians 2:14).

4. (a) **Jesus is not identical with the Father,** for He says "My Father is greater than I" (John 14:28). "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Jesus subjected His own will to the Father. "Not My will, but Thine, be done" (Luke 22:42).

The Father and the Son are in such oneness that Christ said "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works" (John 14:10).

This is not a merging of two personalities in one, but rather of aim and purpose in mutual submission, for Jesus prayed "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (John 17:21).

(b) Jesus is not identical with the Holy Spirit, for He said "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John 14:16). "If I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you" (John 16:7). Jesus was one Comforter and the Holy Spirit is another Comforter. Christ, through the Spirit, offered Himself to God (Hebrews 9:14).

"Name" carries the idea of "authority"

"Were ye baptised in the name of Paul?" That is on the authority of Paul, under Paul's jurisdiction (1 Corinthians 1:13).

"Write ye in the king's name" (Esther 8:8) is just the same as "He wrote in king Ahasuerus's name" (8:10).

(*continued on page 266*)

FAITH HEALING AT WRENTHORPE

Report from the *Wakefield Express*

Girl talks about Wrenthorpe miracle

ON another page we report a Wrenthorpe girl's claim that she has been cured of a stomach complaint by faith healing.

Older readers may recall that this is by no means Wrenthorpe's only instance of "miraculous" cures. The pastor at Wrenthorpe mission, Mr. Wilfred Dearnley, reminded me this week:

"Forty years ago we had a man in the village called George Mills. He was a miner, and unfortunately he had broken his back in a pit accident. He was completely paralysed from the waist down.

"I was twenty-one years old at the time, and with another man from the mission I went along to see him. We laid hands on him, we preached the gospel to him, he agreed to accept Jesus as his Saviour.

"At the end of the prayers we asked him to get up from his spinal chair—and George, half his body paralysed, did so. He got up and walked, and was never troubled again.

"This was the power of Jesus."

People queued until 2 a.m. to see Mr. Mills. His friends could not believe their eyes, and for days his cottage was filled with incredulous villagers.

SUPPORTED by thirty eye-witness members of the congregation at Wrenthorpe mission, a twenty-one-year-old Wrenthorpe girl is claiming that faith healing and the power of prayer cured her of a serious stomach complaint.

She is Miss Carol Lloyd, of 63 Wrenthorpe Lane, who told this week how the cure came to her while



After a faith-healing session the "patient," Miss Carol Lloyd, and the spiritual "doctor," Pastor Wilfred Dearnley, look up a Biblical passage on divine healing.

she was attending a service dedicated to divine healing.

Three ministers laid hands on her, after anointing her with oil, and as Miss Lloyd and the congregation were praying she experienced a feeling of warmth throughout her body.

"I knew it was Jesus helping me to get well" said Miss Lloyd, a non-churchgoer until her recent first-hand experience of the power of faith.

OPERATION

"I have been off work for nine months," she explained. "I was in Pinderfields hospital for an operation after it was found that I had a cyst on an ovary. There were complications, and my stomach was so distended that I couldn't fasten my coat.

"I couldn't walk properly. I couldn't bend at all. My stomach muscles were useless. I found myself screaming out with pain during the night."

Then Miss Lloyd, a former worker at the Double Two Shirt Company, heard about the divine healing services being held at Wrenthorpe mission during the week March 9 to 16.

She went along to the services every night, and it was on the Tuesday evening that her "miracle" happened.

Said Miss Lloyd: "The two visiting missionaries, Rev. Alexander Tee and Pastor Eric Garner, and our local pastor, Mr. Wilfred Dearnley, anointed my head with oil and laid their hands on me.

NO MORE PAIN

"We all prayed that I might be cured, and suddenly I felt a feeling of warmth go right through me. I knew Jesus had got through to me.

"I felt my stomach start to move in and out for the first time in months. I was able to bend and to touch the floor. My distended stomach started to go back to a normal size almost at once.

"There was no pain any more. I just dropped on my knees there and then, and prayed. And that's all there is to it."

Pastor Dearnley appeared not to be surprised at the cure.

He commented: "Quite simply we believe what the Bible says and what it teaches. It tells us that if we have sick people among us we must bring them to the elders of the church, anoint them with oil and pray with them.

"It isn't the ministers who do the job—Jesus works through them. We have no special powers."

CRIED FOR JOY

Pastor Dearnley said that thirty people attended the meeting at which Miss Lloyd was cured of her illness. "She cried for joy," he said. "She couldn't button her coat when she came in, but she could when she went out. She was even able to touch the floor. Naturally everybody was thrilled."

Said Miss Lloyd: "My doctor is very pleased with the progress I am making. I am now building up my strength and I hope to be able to work very soon."

She is now determined to do all possible to serve the Church. She is studying the Bible—often staying awake with it until 3 a.m.—and when she is fully recovered hopes to play an active part in the life of the mission.

"I am very, very grateful," she said.

Mrs. Irene Lloyd, her mother, added: "I have no doubt that divine healing has worked in this case. After all, I know how bad Carol was before the service—and how much better she is now."

Reproduced by courtesy of the Wakefield Express Series Ltd.

Letter to the Editor

Dear Mr. Bradley—I am enclosing a photograph of the scripture diploma winners for 1968 at our Cadle branch Sunday school.

The Cadle Sunday school has now gained this distinction on four occasions, having been victor for the last three years in succession. Its latest effort was crowned with a record high percentage of marks, and it was the only school with a scholar receiving 100 per cent marks. The town Sunday



school will have won the shield for three years in succession.

We are rejoicing in our Sunday school work in Swansea, and that our two Sunday schools have again this year succeeded in obtaining the double achievement of winning the shield and the diploma.

We received nine new members into fellowship last Sunday. Praise the Lord!

Sincerely in Christ,

KATHIE DAVIES.

ELIM CHURCH NEWS

ALEXANDRA PARK AVENUE **Pastor: P. E. Streeter**

" An evangelistic service with a difference " was how the evening service was described on Mothers' Day. Mrs. Selfridge opened in prayer and the reading was given by Mrs. Hanna, a new convert and member of the church. Tears were shed as Miss May Bissitt related memories of her godly mother. Mrs. Robinson (senior) spoke of God's goodness in hard times and bringing up a family of nine to know the Lord as Saviour. Mrs. McGuicken, a new convert and the youngest mother, presented a bouquet of flowers to the four oldest mothers. A number of unsaved heard the minister preach the gospel to a packed congregation, the text being " Mary kept all these things, and pondered them in her heart " (Luke 2:19).

F. BEST, secretary.

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

For the last two months we have held special training meetings in door-to-door work for our workers, and now we are all set to " go on the knocker " to contact every home in Bishop Auckland with literature. People are not coming to church, so we are taking the church to the people.

We are doing a survey to find out people's attitudes to church: if their children attend Sunday school, if their teenagers belong to a youth club, where the old people live and if they need any practical help. We shall use the results of this survey to help us contact non-churchgoers.

Your prayers will be appreciated for this effort. The work involves every church member. For example, the stamping of the literature is being done by our aged members and by our sick members who are confined to their homes.

D. S. WILLIAMS.

SOUTHPORT **Pastor: L. N. Knipe**

MISSIONARY CONFERENCE AND DEMONSTRATION

Our missionary weekend in March will long be remembered by those present. It began on Saturday afternoon with the film " The unfinished task " and continued in the evening with a colourful demonstration when thirty members of the Sunday school and Crusaders dressed in national costumes portrayed the lowly birth of Elim and the growth of the work to all parts of the world. Each country was introduced by a chorus in the native dialect and a brief summary of the work in that area. Elim Missionary Secretary L. Wigglesworth then introduced our missionaries, Miss A. Stephenson (Transvaal) and Pastor J. Prentice (India), both of whom gave brief reports of their respective fields.

On Sunday Pastor L. Wigglesworth, ministering the Word in the morning, and the two missionaries told more of their work in Transvaal and India, with Miss A. Stephenson showing her very moving slides of the work in the Transvaal.

D. DAW.



The happy occasion of the marriage of Andrew John Alexander Lambie, the only son of Pastor and Mrs. Lambie, of Salford, to Miss Glenys Wharton. Bride and bridegroom are Elim Crusaders and active in our Salford church.

ANOTHER VETERAN PASSES ON

H. T. D. Stoneham, until recently in charge of the Pentecostal church in My Lady's Road, Belfast, has gone, after a long period of illness, into the presence of the Lord.

He was one of the ministers of Elim in its early days and married one of the lady workers in George Jeffreys's evangelistic band. With the inauguration of the 1929 constitution he was appointed as one of the district superintendents, which position he held until the reorganisation of the work under the 1934 constitution.

Together with his wife, Norah Adams, whom he had married on December 8th, 1925, he made an extended visit to America, then returned to conduct evangelistic campaigns in Elim before taking up a settled pastorate again. He left Elim for a time when George Jeffreys resigned from the work, but later returned to the fellowship of Elim with his wife. Her passing preceded his by several years.

Now he has joined her in the presence of the Lord whom they loved and served for so many years. He will be missed by all those who knew him and by the many friends of those early days. Our sympathies are with all those who mourn his passing.

W.G.H.

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
Wm. F. P. Burton	258
T. H. Stevenson	263
F. J. Slemming	264
Margaret M. Ladlow	267
E. R. Gaudion	268
F. Lavender	271
Church reports	260
Editorial	262

EDITORIAL

THE Bible in a thousand and one ways, as we would expect seeing that it is God's mind on the human situation, gives guidance on many matters which are but incidental to its main theme. Yet even the incidentals are pearls of perfect wisdom.

Under the caption "Cut-price pound" we find reported: "Mr. Frank Brierley, owner of a chain of supermarkets, yesterday offered pound notes at 19/6 each at his stores in Leicester, Northampton and Peterborough. About £3,000 changed hands, but many people thought it was an April-fool joke. Mr. Brierley said 'This is my protest against the way the pound keeps falling in value.'"

"This is my protest against the falling value of the pound." The protest is vain. In the very nature of our present economic set-up money will continue to fall in value, as it always has done. Hence the words of wisdom "Lay up for yourself treasure in heaven." Kenneth N. Taylor gives point to this in his paraphrased version of the parable of the labourers in the vineyard (Matthew 20). The A.V. reads: "And when [the householder] had agreed with the labourers for a penny a day, he sent them into his vineyard." Kenneth N. Taylor gives: "[The owner of the estate] agreed to pay them $20 [footnote, £7] and sent them off to work." The value of the New Testament "penny" can readily be assessed. Two hundred pennyworth of bread was not sufficient to give a company that we estimate at 20,000 a little bread each (John 6:7). A penny in those days, therefore, would provide a snack for 100 people. How does that compare? A hundred people could each be provided with a 1/4 ham sandwich for £7. Apparently our standard of living has not improved much in spite of all the propaganda and furore. This confirms our statement that the value of money falls inevitably and that the "haves" always have excess at the expense of the rest.

Mr. Brierley complains about the decreasing value of the pound. He, with the rest of us, should realise how lucky (!) he is. The only way that we Britishers can maintain the value of the pound is by producing three times as much as we do at present in the same time; in other words increasing our production by 300 per cent. If any reader thinks this to be overdrawn let him consider that if the world's income were administered for the world's benefit each person's average income would be in the region of £12 per month. And if he still thinks the picture overdrawn let him consider the effect of the awakening of the Afro-Asian peoples throughout the world on the world's economy, when each demands a standard of living equivalent to what the West now enjoys. When they prevent us from receiving their raw materials until they have satisfied their own requirements or until we can supply them with goods of equal value to the raw materials they supply, then we shall *experience in reality* the value of our money.

There is no escape from this impasse. The Christian way is to avoid it as our Lord commands: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19, 20).

Footnote. In terms of actual value money standards are irrelevant in comparing century with century or country with country. The question to be asked is would a labouring man's *daily* wage today provide a snack for 100 people? One gains the impression from this comparison that our standard of living is about fifty per cent to seventy per cent that of the Jews of our Lord's day. Progress! Like a mirage it lures us on but like a mirage it is empty of real content.

From my diary

By T. H. STEVENSON

IN an interview to which I have earlier referred, Rev. L. Weatherhead expressed regret that he had not teamed up with Lord Soper and the late Dr. W. E. Sangster to crusade throughout the country. He believed that they could have made a greater impact than the Billy Graham crusades. We may be thankful that such a wish never materialised. Mr. Weatherhead says "I am evangelical in the sense that I want to bring Christ to people, but not evangelical in saying that you *must* believe this or that. 'Must' and 'believe' are not words that go together." Has Dr. Weatherhead never read "He that cometh to God must believe that He is"? "Must believe" go together there; they go well together, and are inseparable from each other.

In his newest book, *Life begins at Death,* Dr. Weatherhead expresses belief in reincarnation, and his own hope for such. In addition, he suggests that Jesus may Himself have been a reincarnated spirit. Lord Soper could no doubt team up with his colleague, but though Dr. Sangster is not with us to speak for himself I cannot imagine that he would have fitted into such a hybrid variety.

☆ ☆ ☆

The supply of recruits for the ministry is of major importance to most churches today. The Anglican and Methodist ministries are decreasing at a greater ratio than even their declining memberships. It is this change of circumstances rather than change of conviction that has widened the door into the Anglican ministry particularly. Here in Worcester is an Anglican training centre for men, many of whom have retired from their professions and at that age now train for the ministry. Besides such a scheme, there is now afoot a scheme to train men for ordination who will be able to continue also in their secular employment. At this time also the Methodist candidate committee has agreed to examine an ex-major, ex-engineer and now village grocer as a senior candidate for the ordained ministry. I know that Paul would have been quite happy about such possibilities; he did a bit at the tent making himself.

☆ ☆ ☆

The Methodist referred to, Major Roach, has already been ministering as lay pastor for several years in Hemel Hempstead, where there has now developed an "ecumenical team ministry." The major visits, conducts worship and preaches, but cannot administer the sacraments! Is that the New Testament conception of the ministry? And is that an



example of how ecumenicity operates? Major Roach has already made "full proof" of his ministry.

☆ ☆ ☆

If there is the problem of men entering the ministry there is also one of men leaving full-time ministry (I have been told by one who left many years ago that all such still retain the desire to preach). The problem is common to all churches, major or minor. Some enter other churches, but most enter other occupations for which their training and experience seem to equip them, such as teaching and social services. With these there is still a sense of vocation, and some maintain that their scope of ministry widens. This may be so, though one realises that a minister's training could not as easily equip him to become a baker, a banker, a docker or a doctor. The question we must ask is "Why do sincere men leave the ministry?" There may be many reasons, but from observation I suggest some, and in the order that I consider most relevant: frustration, finance, failure, family.

☆ ☆ ☆

While Captain Terence O'Neill sadly does his subtraction sums on his numerically declining support as M.P. for Bann district, as leader of his own party, and as Prime Minister of Northern Ireland, Rev. Ian Paisley will have time in Crumlin jail to do sums on adding and multiplying (and many will include division no doubt). He may be counting the growth of the Free Presbyterian Church, having just opened its twenty-seventh church. He will be counting the months to the opening of his own congregation's new building to seat 2,200 at a cost of £140,000. Maybe he thinks of the average 350 at his congregation's mid-week prayer meeting. His greatest joy will be to count the evident blessing when he preaches the gospel—fourteen decisions in Ballymena and seventeen in Belfast on the Sundays preceding his imprisonment. An extrovert and a controversalist, Mr. Paisley is wide open to criticism, fair and foul, but being in prison at the time the ultra-loyalist will not be blamed for blowing up the power sub-station in Belfast. They may look elsewhere.

THE SEVEN

" And unto the angel of the church at Thyatira write ; These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass ; I know thy works, and charity, and service, and faith, and thy patience, and thy works ; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication ; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death ; and all the churches shall know that I am He which searcheth the reins and hearts : and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations : and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches " (Revelation 2 : 18-29).

THE CITY

THYATIRA was the smallest of the cities of Asia Minor, the area in which the seven churches of Revelation were located. It was situated about twenty-one miles from Sardis, about one day's journey from Pergamos and about the same distance from the sea coast. Its name was changed to Ak-Hissar. Strabo and Pliny tell us that it was a Macedonian colony. The Roman road from Pergamos to Sardis passed through it. The city could never lay claim to first-class dignity ; its streets are narrow, its houses low, and everything has a soiled, dirty, secondhand appearance ; its poverty and general degradation refuse to be hidden away.

The city itself is located in a plain of considerable size, and it is surrounded by such a profusion of foliage that it almost hides the city from view ; it is also bounded on all sides by mountains.

Cotton and a reddish root called madder, used for dyeing, are grown abundantly ; this links up with Acts 16 : 14, where we read of Lydia, a seller of purple, who was of the city of Thyatira. It is known that the city was noted for its dyeing. This was confirmed by the discovery of an inscription in honour of Antonius Claudius Alphenus which concludes with the words " the dyers."

THE CHURCH AT THYATIRA

We have no record or certain account of the founding of the church here, but in reading Acts 16 : 4 I am led to wonder if Lydia had anything to do with its founding. She, the seller of purple from the city of Thyatira, we read, attended the prayer meeting on the banks of the river at Philippi. There her heart was opened to receive the truth when the apostle Paul visited that city ; she obeyed that truth and she and her household were baptised and received into the fellowship of the Christian Church. Though there is no record of this I like to think it was her conversion and influence that brought about the formation of the church in Thyatira. In recent years Christianity has existed in name only, the predominant churches being Turkish and Greek. These practise degenerate Christianity, with pictures and images placed in positions that enable the worshippers to kiss them.

THE CHRIST OF THE CHURCHES

Our Lord reveals Himself to this church as having eyes like a flame of fire and feet like bur-

CHES OF REVELATION

THYATIRA

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

nished brass, and He refers to Himself as the Son of God. In these seven letters to the churches this is the first time He takes to Himself this great title. He is the infallible One; He speaks with power and authority, and to His word the Church must pay attention. From the vision of Jesus Christ two facts are selected as indicating the meaning and the value of the message He is about to deliver in this central letter: His eyes are as a flame of fire; He has intimate knowledge of the church, His eye penetrates and sees all, so that what He is about to pronounce is based upon a perfect understanding. He sees the depths of darkness; He reads the profoundest secrets; He discerns the depths of Satan. His feet are as burnished brass, and what His eye sees that is wrong His feet will trample in judgment.

To this church He declared that He knew her works, her love, her faith, her patience and her ministry; He knew all her qualities and excellencies and He commended her for them. But the Lord had a complaint; it is recorded in verse 20. It was that she suffered "that woman Jezebel . . . to seduce My servants . . ." and all that is said in the following few verses comes out of it. She raised no voice of protest against this woman, she allowed her to propagate her pernicious doctrines, she watched the disastrous results, and did nothing about it.

"Thou sufferest that woman Jezebel which calleth herself a prophetess . . ." Who was this Jezebel? We are not sure; the language may be figurative, or it may be that she was a woman in the church with that name; or it is even implied by the marginal references that the message to the angel is "thou sufferest thy wife Jezebel," and so some believe she was the wife of the angel (messenger) of the church. We do not know, but I lean to the idea that she was one of the members in the church at Thyatira.

The infamous Jezebel of the Old Testament was a princess of idolatrous Tyre at a time when its royal family was famed for cruelty and savagery and intense devotion to Baal and Astarte. She was the daughter of Ethbaal, a priest of Astarte; he murdered the reigning monarch Pheles and succeeded him. Her nephew became king and priest of Baal, and was the husband of Dido. He was assassinated by her brother Pygmalion, who ascended the throne. Such is but a part of Jezebel's family history, and she ran true to type. Ahab king of Israel married her and she, in her position as queen, proposed the setting up of the worship of Baal, her express purpose being to set aside the worship of Jehovah.

In the church at Thyatira, as a result of her Jezebel's activities, the standards between the church and the world were lowered. As Revelation records, she taught and seduced God's servants to commit fornication. Read the book of Hosea and learn the nature of spiritual fornication. And this church at Thyatira had in its membership those who were finding their way to heathen temples, to eat things sacrificed to idols and to descend to the depths of sin that follow such behaviour. This state was much worse than that which existed in Pergamos; there it was evil teaching, here it was evil teaching allowed. They denied the sinfulness of sin and affirmed that evil things had within them elements of good, and the church was silent and tolerant.

CHRIST'S CONDEMNATION AND PROMISE

In verse 22 a personal visitation of judgment is threatened unless there was repentance. It is only by repentance that we can avoid the consequences of sin. For her the place of sin would become the place of judgment and death; in the midst of the corruption she had created she would find her own destruction. So He speaks whose eyes are as flame and whose feet are as burnished brass. "But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan . . ." It would seem that a goodly portion of the church was not involved in the charges and judgments pronounced. All there was of truth and purity remaining among them they were to retain faithfully and hold fast till He came. To them He would give the morning star and authority over the nations (2:26).

THE LESSON

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

THREE IN ONE IN THREE (*continued*)

We are exhorted to "do all in the name of the Lord Jesus" (Colossians 3:17). He said in John 5:43 "I am come in My Father's name." They sang as He rode in triumph into Jerusalem "Hosanna; blessed is He that cometh in the name of the Lord" (Mark 11:9). That, of course, means that the Father sent Him. He came with the Father's authority. Similarly in John 14:26: "The Holy Spirit, whom the Father will send in My name."

Followers of the "Jesus only" cult are called upon to be baptised over again, "in the name of Jesus Christ," and are actually told that their previous baptism "in the name of the Father, and of the Son, and of the Holy Spirit," as in Matthew 28:19, was ineffectual. But it is the same thing. There is no need to have it done over again.

We are reminded of Paul's warning: "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). He exhorts us: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Romans 16:17). No, sirs! We will not turn from the simplicity which we enjoy to follow you.

How were they baptised?

Matthew 28:19	In the name of the Father, Son and Holy Spirit.
Acts 2:38	In the name of Jesus Christ.
Acts 8:16	In the name of the Lord Jesus.
Acts 9:18; 16:15 and 33	No name mentioned.
Acts 10:38	In the name of the Lord. The Father is Lord (Exodus 20:2, etc.). The Son is Lord (Acts 2:36). The Holy Spirit is Lord (2 Corinthians 3:17).
Acts 18:25	Only the baptism of John, i.e. in water, for he said "I indeed baptise you with water. . . . He that cometh after me . . . shall baptise you with the Holy Spirit" (Matthew 3:11).
Acts 19:5	In the name of the Lord Jesus.

Strange how customs survive. Every Irishman knows of St. Patrick and the shamrock, but not so many could recite the incident that popularised their patron saint and the beloved emblem.

St. Patrick

Over a millennium and a half ago Patrick, converted to Christ in Scotland, heard God's call to evangelise the Irish. His remarkable success aroused the concern of the king of Connaught. The missionary was summoned before him and his assembled counsellors. "Patrick," said he, "you are turning thousands of my subjects from the worship of our tribal gods to a Being of whom you say that He is Father, Son and Holy Spirit, yet you declare that He is not three persons but One. To me this does not make sense. If you can explain it I am prepared to accept your gospel, but if not I must put an end to your preaching."

As Patrick bowed his head in momentary thought and prayer his eye lit on a little trefoil, the shamrock. With a flash of inspiration he picked it and held it up before the council, asking "One leaf or three?" Some called "Three of course!" Others replied "Nay, it has but one stalk. It is one leaf." When Patrick had allowed time for their argument he turned to the king and asked "If the wisest counsellors of your realm cannot decide concerning the simplest herb that grows at your feet, as to whether it is one or three, how can your majesty expect to plumb the profundities of the eternal God, maker and sustainer of heaven and earth?" "True! True!" called the counsellors, and the old king tottered from his throne. Taking the missionary by the arm, he said "Come on, Patrick, to the river and put me under. I'm going to be a Christian."

If one recognises that Acts 19:4,5 are a parenthesis the whole passage become quite plain. There is no evidence that John's baptism was in the least different from that practised by Jesus' disciples (John 4:2). Indeed, Jesus Himself had submitted to John's baptism. The Ephesians had had that same baptism. Follow Acts 19:5 carefully. John had told the people to believe in the Lord Jesus. Those who heard John were baptised in the name of the Lord Jesus. That baptism, water baptism, the Ephesian disciples had received. There is not the least suggestion that they were baptised over again, in water; but Paul laid his hands on them and they were baptised in the Holy Spirit.

The writings of these "Jesus only" people are full of the most absurd impossibilities. I almost shudder to record them: Jesus is God the Father. Jesus is God the Son. Jesus is God the Holy Spirit. Jesus is Mary's Father. Jesus is Mary's husband and Jesus is Mary's son. Jesus is His own Son.

What perfect accord there is between the Father, the Son and the Spirit. It seems strange that misguided men should seize upon this lovely truth and make it a means for attempting to unsettle and disrupt the precious churches that are so dear to God.

CHANGING HIS PRAYER

I have long since ceased to pray "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me "I have had compassion upon a lost world, and now it is time for you to have compassion! I have given My heart, now give your heart!"

A. J. GORDON.

Margaret M. Ladlow's page



NO SECT IN HEAVEN

I MADE a reluctant start on spring cleaning today and turned out a cupboard. There I discovered the diary of my uncle, written in 1910. At the end of the book I found this old poem, which I want to share with you. It is surely not without significance at the present time when we hear so much about church unity and the difficulties that need to be overcome.

Talking of sects till late one eve,
Of the various doctrines the saints believe,
That night I stood in a troubled dream
By the side of a darkly flowing stream.
And a churchman down to the river came,
When I heard a strange voice call his name.
" Good father, stop ; when you cross this tide
You must leave your robes on the other side."

But the aged father did not mind
And his long gown floated out behind
As down to the stream the way he took,
His pale hands clasping a gilt-edged book.
" I'm bound for heaven, and when I'm there
I shall want my book of common prayer,
And though I put on a starry crown
I should feel quite lost without my gown."

Then he fixed his eye on the shining track,
But his gown was heavy and held him back ;
And the poor old father tried in vain
A single step in the flood to gain.
I saw him again on the other side,
But his silk gown floated upon the tide
And no one inquired in that blissful spot
If he belonged to the Church or not.

Then down to the river a Quaker strayed,
His dress of a sober hue was made.
" My coat and my hat must be all of grey ;
I cannot go any other way."
Then he buttoned his coat straight up to the chin,
And staidly, solemnly, waded in
And his broad-brimmed hat he pulled down tight
Over his forehead, so cold, so white.

But a strong wind carried away his hat,
For a moment he silently sighed over that,
And then as he gazed on the farther shore
His coat slipped off and was seen no more.
As he entered heaven, his suit of grey
Went floating quietly away, away!
And none of the angels questioned him
Concerning the width of his beaver's brim.

Next came Dr. Watts with a bundle of psalms,
Tied nicely up, in his aged arms,
And hymns as many, a very wise thing,
That the people in heaven all round might sing.
But I thought that he heaved an anxious sigh
As he saw that river ran broad and high.
He looked rather surprised as one by one
The psalms and hymns in the water went down.

Following him with his MSS.
Came Wesley, the pattern of godliness.
But he cried " Dear me, what shall I do ?
The water has soaked them through and through."
And there on the river, far and wide,
Away they went down the swollen tide,
And the saint astonished passed through alone
Without his manuscripts, up to the throne.

Then gravely walking two saints by name
Down to the stream together came.
But as they stopped at the water's brink
I saw one saint from the other shrink.
" Sprinkled or plunged, may I ask you friend
How you attained to life's great end? "
" Thus with a few drops on my brow."
" But I have been dipped, as you'll see me now,
And I really think it would hardly do,
As I'm close communion, to cross with you.
You're bound, I know, for the realms of bliss,
But you must go that way and I'll go this."

Then straightway plunging with all his might,
Away to the left, his friend to the right,
Apart they went from this world of sin,
But at least together they entered in
Side by side, for the way was one.
The toilsome journey of life was done,
And priest and Quaker and all who died
Came out alike on the other side.
No forms nor crosses nor books had they,
No gowns of silk, nor suits of grey,
No creeds to guide them, nor MSS.,
For all were clothed in Christ's righteousness.

" For ye are all one in Christ Jesus "
(Galatians 3 : 28).

Why Pentecost?

By E. R. GAUDION, GUERNSEY

The Holy Spirit

I MUST begin by stating categorically that the Holy Spirit is not "It" but "He." Without Him the "word" of the Old Testament prophets, which was eventually to become "flesh," would not have been spoken; thus He is the Agent by whom "the Word became flesh" (John 1: 14). Without Him the earth would not have been created, as He is the energy and working power of God. He is further described in John's gospel as the Spirit of truth. This means that the Holy Spirit will always lead men to truth, and thus to God (John 16 : 13).

Therefore if we as Christians should have a desire for souls and wish to see revival we must experience a manifestation of the Holy Spirit and His gifts in the Church before our desire can be satisfied.

Further, the Holy Spirit is He who binds the Christian in a closer-knit relationship with God and His purpose. Once baptised in the Holy Spirit, the Christian experiences a closer feeling towards God and deeper understanding of His Word. The baptised believer's eyes are opened not just to the revelation of Christ through the Word of God but also to the desperate need of the people round him who do not know salvation. The Christian who is filled with the power of God through the Holy Spirit finds his witnessing more and more effective, and the words he speaks becoming more and more enlightening to the listener.

These words, however, come not from him but from the Holy Spirit within him. This is because he is now a vessel containing the "living waters" of the Spirit. Thus in his witnessing the Christian feels the "living waters" pouring from him into the heart of the listener. The listener then comes under the conviction of the Holy Spirit, and so we see that a baptised believer can be used more and more effectively for the glory of God.

This is the same "living water" that pours in even greater abundance from the Christian who has received the baptism during private praise and worship. So much living water pours out in thanks during these praise times that the believer's own language is not sufficient to contain it; thus he speaks in unknown tongues (1 Corinthians 14 : 14).

The promise

There are many Christians today who if asked the question "Are you saved?" would reply with a hearty "Amen!" If asked "Do you believe the Bible is the inspired word of God?" they would return the same reply. But if asked "Do you believe that the Holy Spirit is a gift for Christians today, and is given in the form of a baptism, or a second gift, as shown at Pentecost?" they would simply laugh disbelievingly.

But this is sheer inconsistency. One simply cannot accept the Bible as the Word of God and yet deny the Pentecostal experience. I shall endeavour to point out a few things from the Word of God which may incline you to agree. First, if we turn to John 1 : 1 we find that the "Word" was with God in the beginning. In verse 14 of the same chapter we read that Jesus was the "Word made flesh." Thus Jesus had existed in Spirit, and with God, for God is Spirit (John 4 : 24). Yet when Jesus came into this world He did not even think of starting His ministry before He was baptised in the Holy Spirit. See Matthew 3 : 16; Mark 1 : 10; Luke 3 : 22; John 1 : 33. How, therefore, can a Christian claim to be doing his utmost for God without the power of God if Jesus Himself did not do so?

Now we will turn to Acts 2. Here we read that the apostles, having received the promise of the Holy Spirit (Acts 1 : 5), were waiting with one accord when the Holy Spirit descended upon them. The very first sign of their baptism was speaking in tongues (Acts 2:4, 5). Thus speaking in tongues is directly associated with the baptism in the Holy Spirit. Prior to their baptism the apostles were frightened men: their witnessing was weak. Once baptised, however, the power of God was theirs, and as a direct result of Peter's speech about 3,000 were saved (Acts 2 : 37, 41).

Then in verse 38 we find the same promise about the Holy Spirit as was given to the apostles in Acts 1 : 5 made to all believers; thus we see by the experience of the apostles that if one awaits, or even seeks, the promise of God He will come. I say "seek" here because we see in Matthew 7 : 8 that if we seek we shall find. This passage reveals that God will give good gifts to those who seek—and surely His power is a good gift! In order to seek for something we must have a desire to seek—or, as Jesus said, "we must thirst." In the words of

John 7:37, "If any man thirst, let him come unto Me, and drink." Thus it is almost a commandment of God that when you have a desire or thirst for the gift of the Holy Spirit you must come in faith to Jesus and He will give it to you.

While we are reading this passage of scripture perhaps we could just look at the next verse, where we read that the living water is mentioned here by Jesus Himself as the initial and continuing evidence of the baptism in the Holy Spirit. Perhaps you are still unconvinced. Perhaps you doubt that there is any reality in the second gift. Very well; perhaps we could turn again to the ultimate authority on this, as on all Christian matters, the Word of God.

We will turn to Acts 8. Here we find that a sorcerer named Simon was saved and baptised. He was not, however, baptised in the Holy Spirit when he was saved, as many Christians seem to think we all are, because when he saw the Samaritans receive the baptism (they had not received at conversion either, as shown in verse 16) he offered money for it. Surely this is surprising! Had there been nothing in what he saw he would never have offered money for it. There are three other references to the baptism in the Holy Spirit in Acts; they are Acts 9 : 17, 10 : 44 and 19 : 2. Perhaps there is just one doubt in your mind: was the gift of the Holy Spirit for those far-off days of the Church, or can we still experience it today? To answer this we should turn to Acts 2 : 39, where we read that the promise of the Holy Spirit was to all who believed: "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." Now here is the important part: "for those afar off"; and are we not afar off from the people assembled there? Is not the promise for us?

For those who have not yet received

Take as your assurance that you will receive the promise made by God in Acts 2 : 38 and the fact that God never breaks a promise, and keep seeking. Remember, the Holy Spirit is a gift waiting for you to receive. When you have a thirst, when you are seeking, and when you have the faith to accept it, you will receive.

For those who are afraid of the Holy Spirit

With you I sympathise, for I too was afraid of the Holy Spirit. I would never seek alone, for fear of being filled with something which I could not control. How stupid of me! This power from God is a love-gift. God would never give us anything which we cannot control. Just as before water baptism we may be really nervous but afterwards feel we would like to be baptised twenty times over, so it is with the love-gift from God. My advice to you is to forget fear and find faith. Just remember that Jesus loves you and is constantly with you. Remember, only one person must fear the Holy Spirit—Satan.

For those who have received

I would echo the words of Paul in 1 Corinthians 12 : 31: "but covet earnestly the best gifts." Those of you who have received but, although still in the faith, have seen no further evidence of the existence of the Spirit in you, remember Romans 11 : 29: "For the gifts and calling of God are without repentance," and pray that the gifts will be stirred up in you afresh.

COMING EVENTS

BIRMINGHAM, Blackheath. April 19-21. Elim Pentecostal Church, Cardale Street. Male Voice Choir weekend. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: L. P. Cowdery (Plymouth).

CAERPHILLY. April 19—May 4. Elim Pentecostal Church, St. Fagan's Street. Evangelistic crusade by Eddie Smith. Sundays at 6.30. Weeknights (except Fridays) at 7.30. Convener: John G. Cooper.

CARLISLE. May 3-8. Elim Pentecostal Church, West Walls. Annual convention. Saturday at 3.30 and 6.30. Preachers: L. W. Green (President), I. R. Moore (Clapham), D. G. Woodfield (Newcastle-on-Tyne). Wednesday at 2.45. Sisterhood rally. Preacher: Mrs. I. Moore.

GREAT YARMOUTH. April 19, 20. Elim Pentecostal Church, York Road. Saturday at 7.30. Sunday at 11 and 6.30. First anniversary of the new church. Preacher: J. C. N. Eaton (Braintree). Convener: E. J. Smith.

GREENOCK. April 27—May 1. Elim Pentecostal Church, Belville Street. Gospel services conducted by Trevor Partington (Stafford). Sunday at 11, 4.30 and 6.30. Weeknights at 7.30. Wednesday youth fellowship at 7.30.

NEATH. April 19. Elim Pentecostal Church, Briton Ferry Road. Induction of A. T. Harries conducted by R. Hunston (Welsh District Superintendent).

NEWQUAY. April 25-27. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary celebrations with pioneer crusade evangelist John Woodhead. Friday at 7.30. Saturday at 3 and 6.30. Annual Devon and Cornwall Presbytery evangelistic rallies. Sunday at 11 and and 6. Convener: David Holmes.

SALISBURY. May 4. Elim Pentecostal Church, Milford Street. Sunday school anniversary. 10.30 (Bemerton Heath branch), 11, 2.45 and 6.30. Preacher: A. W. Leavesley.

SCARBOROUGH. April 26. Elim Pentecostal Church, Murray Street. Visit of Pastor A. Brooks and the York Crusaders.

SOWERBY BRIDGE. April 26, 27. Elim Pentecostal Church, Willow Street. Ladies' Fellowship third anniversary. Saturday at 7. Sunday at 6.30. Preacher: Mrs. A. Brooks (York).

WEYMOUTH. April 20—May 4. Elim Pentecostal Church, Belle Vue. Campaign conducted by R. Williams (Wells). Sundays at 11 and 6.30. Weeknights at 7.30 (except April 26). Convener: B. C. Vidamour.

FLASH

Merseyside Choir will be present at the conference for the Saturday festival.



SUNSHINE CORNER

JIMMY SHIELDS —LOST AND FOUND

A true story in three chapters

Chapter one

HIS name was Jimmy Shields. His home was in a wild part of Australia. His age was four—only four.

One day Jimmy went for a walk by himself. At first he enjoyed it. He saw things he had never seen before. There were birds and butterflies, flowers and trees. Jimmy was happy.

But at last he thought of going home. He started to run, but no home came in sight. There were only high grasses and trees. Jimmy was lost—but he did not really know it. He grew tired and hungry. How much he wanted his tea. But no house came in sight —there was no smiling mother's face. At last he was so tired that he fell asleep in the grass of Australia's " never never land."

When he awoke next morning he was hungry and thirsty and very miserable. He gnawed at some grasses and they quenched his thirst a little. Then he went on—he wanted to find mother. But there was no mother that day, or the next, or the next.

Chapter two

" Where is Jimmy ? " asked Mrs. Shields. Nobody knew. She called his name aloud so that she could be heard in every room in the house, but there was no answer. She went outside and called. No answer! She looked all around, but her boy could not be found. Tea-time and supper-time came, but still no Jimmy! Over 600 people searched for him. They searched several days. " He must be dead " they nearly all said. Many of them went back home, but the mother still searched on. She persuaded forty-five good-natured sheep-shearers still to help her. They helped right on until Saturday. If they had only known it the forty-five seekers were looking for a boy who was the same number of miles away. Little Jimmy had walked forty-five miles—and still he saw no home or mother.

Chapter three

Forty-five miles away from Mrs. Shield's home was a hut—a workman's hut. Just before four o'clock on Saturday afternoon the men in that hut got a great surprise. A dirty, ragged four-year-old boy ran—yes, ran—into their midst, and cried out " Where is mummy ? " It was little Jimmy Shields! At last the plucky little fellow had found friends. Soon he was placed in a motor car and carried swiftly back to his mother. What joy there was then! The lost child was found. Oh, how grateful they all were.

I am sure all you young folk are also very glad. A lost boy was found. Do you know where it tells of another lost boy ? Turn to Luke, chapter 15, verse 11, and you will read all about it. Can you tell me the name of one who seeks for lost boys and girls ? It is Jesus. He came to seek and to save those who are lost in sin. Even boys and girls are lost. Some have been found. Have you been found ?

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 65. THE BOOK OF GENESIS

Who said the following ?

1. **" Let there be light."**
2. **" Let us make man in our image."**
3. **" She shall be called Woman."**
4. **" Ye shall not surely die."**
5. **" I was afraid, because I was naked; and I hid myself."**
6. **" Am I my brother's keeper ? "**
7. **" Behold the fire and the wood: but where is the lamb for a burnt offering ? "**
8. **" God will provide Himself a lamb."**
9. **" Surely the Lord is in this place; and I knew it not."**
10. **" Tell me, what shall thy wages be ? "**

ANSWERS

1. **God (Genesis 1:3).**
2. **God (Genesis 1:26).**
3. **Adam (Genesis 2:23).**
4. **The serpent (Genesis 3:4).**
5. **Adam (Genesis 3:10).**
6. **Cain (Genesis 4:9).**
7. **Isaac (Genesis 22:7).**
8. **Abraham (Genesis 22:8).**
9. **Jacob (Genesis 28:16).**
10. **Laban (Genesis 29:15).**

BOOK REVIEW

Vital Questions, by Leith Samuel. Published by Victory Press, 5/-.

Every question that Leith Samuel deals with in his book is a vital one. " How can I know God's will ? " is a suitable first to the others that follow: " Dare we be different ? ", " Is there a personal devil ? ", " What about the unreached masses ? ", " Do you stumble your children ? " and " How should we give ? " are some of them. There are twelve questions in all; if any one was omitted the book would not be fully furnished like it is. This book is a valuable contribution to young people and to leaders among young people. I heartily commend this Victory Press paperback.

WILLIAM J. HILLIARD.

NOTE. All books advertised or reviewed in the " Elim Evangel " may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

THE FAMILY ALTAR

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

Monday, April 21st — 2 Chronicles 20:20-37

" They began to sing and to praise " (v. 22).

Judah, faced by the armies of Ammon, Moab and Edom, seemed to adopt strange tactics—they sent the choir out first to the battle! It was not that the choir was so bad that a drastic remedy was applied, but rather that Judah had already been given the assurance of victory and told they would not need to fight in the battle (v. 17). Faced by the terrible powers of darkness we too can sing songs of praise and victory; the battle is the Lord's, and soon every foe will be beneath His feet. Hallelujah!

Tuesday, April 22nd — 2 Chronicles 22

" His mother was his counsellor to do wickedly " (v. 3).

What a tremendous power for good or evil is wielded by a mother! This story tells of a vile, corrupt woman who used all her powers to turn her son into an equally vile king. Yet a godly mother, by her teaching, her example and her prayers, can tremendously influence her children for good. Be careful with your children, mothers; they are like clay which you are moulding. When the clay has set it will bear the imprint of your hand as long as life lasts, and even in eternity.

Wednesday, April 23rd — 2 Chronicles 23

" The king's son shall reign " (v. 3).

Satan had stirred up the wicked queen Athaliah to kill her own grandchildren; in this way Satan would destroy the purpose of God, which was to raise up Christ from David's royal line. Yet the Lord frustrated Satan by preserving one of the princes, a mere babe in arms, and setting him on the throne. Thank God for that other tiny Baby, the Saviour, Christ the Lord, who came of David's divinely preserved line to bring salvation to men and women and to destroy the works of Satan.

Thursday, April 24th — 2 Chronicles 24:1-14

" All the princes and all the people rejoiced " (v. 10).

It is the reason for their rejoicing that is remarkable. The king had called on the nation to bring money for the repair of the temple; and it was when they came to bring their offering that the people rejoiced. I believe that the bringing of tithes and offerings to the Lord brings such blessing to one's life that it causes great joy (Malachi 3:10); yet the greatest reason for joy is that the Lord of heaven and earth will take our poor gifts and use them for the glory of His name.

Friday, April 25th — 2 Chronicles 24:15-27

" They would not give ear " (v. 19).

Here is tragedy indeed! Men and women so stubbornly set in their evil ways that they refused to listen to the pleadings of the Lord, so that in the end only judgment remained for them. Yet this is the constant tragedy of mankind: the Lord sends His light to men, but they love darkness so much that they will not receive the light. Nevertheless, in every age there have been some who have listened to the Word of the Lord and have believed; even so in the darkness and wickedness of these last days there are those who are repenting and are turning to Christ.

Saturday, April 26th — 2 Chronicles 25:1-13

" God hath power to help, and to cast down " (v. 8).

Here is a word to make us stop and consider our ways very earnestly. Amaziah was going to do what was contrary to the will of God, so the Lord warned him that the outcome of the venture depended on the Lord's decision, not upon the power and size of Amaziah's army. We must never think that we shall prosper by walking contrary to the will of God; He honours those who honour Him, but will bring low those who dishonour Him—He has power to help and cast down.

Sunday, April 27th — 2 Chronicles 25:14-28

" Judah was put to the worse " (v. 22).

When Amaziah had obeyed the Lord he had been helped to victory against Edom; but then he turned from the Lord to the gods of Edom and the Lord delivered Judah to their enemies. If we desire the constant blessing of the Lord we must constantly walk with Him. Yesterday's walk with God will not avail if we walk contrary to Him today. Let us be consistent in our Christian life, not only that we may be blessed but also that our lives may become channels of His blessing to others.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

Receipt No.		£	s.	d.
269	Ireland	1	0	0
268	Neath		10	0
266	Chelmsford	1	0	0
263	Grateful (Blackburn)	1	0	0
283	Croydon		10	0
314	Anon.	5	0	0
301	Leigh		2	6
302	Debtor	5	0	0
306	Anon.		10	0
305	Derby	2	0	0
313	Anon.		5	0
345	F.W.J.	3	0	0
360	Anon.	1	10	0
E.M.S.				
119	Yours for His sake	2	0	0
123	Brixton	2	10	0
191	Anon. (Emmanuel Press)	1	0	0
7896	R.F.	200	0	0
209	Sheffield	4	15	0
185	Per L.W.	10	0	0
241	Debtor	5	0	0
310	Paddington (vehicle, H. Jeffery) ...	5	0	0
336	Worcester	5	0	0
389	East Finchley	6	0	0
369	Anon.		10	0
368	Anon.	5	0	0
360	" Great is the need "	5	0	0
359	F.N.J.	2	0	0
564	" For the Lord "	1	10	0
625	" Very old member who believes in the Lord "	3		0
652a	C.M.B. (for India)	10	0	0
561	J.J.F.K.	1	0	0

Will readers kindly note that all gifts for any department of the work should be addressed to the Secretary, Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos.

ANNUAL CONVENTION

SCOTTISH DISTRICT PRESBYTERY

in the

CHRISTIAN INSTITUTE, BOTHWELL STREET, GLASGOW

SATURDAY, APRIL 26th

Speakers:

REV. L. W. GREEN, President

REV. MERVYN THOMAS, Tanzania

Singing by the Jubilee Choir and "The Chordials"

3.30 and 6.30 p.m. PLAN TO COME

D1903

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1887

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SCARBOROUGH. Mount House, 33 Trinity Road. Homely, comfortable, quiet, excellent food. 25/- daily. Special early rates. Full details from secretary. C.1888

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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

GOSPEL PIANIST (13 years), aged 28, seeks full-time ministry; world or home missions. Write Box No. C.1902, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

BIRTHS

SALMON. On March 8th, to Hubert and Albertha Salmon, of Elim Church, Croydon, the gift of a daughter, Alison.

HALL. On March 22nd, to David and Janet Hall, of Elim Church, Croydon, a sister for Sharon, Beverley.

MARRIAGE

McAVOY—BLAKE. On March 29th, at the Elim Pentecostal Church, Grimsby, Edwin James McAvoy to Audrey Marlene Blake. Officiating ministers: J. McAvoy and R. Hodge.

ITINERARIES

Miss C. Picken, Rhodesia:
April 26, Warrington; 27, St. Helens; 28, Southport; 29, Liverpool; 30, Ellesmere Port; May 1, Wrexham; 2, Holyhead; 3, Stockport; 4, Salford; 5, Chorlton; 6, Macclesfield; 7, Glossop; 8, Oldham; 9, Burnley.

The President, L. W. Green:
April 19, Coatbridge; 20, Paisley; 21, Govan; 22, Greenock; 23, Kirkintilloch; 24, Glasgow; 25, Clydebank; 26, Glasgow (convention); 27, Motherwell; 29, Aberdeen; 30, Dundee; May 1, Edinburgh; 3, Carlisle (convention); 4, Whitehaven.

London Crusader Choir:
April 19, Worthing (M.V.); 26 Chelmsford cathedral (M.V.).

John Prentice, India:
April 20, Thornton Heath.

Joseph Smith:
April 19-21, Leicester; 22-24, Swadlincote; 26—May 1, Lincoln; 2-6, East Ham.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

SHARE YOUR FAITH

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

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. L No. 17 April 26th, 1969 9d



Mervyn O. Thomas, J. A. Prentice, A. Nicolson, Sheila Thomas and Adrian and Sharon Thomas at the E.M.S. exhibition at Dowlais, reported two weeks ago.

Read

Charles J. E. Kingston on



The Old Testament offerings

1. THE BURNT OFFERING

GOD speaks to us through pictures because it is impossible for the human mind to understand the deep things of God. A worm could not be expected to understand higher mathematics, neither can mortal man understand the thoughts of Deity.

In the sacrifices of the Old Testament God gives us word-pictures of His great plan to put away sin by the offering of His Son, our Lord Jesus Christ. According to *Christianity Today* (November 22nd, 1968, issue), modern research has shown that only seven per cent of all information received is "heard" and of that only twenty per cent of the "heard" information is retained; on the other hand, eighty-seven per cent of all information received is "seen," and of this thirty per cent is retained. We can see therefore that God's method is right up to date.

As soon as Moses finished the building of the tabernacle the glory of God's presence filled the whole place. Then God called to Moses as he stood outside the tabernacle, not daring to enter. Matthew Henry suggests that Moses most probably wrote down immediately what he heard God say to prevent any mistake or slip of memory. And the Jewish critics say that the word "called" (by one letter less than ordinary) implies that God spoke in a "still small voice." The divine voice gave details of the various sacrifices to be offered in the newly erected tabernacle. The first is called the burnt offering (Leviticus 1). The keynote of this offering is the acceptance of the sinner by God on account of the death of another, a picture of Christ our perfect Sacrifice, the Beloved in whom we are accepted (Ephesians 1:6):

The offering was to be given voluntarily (Leviticus 1:2, 3). God does not compel any man to bring his offering. It is taken for granted that people, feeling their need of God, would want to bring any offering to Him. It is true that we can bring nothing of ourselves when we draw near to God for pardon, but we may present Christ as our sufficient Saviour as the Old Testament offerer presented the sacrifice

The offering was to be presented at the door of the tabernacle (Leviticus 1:3). It must be offered at the door where the brazen altar of sacrifice stood; the offerer must stand at the door as being unworthy to enter. There can be no admission of a sinner into covenant relationship with God except through Christ's sacrificial death and the sinner's acceptance of it in his stead. The altar was the place where God promised to meet His people. Though He makes His sun to shine on both righteous and wicked, when we go to meet God it will be at the cross of Christ that the first meeting will take place.

The offerer had to lay his hand on the head of the sacrifice (Leviticus 1:4). The Jewish rabbis taught that he must put both hands with all his might between the horns of the animal. By this he signified that he deserved to die on account of his sins and would be willing to die if God so required it, but that he transferred all his sins on to the head of the innocent sacrifice.

God promised that the offering would "be accepted for him to make atonement for him." The promise is not that the offerer himself will be accepted because he brings an offering but that the offering will be accepted for the sinner. Thank God our Lord Jesus is an acceptable offering and we are "accepted in Him." In the East, if a gift is accepted the offerer may count on a favourable reception; if it be rejected, however, the best policy is to retire as quickly as possible.

The offerer had to kill the sacrifice (Leviticus 1:5). The offerer, not the priest, had to kill the sacrifice, and in this provision lay a prophecy of the death of our Saviour-Sacrifice. When Peter preached on the day of Pentecost to those thousands who came to see and hear the miracle of the outpoured Holy Spirit and the unknown tongues he charged them with the murder of Jesus. "Ye have taken, and by wicked hands have crucified and slain [Him]" (Acts 2:23) he said. It was their rejection of Jesus that was the actual cause of His death. And we Chris-

tians need to feel our individual guilt in the death of Christ, since it was our sins also that nailed Him to the cross; it was our hands that killed Him.

The blood of the offering had to be sprinkled round about the altar (Leviticus 1:5). The Bible says: "Without the shedding of blood is no remission [of sin]" (Hebrews 9:22), so the altar is a place of blood-letting and God Himself has revealed this as the only way in which sin can be covered. The blood was sprinkled "round about upon the altar," that is north, south, east and west, to show to all the world that the blood of Christ atones for all sin of all sinners everywhere who will accept the God-appointed way of salvation.

The offering had to be skinned (Leviticus 1:6). The offerer had to do this too. He first removed the outer skin and then cut the sacrifice into its various parts. When Adam sinned God made coats of skin to clothe both Adam and Eve. Applying the law of the offering as laid down in Leviticus, Adam must first have killed the sacrifice, which was probably a lamb. As the skin of the sacrifice belonged to the priest (Leviticus 7:8) Jehovah-God (who was the Lord Jesus in a pre-incarnation theophany) acted as priest and gave the skin to Adam for clothing. Adam (and Eve), being clothed in the skins of the sacrificed lambs, became lamb-like in outer appearance, even as we, bless God, being clothed with the righteousness of Christ, God's Lamb, are made the "righteousness of God in Him" since He was made "sin for us, who knew no sin" (2 Corinthians 5:21).

The offering had to be burnt (Leviticus 1:7-9). The priest must put fire upon the altar. This fire, which originally came from God (Leviticus 9:24), was never to be allowed to go out; it was the emblem of God's holiness, for "our God is a consuming fire" (Hebrews 12:29). Every part of the sacrifice must be laid on the altar—the head, the fat, the legs, all. As sinners we sin with the head—the sins of the mind and imagination, of pride and unbelief. We sin with our body, too; hands steal, lips lie, feet go in the paths of wickedness and self-will. All these various sins are called in the Bible "the body of sin" or the "old man" (Romans 6:6). This "old man" is crucified with Christ. Thus we are taught that we, in all our parts, are "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11).

OUR CHURCHES REPORT

£450 contributed at Ulster missionary conference

IT was 1 a.m. when Pastor David Ayling greeted some of the speakers for our first missionary conference in Ulster. This was an earnest of what was to come, for it would have been difficult to pack any more events into the sixty hours that our visitors spent on Irish soil before leaving Belfast late on Sunday night. Friday was spent in planning and discussions of the meetings ahead. At the welcome service in the Ulster Temple on Friday evening John Prentice spoke of the vision that had taken him and his wife to India, Miss Anne Stephenson told of her work in Transvaal, Pastor R. B. Chapman gave us the views of the Missionary Council, and Pastor L. Wigglesworth gave us a lightning tour of our mission stations that made the flight from London seem like an excursion to the village store.

On Saturday we met at the Presbyterian hostel for the main sessions of the conference, when representatives from our assemblies listened and debated, questioned and discussed till late into the afternoon. Our missionaries presented papers on such subjects as "The missionary in the '70s," "The challenge of the unreached" and "The vocational missionary." Many said afterwards how they understood the problems and needs better after this conference than ever before. Sally Prentice, when speaking at the conference about the difficulty of language studies, said "Sometimes you cannot speak their particular dialect and you can only try to show the love of Christ. The language of the love of Christ bridges every gulf between men." Would to God both in our province and across the world many leaders had heard these words. Then we made our way to Ulster Temple for the rally at night.

On Sunday our missionaries scattered to the different churches to tell of their work.

Over £450 was given to the work by our loyal missionary supporters in Ulster and stronger ties of fellowship were forged with our missionaries and through them with the churches where they work.

WELLS **Pastor: R. Williams**

Another baptismal service was held here for a convert from our Bridgwater church, as there is no baptistry there. R. THORNE.

HOVE **Pastor: T. W. Thomson**

We are glad to report progress under the ministry of Pastor T. W. Thomson, whose recent Bible studies have proved most instructive and helpful and have resulted in an increased sense of purpose among the members.

We were recently visited by the London Crusader

Choir, whose ministry to a crowded church brought much blessing. During its visit the choir made a recording for the Brighton B.B.C.

We praise God for His blessings on the work and look forward with confidence to the future.

L. NORTHCOTE.

CREWE

The words of Paul, " I determined to know nothing among you, save Jesus Christ, and Him crucified," were a fitting introduction to a power-endued ministry among a group of Bible-hungry Christians such as were at Crewe at Easter 1967. As we welcomed Pastor T. T. Hodge and his wife and family we wondered what new riches the Lord had in store for us. During 1968 our Sunday school growth has necessitated more teachers, and God has richly met our need. Mrs. Hodge founded the Ladies' Fellowship and ably ministered among the sisters of our assembly, and has found a special place in all our hearts. God has also enabled us to decorate and carpet the main church.

All in all, Pastor Hodge's ministry has been truly one of love, concern for his flock, and help in their trials. We shall miss him as he leaves us.

J. D. TALBOT.

CHELMSLEY WOOD SUNDAY SCHOOL

Chelmsley Wood Sunday school made a good start in February, with seventy-seven children, and has now grown to around 100. This is very rewarding after much hard work by friends of our Sparkbrook church who distributed leaflets to school-



children in the area. We are the first Sunday school to open on this growing estate situated on the outskirts of Birmingham.

For the opening weeks we were pleased to welcome Mr. Ennis (" Uncle Jim " to the children), who came along with some very interesting stories.

Pictured with the children are Mr. and Mrs. R. Pearson, Mrs. Weighall and Mrs. Hardwick. We would value your prayers for the continued success of the school for the glory of God.

PAMELA E. HARDWICK, *school secretary*.

HEREFORD **Pastor: R. Griffiths**

EIGHT-DAY CRUSADE CONDUCTED BY A. TEE

After all the early-morning prayer meetings and other preparations the faithfulness of God's people was rewarded as each night visitors attended and a number of decisions were registered. In order to recruit more boys and girls into our Sunday school children's meetings were also held each evening. As the Lord's blessing was so apparent Mr. Tee continued the crusade the following week. Pastor H. W. Greenway ministered on Easter Saturday and Mr. Tee on Easter Sunday. It has been a great thrill to see the church full, including the balcony, and on several occasions to have chairs down the aisles.

R. GRIFFITHS.

WINTON, BOURNEMOUTH **Pastor: G. N. Backhouse**

At the Winton Elim Sisterhood anniversary services in March our speaker was Miss Maud Backhouse, our minister's sister.

Her challenging address on Thursday afternoon

PRAYER AND PRAISE
by F. H. Coleman

THE story is told of World War II that during the North African campaign in 1941 Sir Winston Churchill sent a radio message to Lt.-General Wavell in which were quoted the words of Jesus " Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened " (Matthew 7 : 7, 8). A man in Brazil picked up the message. He was deeply impressed with the words " ask," " seek " and " knock " and the promise attached. But what did the name Matthew mean in the message? Was it some code book to which the message referred? The man had never heard of Matthew and did not know what a gospel meant. Many months passed by, and then a man came into the Brazilian town selling New Testaments and gospels. The Brazilian bought a copy of Matthew and found the words of the radio message. He read and reread the gospel. Jesus, he found, had died on the cross for sinners like him. He felt he must take the promise of the radio message and make it his very own. He asked forgiveness and received it ; he sought eternal life and found it ; the door of salvation was opened to him and he entered in.

That man heard of one promise of God and claimed it, and in so doing received forgiveness and salvation. The book you possess that we call the Bible contains many, many promises. How many have you claimed and by this have made yourself rich for time and eternity? Put in your claim and get your inheritance which is man's in Christ.

was given to a congregation of some 150 women. Our soloist was Miss Ruth Bailey, self-accompanied on an autoharp. Masses of flowers reminded us that spring was about to arrive. Over 130 ladies remained for tea.

We continued our anniversary on Sunday evening. Miss Backhouse ministered in great power and her subject, "Mighty moments," was indeed thought-provoking: mighty moments in history; mighty moment in our lives; the moment when we yielded to the claims of Jesus Christ. One girl of fifteen did just that.

Our president, Mrs. Backhouse, was the convener at all the services. DORIS R. BAILEY.

PORTADOWN **Pastor: S. Shaw**

We are pleased to report that the work here continues to grow, and we rejoice in what God has been doing in our midst. Quite recently a number of decisions for Christ were made at the Sunday night services under the ministry of our pastor. The oversight, along with the pastor, had the joy of welcoming ten new members to the church.

It's been a long winter!

You need an early-season holiday break

Join the friends at the

ELIM CONFERENCE

Pontin's Blackpool Holiday Camp

MAY 10th to 17th

It will do you good both spiritually and physically

Write at once for booking form to THE CONFERENCE SECRETARY, ELIM HEADQUARTERS, BOX 38, CHELTENHAM, GLOS, or telephone Cheltenham 59904/5/6

An evangelistic crusade has just concluded in our church, conducted by Charles Brookes, which resulted in twenty-four decisions for Christ. We look to God for greater blessing in the future.

I MET THEM INSIDE

By DOUGLAS B. GRAY

IT is a grim November afternoon. The coach carrying the London Crusader Choir passes through the iron gates of one of London's notorious prisons. D.B.G. alights, rings the entrance bell and enters through the small opening of the main door. Within a few minutes the great doors clang open and the coach slowly moves through the second gates into a spacious courtyard facing a very finely designed chapel. On entry we notice that the gate office records show a population of 1,413 men. Little more than 500 can attend the service (voluntary) because of the limited capacity of the beautiful chapel. Nevertheless an expectant audience is waiting.

The chaplain makes some gracious remarks of welcome and then the choir is given a thunderous reception. D.B.G. then takes over and, with the L.C.C., very soon has the eye, ear and, we believe, the heart of this great company of men—a vast number of diverse personalities from all strata of social life and living. Lifers of all ages are well marked, and a growing number of coloured inmates are observed.

Yet within these ranks we recall one man. His background was to his advantage; he was university trained, but he had had little or no religious influence in his life. Eventually he entered the journalistic world and finally edited a leading hospital magazine. Yet in this place we met for the first time. The choir's decorum and dedication, with a measure of musical attainment, attracted Mr. X. A request was lodged with the chaplain: could the writer be allowed to visit him? We did, on a number of subsequent occasions. We do not visit such men in the manner most people have to. We are able to converse unattended and freely on many subjects: the family, the day's events, the choir, leading by stages towards our "music with a message." Here was a gifted man in his early forties whom one would not expect to find in prison. What went wrong? Taking other people's property in an endeavour to "keep up with the Joneses." So simple, maybe, almost inexplicable, but an everyday happening, as we discover so frequently. Shortly after this first visit what a great thrill was ours to kneel together in the chaplain's office of this great prison and hear the prayer of the penitent and to share the joy of the angels in heaven.

Next week: Conversion at Maidstone prison.

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
C. J. E. Kingston	274
F. H. Coleman	276
D. B. Gray	277
G. Canty	280
Stephen E. Slocum	282
Hilda E. Sanders, F.R.S.A.	283
John M. Cuthbert	284
Clara J. Denton	286
G. Harpin	287
Church reports	275
Editorial	278
Comment, opinion and review	279

EDITORIAL

FOLLOWING last week's editorial and its reference to the feeding of the 5,000, there is more in this miracle than meets the eye. Let us look first at the incidental lessons, than at the miracle's primary lesson. No wonder the crowd wanted to make Jesus king. He did better for them than Philip, applying economic theory, would have done. Philip suggested a snack, provided he could get the money! Jesus gave them a full meal, with plenty to spare.

And here we are taught our first lesson: planned obsolescence has no place in the divine economy. We would have said "Mass production; too much produced; it is uneconomic to collect the surplus; it won't pay for the time consumed in collecting it." To our wasteful generation comes our Lord's first economic principle: "Gather up the fragments that remain, *that nothing be lost*." For all from the housewife in the home to the speculator who dumps his produce, whether it be coffee or oil, in the sea comes the principle from Him who is all wisdom: "that nothing be lost." Planned obsolescence really means planned waste, but it has no place in the divine economy.

Had our organisers got hold of this situation they would have complicated it beyond all recognition. The story is told so casually, as are all Bible stories (the writers do not try to impress, but they do impress), that we tend to miss its wonder. Have you thought of a dozen men organising this hungry mob of 20,000 and feeding them in two or three hours with suddenly provided food? If we may judge from contemporary practice, in contrast with what we know of the past, it would take us six weeks, with a host of assistants with a whole battery of electronic gadgets, to set up the organisation, leave alone feed the crowd. And if you doubt this you should read the complicated arrangements that are made today for some series of meetings which never more than 100 people attend.

Had our economists got hold of this situation—well, they would not have got hold of it, they would have ruined it. But first of all they would have put two groups of middlemen between the producer and the consumer, and each would have wanted thirty per cent plus rake-off. As a result, to start with there would have been no fragments left over, and to end up with, after the double rake-off, the crowd would have got Philip's snack. But our Lord eschewed the rake-off business. He *employed* His servants, and the consumer got the benefit of everything He had created.

We take our methods of distributing what God has provided too much for granted, but they are not sacrosanct; they simply ensure that items costing 50/- to produce may cost the consumer anything up to £50. So massive buildings go up, fantastic rents are paid for the land they occupy, colossally expensive advertising campaigns are sustained at the consumer's expense.

And God is not ungenerous. If we get five per cent return on capital after tax deduction we do well. But God gives us 3,000 per cent to 10,000 per cent with no tax. And he adds nowadays colossal bonuses in that, in addition to the basic requirements of man provided from the soil, he allows us, as never before, to exploit the mineral resources of the sea, ocean and earth, such as oil, coal, etc. But be-

(*continued on page 287*)

COMMENT, OPINION AND REVIEW

VAST WATER RESERVES BENEATH SINAI DESERTS

DAVID SPANIER, *The Times* correspondent in Jerusalem, states that "vast reserves of water have been discovered by Israeli geologists under the deserts of Sinai." The disclosure was made on the seventh of this month. "This water, apparently accumulated over hundreds of millions of years in the sandstone masses which underlie most of the peninsula, could, if tapped, completely transform life in Sinai. . . .

"Most of the water lies . . . hundreds of metres under the desert." According to Professor Jacob Bentor, head of the geology department of the Hebrew University, these reserves could be exploited, but the task, states David Spanier, would be enormous.

The depths at which the water is found vary enormously, but "at some points the water is found in outcrops of rocks on the surface." How now about the critics who question the truth of the Bible record of Israel's journeyings in the Sinai deserts on the grounds that lack of water would prevent such an undertaking as is recorded there? The Bible statement that "[God] brought streams also out of the rock, and caused waters to run down like rivers" (Psalm 78:16) may now be related to the known existence of water-bearing strata breaking the surface at some places in the Sinai desert.

"Tapping the water in Sinai would be a costly operation," further comments David Spanier. "Costly!" "Enormous task!" What man has done to exploit the world's oil resources, what he has spent on space research, his willingness to finance these projects and his technical know-how to achieve them all demonstrate that only lack of will would prevent his applying those principles of technical know-how and financial investment to exploit the water reserves of Sinai that he has applied to exploit the world's mineral resources and to explore space. If those countries that now supply arms to Israel and the Arab countries were to apply the industrial potential expended on these to tapping Sinai's hitherto hidden water reserves this would do more to reduce Arab-Israeli tension than all merely political solutions.

But another point arises. If only we would believe the Bible. All the indications of the wilderness journeyings for forty years as recorded in Exodus, Leviticus, Numbers and Deuteronomy are that water was there. But men did not believe, so they did not receive. Does the lesson need applying?

GENERAL DE GAULLE BRITAIN'S ANGEL IN DISGUISE

GENERAL DE GAULLE is once again proving to be, though few seem to realise it, among Britain's best friends. All Britain's adventures into Europe have been to her detriment, save on those occasions when she militarily intervened to destroy European dictators. But even the last military intervention, though successful in the short term, has proved disadvantageous in the long term. These interventions apart, British association with Europe has always been one of subordination, but when she has been separate she has controlled her own destiny and made her influence felt in Europe more effectively.

Curiously enough, as Sir Con O'Neill, ambassador to the European communities from 1963 to 1968, stated in *The Times*, "[The General] has always disliked . . . the two essential features of the community structure: the independent authority of its institutions . . . and its commitment to supra-nationalism, or majority voting." In other words, the general disliked handing over areas of France's national sovereignty to the E.E.C. Nine men, the Commission of E.E.C., meeting regularly in Brussels take decisions affecting large areas of France's industry, social policy, capital and transport from which there is no appeal. The same would apply to Britain were she to join the E.E.C. This was one objection to Britain's joining the E.E.C. listed by us in the EVANGEL of May 27th, 1967. The other two objections were the economic one (our annual balance of payments would suffer to the tune of £170,000,000) and the religious one (an increased inflow of European immigrants, mainly Roman Catholic). Northern European countries and the North American continent are Britain's natural neighbours, not the countries of southern Europe. Let us beware of entanglements with the latter.

Pentecostal expositions

DEUTERONOMY—THE BOOK OF THE COVENANT

By GEORGE CANTY

Gospel sermons on books of the Bible given in the Elim church, Sparkbrook, Birmingham.

SPLENDID conceptions in the five books of Moses delight and amaze me as I read. Their brilliance is unsuspected by most of the British public, including the mass of our intelligentsia, and they certaintly need to be explained to the average person. How did such powerful and radical formulations occur to anybody in such a crude age as 1300 B.C.—or 300 B.C. for that matter? This is only another mark of the inspiration of Scripture.

What does it mean to your mind that Israel considered herself a "covenant people"? Why was her national symbol called the ark of the covenant? So far in history the idea is unique. It has never patterned any national outlook except Israel's.

The covenant

Deuteronomy consists mainly of three major discourses to the nation by Moses just before his death, and he refers twenty-seven times to the covenant—the word is more frequent here than anywhere else in Scripture. He is stocktaking and reviewing. Detailing their past, pointing to the only possible sound policy for the future, shaping the laws of society towards extremely humane and generous greatness, and warning Israel of evils to come unless they adhere closely to "the covenant," he puts Israel ahead of many modern nations, and indeed ahead of our own legislation in some directions. I will try only to give you a sample of each of the three discourses under a simple homiletic outline.

Moses first gave the fact of the covenant. "He declared unto you his covenant" (4:13). This was not an arrangement Israel thought up. It was God's covenant with Israel, not Israel's covenant with God. It was what He would do. "I have set the land before you." "The Lord your God hath multiplied you." "The Lord your God which goeth before you, He shall fight for you." "The Lord thy God bare thee, as a man doth bear his son." "He went before thee to search out a place."

Centuries earlier Abraham, Jacob and Joseph had seen clearly that God was possessed by an unchallengeable determination to bring Israel into this land. Nothing could stop it happening. Israel would go in, and all Israel had to do was hold on to their hats while God swept forward.

In from count-down

God is moving. He always has new plans, vast schemes, for us all. He is determined "to bring many sons into glory," to save multitudes for a new venture, to wreck the results of sinful breeding, to destroy sin, hell, death, disease and insanity, and bring in an order worthy of Christ Jesus as its King. God means to save us — to save people from their sins, to save nations, to save the world. Hold on to Him as He goes through with it and you will be in on it from count-down. When you are invited to become a Christian you are not asked to do all the pushing. You do not join the Concorde to help flap its wings across the Atlantic. "The Lord thy God doth bear thee as a man doth bear his son."

All Israel had to do was to remain inside the covenant. God gave them two signs, circumcision and the Jewish sabbath. Without these they would be outside the covenant, which is why, for instance, tough old Nehemiah struck people and ordered them to shut their stalls on Saturdays, and why the Pharisees made so much of this law. Obedience at these points kept them within the ambit of divine favour.

Today we have a new covenant. Christianity is a covenant religion, a "new testament," which means the same thing. Here is God's ratified covenant for people who simply stand within its ambit, and

the covenant sign is *faith*. Believe and you are in. "Neither circumsion availeth anything, nor sabbath keeping, but faith in Christ." Many people pray to the Christian's God, but they are not within the covenant; they are strangers to the household of faith. Your approach is uncomplicated. At the cross there is only kneeling room, and while you trust that Saviour there God draws a circle around you—redemption ground, covenant ground. Six feet away there is standing room—in darkness.

Why God bothered

Moses then gave a long exposition of the features of the covenant. First, why God bothered with Israel. It was not for their numbers (7:7); nor for their righteousness, since they were stiff-necked anyhow (9:6); nor for their "power and might," since they had none (8:17). But it was for a very oddly expressed reason. "The Lord did not set His love upon you . . . because ye were more in number . . . but because the Lord loved you." Notice "The Lord loved you because the Lord loved you." That is all that can be explained about love. God loved me for Christ's sake if you like. Anything Christ loves "goes" with God. I came near to losing my life in a car crash a few years ago, and left at home a half-finished oil painting. It is not a good one. It would not be a good one if it was one of my best for that matter, and it was not one of my best. But it was nearly my last, and that picture above all pictures my wife cherishes for my sake, poor thing as it is. Poor thing as I am, I was died for by Christ, and God loves me for His sake. God will not love you any more because you are good, though He loves you to be good. He loves because of Christ. That is the new covenant grace.

Second, the covenant exists to enrich life for Israel, and the new covenant is the same. Listen to this: "The Lord will take sickness away from thee." What about that? "The Lord bringeth thee into a good land." What about that? And this: "Ye shall rejoice before the Lord your God in all that thou puttest thine hands unto. Ye shall eat before the Lord your God, and ye shall rejoice wherein the Lord thy God hath blessed thee."

They say our modern plays reflect life. So? Then from my viewing I can only say "God help modern life." It must be full of vicious, bored, boozy, childishly foolish people. This is not God's plan for you. It is this: "Rejoice! Rejoice! Rejoice!"

Of course Israel would have trouble, but "Ye are the children of the Lord your God: ye shall not cut yourselves for the dead." The stark losses of life can be redeemed. No need to bleed in helpless rage against inexorable evil. Some people nearly go bald if they are thwarted in their pleasures. God said "Ye shall not make any baldness between your eyes"! "The Lord hath chosen thee." That is compensation and guarantee in the worst moments.

Meanness struck out

The existence of the covenant relationship for the nation was to invest all life with a new generosity and greatness. Meanness was to be struck out. Children must be considered, animals treated well, the poor left something to glean in the fields, bond-servants to be freed and no sharp practice when it came near to the year of remittance; even Egyptians were to be appreciated for their hospitality of hundreds of years before. Every neighbourly principle was worked into the law, and the Lord "blesseth thee, and thou shalt lend unto many nations, but thou shalt not borrow."

You see—that is God! To become a Christian is to enter into an even "better covenant" in which greatness of heart lifts life on to a new plane. Loved by God, forgiven, blessed, a man himself loses his pettiness, his querulous demands for rights not worth sixpence, his haggling over selfish interests. A man becomes a giver, not a grabber, when love sweeps in from heaven. Hallelujah! Heaven came down and glory filled my soul! "Thou shalt open thine hand wide" said God to Israel, for God did that too.

The future

Moses ended with a reference to the future of the covenant. "See, I have set before thee this day life and good, death and evil. to love the Lord, and walk in His ways, that thou mayest live and the Lord shall bless thee. But if thine heart turn away . . . ye shall surely perish."

Not long ago I passed down the road between two hills called Gerizim and Ebal, the mounts of blessing and cursing, from one of which the mass of Israel pronounced the woes of those who forsook the covenant and from the other flung back the blessings. I saw that the land of Palestine today bears deep evidences of the historic, inescapable realism of these cursings and blessings. It all happened exactly as Moses said. It had to, of course. There is no question at all that to follow the Lord brings a blessing, and to turn away from Christ is sheer lunacy. You may as well jump from the Empire State Building to prove Isaac Newton was wrong as turn from the Saviour of men to prove I am wrong. I am right, and you know it You can take one step of faith into the covenant of Christ which is sealed by His heart's blood, or you can just do nothing and stay outside for the howling tempest of coming disaster to sweep you away like litter. Three thousand years of Jewish history testify the facts of life, and of the gospel. Begin to live!

The strange case of George Wilson

By STEPHEN E. SLOCUM

SELDOM has a person under sentence of death refused a pardon, yet there is one case on record in the annals of the United States Supreme Court in which a man sentenced to die actually did refuse to accept a pardon.

The court records show that two men, Wilson and Porter, were convicted and sentenced to be hanged for robbery of the U.S. mails in 1829. Porter was executed on July 2, 1830. About three weeks before the time set for Wilson's execution he was granted a pardon by President Andrew Jackson, but instead of accepting the pardon Wilson changed a plea of not guilty which he had entered to a lesser indictment in connection with the same crime to guilty, then raised the point of law as to whether the pardon should be held to relieve him of conviction and punishment for the lesser offence.

When he was given the opportunity to plead the pardon he refused to do so. Refusal to accept a pardon was a point of law that had never been raised before, and the Supreme Court was called upon to render a decision. Accordingly, in January 1833, the Supreme Court handed down the following decision, written by Chief Justice John Marshall (U.S. versus George Wilson, 7 Peters Reports, p. 150):

"A pardon is an act of grace, proceeding from the power entrusted with the execution of the laws, which exempts the individual on whom it is bestowed from the punishment the law inflicts for a crime he has committed.

"A pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance. It may then be rejected by the person to whom it is tendered; and if it is rejected we have discovered no power in a court to force it upon him."

This was an unusual case, and most people would agree that Wilson was a fool for refusing to accept a pardon. Yet those same people daily reject the pardon which God has provided for them in the crucified Christ. The most amazing thing in this atomic age is to see men who tremble at the thought of universal destruction, and who would snatch at a reprieve which would prolong their lives a few short years, deliberately refuse God's pardon from eternal death and His deed to eternal life.

In Justice Marshall's definition "a pardon is an act of grace"—a free gift, an unmerited favour, unearned, not to be obtained by purchase or effort. But that is by no means all. The decision reads: "Pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance."

In the case of real property we all know that a deed must be delivered and acknowledged before the transaction is complete. The court extended this ruling to apply to man's physical life. The Bible extends it to include his eternal soul. God executed the deed on Calvary, and sealed it in the blood of His Son, but the transaction is not complete in your case until you definitely accept Christ as your Surety.

God's justice is as infinite as His mercy. To satisfy His justice sin must be punished; but to reconcile justice with mercy God gave His own Son as our substitute: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). No one can fathom the infinitude of God's love. Christ was not alone in His substitutionary sacrifice on Calvary. It was God, the Father, who sacrificed His only begotten Son. This is the supreme example of what is meant by "A pardon is an act of grace." Certainly you had no part in obtaining it, for the deed was signed on Calvary nineteen centuries before you were born. In your case it has waited a long time for delivery, and delivery is not complete without acceptance.

Wilson's pardon cost only the scratch of the president's pen. Your pardon cost the life-blood of God's Son. Wilson's pardon meant only a few short years added to the sordid life of a common criminal. Your pardon is a reprieve from hell and a deed to heaven. But acceptance is essential to delivery, and acceptance of a blood-bought gift of such infinite price is more than a mere intellectual assent to the fact of Calvary. Wilson believed that his pardon had been granted but refused to avail himself of it To accept Christ is definitely to renounce a self-centred life for a Christ-centred life.

Wilson's was a strange case; but then Wilson was a fool.

American Tract Society.

Women's page

SEVEN CERTAINTIES

By HILDA E. SANDERS, F.R.S.A.

HOW essential it is these days to find solid ground upon which to place our feet! On every hand we see change and decay, sin and iniquity. The battalions of Satan are advancing rapidly throughout the world, and like a roaring lion he walks to and fro seeking whom he may devour.

Has God forsaken us? No, decidely not! Praise God, He still has a remnant, the true Church through which He is working. Nations may rise and fall, governments change and industry be rent by strikes and seething unrest, but God is ever the same—omnipotent, unchangeable. He is still absolutely holy, good and just, still ever-loving, merciful and faithful, a covenant-keeping God, a God of grace and compassion. So we are certain of God Himself, the same yesterday and today and for ever.

Secondly, since God is a Person He has a will both for the world and for each of His children. God's will is irresistible. It cannot fail. His will must be done, if not by one person, church or nation then by another. Satan hinders as far as he can, but he has not the power to prevent God's will being done ultimately. Satan delayed the answer to Daniel's prayer for three weeks but could not stop it eventually reaching Daniel (Daniel 10:12, 13). I fully believe that if we are in God's will and are obedient, whatever troubles and distresses come our way all will be well, for God causes all things to work together for good to them that love Him and who are the called according to His purpose. If we set our sails aright He can use even adverse winds to make our course and destination sure.

Thirdly, God's Word can never fail or change. It is a powerful, living Word "for ever settled in heaven." Numerous prophecies have already been fulfilled to the very letter, so we rest assured that the remainder will also be fulfilled with the same exactness.

Fourthly, God's promises are always "yea" and "amen" in Christ Jesus—unchangeable. Has any Christian yet found a promise to fail? Every one that we believe and appropriate we prove to be true. The fault lies with us if we do not accept and prove them in our own experience. Head knowledge is good, but without heart experience it is of little practical use. People of every age and clime, every race and colour, both old and young, have proved that God's promises hold good.

Fifthly, God satisfies, as every true Christian knows. Pride and greed, the love of money and power rule men's lives, causing both industrial and domestic strife. The worldly man knows no real peace. He worries about the past, endeavouring to drown his thoughts in pleasure and excitement. He knows no contentment in the present and has no hope for the future. Yet every true child of God knows from experience that God alone can satisfy, for He meets our every need in a most wonderful way (Philippians 4:19). He gives us guidance when perplexed, comfort in sorrow, strength in weakness and His joy at all times. And He never does things by halves, but gives exceeding abundantly above all that we can ask or think. What a bountiful God we have!

Sixthly, Satan and death are for ever conquered. They are defeated foes. What a day it was when Christ allowed cruel men to crucify Him on that shameful cross! What a debt we owe Him when we remember He was made sin for us, incurring the wrath of God—and it was all for us, because of His great love for the whole world.

Since Satan and death were defeated for all time when Christ cried on the cross "It is finished!" we do not have to fight them. If we rest in Christ's finished work, then as we resist the Devil God gives us blood-bought victory in the power of the Holy Ghost.

Lastly, we are sure of eternal life and the joy of God's continual presence, both now and for evermore, because we have accepted Christ as our Saviour and Lord. It is the gift of God. We know (not think or hope) that our sins have been forgiven, the past is under the blood, the present made radiant by the indwelling Holy Spirit rendering it possible for Christ to live in and through us. The future is in God's loving, strong hands, and beyond the portals of death perfect bliss awaits us for evermore.

So when the world around cracks and crumbles may we remember we are standing on that impreg-

(*continued on page 285*)

The fight is on

By JOHN M. CUTHBERT
MINISTER OF THE ELIM PENTECOSTAL CHURCH, NORTHAMPTON

THOUSANDS of young people are today in revolt against contemporary society—demonstrating, marching and protesting. They demand change—change in the universities, revision of government policies and the correction of social injustices. To make their voices heard they are prepared to court unpopularity with the general public, to chance injury in clashes with the authorities, and to risk imprisonment. The revolutionary and the demonstrator are not new political types. For centuries men engaged in the struggle for power have realised the potential in the uncommitted thinking of young people, and have schemed to capture it and to enlist it in their fight for authority and control. From ancient Carthage to Nazi Germany, from Cæsar's Rome to Vietnam, the young have been meshed into the political and military machinery of their masters.

But everywhere the call has gone out for serious-thinking, determined young people; a thousand and one voices proclaim their doctrines. The great recruitment drive is on. But the Communists are not interested in the frivolous and undependable, the erratic and self-centred; they demand total commitment. The blood-stained history of every Communist régime testifies to this. Most Christless religions offer their youth only privation and little reward, yet their monasteries and temples open their doors to a steady flow of junior recruits year by year.

Since the day of Pentecost the Church has had her youthful champions who have stood their ground for truth and right in godless, antagonistic environments. They pushed back the borders of paganism, and claimed the world for Christ. Of course they were hated for it, yet in the midst of terrible persecution they influenced multitudes with fiery evangelism and fearless refusal to conform to the low standards of their day, choosing death rather than surrender. Compared with former epochs of Church history there is little direct persecution for us to face. Indeed, perhaps our greatest enemy is the widespread apathy which, like a spongy rubber wall, hedges us about. But the challenge remains: to reach this generation with the message of peace and pardon in Jesus Christ. In one sense it is a message of revolution, inasmuch as conversion is an overthrowing of the dominion and rule of Satan and the crowning of a new King—our Lord Jesus Christ. This revolt is against sin in the heart and against the unseen diabolical principalities and powers. Our protest is aimed at the relentless enslavement of men and women, old and young, by the machinations of the cruel enemy of souls. At every prayer meeting and gospel outreach we demonstrate against his kingdom and rulership. With spiritual weapons we demolish the mighty strongholds of Satan.

War has been declared, the battle is raging. Shall we stand on the sidelines as interested observers while the young of our land are claimed and chained by the powers of hell? Shall we continue listening to the sleepy lullabies of complacency when heaven is sounding an alarm to the unconverted? Dare we sit idly as thousands of lost souls in our towns and cities march on their way to eternal slavery? No! For the sake of Jesus let the answer be a resounding no. Let us rise to meet the need of this hour, and with determined zeal and consecration take our places in the front line of the conflict, following our victorious Lord Jesus.

"Why all this stress on behaviour? Because, as I think you have realised, the present time is of the highest importance—it is time to wake up to reality. Every day brings God's salvation nearer. The night is nearly over; the day has almost dawned. Let us therefore fling away the things that men do in the dark; let us arm ourselves for the fight of the day! Let us live cleanly, as in the daylight, not in the "delights" of getting drunk or playing with sex, nor yet in quarrelling or jealousies. Let us be Christ's men from head to foot, and give no chances to the flesh to have its fling" (Romans 13:11-14, J. B. Phillips).

BIBLE STUDY HELPS

Peter

The fisherman-follower (Mark 1:14-18, 29-31)
The faltering (Mark 14:22-37)
The forward (Mark 9:2-10; 2 Peter 1:16-18)
The false and faithless (Mark 14:53, 54, 66-71; Luke 22:61, 62)
The forgiven (John 20:1-10; 21:15-17)
The Spirit-filled (Acts 2:12-14, 32-41)
The fruitful (Acts 3:1—4:31)
The fearless (Acts 5:27-35, 38-42)
The far-seeing (Acts 10:11)
The free (Acts 12:1-17)
The faithful (1 Peter 2:11-17; 4:1-5)

Book reviews

Two interesting books by Dr. F. A. Tatford

Reviewed by T. W. Walker

The Prince of Darkness (6/- plus 8d. postage) and **The Midnight Cry** (5/- plus 8d. postage). Published by Bible and Advent Testimony Movement, 1 Parsonage Road, Eastbourne, Sussex. Obtainable from Elim Headquarters.

A very wise maxim is the one that declares "Know your enemy." It has to be admitted that many vague ideas exist regarding Satan, ranging from the disbelieving through medieval imagery to the frankly frightened. The greatest thing about Dr. Tatford's book *The Prince of Darkness* is that it is eminently scriptural. Ideas and thoughts are culled from a very wide range of literature, but the final appeal is always to the Bible. The whole range of satanic activity is examined with scrupulous care and a prognosis of future activities rounds off a very challenging work. No wonder Scripture exhorts that we be sober and vigilant!

The other book is very different. Tracing the beginnings of the Advent Testimony Movement and following its history to the present day, Dr. Tatford sets it all against the signs of the times. If you have never read of the events of 1917 you really should get this book. Somehow the longing and the enthusiasm of the early days of this movement, which was founded by the saintly Dr. F. B. Meyer, pervade the whole book. Elim friends will know of partnership with the movement over the years. Our beloved brother Pastor E. J. Phillips served on its council, as did the reviewer. Pastor W. J. Maybin is a council member now. May the midnight cry ring out ever more loudly!

"Comparisons are odious" we know, but only some. Some comparisons stimulate, some encourage, some reveal and some educate. How would you like to pay eight shillings for your EVANGEL? We have just been looking at a book sent to us for review, *Then Sings My Soul,* by George Beverly Shea with Fred Bauer, with an introduction by Dr. Billy Graham, published in this country by Hodder and Stoughton at 25/-. It has 176 pages, with large type, good wide margins and plenty of space between the lines. In other words there is plenty of white space. Page twenty has eight lines and nothing else, page forty-eight is like it, page sixty-one has five lines, and page eighty-three is like it. Seven pages at 300 words a page, 2,100 words, equal to two EVANGEL pages, for one shilling!

We are also looking at *Martin Luther and the Birth of Protestantism,* by James Atkinson, a Pelican paperback published at 7/6, with 350 pages, 550 words to the page.

If you wish a little relaxation read G. Beverly Shea at 25/-; if you wish to be shot up by a mental rocket read James Atkinson at 7/6. J.T.B.

WOMEN'S PAGE (*continued*)

nable Rock Christ Jesus and our lives are hid with Christ in God, safe and secure from all alarm. Since God will never leave us or fail us and His grace is always sufficient, what have we to fear or lose? Why, nothing! We are rich—richer, far richer, than any millionaire.

COMING EVENTS

BOLTON. May 11. Elim Pentecostal Church, Higher Bridge Street. Twenty-first anniversary services at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: K. Smith.

BRIGHTON. May 3, 4. Elim Pentecostal Church, The Lanes. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. R. McKibbin. Convener: A. J. Chuter.

CAERPHILLY. April 19—May 4. Elim Pentecostal Church, St. Fagan's Street. Evangelistic crusade by Eddie Smith. Sundays at 6.30. Weeknights (except Fridays) at 7.30. Convener: John G. Cooper.

CARLISLE. May 3-8. Elim Pentecostal Church, West Walls. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: L. W. Green (President), I. R. Moore (Clapham), D. G. Woodfield (Newcastle-on-Tyne). Convener: Frank F. Frost. Wednesday at 2.45, Sisterhood rally. Preacher: Mrs. I. Moore. Convener: Mrs. R. Frost.

GREENOCK. April 27—May 1. Elim Pentecostal Church, Belville Street. Gospel services conducted by Trevor Partington (Stafford). Sunday at 11, 4.30 and 6.30. Weeknights at 7.30. Wednesday youth fellowship at 7.30.

LEYTON (London, E.10). May 3. Elim Pentecostal Church, Vicarage Road. At 7. The Singing Shepherds from the U.S.A.

NEWHAM (London, E.6). May 2-5. East Ham Elim Pentecostal Church, Central Park Road, E.6 (corner of Kimberley Avenue). Friday at 8. Brotherhood meeting. Saturday at 3.30 and 6.30, East London revival rallies. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Joseph Smith.

NEWQUAY. April 25-27. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary celebrations with pioneer crusade evangelist John Woodhead. Friday at 7.30. Saturday at 3 and 6.30. Annual Devon and Cornwall Presbytery evangelistic rallies. Sunday at 11 and and 6. Convener: David Holmes.

SALISBURY. May 4. Elim Pentecostal Church, Milford Street. Sunday school anniversary. 10.30 (Bemerton Heath branch), 11, 2.45 and 6.30. Preacher: A. W. Leavesley. May 11. Visit of J. J. Way. Services at 11 and 6.30.

SCARBOROUGH. April 26. Elim Pentecostal Church, Murray Street. Visit of Pastor A. Brooks and the York Crusaders.

SHEFFIELD. May 3, 4. Elim Pentecostal Church, Lee Croft, Campo Lane. E.W.M.A. weekend. Saturday at 7. Preacher: Mrs. P. Watson. Soloist: Mrs. C. Bunting. Sunday at 6.30. Preacher: Mrs. J. Hathaway. Conveners: Mrs. B. Gregory and Mrs. G. Gorton.

SOWERBY BRIDGE. April 26, 27. Elim Pentecostal Church, Willow Street. Ladies' Fellowship third anniversary. Saturday at 7. Sunday at 6.30. Preacher: Mrs. A. Brooks (York).

WEYMOUTH. April 20—May 4. Elim Pentecostal Church, Belle Vue. Campaign conducted by R. Williams (Wells). Sundays at 11 and 6.30. Weeknights at 7.30 (except April 26). Convener: B. C. Vidamour.

Sunshine Corner



THE TWO APPLE TREES

By CLARA J. DENTON

"I HAVE been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and as there seems to be about the same amount of apples on each I have decided that if you want to gather them and market them for yourselves you may do so."

"And have the money for ourselves?" they asked eagerly and in unison.

"Yes, and you may take old Billy and the light wagon to draw them to town this afternoon."

Before he had ceased speaking John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

Meanwhile John had secured a good foothold in the centre of the tree and was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently his brother returned, carrying a ladder and a basket.

"Oh, ho," cried John. "You don't mean to say that you intend to pick those apples off the trees. This is the way to do it," and he gave his tree another energetic shaking. "Why, don't you know," he went on, "if you stop to pick those apples off it will take you all day long?"

"Can't help it" was the answer; "that is the way they are coming off, and the only way."

"But you'll not be ready to go to town with them this afternoon."

"Then I'll go some other afternoon."

"But you can't stay out of school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there."

John continued his protestations, but his brother persisted in doing his work in his own way. Therefore it was nearly sundown and John had been gone several hours when his brother took the last apples from the tree.

When John returned from town soon after he jingled his coins in his hands merrily, and asked with a laugh "Don't you wish you had some?"

"How much a bushel did you get?" asked his brother.

"One shilling and sixpence" said John.

A few moments later, when together they entered the barn where the brother's apples were carefully bestowed in baskets John exclaimed "What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job" was the answer.

"Who would believe that the trees which bore these apples and John's were exactly alike?" said Mr. Moore, coming into the barn at that moment.

John looked grave. "But what's the use of all that trouble? They'll not bring you any more" he said scornfully.

"Wait and see" said his brother.

On Monday evening when the younger brother returned from the village he counted out his money and found he had received just double the amount that John had been paid for his apples.

"I didn't know," said John, "that taking a little trouble would make so great a difference about the very same thing."

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 66 SPELLING TEST

Can you correct the spelling mistakes in the names of the following Old Testament books?

1. **Dueteronamy.**
2. **Nearmia.**
3. **Sarms.**
4. **Eklessyastees.**
5. **Lammentatians.**
6. **Micka.**
7. **Habbacuk.**
8. **Zeffania.**
9. **Zekeria.**
10. **Malaki.**

ANSWERS

1. Deuteronomy.
2. Nehemiah.
3. Psalms.
4. Ecclesiastes.
5. Lamentations.
6. Micah.
7. Habakkuk.
8. Zephaniah.
9. Zechariah.
10. Malachi.

"EVANGEL" CIRCULATION

The following churches have increased their "Evangel" sales since our last report: Aberystwyth, Ballymena, Banbridge, Banbury, Beccles, Colchester, Coulsdon, Derby, Exeter, Glossop, Hadley, Preston Park (Brighton), Stafford, Stevenage, Swindon, Tonypandy, Wells, Yeovil.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, April 28th — 2 Chronicles 26:1-15

" As long as he sought the Lord, God made him to prosper " (v. 5).

Uzziah made a good start, though he had been called to the heavy responsibility of kingship at an early age. " He set himself to seek God " (v. 5, Amplified Bible) and God helped him marvellously (v. 15). A wholehearted dependence on the Lord, and a desire to follow his father in that which was right, opened the way to fame and prosperity. God is a rewarder of the man who seeks Him diligently (Hebrews 11:6). " The difficulties of the Christian life arise from this—we attempt to half-live it " (Drummond).

Tuesday, April 29th — 2 Chronicles 26:16-23

" When he was strong, his heart was lifted up " (v. 16).

" There came a change over Uzziah. The history of men affords persistent witness to the subtle perils which are created by prosperity. More men are blasted by it than by adversity. Prosperity always puts the soul in danger of pride, of the heart lifted up; and pride ever goes before destruction, and a haughty spirit before a fall. The pride of Uzziah led him to an act of sacrilege. He entered into the sacred courts and violated the ordinances of God concerning the offering of sacrifices " (G. Campbell Morgan). God judged him (v. 20). If only he had first judged himself.

Wednesday, April 30th — 2 Chronicles 27

" And Jotham slept with his fathers " (v. 9).

A wise son will follow his father in the things that are right and will try to avoid his parent's follies. Jotham " did not invade the temple of the Lord " (v. 2, R.S.V.); he copied only that which was pious and constitutional in Uzziah's conduct. Following his death at the end of a successful reign he was buried in the city of David. Like David, " he served the good of men, but he did not serve the will of men." David was a great blessing to the age wherein he lived; he was the servant of his generation (Acts 13:36). Such was Jotham—and Paul (1 Corinthians 9:19).

Thursday, May 1st — 2 Chronicles 28:1-15

" Oded . . . went out before the host " (v. 9).

This would be a dark chapter indeed but for the courage of Oded. " He appears here in his true place as a man of God, in standing up boldly against cruelty and violence, and pleading the cause of the weak, the helpless and the destitute against their oppressors. Nor should we forget to notice for our encouragement that his brave and kind words found immediate sympathy in the breasts of some of his hearers."

There is often a fund of pity and generosity latent in many a heart that needs only a word from the man of God to call it to action.

Friday, May 2nd — 2 Chronicles 28:16-27

" The Lord brought Judah low " (v. 19).

It is astonishing to read that in spite of all the enemies that came against him the wicked Ahaz did not, or would not, recognise that his adversity was permitted by God because of his idolatry. Instead, he further trespassed against the Lord by sacrificing to the gods of Damascus and by seeking to suppress the worship of the God of Israel in Jerusalem and elsewhere in Judah. (See also 2 Kings 16.) Sin is a reproach to king and nation alike and brings both to a low estate. Righteousness alone exalts (Proverbs 14:34).

Saturday, May 3rd — 2 Chronicles 29:1-11

" Hezekiah began to reign " (v. 1).

On coming to the throne Hezekiah arrested the process of degeneration and began a work of reformation. He was deeply conscious of the wretched condition of the people and the reason for it. There was no feeling on his part that God had dealt unjustly with the nation. If there had been he might have lacked the will to improve the situation. Did Hezekiah believe that God is sovereign and that " He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding " (Daniel 2:21)? It is certain that he did.

Sunday, May 4th — 2 Chronicles 29:20-36

" Now ye have consecrated yourselves unto the Lord " (v. 31).

Sacrifices and offerings are acceptable only when those presenting them are themselves consecrated to Jehovah. This point is emphasised by Paul in 2 Corinthians 8:5, where he declares that the believers in the churches of Macedonia " first gave their own selves to the Lord " and then ministered to Paul. It may well be that the only valuable contributions to the work of God are the gifts of those who are themselves yielded to God. This was where Saul failed. Samuel had to remind him that " to obey is better than sacrifice, and to hearken than the fat of rams " (1 Samuel 15:22).

EDITORIAL (*continued*)

tween the Producer and consumer we have the middlemen who, instead of receiving wages as does the consumer, is at liberty to take off *as he wishes* what he wants, and to pass on the rest to the consumer.

What lessons in economics, administration, distribution and planning we may learn from this miracle! No wonder the crowd wanted to make Jesus king. They may have missed the lesson and wanted only the bread, but mankind has had time and opportunity to study the miracle and learn the lesson.

But Jesus will be King. To a groaning world will come a long-looked-for deliverance.

But while the Bible always provides a corrective to the mismanagement of this world's affairs, in the meantime we Christians are called to tread the way of the cross, as He did, not following Him because He can be a universal bread Provider but because we love Him for what He is. But though the parable teaches us these incidental lessons it is just here, in the primary lesson, that the preaching of the social gospel goes wrong. Its hollowness is revealed in our Lord's staggering sentence " Ye seek Me . . . because ye did eat of the loaves, and were filled." For Christian leaders to interpret the message of Christ as a social gospel only is to mislead men completely as to His true intention, as our Lord's teaching arising out of this very miracle and its aftermath shows.

NOTE. All books advertised or reviewed in the " Elim Evangel " may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE. Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, "Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Mulley and Gilkerson. Brochure: Mr. and Mrs. Tinkler. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

ACCOMMODATION

FURNISHED bed-sitting room rent free in lieu of service. Share home. Pentecostal. Hythe, Kent. Louise L. Gammon, leader of Full Gospel Tabernacle. Write "Bethany," 36 Ormonde Road, Hythe. C.1906

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

GOSPEL PIANIST (13 years), aged 28, seeks full-time ministry; world or home missions. Write Box No. C.1902, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

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

ATTRACTIVE POSTERS, size 15in. x 20in. 15 for £1, 25 for 30/-, 50 for £2. Discount off other sizes and fluorescent. Samples and price list from Allens Advertising, Old Leake, Boston, Lincs. C.1840

ITINERARIES

The President, L. W. Green:
April 26, Glasgow (convention); 27, Motherwell; 29, Aberdeen; 30, Dundee; May 1, Edinburgh; 3, Carlisle (convention); 4, Whitehaven.

London Crusader Choir:
April 26, Chelmsford cathedral (M.V.).

Miss C. Picken, Rhodesia:
April 26, Warrington; 27, St. Helens; 28, Southport; 29, Liverpool; 30, Ellesmere Port; May 1, Wrexham; 2, Holyhead; 3, Stockport; 4, Salford; 5, Chorlton; 6, Macclesfield; 7, Glossop; 8 Oldham; 9, Burnley.

J. Prentice, India:
April 29, Exeter; 30, Paignton; May 1, Torquay; 4, Plymouth; 5, Penzance; 6, Cambourne; 7, Falmouth; 8, Newquay.

Joseph Smith:
April 26—May 1, Lincoln; 2-6, East Ham.

DEDICATION

WATKINS. On April 6th, at Elim Pentecostal Church, Springbourne, Bournemouth, Rachel Erica, infant daughter of Peter and Erica, was dedicated to the Lord. Officiating minister: J. Osman.

MARRIAGES

CAIN—LADLOW. On March 29th, at the Elim Pentecostal Church, Motherwell, Alexander Hay Cain to Sylvia Margaret Ladlow. Officiating minister: Peter Smith.

CHATFIELD—NASH. On April 5th, at the Elim Pentecostal Church, Salisbury, Derek Richard Chatfield to Jennifer Ann Nash. Officiating ministers: T. W. Walker and A. R. T. Whittall.

WITH CHRIST

ENGLAND. On April 2nd, Mr. Archibald Lancy England, aged 76 years, faithful and beloved member of Springbourne Elim Church, Bournemouth, and devoted follower of the Lord for the last two years. Sadly missed by his wife and family. Officiating minister at funeral: J. Osman.

FARRELL. On March 30th, Mrs. Rose May Farrell, aged 81 years, of Coventry, died suddenly while staying in Bournemouth. "With Christ, which is far better." Officiating minister at funeral: J. Osman.

FLANNAGAN. On March 29th, Mrs. Flannagan, aged 79 years, member of Elim Pentecostal Church, Sheffield. Officiating minister at funeral: Arthur V. Gorton.

PETERSEN. On March 20th, 1969, Mrs. Grace R. Petersen, of 12 Glebe Court, West Wickham, Kent (late of East Ham, Ilford and Leyton), aged 87 years, in Orpington hospital. Interment March 26th in Elmers End cemetery. Officiating minister at funeral: R. Kay (Bromley). A wonderful wife and mother, and a devoted servant of her Lord; for sixty-one years of married life an inspiration to her husband, Walter. "Awaiting the grand reunion."

STANNARD. On April 1st, Mr. Herbert Thomas Stannard, aged 63 years, faithful and beloved member of the Elim Pentecostal Church, Croydon. "For ever with the Lord." Officiating ministers at funeral: C. J. E. Kingston and W. J. Maybin.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- **Close to sands, safe bathing.**
- **Happy informal atmosphere, menus to please and satisfy.**
- **Sheltered sunny grounds, sun lounge, coffee bar.**
- **Table tennis, children's corner, tours, rambles, etc.**

Reasonable charges. Fully illustrated brochure by return

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

THE HOLIDAY WITH A DIFFERENCE

ELIM YOUTH CAMP

at

FRAISTHORPE, BRIDLINGTON

July 25th to August 8th

Special features: one-minute walk to beach, tuck shop, evening walks, good food, thrilling services.

Staff includes Padre David J. Ayling and I. R. Moore.

For details send stamped addressed envelope to Pastor W. Crawford, 11 St. Mary's Avenue, Harrogate.

D.1894

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. L No. 18 MAY 3, 1969 9d



EASTER 1969 IN THE ROYAL ALBERT HALL

Oh, the bliss...



By JOHN LANCASTER

MINISTER OF EASTBOURNE
ELIM PENTECOSTAL CHURCH

Sometimes we say " I can never forgive myself " and the remark seems to express a deep repentance; but behind the words there sometimes lurks wounded pride. What we really mean is " I can't get over the shock to my self-esteem of seeing what I am really like." How easy it is for wounded pride to masquerade as humility !

So many Christians seem to live under a cloud of self-condemnation instead of humbly accepting God's full forgiveness and entering into the joy of complete acceptance. He is " faithful and just to forgive " because He has already judged our sins at the cross. It would be unjust of Him to exact double payment. Because of this there is no need for me to become a spiritual masochist, always thrashing myself over the memory of past failures; but rather I must see that the work of Christ on the cross was so perfect that it brings me complete and absolute forgiveness and justification.

" PEACE be unto you." These words, spoken softly amid the shadows of the upper room on the first day of the week, summed up the meaning of the resurrection for the hitherto bewildered men who were face to face with their risen Lord. What did these words mean ? For this little band of frightened men they must have meant many things: peace from the terrible bereavement they had experienced at Calvary; peace from the nagging feeling of inadequacy they felt when Jesus had no longer been among them; peace from the awful fears that lurked in the shadowy streets of Jerusalem because they were friends of a dead impostor ; peace from a score of brooding threats.

But nothing was more wonderful, more overwhelmingly blissful, than the peace they found from the haunting feeling of guilt that had oppressed them since Gethsemane. Every man of them shuddered when he remembered that evening in the moonlit garden when he, with the others, had fled, leaving his Master alone to meet the mob. And none of them felt this sense of guilt more than Peter, whose three denials echoed through his brain like the clanging of a bell. Here they are, then, a company of men who had deserted their Lord in His hour of need. And here in their midst is the Christ they failed! What will He say ? How will they face His accusing finger ? But suddenly the downcast eyes are lifted, and on faces previously tense with embarrassment there shines the light of unexpected joy. " Peace be unto you," He says, and that means " all is forgiven you." The tension has gone. The peace of forgiveness rests on their hearts like warm sunshine after the storm.

This sense of forgiveness is one of the loveliest results of the resurrection. We express it when we sing the words of our worship hymn:

" There is a place of full release
Near to the heart of God ;
A place where all is joy and peace,
Near to the heart of God."

For the message of the resurrection is that there is full release from all the tensions caused by our sin. The wonderful truth is that in the cross and the empty tomb are laid the moral foundations for divine forgiveness. It is not merely that a kindly Christ forgives personal injuries done to Him by cowardly disciples, but that through His death and resurrection He has made possible forgiveness for all who repent and trust in Him. It is not that He has turned a " blind eye " toward our sin, but that He has taken it

on His own strong shoulders and carried it out of the way. Thus His forgiveness is not a mere piece of legal juggling but " righteous peace, securely made."

Sin

Let us look a little more closely at the theology of this. We need to remember that in its essence sin is " the transgression of the law " (1 John 3:4). That is to say, the final and most serious implication of my sin is a Godward one. Whatever sin may do to me or to those against whom I sin, its most fearful consequence is in relation to the law of God. When I sin I act as a " child of disobedience " (Ephesians 2:2) and as a consequence I become a " child of wrath " (Ephesians 2:3). In other words, my disobedience brings upon me the inevitable displeasure of a holy God, who by His very nature cannot ignore sin. Thus I am judged guilty by His law and condemned to suffer the consequences of my transgression. But God is " rich in mercy " (Ephesians 2:4) and in His love for us has devised a way of salvation, not by ignoring or evading His law but by fulfilling it on our behalf. Christ's death on the cross is the way God chose. Christ's perfect obedience to death, even the death of the cross (Philippians 2:8), more than paid the debt incurred by our disobedience, and His blood shed at Calvary made perfect atonement for our sin. Thus the demands of the law were perfectly met in the death of the cross (Galatians 3:13). Paul draws a vivid picture of what this means in his letter to the Colossians. Here it is in F. F. Bruce's paraphrase: " He did more: He forgave us our sins; He blotted out the signed acknowledgment of debt that was being held over us as a threat, with all its list of broken laws, and took it right away when He nailed it to His cross " (Colossians 2:13, 14).

The personal implications of this are tremendous. When I turn from my sin and trust in Christ as my Saviour I become one with Him through faith. This means to say that His obedience is now reckoned as my obedience, His death as my death, His fulfilment of God's law as mine. Thus all the value of His perfect life and atoning death is reckoned to my account, and His righteousness is imputed to me. So Paul can say " I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me " (Galatians 2:20). Again, when he writes to the Romans he says " For us also [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification " (Romans 4:24, 25).

Justification

Christ's death, therefore, was for my offences and likewise His resurrection is concerned with my standing before God; it is for my justification. Now this is a tremendous word. It means much more than mere forgiveness. It is not merely that God has cancelled my debt; He has also torn up the record. There are no filing cabinets in the divine courts of justice as far as redeemed men are concerned. The word justification means " to pronounce righteous," not merely to be forgiven but reckoned as men without a record of sin. Even the Old Testament anticipated this. Listen to Isaiah: " Thou hast in love to my soul delivered it . . . for Thou hast cast all my sins behind Thy back " (38:17). Again, listen to Micah: " Who is a God like unto Thee, that pardoneth iniquity . . . and Thou wilt cast all their sins into the depths of the sea " (7:18, 19). And what a wonderful thing that the book of Revelation assures us that there will be " no more sin." In other words, when God deals with sin He does it so effectively and completely that all memory of it is irretrievably buried. And when He looks at me now he sees me not as I was but as I am, " a man in Christ." For just as the Lord Jesus paid Peter's temple tax through the miracle of the coin in the fish's mouth, so through the miracle of His incarnation He has offered His perfect obedience in payment of my debt to God, and I hear Him say " That take, and give for thee and Me." In fellowship with Him I am " accepted in the beloved."

Wounded pride!

But how different we are in our attitude to sin. While God buries the record we so often try to dig it up again. Of course, there is a sense in which our sin is ever before us and we can never entirely forget some of the things which we have done, but all too often we miss the true joy of forgiveness and the wonderful sense of relief it brings because we are harder on ourselves than God is. Sometimes we say " I can never forgive myself " and the remark seems to express a deep repentance; but behind the words there sometimes lurks wounded pride. What we really mean is " I can't get over the shock to my self-esteem of seeing what I am really like." How easy it is for wounded pride to masquerade as humility! How much more humble it is to recognise the truth about ourselves, then come in true humility and repentance for cleansing in the precious blood of Christ and then accept our forgiveness from the hands of Him who is " faithful and just to forgive . . . and to cleanse us from all unrighteousness " (1 John 1:9). So many Christians seem to live under a cloud of self-condemnation instead of humbly accepting God's full forgiveness and entering into the joy of complete acceptance. He is " faithful and just to forgive " because He has already judged our sin at the cross. It would be unjust of Him to exact

double payment. Because of this there is no need for me to become a spiritual masochist, always thrashing myself over the memory of past failures; but rather I must see that the work of Christ on the cross was so perfect that it brings me complete and absolute forgiveness and justification. If I have truly repented and turned from my sin and trusted Christ, God regards me as a righteous man, whatever I think of myself. The debt is not only paid but is absolutely obliterated. Why, then, should I poke about among the garbage heap of the past? Rather let me lift up my head and adore my all-sufficient Saviour. Not that I can ever become complacent about this hateful sin that crucified the Son of God. Never must I think that sin does not matter. But sin's dominion has been broken in Christ. Away, then, with the miserable dirge that laments the past. Let me take a deep breath and sing with all my thankful heart:

"My sin—oh, the bliss of this glorious thought—
My sin—not in part, but the whole—
Is nailed to His cross, and I bear it no more:
Praise the Lord, praise the Lord, O my soul."

The Holy Spirit gives power and makes us witnesses.—P.S.B.

☆ ☆ ☆

This spiritual telegraphy called prayer puts a man into direct dynamic touch with God. He finds a new motive power burning in his bones to be doing. —J. J. HARBIN.

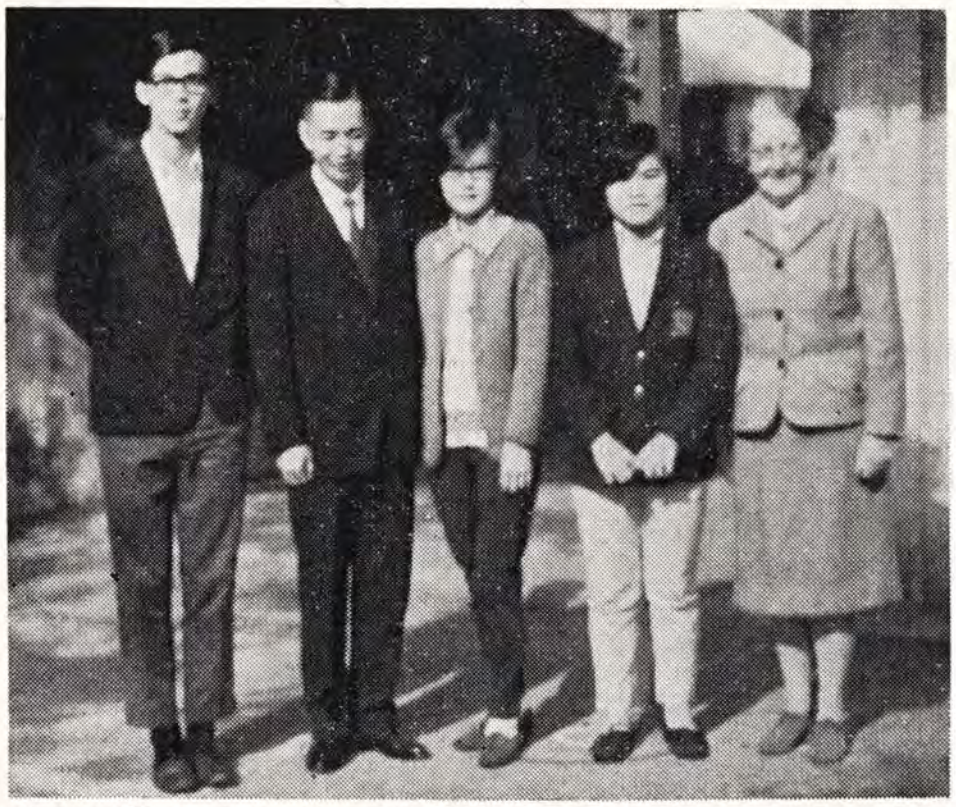
Elim Missionary Society feature

PASTOR CHANG TUNG HUA'S TESTIMONY

Sent by Vera McGillivray, Hong Kong

MY father was a preacher. In 1938 Dr. Sung Hsing-Chih held some revival meetings in my home town in China and I went along to these meetings with my mother and father. On March 15th, 1938, I accepted the Lord as Saviour and three days later I dedicated my life to the Lord. I came to Taiwan in 1949 and worked as well as serving the Lord in the church. I was working for the Emmaus Bible School during this time, being mainly responsible for correcting papers and answering questions for the students' correspondence course, later teaching in the Bible school too. I also had the oversight of the Sunday school, young people's group and youth Bible class, was women's Bible class speaker, conducted church weekly Bible studies and cottage meetings and preached at Sunday services. On September 1st, 1959, the Lord led me into a full-time ministry of prayer and preaching.

In 1960 the Lord led me to the T'ou Yuan district, where I still am at the time of writing. There, with a co-worker, I pioneered a work and a church was established. Thank God that during these eight years He has blessed and 400 people have followed the Lord through the waters of baptism. The Lord also wonderfully provided a building with seating for 200 people. We were able also to get a building at a place about four miles away for a branch work. This place seats about 100. So there, too, we have been able to preach the gospel and strengthen the Christians. There have been three brothers and sisters in

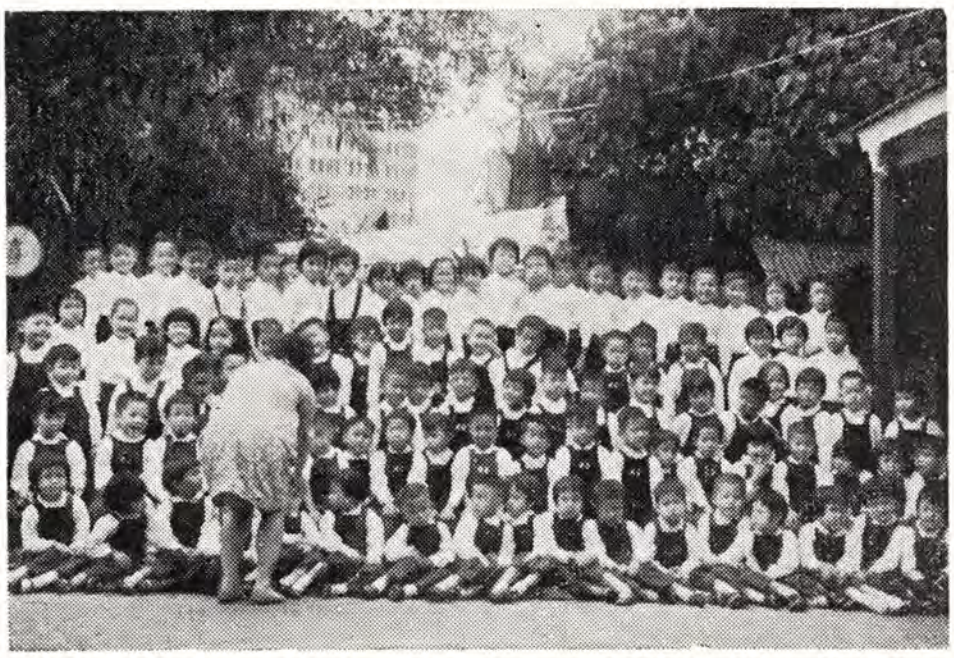


Pastor Chang and Vera McGillivray with three young people baptised recently. Miss McGillivray states that two of these are her students.

the Lord whom He has been using to help in a very special way.

Last year the Lord gave me the chance to visit Hong Kong, and it was during that visit that I was invited several times to speak at the Tsuen Wen church. Then in April 1968 Pastor Chang Lo Shu of Yi Lan was asked by Rev. J. K. McGillivray to contact me and invite me over for fellowship. When we met we talked about the need of the church in Tsuen

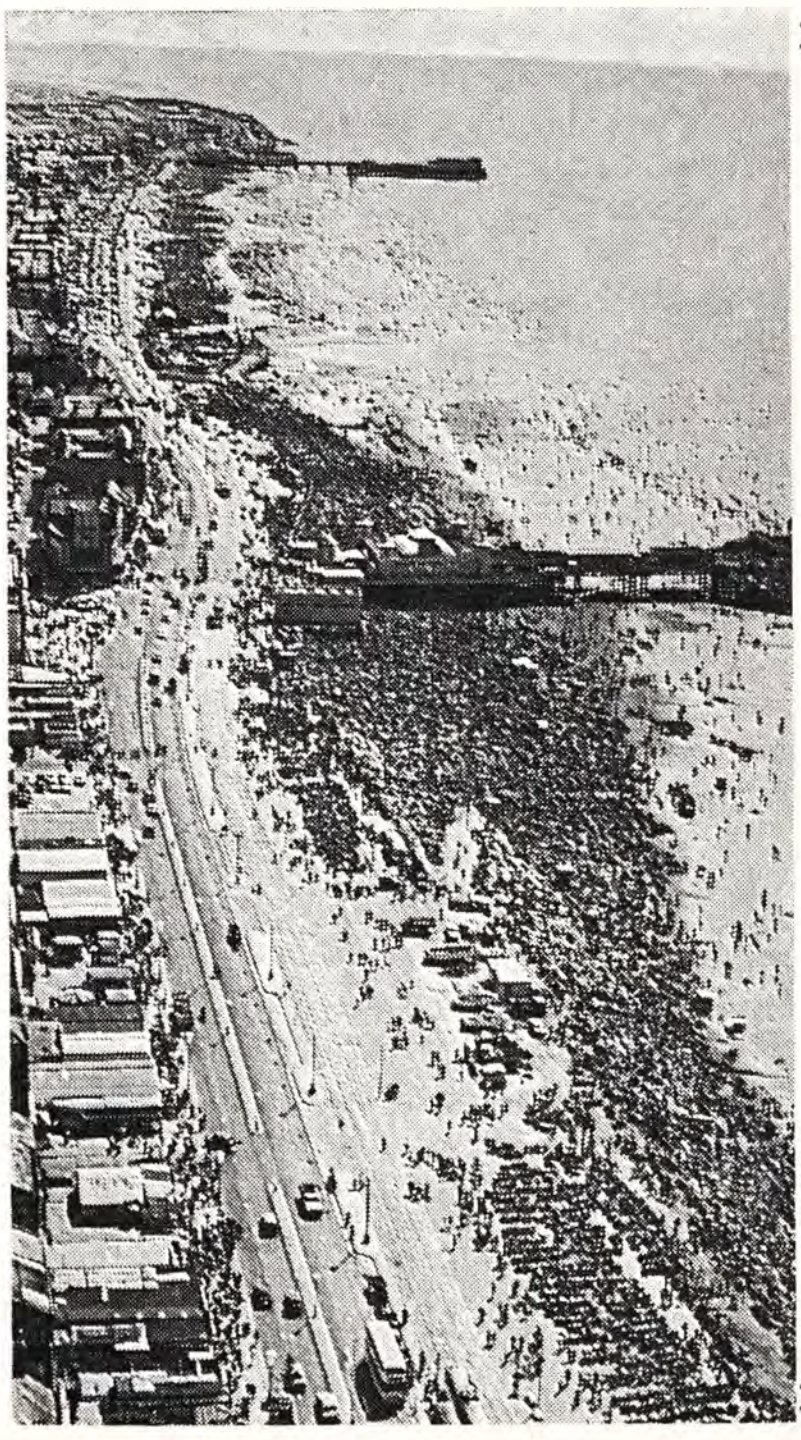
Wan (Hong Kong). At that time I felt the need in a city called Chung Li, where there are 100,000 people, to be great. We had also had an offer to use a brother's house free of charge for meetings there, so had been considering plans to do so. I also figured in my mind the effect on my work of my not being able to speak Cantonese if I went to Tsuen Wan. I also considered my mother and father-in-law, who are seventy years of age, and if I went would have no relatives nearby to care for them. In view of these things I told Pastor Chang (of Yi Lan) I would not go to Tsuen Wan, but after saying so there was no peace in my heart. So I finally said to the Lord " If I must go to Hong Kong, then cause me to receive another letter from the Tsuen Wan church before May 19th, because I have to reply by May 19th to the invitation to open the work in Chung Li city."



" We added a primary class to our kindergarten last September. We are growing, as you can see." Photograph sent by Vera McGillivray.

Three days after this prayer I received another letter from Miss V. McGillivray. Although the letter did not give me another clear invitation I replied on May 19th that I would not go to Chung Li as I was going to Hong Kong, so I replied to Miss McGillivray that if she had still been unable to find a pastor for the Tsuen Wan church I would come to Tsuen Wan to serve the Lord. Much prayer and fasting had been involved during this time until finally the Lord showed me clearly that I should go.

If I followed my own desires and feeling I would stay in Taiwan, but our desires cannot accomplish the Lord's work, so I must obey the Lord's leading, because if man gets away from what the Lord wants he can do nothing.



A LAST REMINDER

TO YOU TO JOIN THE CROWDS WHO ARE COMING TO THE

ELIM CONFERENCE

AT BLACKPOOL

May 10th to 17th

Pontin's Holiday Camp

Public meetings include

Saturday :	**Symphony of Praise**	**7 p.m.**
Sunday :	**Communion**	**11 a.m.**
	Sunday school	**11 a.m.**
	Open-air Witness	**3 p.m.**
	Evangelistic Rally	**7.45 p.m.**
Monday :	**Induction of President**	**7.15 p.m.**
Tuesday :	**Evangelism**	**7.15 p.m.**
Wednesday :	**Missionary Rally**	**7.15 p.m.**
Thursday :	**E.B.C. Rally**	**7.15 p.m.**
Friday :	**Youth Rally**	**7.15 p.m.**

Many other interesting features for all members of the family.

SEND IN YOUR FORMS TO THE SECRETARY, ELIM HEADQUARTERS, BOX 38, CHELTENHAM, GLOS, OR TELEPHONE CHELTENHAM 59904/5/6.

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
John Lancaster	290
Vera McGillivray	292
T. H. Stevenson	296
Brian C. Richardson	297
Brian C. Vidamour	299
F. H. Coleman	301
Mansel Chuter	302
R. B. Chapman	303
K. Smith	304
Margaret M. Ladlow	306
G. Harpin	311
Editorial	294
Comment, opinion and review	295

All photographs of Royal Albert Hall and Trafalgar Square events are by Brian R. J. Garrard.

EDITORIAL

GOD speaks through contemporary art. Though it may be replied that contemporary art is a perversion of what art should be, whether its expression be music, painting, architecture or sculpture, or whether, as some think, it is a huge joke, or that it is the result of Satanic inspiration, God still speaks through it. Take the statement, by an artist, "If modern art reflects the contemporary mind then God help us." Just so! He is helping us. As Cliff Richard stated when we met him a few days ago, "Pop writers are saying something if only we (and they?) can get the message." We have got their message, and many non-Christians have got it too. It is a message of despair, but God uses that as a means of persuading men to seek a message of hope. The message is that contemporary art reflects the chaos, the uncertainty, the near-insanity, the fear, the all-mixed-upness of the modern mind. Many art-form creators admit this. But how to find sanity, certainty, harmony? That is the question.

Sir Kenneth Clark, whose brilliant intellect, insight and wide-ranging knowledge are seen to perfection in his current broadcast series on "Civilisation," speaking on "The hero as artist," contrasts Michelangelo's David with that of Verrochio. To the writer the latter is an insipid though unintentional caricature. But on Michelangelo's David Sir Kenneth Clark has this: ". . . when we come to the head we are aware of a spiritual force that the ancient world never knew. I suppose that this quality, which I may call heroic, is not part of most people's idea of civilisation. *It involves a contempt for convenience and a sacrifice of all those pleasures that contribute to what we call a civilised life*" (our italic).

If we exclude the Hebrews from the ancient world, the remark about its not knowing the spiritual force represented by Michelangelo's David is true, but it must be conceded that the Hebrews knew it. But that apart, coming to the statement in italic, was there released at the Reformation a force that gave people a contempt for convenience and a willingness to sacrifice all those pleasures that contribute to what we call civilisation? It is certainly a force missing today both from art and from experience.

"Michelangelo's power of prophetic insight," to quote again. If we think of prophecy here as forthtelling truth, how apt is the statement! The insight is seen in the eye of his Moses, in the power of even the incidental figures of Pope Julius II's tomb.

In contrast with this grandeur and its message we have the present trivia with their message of abysmal despair.

But our tragedy is that those art forms that express chaos, discord, uncertainty, near-insanity and all-mixed-upness, and which convey that message to the initiated, so many in the Church think can be used as a means of conveying to men God's glorious message of redemption. The former reflects our moral and mental states; when it is used to convey the truth of God, His being, His attributes, His glory, His redemption, His holiness, it simply debases men's conception of what we are trying to convey.

COMMENT, OPINION AND REVIEW

POPE DEPLORES "SCANDAL"

THE Pope at his pre-Easter audience said that the Church was suffering because of the defection and the scandal of certain priests and religious laymen who were "crucifying" it.

In extraordinarily strong words, he said that "the Lord is sorely trying us." The Church was suffering from the oppressive lack of legitimate liberty in many countries of the world. It was suffering because many Catholics were abandoning the loyalty which the tradition of centuries required of them, and which pastoral efforts, full of understanding and love, should obtain from them.

Above all it was suffering from the restless, critical, unruly and destructive rebellion of so many of its followers, including the most dear, priests, teachers, the lay, dedicated to the service and witness of the living Christ in the living Church, against its intimate and indispensable communion, against its institutional existence, against its canon law, its tradition, its internal cohesion, against its authority, the irreplaceable principle of truth, of unity, of charity, against the very requirements of sanctity and of sacrifice.

The intensity with which the Pope spoke made a deep impression on his audience in St. Peter's basilica.

The Times correspondent, 2.4.69.

☆ ☆ ☆

The turn of the tide? "Baptist decline less marked." "Youth total grows."

The Baptist Union's annual report for 1968 shows a slowing up of the downward trend of membership, an increase in the number of candidates for baptism and in numbers of young people associated with the church. There are 3,275 Baptist churches in Britain with a membership of 280,867. The decrease in membership of churches in the Baptist Union was 1,494, in 1966 the decrease was 5,357.

☆ ☆ ☆

CENSORED PRELATE COMES TO TALK IN LONDON

The Archbishop of Olinda and Recife, the Most Rev. Helder Comara, thorn in the side of his government, branded by his opponents as a Communist, arrived in London from Brazil on his first visit to Britain.

Regarded by many as the champion of the oppressed people in Brazil, and by the government as a subversive element, he has been effectively gagged in his country, cannot be reported in the newspapers, and cannot use the diocesan radio.

Last October his residence in Recife was machine-gunned. "I was absent at the time," he said disarmingly in his painstaking English. "But I do not think that anyone has a real feeling of evil towards me."

He has been condemned for his support for the candidature of Cuba and China to the United Nations. "The Army is so anti-Communist that it is imposing slavery. Theoretically it wishes development for our people, but it fears a change in the structure of our society. In the name of anti-Communism it is making impossible any change."

"I am trying to achieve freedom for our people by a modern liberating pressure movement," he said. "We must collaborate to force change by moral pressure. But I respect the option of some for violence, and if our moral pressure does not work the consequences will be the government's responsibility."

He clearly felt that if real change did not come soon to Brazil violent revolution could erupt. "But not at the moment. The people are so full of misery that they become fatalistic. They accept the situation and say it is the will of God. We must teach them that they have to fight for their freedom."

He has come to England to address two groups of young people: the Student Christian Movement congress in Manchester and the Haslemere Convention in London. His lectures are "Youth faces the seven deadly sins" and "Misery and violence."

From a report by *The Times* staff reporter, 9.4.69.

☆ ☆ ☆

LOTTERIES ARE BALEFUL

Showing the Church the way

Any youth club that raises money (even for a charity) by means of lotteries or games of chance is ineligible for grant aid. This has been the policy of the Yorkshire (West Riding) County Council since 1943, and the council (see below) recently reaffirmed

(*continued on page 309*)

MEET YOUR MISSIONARIES AT CONFERENCE

We are glad to announce that the following Elim missionaries home on furlough will be with us at conference and will take part in the missionary rally : Pastor and Mrs. D. L. Norton, Pastor and Mrs. J. A. Prentice, Pastor and Mrs. M. O. Thomas, Miss S. F. Beardwell, Miss C. Picken, Miss A. Stephenson. See notice on page 293.

From my diary

By T. H. STEVENSON

THERE are many people choosing to leave Britain to live in Malta in their retirement. Two things motivate their decisions: the excellent weather climate and the excellent economic climate, with taxes being almost nil. Though it is nice to live in, and even to die in, most Britishers there want their mortal remains to be brought to the homeland. There is a snag, however. The cost of a corpse being transported so far is too great, and as there is no cremation facility permitted in Malta it is not possible to have their ashes brought to the homeland they did not want to live in. It is a problem of assets and ashes.

☆ ☆ ☆

The neat gospel texts and slogans on cars must bear a fruitful witness, but one can think also of some "side effects." I had occasion to think that a mini-bus was very carelessly driven as it overtook my car on a roundabout in Worcester. Despite the offence, when I saw a gospel text on the vehicle I found myself feeling kindly towards the driver, so the driver seemed to have an advantage. But if someone else had been overtaken carelessly and saw the text his thoughts might have been different. I was pleased, though, that the driver concerned did not have the slogan "Prayer and care on the roads saves lives."

☆ ☆ ☆

If you have a text on your car, and there is an occasion on which you feel you have reason to remonstrate with another driver's ill behaviour, I wonder if the text acts as a kind of brake, knowing that already you have made a declaration silently that you are a Christian. I am also reminded of a young man of my acquaintance who pulled up beside another car to give the driver a "telling off" for his bad driving behaviour. As he was winding down his car window he saw that the other car not only had a text on it but it was the same text as he had on his car. I understand that he simply closed the car window again and drove on. I suppose that when one takes off the L-plate one is qualified to put up the text plate, but a Christian does well to remember that it is there.

☆ ☆ ☆

I enjoy receiving catalogues from Christian publishing offices, and the recent one of Pickering and Inglis, containing 300 titles, was of great interest. With so many titles from an evangelical publishing company it may not be surprising that space should be given to advertise a book by Dr. Graham Scroggie against Pentecostal teaching, though I think if Dr.



Scroggie were still alive he might find himself more preoccupied with the Baptist Union, of which he was a leading minister and from which numerous fine Baptist churches and ministers are withdrawing because of their dissatisfaction with the growth of modernism and ecumenicity within it.

☆ ☆ ☆

Dr. Scroggie's book *The Baptism of the Spirit and speaking with Tongues* should now be shelved with Algernon Pollock's and others' writings, for those who request them. They may be useful, even to Pentecostals, as works of reference, but as propaganda their effect counts for little—over forty years ago, with my parents and other members of the family, I made a final decision to join Elim after listening to a Glasgow Baptist minister give a special address attacking the Elim Church's doctrine!

More serious than Dr. Scroggie's book is the publishers' comment: "A timely utterance in which the whole Scriptures are admirably massed in battle array to win victory for those who tremble at the King's Word." Scarcely charitable or tolerant words, and scarcely true as far as "to win victory" is concerned, since the glorious truth of Pentecost spread speedily everywhere. Perhaps the book is being "pushed" because of the number even among the Christian brethren who are today rejoicing in an Acts 2:4 experience. In Acts the very place in which believers were gathered "trembled at the King's word" as they were filled with the Holy Spirit. I wonder that "P. and I." do not tremble at their own words.

☆ ☆ ☆

In the same catalogue appear notices of *The Origin of the Brethren* and *Chief Men among the Brethren*. Among chief men in the origins of the Brethren were writers like John Nelson Darby and William Kelly. One can only say that a careful reading of their expositions of Acts reveals that both these Brethren pioneers believed that receiving the Holy Spirit baptism was an experience in addition to and apart from regeneration.

EASTER MONDAY

Elim's twenty-first Easter in Trafalgar Square

HEAVENLY SUNSHINE IN THE SQUARE!

Reported by BRIAN C. RICHARDSON
MINISTER OF THE BARKING ELIM PENTECOSTAL CHURCH

THE Elim family gathered again for the twenty-first Easter Monday rally in Trafalgar Square. How good it is to renew fellowship with those not seen for months, sometimes years, and how good to gather in such glorious sunshine. Pastor H. W. Greenway, the Secretary-General, appropriately opened the day with the chorus "Heavenly Sunshine," in the hope that the sun that warmed our bodies would be a sign that the Son of righteousness would warm our souls.

It was perhaps a pity that some were so warmed by one another's renewed fellowship that they tended to ignore the actual meeting, for they missed Mrs. Marie Hamilton singing that lovely hymn "I trust in God" and the ministry of the massed choirs. The lack of participation on the part of some must have made onlookers wonder whether the gospel message coming over the loudspeakers was as vital as it was made out to be.

The first speaker was Pastor Tony Williams, the





youth commissioner for the Birmingham Presbytery. He spoke very forcibly on "The cause of sin" and "The curse of sin." It must have been the warmest Easter Monday for many a year, and as he preached some must have been warmed by the truth that in spite of the effect of sin on their lives the Lord Jesus Christ could be the Captain of their salvation. The London Crusader Choir sang "Heaven came down and glory filled my soul," with well over 1,000 in the square joining in the chorus.

The second speaker, Pastor D. Anthony, of Chelmsford, took as his subject "What is really news in this world today?" and proceeded very ably to speak on the good news: "about God," "about sin" and "about forgiveness through Christ." Pastor Greenway gave the appeal and we were thrilled later to learn at the Albert Hall that some people had responded and accepted Christ as their Saviour.

Mr. Kenneth Tween led the choirs in a lovely rendering of "Coming again," and we felt that until Jesus does come again His love will continue to shine upon us. Pastor Douglas Gray closed the meeting in prayer.



Dennis Anthony, J. C. Smyth and H. W. Greenway at Trafalgar Square.

The afternoon service

Reported by BRIAN C. VIDAMOUR
MINISTER OF WEYMOUTH ELIM PENTECOSTAL CHURCH

" NOT the kind of day to be spent inside " was the comment of the official Royal Albert Hall attendant as thousands of eager Elim members gathered for the afternoon rally. " Ah," was the reply, " it all depends on what you are seeking." There was no better place to be this Easter Monday at two-thirty. We had come as one happy family to " make His praise glorious."

The scene presented to eye-gate is one of splendour and activity. A busy usher directs us to our seats, a programme official waits upon us, and we settle down. A banner proclaiming Psalm 103 verses 2 and 3, overshadowing the apologetic and almost embarrassed " No smoking " notices, demands the attention of the occupants. No need for them today. This is Elim day. We are expecting the fire!

The massed choirs in a pre-meeting ministry thrill us with the message " Jesus is coming again." The floodlit platform is occupied by Elim ministers and their wives, the President, Vice-President, Executive Council and the invited speaker, Dr. John Wesley White.

After Pastor J. C. Smyth has read the first three



Dr. John Wesley White, the preacher for the day.

The Vice-President, A. Tee, holds aloft the shield and diploma before presentation to Swansea and Cadle Sunday schools.



verses of Psalm 34 we rise to sing the hymn " Christ the Lord is risen today." Eye-gate respectfully bows as ear-gate waits upon God. We are conscious of the presence of the risen Lord in our midst.

1969 is a special year for the London Crusader Choir, for it marks the fortieth anniversary of its inauguration. Tribute is paid to Douglas B. Gray and a special feature portrays the unique ministry of the choir in and out of prison. Rev. A. Stevenson, chaplain of H.M. prison, Brixton, gives a word of appreciation to the cheerfulness, self-sacrifice and clear message of the choir during the past forty years. Pastor Gray and company, we are told, have visited forty different penal institutions (averaging one a year), and have been in and out of prison a thousand times! The London Crusader Choir, he concludes, belongs to all.

We in Elim are proud of their prison record and,



The platform, with the London Crusader Choir.

rejoicing in their honouring, extend our congratulations.

Our Secretary-General, Pastor H. W. Greenway, reminds us that ' family day " would not be complete without representation from the mission fields. Pastor and Mrs. M. O. Thomas (Tanzania), Pastor and Mrs. J. A. Prentice (India) and Miss S. Beardwell (India) bring greetings. Pastor T. Evans (Belgium) is also present. How fitting that they should take pride of place on this great day.

An anointed solo from Mr. Kelvin Thomas from Cardiff prepares our hearts for the ministry of the Word.

Dr. Wesley White, B.A., Ph.D., chooses " The



Douglas B. Gray in characteristic pose.

coming King " as his theme for the afternoon message. Reading from 2 Peter chapter 3, he preaches a powerful message on the second coming of our Lord. Hearts are warmed as the theme develops. The Lord is not slack concerning His promise. Jesus is coming again because of the

Affirmation of Scripture
Assertion of the historic Church



H. W. Greenway, Secretary-General.

Arrival of Israel in its homeland
Activity in nature
Abominations in morals
Anti-Christ movements and
Awakening of people all over the world to call upon the Lord.

The Holy Spirit applies the eternal truths in an



Swansea Sunday school scholars with the shield they have won for the third time.

atmosphere charged with His presence, and in some lives the soul awakens to the voice of God, the chords vibrate and the heart clamours within the breast and makes known its desire to live.

And this above all is why we are here. The Royal Albert Hall is the scene of many activities, but today it is a house of salvation.

As we disperse singing " He's coming soon " we pray that such Bible-based, Scripture-honouring and Christ-glorifying meetings may continue till He come.

Prayer and praise

by F. H. Coleman

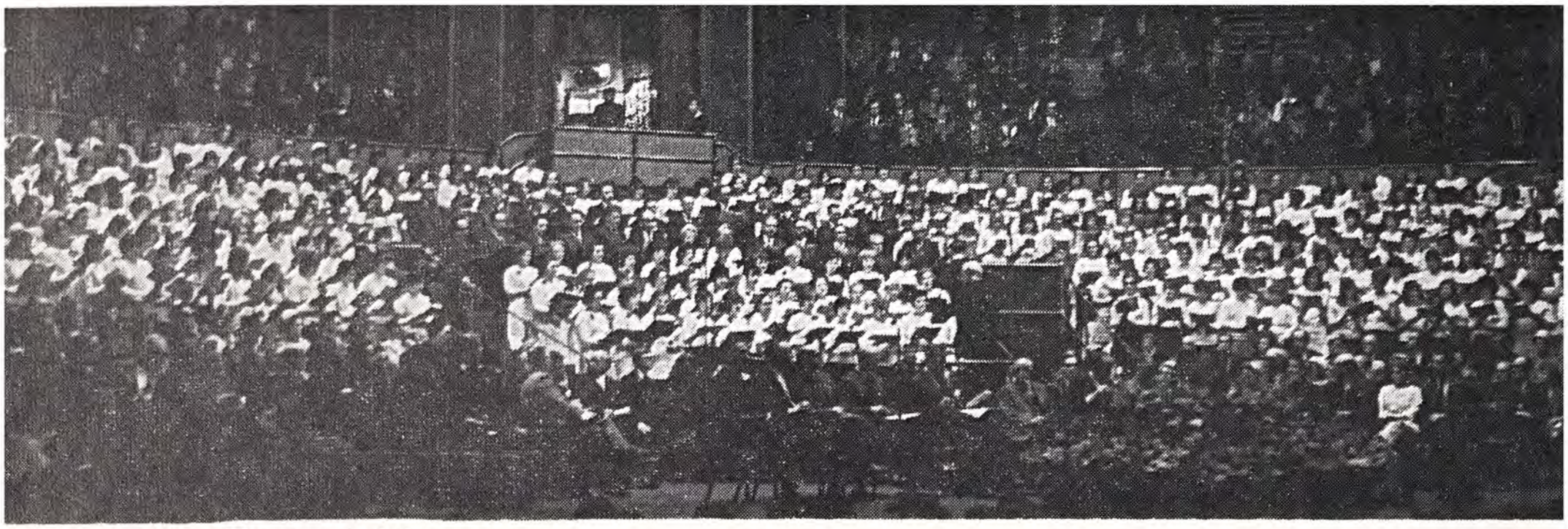
GREAT men owe their greatness often to the prayers of their mothers. R. A. Torrey was one of the great evangelists of the world, but he might never have been an evangelist if his godly mother had not continued in prayer for his salvation. Dr. Torrey as a young man was deep in sin. He did not believe in God, the Bible, heaven and truth. But his mother not only prayed for him; she pleaded with him to turn to God for forgiveness.

He grew tired of his mother's pleadings. Finally he told his mother " I'm going to leave home. I will not bother you again. You will not see me any more." As he left his mother said " Son, when you come to the darkest hour of all, when everything seems lost, call earnestly on your mother's God and seek Him. You will get help."

Torrey went deeper into sin and at last became weary of life. He decided to take the gun he kept in his bedroom and end his life. As he went to do this awful thing his mother's words came back to him: " Son, when the darkest hour of all comes . . ." It had come. Again he heard his mother's words: " Turn to your mother's God. Seek Him in earnest, call on Him and you will get help." Torrey fell on his knees and cried out " O God of my mother, if there be such a Being, help me, give me light. If you give it me I will follow You."

In a moment his soul was lit up; he knew God was his Helper; Christ was his Saviour. Soon he was on his way home. When his mother saw him she exclaimed " Oh, my boy, I knew you were coming back. God told me so."

God never fails to answer prayer. He can save your wayward son, your daughter who is so far away from God. Pray on. Soon will come the day of rejoicing as you see prayer answered.



The massed choirs.

EVENING MEETING

Reported by MANSEL CHUTER

MINISTER OF WINSON GREEN ELIM PENTECOSTAL CHURCH

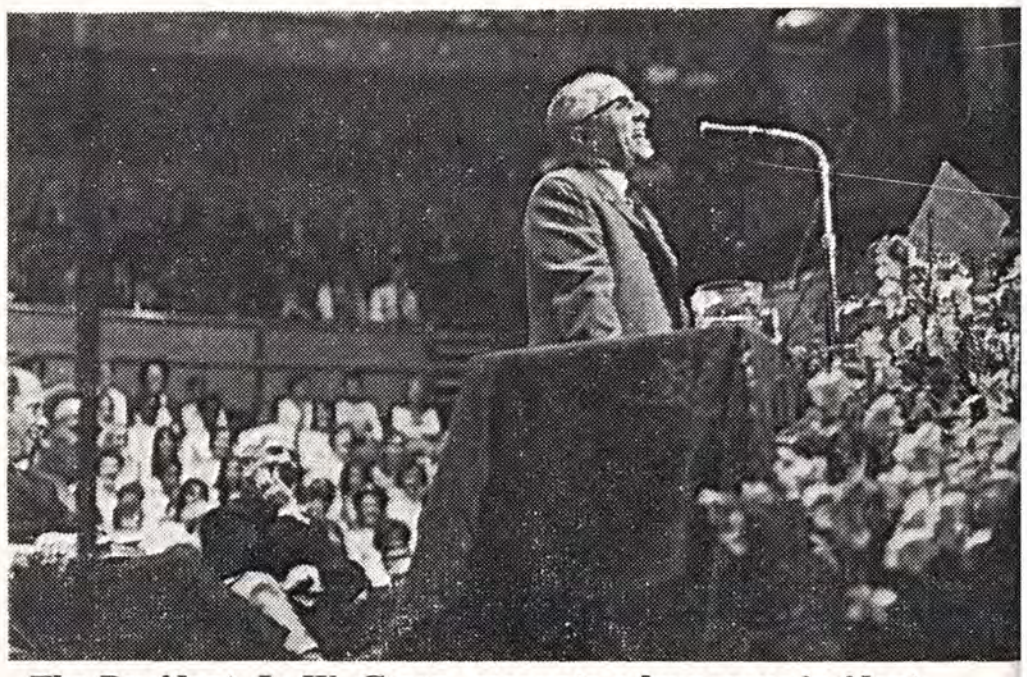
FOLLOWING a great morning and afternoon of beautiful sunshine and fine Christian fellowship as we met with old and new friends, we entered the evening rally to the strains of "Coming again." With the platform party having moved on to the platform rather self-consciously in true military style, Pastor Eldin Corsie, who convened the service, prayed for a powerful outpouring of the Holy Ghost on the service. Then, as we sang "Full salvation," we began to feel that this service was going to be a really Pentecostal one, especially as we contemplated the Foursquare Gospel subject of our visiting speaker. Pastor J. Newman, of Coventry, prayed down the old-time revival upon ourselves, our Queen, our Government and our nation. Following the Bible reading we enjoyed the London Crusader Choir rendering on their fortieth anniversary "Come with a contrite heart" and "The King of Love my Shepherd is."

Following the choir, and to the strains of "Oh, how I love Jesus," which always brings a blessing, the Swansea Sunday schools came to receive their shield and diploma for their splendid effort in the national examination. It was a delight to see the President, Rev. L. Green, present them, although the shield seemed almost as big as himself.

"Spirit divine, fill us now" was sung following the announcements by Pastor Greenway, and one felt at last that we were entering a Pentecostal atmosphere, especially as this was a Pentecostal rally. How we long for a demonstration of Pentecostal power and truth in these public meetings.

Our President gave a short account of his visit to Africa. What a thrill to know of the moving of God on this great continent. Our hearts were moved, too, as we learned of the great need. Melvin Thomas, from Cardiff, sang "Long ago in Galilee," and then we settled down to listen with rapt attention as Dr. John Wesley White spoke on Jesus' words "If any man thirst, let him come unto Me, and drink," and told about the nature of sin's drought, and the emptiness and desire of all mankind. He closed with the truth that all may come to the fountain of life, and our hearts rejoiced as many responded to the appeal made by Pastor A. Tee.

All too soon the day was over and we trudged our weary way homeward. Another "Albert Hall" was over. To sum up one can only use part of the phrase used by Dr. White: "It might take America to put some of the stars into place, but America will never put the blessing into the Albert Hall; but the Holy Ghost will, *if we let Him.*"



The President, L. W. Green, recounts a humorous incident.

The London Crusader Choir celebrates its fortieth anniversary this year. Here it is on Easter Monday at the Royal Albert Hall, under its founder-leader, Douglas B. Gray



THE FIELD SUPERINTENDENT, R. B. CHAPMAN, REVIEWS THE DAY



THE conductor faced the choir and lifted his hands familiarly—there was leadership! The choristers raised their voices harmoniously—there was service! The drummer and the deputy conductor bowed their heads respectfully—there was reverence! Yes, we had it all in the Royal Albert Hall on Easter Monday 1969.

There were handshakes and hugs as friends of former days renewed their acquaintance amid the warren-like corridors of the great circular auditorium which was erected in memory of the Prince Consort. *There was heraldic convocation* as the voluminous chords from the grand organ summoned the many travellers to worship. This was the occasion for the rendezvousing of Elim people from all parts of the British Isles. *There was fervour* in the vigorous congregational singing as it was ably led by somewhat less familiar conveners in J. C. Smyth and E. R. Corsie.

INCREASED ATTENDANCES

There was encouragement in the obviously increased number in attendance, especially in the evening rally. One felt that things were getting back to normal again and we were on the "up and up." *There was appreciation* as five of our overseas missionaries were introduced. A few years ago a reporter from a Christian periodical used a somewhat depreciatory remark about the advanced age of our missionaries who were introduced on the corresponding occasion. I hope the same person was present this year. Here were missionaries looking bright and youthful, with the potential of many years of service ahead of them, we trust. *There was passion* in the preaching and revelation behind the wide experience of the much-travelled and eloquent John Wesley White. His accent may have called for concentration, but his substance provided satisfaction. *There was gratitude,* and we might add esteem, as we were re-

(*continued on next page*)

OPENING OF NEW ELIM CHURCH AT MARTON, BLACKPOOL

By K. SMITH
MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

HAVING known Desmond Cartwright from Bible College days it was a pleasure to renew fellowship at the opening of the new building at Marton, Blackpool, where he now ministers. Through personal friendship one knows the hard work he and the brethren there have put into this venture. What a blessing it must have been to have Mr. L. Hanlon at the helm, for as a local authority building inspector his guidance was invaluable. He is a member of the diaconate in Marton and responsible for the supervision of the work, and much of the credit for it is due to him. "Architect, surveyor, clerk of works and general foreman" was his description to me of his duties. The church was formerly the Hermon hall. After a campaign by Pastor J. Woodhead in 1943 Pastor W. Evans was appointed as the first minister. It was nice to see him well at the opening, after his illness, and his memories of past days enriched us all. He spoke with gratitude of the conversion of his cousin, who is now a prominent member in the assembly. He sang most appropriately "Bless this house," and dedicated the Hammond organ, a gift to the church from a generous donor, to the work of the Lord. Pastor F. Jones and his family joined in the day's celebrations, and he spoke of their happy stay at Marton for some years. Both brethren ministered over the weekend. Following a short opening ceremony performed by Pastor G. W. Gilpin, Principal of the Elim Bible College, both the new building and the old premises were filled for the afternoon service. After bringing the greeting from the Executive Council Mr. Gilpin gave an appropriate word from the book of Nehemiah.

I felt that it was a personal tribute to the local minister, and the witness of our assembly, that so many other local ministers were present. They included a representative on behalf of the Fylde Evangelical Council, in the person of the vicar of Christ Church, Rev. F. Haslam, who, I found later, was converted in Bolton under the ministry of one of the Jeffreys family. A technical representative from Marley Buildings was also present. I liked the way Mr. Gilpin mentioned that the new building presented "an opportunity to serve the locality with arms that will help and hearts that will love." The local choir sang pieces to be sung at the Easter festival in the Royal Albert Hall this year.

I found the church compact and warm, and most attractive; it is the first phase in the erection of a main church, Sunday school, youth hall, vestry and other premises. The platform looked particularly pleasing, modern and tasteful.

Though Marton assembly is on the outskirts of Blackpool on a housing estate, Elim holidaymakers will find a visit well worth while to worship in these lovely new premises. They are certainly a credit to pastor and people, and one would wish them God's richest blessing in their endeavours.



Interior of Marton church, Blackpool.

THE FIELD SUPERINTENDENT (*continued*)

minded of the unique ministry of the London Crusader Choir and its leader among unusual congregations over the past four decades.

PRAYER AND HOLY SPIRIT BAPTISMS

There was intercession, and compassion, for the sick and ailing as they sought the face of God for deliverance and the Lord's ministers obeyed the scriptures towards the needy. *There was manifestation* as believers were filled with the Holy Ghost and spoke with other tongues as of old on the day of Pentecost. *There was rejoicing* as men and women responded in each service to the appeal of the gospel and registered their decisions for Christ. Thank God we still possess the yearning for souls that has characterised our movement throughout its existence. This was a splendid day of evangelism indoors and outdoors.

There was hope for the future in this thrilling occasion of testimony, challenge and triumph. It was all there as we remembered the Prince of Peace in this building of princely memory. A retired Elim minister spoke from the regions of knowledge and memory when he said "It is just like the old days all over again." Praise God.

There is still opportunity to plan for next year, God willing. So book the date NOW and be sure to be at the Royal Albert Hall rallies on Monday, March 30th, 1970.

the long silence

Adapted from an article by A. T. L. Armstrong in " Vista "

**At the end of time billions of people were scattered
on a great plain before God's throne.
Most shrank back from the brilliant light before them,
but some groups near the front talked heatedly—
not with cringing shame, but with belligerence.**

**" Can God judge us ? How can He know about suffering ? "
snapped a pert young brunette. She ripped open a sleeve
to reveal a tattooed number from a Nazi concentration camp.
" We endured terror, beatings, torture, death ! "**

**In another group a Negro boy lowered his collar.
" What about this ? " he demanded, showing an ugly rope burn.
" Lynched for no crime but being black ! "**

**In another crowd was a pregnant schoolgirl with sullen eyes.
" Why should I suffer ? " she murmured. " It wasn't my fault."**

**Far out across the plain were hundreds of such groups.
Each had a complaint against God for the evil and suffering
He permitted in His world.
How lucky God was to live in heaven where all was sweetness and
light ; where there was no weeping or fear, no hunger or hatred.
What did God know of all that man had been forced to endure in
this world ? For God leads a pretty sheltered life, they said.**

**So each of these groups sent forth its leader,
chosen because he had suffered the most. A Jew, a Negro, a person
from Hiroshima, a horribly deformed arthritic, a thalidomide child.
In the centre of the plain they consulted with each other.
At last they were ready to present their case. It was rather clever.**

**Before God could be qualified to be their judge He must endure what
they had endured. Their decision was that God should be sentenced
to live on earth—as a man !**

**Let him be born a Jew. Let the legitimacy of his birth be doubted.
Give him a work so difficult that even his family will think him out of his
mind when he tries to do it. Let him be betrayed by his closest friends.
Let him face false charges, be tried by a prejudiced jury
and convicted by a cowardly judge. Let him be tortured.**

**At the last, let him see what it means to be terribly alone. Then let him die.
Let him die so that there can be no doubt he died.
Let there be a great host of witnesses to verify it.**

**As each leader announced his portion of the sentence loud murmurs of approval
went up from the throng of people assembled.**

**When the last had finished pronouncing sentence
there was a long silence.
No one uttered another word. No one moved.
For suddenly all knew that
God had already served His sentence.**

Margaret M. Ladlow's page



THE THIN RED LINE

HAVE you ever visited Stirling castle? If you have had a trip north of the border and are an historically minded person you will probably have gathered that this remarkable fortress was a royal castle, the seat of many Scottish kings. It is set high on precipitous rocks, with many towers, turrets and battlements. Its palace and chapel, royal mint, great hall and delightful concealed garden are absolutely full of historical interest and rugged charm. There it has stood right from the twelfth century, when Alexander I was king of Scotland.

I visited Stirling castle two years ago and, having a lively imagination, I just revelled in its medieval splendour and absorbed quite a lot of its ancient history during the conducted tour, and was in fact rather surprised to discover that part of the castle is used as the regimental museum of the famous Argyll and Sutherland Highlanders. For my schoolboy son this discovery was the highlight of our visit. To see the dirks, daggers, swords and pistols, the medals and flags, the uniforms and trophies and the pictures and records of deeds of valour fascinated him and stirred his imagination far more than the ancient history. Finally he gazed in wonder at the oil painting depicting the regiment's desperate stand at Balaclava during the Crimean war and read in silence the graphic account of " the thin red line," the brave Highland soldiers in scarlet uniforms who stood shoulder to shoulder facing the Russian foe and turned the tide of battle. All this came back to me when I read of the recent controversy aroused over the proposed disbanding of the regiment and of the presentation of a petition to Parliament signed by the thousands who feel keenly about such matters. I thought of the troubled history of these islands of ours, " of battles old in story," of regiments marching away to war, of the " thin red line," and of how behind all the romantic veneer so often covering our history we find heartbreak, sacrifice, sudden death and stark tragedy. To save life, to safeguard nations, how often there have been sacrifice and death, and to save mankind from destruction and death a sacrifice has been demanded. It is appalling how many unbelievers and nominal Christians resent the emphasis that the fundamentalist places on " the thin red line," but it is there in your Bible and mine, from Genesis to Revelation, the scarlet line revealing that mankind can only be saved by sacrifice. The centuries' long battle for man's soul against the cruellest of all enemies has been won and will continue to be won by the unbroken line of God's redemption. " Without shedding of blood is no remission " (Hebrews 9 : 22). No matter how uncomfortable the modernist may feel, however distasteful to him the mention of blood and the solemn fact of sacrifice may be, the plan of God is plain and the sacrificial death of our Saviour at Calvary was, and is to this day, the greatest and most glorious battle ever fought and won.

Well may we rejoice that " the thin red line " was held firm and unyielding from the elementary teaching, examples and ceremonies of the Mosaic law, on through the psalms and prophets in ever-increasing revelation, to culminate in the full glory and strength of the final victory on the cross which brought us salvation. Surely Easter is still in our hearts and we can sing.

" The strife is o'er, the battle done,
Now is the Victor's triumph won,
Now be the song of praise begun,
Alleluia.

The powers of death have done their worst,
But Christ their legions hath dispersed,
Let shouts of holy joy outburst,
Alleluia."

LETTER TO THE EDITOR

Dear Sir,—I must say how I appreciated Oswald Smith's article in ELIM EVANGEL of March 1st, " What is television doing to our youth? " I would go farther, and ask what it is doing to our Christians in general. The Lord spoke to me again and again along this line, but I would not listen. In the end I had to let it go. What a happy woman I felt when at last my television went out of the door. Neighbours and Christians said to me " But, Mrs. Bass, you live all on your own. What will you do? " I have proved to them now that Jesus fully satisfies, and I am able to say " Take the world but give me Jesus." Let us thank God for pastors like Oswald Smith, and may we get many more in our dear Pentecostal movement.

MRS. BASS.

Dagenham, Essex.



YOUTH *in action!*

PAUL opens his exhortation addressed to the youth of all the Christian ages (through Timothy) with a rousing encouragement: "Let no man despise thy youth" (1 Timothy 4:12). Grip the fact at once that youth is capable of the highest. There is an ardour, a devotion, a vision—supremely a vision—in youth that can surpass much of what lies in maturer years. Therefore "let no man despise thy youth"; make it a youth that no man can despise; let the quality of the life out-balance its lack of years. And what makes the counsel peculiarly impressive to us is that it rises, like a star, on the dark background of the apostasy. Paul no sooner reveals the great coming landslide from faith (v. 1) than he counters with the young manhood and womanhood that must master it or themselves go over the precipice.

THE GYMNASIUM

Paul begins his counsel by summoning Christian youth into the gymnasium. "Exercise thyself [become a gymnast] unto [with a view to] godliness." All stability of character, all blessing to others, all glory to God, dwells first of all in the cultivation of our own character. One of the greatest pianists of the last generation, whose mastery of his instrument was overwhelming, said that he practised six or seven hours a day, and that the larger part of the time he was practising scales. Nothing does a young believer need more to realise than that the constant repetition of the elementary things—private prayer, study of Scripture, confession of Christ, work for God, in other words the constant practice of our scales—is vital to our music. Be a gymnast, Paul says: use the spiritual muscles that you have until they mature into the biceps of an athlete. Athletics—to which youth naturally lends itself—are profitable for fine bodily development, but how sharply limited the profit—at the most to three score years and ten. "The only way to be kept from falling," says McCheyne, "is to grow." And what a goal—"God-likeness"! Strive after nothing less than God; expect no perfection less than God's; struggle upward by the narrow, blood-stained way that leads to God.

The present, visible goal is next unfolded. "Be [become] thou an example [a pattern, a model] of them that believe." So far from youth being despicable it can be a model to all. It can be the ideal in action. Act-truth, said George Macdonald, is better than fact-truth: that is, it is well to master truth as a fact, but it is still better to embody truth in an act. And how exquisite is that in which youth can be a model! "Be thou an example in word [conversation], in manner of life [in behaviour], in love [love is the secret spring that feeds all the energies of the soul], in faith [if Peter took the first step on the water he could have taken all, and the last step into glory is as possible to us as the first step out of sin], in purity"—purity in heart, in life, in attitude, in influence. It is a wonderful revelation that young manhood and young womanhood can be shining stars in the firmament of the Church.

THE ARSENAL OF THE SPIRIT

Next, Paul fastens strongly on the cultivation of the mind, the storing of the arsenal of the spirit. "Till I come [how beautiful if we substitute till *He* come] give heed to reading, to exhortation, to doctrine." (1) "Give heed to reading." The chief apostle who ever lived—and therefore the Church of God holds no higher example—nevertheless says in his closing days in prison: "The cloke that I left bring when thou comest, and the books, especially the parchments" (2 Timothy 4:13). Paul was inspired, yet he needed books; he had heard unutterable things in paradise, yet he needed books; he had preached for a lifetime, yet he needed books; he had written the greater part of the New Testament,

yet he needed books. Therefore take heed *that* you read, and take heed *what* you read. Study Scripture; study books on Scripture. The day when we cease to feed upon the Word of God is the day when we shall lose what we have learned. "Place good books in a man's hand," says Sir John Herschel, "and you place him in contact with the best society in every period of history; with the wisest, with the wittiest, with the tenderest, the bravest, and the purest characters. You make him a contemporary of all ages." (2) "Give heed to exhortation." Nothing makes us so masters of what we know as merely passing it on; and perhaps it is safe to say there is always someone within our reach who will take it from us sooner than from anyone else. (3) "Give heed to doctrine." What we believe powerfully creates what we are, and also creates our whole body of influence over others: therefore our doctrine—the body of truth we hold and preach—is beyond everything vital. Ideal youth is to be an embodiment of God's truth.

THE FLAME

Next comes work for God. "Stir up the gift that is in thee"—stir up into flame your working power for God. Our Lord warns us of the peril of the hidden talent. Stagnant water can become a poison. *Be too absorbed in the task God has given you to spend energies on worldly things.* In the last match in which C. T. Studd ever played he almost shook as he went in to bat. In his farewell speech he referred to the match and explained it, with tears in his eyes. He said that he ought not to have played, that the deep things of life had only just entered his soul, that he was in a dream, that he was in Palestine and China, and not at Old Trafford at all. God deserves our best. Half the lives of the world are made ineffective by gifts never stirred into flame.

Paul next strongly enforces intensity, and concentration on the highest. "Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all." "What have you found more valuable than your soul, more important than salvation, more endurable than eternity, more desirable than heaven?" (J. A. James). Therefore give thyself wholly to these—heart and head, body and soul, career and destiny; absorb all you are and have in them: so that your advance, your growing ripeness in grace and power, may become obvious. Never imagine that God's heights are reached at one leap: on the other hand, remember that the pearl-diver goes down a pauper but comes up a prince. Have only one aim in life—absorption in the highest. "One thing," Paul says (Philippians 3:13) of himself, "I do."

TRAIN! TRAIN!! TRAIN!!!

The apostle now sums up his counsel on the shaping of the new instrument for God. "Take heed to thyself, and to thy teaching." Train your own faculties, purify your own affections, discipline your own character, scripturalise your own theology, so that it becomes "sound speech that cannot be condemned" (Titus 2:8). "Take heed to thyself [for the flesh has still to be mastered], and to thy teaching"—for we must never cease to learn, so as to put truth in ever fresh lights, and to counter error that is for ever appearing in new disguises. And we must be careful of contamination—the theatre, the dance, the cinema. A heathen philosopher once forbade his daughter to visit a frivolous girl friend of hers. "You must think me very weak," the girl said petulantly. Sophronius stooped and picked up a dead ember lying at his feet and handed it to his daughter. Her hands were not burnt, but they were blackened. "Now see, my daughter," said the old man, "things which cannot burn can blacken."

So now we reach the golden conclusion of it all:

B.B.C.
RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An on-the-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy

Items broadcast include

"Jesus, my Song of Songs"
"Has God forgotten me?"
"The King of Love my Shepherd is"
(as broadcast on B.B.C.1 Songs of Praise)
"Jesu, Word of God" (Mozart)
Metrical psalm—Kedron
"In the name most high" (Handel)
"Christ, our King"
etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

"Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." Salvation in its full scriptural sense is a great deal more than simple deliverance from hell; e.g. "for now is salvation nearer than when we first believed" (Romans 13:11). Doing these things, Paul says, not only will regeneration burst out around you, but others as well as yourself will reach the highest at the advent through you. "Thou shalt save both thyself, and them that hear thee": we are in the life-boat, but we have to take our place at the oars: "work out your own salvation, with fear and trembling" (Philippians 2:12), and unconsciously you will be working out the salvation of others. Watering our own souls, we water others'; godliness is contagious.

Churches may split like Corinth, or grow corrupt like Laodicea; Demas may desert, and Hymenæus and Philetus make shipwreck; the Church may darken into apostasy, and the world into midnight: Timothy must stand; and he will do it by "continuing in these things." So Solomon sums it all up (Ecclesiastes 12:12) in a golden word: "Furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh. This is the end of the matter; all hath been heard: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every hidden thing, whether it be good or whether it be evil."

COMMENT, OPINION AND REVIEW (*continued*)

it. It holds that gaming of this kind is wrong and baleful.

Authority's deprecation of gaming reaffirmed. An inquiry has recently been addressed to the county council, reports *Youth Bulletin,* published by the council, as to the council's policy in the case of a youth group being offered financial assistance by a body whose funds had been obtained in whole or part by the promotion of lotteries or games of chance. The inquirer wished to know if a group accepting such aid would be debarred from receiving grant aid from the council.

After discussion of the question the county youth sub-committee resolved that the authority's policy should be reaffirmed, namely that any youth group promoting lotteries or games of chance renders itself ineligible to receive grant aid from the authority, and that any group accepting funds raised by these means from other bodies may render itself ineligible.

The policy of deprecating the raising of funds for youth clubs by means of lotteries and games of chance was adopted by the authority as early as 1943. The only exception the authority is prepared to make is in the case of what may be described as the "small raffle for such as a cake." This is often an accepted feature of local social gatherings.

The grounds for the authority's opposition to raising funds by means of lotteries and games of chance are that gaming of this kind is wrong in itself, and should not be a part of work with young people.

COMING EVENTS

ASHBOURNE. May 20-25. Elim Pentecostal Church, South Street. Children's meetings nightly at 6. Public rallies Tuesday, Wednesday and Thursday at 7.45. Preacher: Sunny Blundell-Connell. May 25. Sunday school anniversary services at 2.30 and 6.30.

BIRMINGHAM, Langley Green. May 17-19. Elim Pentecostal Church, Mount Pleasant. Church anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham).

BOLTON. May 11. Elim Pentecostal Church, Higher Bridge Street. Twenty-first anniversary services at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: K. Smith. May 17-22. Bible prophecy and missionary convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday, Tuesday, Wednesday and Thursday at 7.30. Preachers: R. D. Bradley and J. A. Prentice (India). Convener: K. Smith.

BRIGHTON. May 3, 4. Elim Pentecostal Church, The Lanes. Saturday at 7. Sunday at 11 and 6.30. Preacher: W. R. McKibbin. Convener: A. J. Chuter.

CAERPHILLY. April 19—May 4. Elim Pentecostal Church, St. Fagan's Street. Evangelistic crusade by Eddie Smith. Sundays at 6.30. Weeknights (except Fridays) at 7.30. Convener: John G. Cooper.

CARLISLE. May 3-8. Elim Pentecostal Church, West Walls. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Weeknights at 7.30. Preachers: L. W. Green (President), I. R. Moore (Clapham), D. G. Woodfield (Newcastle-on-Tyne). Convener: Frank F. Frost. Wednesday at 2.45, Sisterhood rally. Preacher: Mrs. I. Moore. Convener: Mrs. R. Frost.

LETCHWORTH. May 31. Elim Pentecostal Church, Norton Way North. Monthly rally at 7. Preacher: J. Cuthbert (Northampton).

LEYTON (London, E.10). May 3. Elim Pentecostal Church, Vicarage Road. At 7. The Singing Shepherds from the U.S.A.

NEWHAM (London, E.6). May 2-5. East Ham Elim Pentecostal Church, Central Park Road, E.6 (corner of Kimberley Avenue). Friday at 8. Brotherhood meeting. Saturday at 3.30 and 6.30, East London revival rallies. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Joseph Smith.

SALISBURY. May 4. Elim Pentecostal Church, Milford Street. Sunday school anniversary. 10.30 (Bemerton Heath branch), 11, 2.45 and 6.30. Preacher: A. W. Leavesley. May 11. Visit of J. J. Way. Services at 11 and 6.30.

SHEFFIELD. May 3, 4. Elim Pentecostal Church, Lee Croft, Campo Lane. E.W.M.A. weekend. Saturday at 7. Preacher: Mrs. P. Watkins. Soloist: Mrs. C. Bunting. Sunday at 6.30. Preacher: Mrs. J. Hathaway. Conveners: Mrs. B. Gregory and Mrs. G. Gorton.

SOUTHPORT. May 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: John Lancaster (Eastbourne).

WEYMOUTH. April 20—May 4. Elim Pentecostal Church, Belle Vue. Campaign conducted by R. Williams (Wells). Sundays at 11 and 6.30. Weeknights at 7.30 (except April 26). Convener: B. C. Vidamour.



The dog that did not turn aside

MRS. WILLIAMS lived a mile away from town, and as she was getting old it was hard for her to hobble all the way to the grocery store. But Pete, her dog, was very faithful and he was always very happy to take her basket. Then she would say to him " Now Pete, I want you to go to Mr. Bang's grocery store. I am putting a letter in the basket, also some money," and Pete would take the basket in his mouth and trot off to the store. He would not deliver his basket to anyone but Mr. Bangs.

One day Mrs. Williams said " Pete, I want you to go and get me some cheese, biscuits and sugar. I have written the order out, and put it in the envelope with the money. Now run off to Mr. Bangs, and hurry home again, for I shall be a little late with my dinner unless you hurry." Pete wagged his tail and, taking the basket in his mouth, ran quickly down to the road to Mr. Bangs's store.

Mr. Bangs was very fond of Pete. He took the basket from him and read the letter. He patted Pete and gave him a biscuit and said " You can eat this while I am fixing up the order."

Peter wagged his tail and ate the biscuit. In about three minutes Mr. Bangs gave Pete the basket containing the things Mrs. Williams had ordered.

As Pete was running home there were two boys who wanted to get his basket. They each threw him a bone, one a little to Pete's right and the other to his left side. Pete dearly loved a bone and his mouth fairly watered, but he remembered what his mistress had said and so he did not drop the basket. The boys had wanted him to drop his basket, but he held tightly on to it and went on.

It happened that just near where these boys had tried to stop Pete there lived a minister. He saw all that happened from his study window. In the afternoon he went to sister Williams's house. " Well, sister Williams," he said, " your dog has taught me a wonderful lesson. I was preparing a sermon on the text " Turn not to the right hand nor to the left; remove thy foot from evil," and your dog gave me the best illustration I have ever had. I saw two bad boys each offer him a bone, but he did not drop your basket; he went right on and did not stop till he reached your home. I feel he ought to have a reward, and so I got a couple of bones from our kitchen and have brought them for Pete. Here you are Pete," he said, as he threw them to the dog.

Pete wagged his tail as much as to say " It was a hard job to say no to those two bones they offered me this morning, but I'm glad I did not give way to temptation. I think it pays to be faithful, for here are two bones that are much nicer than the ones I refused to touch."

A TESTIMONY FROM INDIA

SUNDAY school is of great benefit to our lives. In this my first month I have come three times. We love Sunday school. Every Sunday in Sunday school we pray and sing in the name of Jesus. We also learn a lot, because by coming to this school Jesus Christ has taken all my sins away. In my life Sunday school is a very special school. The Lord Jesus Christ has done a lot for me.

When we come to school we sing the praises of Jesus and we learn how our sins can roll away. We also become rich. We come at four o'clock each Sunday, and here we learn about what Jesus Christ has said. He has taught us how to walk on the right road. He has said " Thou shalt not steal, always speak the truth, do not tell lies." When Jesus was dying He said " These will not tell lies, but will sing My praises."

The Lord Jesus Christ is my God.

Written by Hari San kar Prasad, aged 14 years.

TEST YOUR BIBLE KNOWLEDGE

Quizzes by John Seaman

(Minister of Wigan Elim Pentecostal church)

THE PLAGUES OF EGYPT. QUIZ NUMBER 67

Can you put the plagues in the order that they took place ?

1. **Flies.**
2. **Locusts.**
3. **Murrain.**
4. **Death of the firstborn.**
5. **Darkness.**
6. **Water changed into blood.**
7. **Boils.**
8. **Frogs.**
9. **Hail.**
10. **Lice.**

ANSWERS

ANSWERS

1. **Water changed into blood (Exodus 7:14-25).**
2. **Frogs (Exodus 8:1-15).**
3. **Lice (Exodus 8:16-19).**
4. **Flies (Exodus 8:20-32).**
5. **Murrain (Exodus 9:1-7).**
6. **Boils (Exodus 9:8-12).**
7. **Hail (Exodus 9:13-25).**
8. **Locusts (Exodus 10:1-20).**
9. **Darkness (Exodus 10:21-29).**
10. **Death of the firstborn (Exodus 11:1—12:29).**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, May 5th — 2 Chronicles 30:1-12

" They laughed them to scorn, and mocked them " (v. 10).

The ordained feasts of Jehovah had long been neglected, both in Israel and in Judah. Hezekiah now purposed to arrange for the keeping of the passover. For this reason he sent messengers throughout Israel as well as Judah, wishing to have as full a representation as possible and hoping no doubt to turn many in Israel to the Lord. Israel as a nation was corrupt, the laughing, scorning and mocking of those invited to the passover being some evidence of it. A remnant, however, responded and gathered to Judah. God's word is not preached in vain, even when the bulk of those who hear reject it.

Tuesday, May 6th — 2 Chronicles 30:13-27

" The Lord hearkened to Hezekiah " (v. 20).

" It was a motley crowd that assembled at Jerusalem, and multitudes of the people were utterly ignorant of the divine arrangements for preparation. Hezekiah's tenderness was manifested in the pity he felt for these people and in the prayer he offered on their behalf. His prayer was answered and the imperfect method was not punished in the case of such as set their whole hearts to seek Jehovah. This largeness of heart is always characteristic of men who are really in fellowship with God, for it is in harmony with the heart of God " (G. Campbell Morgan).

Wednesday, May 7th — 2 Chronicles 31

" The tithe of all things brought they in abundantly " (v. 5).

The first mention of tithes in Scripture is when Abraham, returning with spoil from his victory over the confederate kings, gave to Melchizedek, king of Salem, " a tenth of all " (Genesis 14:20, R.V.). Under the Mosaic law tithes were exacted for the support of the Levites (Numbers 18: 21, 24), who on their part had to pay tithes to the priests (18:26, 28). While under the newer economy liberality is enjoined on Christians (Romans 15:25, 27; 1 Corinthians 9:1-15; 16:1-4; 2 Corinthians 8:1-15) no specific proportion of the earnings is mentioned, and Christian tithes, whether voluntary or enforced, are founded on Old Testament precedent.

Thursday, May 8th — 2 Chronicles 32:1-15

" Sennacherib . . . entered into Judah " (v. 1).

It is surprising to find that Hezekiah's faithfulness (v. 1, R.V.) and his zeal for the house of God should be followed by an armed invasion of Judah and a threat to Jerusalem itself; yet if a comparison is made with 2 Kings 18:7 it will be seen that Hezekiah had rebelled against the king of Assyria and had shaken off the bondage his father Ahaz had incurred (2 Kings 16:7). Though this action undoubtedly encouraged Sennacherib's aggression, the fact that the work of God flourished was sufficient reason to attract the hostility of the spiritual kingdom of darkness (Ephesians 6:12), which ever opposes the witness of God in the earth wherever it is maintained.

Friday, May 9th — 2 Chronicles 32:16-33

" Howbeit in the business of the ambassadors of . . . Babylon " (v. 31).

The news of the overthrow of Sennacherib by divine intervention was sure to travel quickly and to have its intended effect upon the surrounding nations. " Many brought gifts unto the Lord to Jerusalem, and precious things to Hezekiah: so that he was exalted in the sight of all nations " (v. 23, R.V.). All this appears to have affected Hezekiah adversely, for " his heart was lifted up " (v. 25) so that he abused the privilege of an extension of his life by foolishly exposing to the potential enemy from Babylon all that was in his house (2 Kings 20:13), thus sadly blemishing an otherwise commendable reign.

Saturday, May 10th — 2 Chronicles 33:1-13

" Then Manasseh knew that the Lord He was God " (v. 13).

Manasseh's repentance is given due prominence here, as is his sin. Nor must the graciousness of Jehovah toward his erring servant be overlooked.

" Who is a pardoning God like Thee ?
Or who has grace so rich and free ? "

So penned one of old, and men today may think carefully and prayerfully upon these lines and be thankful. If " godly sorrow worketh repentance to salvation " (2 Corinthians 7:10), then even the prison-house (vv. 11, 12) can serve well the purpose of God and the chastisement of the Lord bring forth the peaceable fruit of righteousness (Hebrews 12:11).

Sunday, May 11th — 2 Chronicles 33:14-25

" But Amon trespassed more and more " (v. 23).

In continuance, the chapter reveals an important difference between the two kings Manasseh and Amon. Both were wicked, but one repented and was pardoned while the other " humbled not himself " (v. 23) and met with a violent death. Amon, apparently, learned nothing from his father's humiliation. Some think that Manasseh's repentance came late in his life. Perhaps it came too late to be of help to his son. Would Amon have lived a godly life if he had been shown a better example ? It cannot now be judged. Either way, Manasseh must be held responsible in some measure for Amon's evil life.

" Here in Thy hands I lay
My worthless, broken clay ;
Remould to Thy design,
And in Thy way.

Alas, such clay as mine
Can e'en Thy fires refine,
Thy furnace re-create,
And render Thine?

Yet place upon Thy wheel
My yielded clay, and steel
My will to bear Thy stroke,
Receive Thy seal.

Then breathe therein and fill
My vessel frail, until
Only *Thy* life appear,
Thy mind, Thy will.

O loveliness inwrought,
O wonder past all thought,
That Thou should'st glorify
A thing of naught.

Shapely and set in gold,
Fashion'd by love untold,
Nothing shall henceforth mar
This heavenly mould!"

WINIFRED A. COOK.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family; within easy reach of our sandy beaches; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1887

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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

GOSPEL PIANIST (13 years), aged 28, seeks full-time ministry; world or home missions. Write Box No. C.1902, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

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

TO WHOM IT MAY CONCERN. The home, retirement and correspondence address of Pastor H. Kitching is now 7 Linden Gardens, Richmond, Yorkshire. Telephone 2619. C.1908

ITINERARIES

The President, L. W. Green:
May 3, Carlisle (convention) 4, Whitehaven.

Miss C. Picken, Rhodesia:
May 3, Stockport; 4, Salford; 5, Chorlton; 6, Macclesfield; 7, Glossop; 8, Oldham; 9, Burnley.

Joseph Smith:
May 2-6, East Ham; 17-22, Ilkeston 24-29, Nottingham; 31—June 2, Beeston; 3-5, Sandiacre; 7-9, Rotherham; 10-12, Sheffield; 14-18, Mosborough.

J. Prentice, India:
May 17, Blackpool (Temple); 18, Blackpool (Marton); 19, Bolton; 20, Accrington; 21, Blackburn; 22, Salford; 23, Chorlton; 24-26, Convention, Holyhead (Whit weekend); 27, Ellesmere Port; 28, Wrexham; 29, St. Helens; 30, Liverpool; 31, Wigan; June 1, Southport.

WHITSUN CONVENTIONS

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. W. Newman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Saturday at 7.15. Sunday at 10.30 and 6.30. Preacher: H. Kitching (Richmond).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: T. W. Walker and T. R. Hanford

ENGAGEMENT

SHAKESPEARE—WILSON. Mr. and Mrs. Shakespeare have pleasure in announcing the engagement of their only daughter, Diane, to Mr. Graham Wilson (both West Bromwich Crusaders). C.1909

WITH CHRIST

HALLIWELL. On April 8th, Miss Marguerite Halliwell, aged 66. Much-loved founder member of the Elim Pentecostal Church, Wood Green (now Palmers Green), N.13. " Till He come." Officiating minister at funeral: N. Clark.

THWAITES. On April 5th, Vera Thwaites, aged 47, dearly beloved member of the Southport Evangel Temple. Will be greatly missed. Officiating minister at funeral: A. Sanderson (Cornwall).

NEWS FLASH

VACATION VENTURE CAN NOW TAKE EIGHT MORE. APPLY E.Y.M.

ELIM PENTECOSTAL CHURCH
HIGHER BRIDGE STREET, BOLTON
CELEBRATING TWENTY-ONE YEARS' WITNESS DURING THE MONTH OF MAY. PLEASE PRAY FOR ELIM'S TESTIMONY IN THIS IMPORTANT NORTHERN TOWN.
MINISTER: REV. KENNETH SMITH
SEE " COMING EVENTS " COLUMN FOR DETAILS
D.1905

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return
HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)
D.1808

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. L No. 19 May 10th, 1969 9d



At our missionary exhibition at Llanelli. See page 316 for report.

The miracle that inspires hope



By GORDON WRIGHT

" And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ? " (Luke 13 : 16).

AS the Lord Jesus was teaching in the synagogue He was deeply moved by this woman's pitiful condition. He said to Himself " She ought to be healed ; she is a daughter of Abraham." He forthwith interrupted the order of the service, called her over to Him, laid His hands upon her and told her she was loosed from her infirmity—and she was, immediately. The atmosphere was electrified. She glorified God and quite a number of others joined in. I have the feeling that the place resounded with praise. Well, if it did not it ought to have done.

Every miracle that Jesus did gives hope to the sufferer who believes that Jesus is " the same yesterday, and today, and for ever " (Hebrews 13 : 8). Faith grows stronger as we meditate on the miracles. If Jesus did it then He can do it now. We ought to be healed. Do not say it with a drooping heart because it has not happened to us yet, but say it with faith and expectation.

We ought to be healed though our case is long-standing. She had suffered for eighteen years. That was a long time. Some people could suggest many reasons why she was not healed, but they would all probably be wrong, though there may be an element of truth in some of them. We do not know why she was bound all those years when she ought to have been healed. Rather than become obsessed with the reason for our continuing sickness let us retain a buoyant faith in God's love and power, learning the lessons of our unwelcome tutor while his presence is forced upon us. There is so much in our earthly experience that puzzles us. Even the great apostle Paul confessed " Now we see through a glass, darkly " (1 Corinthians 13 : 12). If we are in a haze concerning our own lives how can we speak with authority on the experiences of others? It is not only unkind but downright impertinent to offer uninvited a dogmatic guess on why a fellow Christian has been bound by Satan for eighteen years. " Pray one for another," said James, " that ye may be healed " (James 5 : 16). Ah, that is a healthier attitude. Any other is unworthy of a Christian. We should be the very soul of compassion.

Refuse to give way to despondency because of long-standing affliction. Even five minutes before this woman was healed there was not the least evidence that God was about to astound that congregation by healing her. That is why I call it the miracle that inspires hope. You suffer now, but before you have finished reading this article you could be healed. So never say that healing is not for you. It may look like that ; the Devil wants you to believe that, he wants to tighten his grip, but appearances can be deceptive. Let faith have its way ; why do you muffle its voice ? Let it shout through your whole being ; throw your reservations to the wind ; look up to the throne with expectation —you ought to be healed. Jesus said so.

We ought to be healed, though our case is difficult. She " could in no wise lift up herself." Then she had tried to ; she had not given way to her affliction. She was a woman of fortitude and courage. She resisted the tyranny of the Devil, but it was a losing battle. Now she could in *no wise* lift up herself. She knew that sickness was a terrible reality, that though it was possible by sheer perseverance to live what appears to be a normal life under great pressures there comes a time when the body crumples under the strain and one is compelled to give in. She had been forced to accept her limitations, but she did not go to pieces ; she retreated nobly—and waited for the Lord Jesus.

We ought to be healed because of the nature of the Lord Jesus. " When Jesus *saw* her . . . " Jesus is not indifferent to our woes. He knows our needs. He knows the pain we suffer. He knows our discomfort. He knows our enforced limitations. " When Jesus saw her, He called her." He did not just shed a silent tear at her distress. " Come unto Me," He said, and He has been saying that ever since. Hope leapt within her heart. She left her place and went to Him. She was confident that He could help. That simple act showed obedience, faith and courage. He looked on her in love and compassion, laid His gentle hands upon her, and told her that she was healed. It was as simple and wonderful as that. And He is still the same.

Then we ought to be healed because of our standing before God. That this woman ought to be healed because she was a daughter of Abraham was a

powerful argument for the Jews. She was one of God's chosen people. Of course she ought to be healed. When the woman of Canaan cried out for her daughter's healing our Lord said "It is not meet to take the children bread, and to cast it to dogs" (Matthew 15:26). Healing is the children's bread. As a daughter of Abraham this woman in the synagogue could legitimately expect healing. Do you see where this is leading and the hope it gives us in our affliction? Paul tells us that "they which are of faith, the same are the children of Abraham" (Galatians 3:7). Then why should we be bound by Satan when we are the children of God?

We ought to be healed though the Devil opposes it. Jesus attributed this poor woman's condition to the Devil. He said of her "whom Satan hath bound." We can safely attribute all suffering to the Devil. True, God permits it and often uses it to our advantage, but He is not the author of it. God does not blight His own creation. He is the giver of health and life; sickness and death were introduced by Satan.

Let us not minimise the Devil's power for one moment. Does not the phrase "whom Satan hath *bound*" suggest determination on the Devil's part to hold men in the grip of suffering? Is it not the picture of a relentless foe? The suffering of humanity is appalling. Paul took a good look at it and was horrified. "The whole creation groaneth and travaileth in pain" he said (Romans 8:22). Face the stark reality of human suffering, recognise it for what it is, then look up to the throne of God and see the Lord Jesus at the right hand of the Father. Christ, the mighty conqueror! He came to destroy the works of the Devil, and He did, and He does.

Then we ought to be healed despite what certain theologians say. The ruler of the synagogue was in-

(*continued on page 319*)

Our churches report

NEWTOWNARDS ANNUAL CONVENTION

It is with deep gratitude to God that we can report on our annual convention held from April 12th to 15th in our church, which has just been beautifully redecorated by a keen band of voluntary workers. Our guest speakers were Pastor and Mrs. E. F. Cole (Birmingham), who formerly ministered in Northern Ireland, and Pastor David Ayling (Belfast). Attendances throughout were most encouraging, especially on the Saturday night, when our church was well filled with a representative gathering of members and ministers from Irish churches and visiting friends from other denominations. Our soloist on the Saturday was Mr. S. McAlleese (Cullybackey), whose ministry in song was as refreshing as ever.

God's message through His servants has already left a marked impact on the local church, and as the convention concluded with Pastor Cole bringing the final message on the Tuesday night we were aware of signs of revival blessing in the midst. Special mention must be made of Mrs. Cole's wonderful message at the women's rally on the Sunday afternoon. To God be the glory, and for all who ministered we give God thanks and take courage.

ELIM BIBLE COLLEGE STUDENTS CRUSADE IN DORKING

John had recently been released from Borstal. He had an extremely violent nature and had been involved in fights in which he had used a gun and a knife on people, causing serious harm. He was a menace and a danger to society—that is until he attended the "Contact 69" crusade at Oddfellows Hall, High Street, Dorking. He listened to the preaching of the gospel and the advice given by students from the Elim Bible College, Capel, and decided to become a committed Christian.

John is one of a number of people who made this



At the Dorking crusade.

decision during the two-week crusade. The crusade, organised and run by the Bible College students, involved the contacting of all homes, business houses and schools, and the distribution of about 48,000 leaflets and religious tabloids. A new church is being formed as a result of this crusade.

ULSTER TEMPLE, BELFAST **Pastor: David Ayling**

IRISH EASTER CONVENTION

The United Easter convention for all Irish churches held its opening services in Alexandra Park Avenue church on Easter Saturday, when Don Evans, M.A., Ph.D. (Swansea), ministered the Word with great acceptance. Attendances at the Easter

Monday services in the Ulster Temple were well above average. A baptismal service was held in the afternoon, at which Pastor G. Wallace officiated and seven candidates witnessed a good confession. Hearts were especially thrilled as a nine-year-old girl courageously testified before being immersed. Pastor A. F. Seeman and Don Evans ministered the Word, which was confirmed with signs following. We praise God not only for the excellent public ministry of the Word but also for the amazing 1969 healing testimony given by Nurse D. Bell, of Bangor.

The closing convention service on the Tuesday night was largely attended, and Don Evans again enriched our souls through his anointed ministry. Conveners throughout the convention were Pastors D. Ayling, S. Shaw, P. Streeter, W. McCandless and W. H. Holohan. W. H. HOLOHAN.

NEWCASTLE-UPON-TYNE **Pastor: D. G. Woodfield**

CONVERTS AND BAPTISMS IN THE SPIRIT

In February the Crusaders held a "film festival," three nights of films highlighted by "Man of Steel." In March we held a "folk festival," during which local groups played for two nights and the Paul Brecht Singers from Hull ministered in word and song on the Saturday night. The Lord blessed in the salvation of many souls. During the folk festival twenty young people were counselled, and three more at the following Sunday gospel service. Invitations had been sent to a local approved school and at both efforts boys from this school were present. The headmaster has since contacted our youth leader about further fellowship between the boys and the Crusaders.

As well as working in the salvation of souls the Lord has been working among the church members here. Five young people and some of the older folk have been baptised in the Holy Ghost in recent weeks. JOHN J. KINGHORN.

LLANELLI **Pastor: R. Rees**

Our cover picture shows the mayor of Llanelli, Councillor Harold Thomas, being shown some of the exhibits at the Bible and missionary exhibition held recently at the Elim church, Llanelli. Also seen in the picture are Pastor Mervyn Thomas, Pastor Robin Rees and representatives of the British and Foreign Bible Society, the Protestant Truth Society and the W.E.C. Throughout the day parties from the secondary and grammar schools of the area visited the church—in all some 400 children.

During the evening meeting the film of the work of Pastor Mervyn Thomas in Tanzania was shown to members of the church. R. REES.

NORTHAMPTON **Pastor: J. E. Cuthbert**

PIONEERING, BAPTISMS IN WATER AND BAPTISMS IN THE HOLY SPIRIT

We have just concluded our Far Cotton crusade here in Northampton. For the third time since the founding of our assembly eighteen months ago we hired a school hall in a district some miles from the church and preached and sang the gospel. The eight-day crusade was owned and blessed of God; good numbers attended throughout, about ten visitors asked for decision cards, some testified of divine healing, many were introduced for the first time to our Pentecostal services. Also we have seen an increase in our Sunday evening congregations since the crusade. In every way this was a local church effort. Our choir and singing groups, the Gospel Lights rhythm group, the Hayes Trio and the Good News Singers presented the gospel in song, different members testified, and our pastor preached and prayed for the sick.

On Easter Saturday the young people went on an evangelistic trek, walking about sixteen miles and distributing tracts in villages and hamlets near Northampton.

Finally eleven were baptised at a recent baptismal service and ten of our members have been baptised in the Holy Spirit in the last two months. We give all the glory to Jesus!

Opening of Eastbourne church extension by E. J. Phillips

By MARJORIE GORMAN

VISITORS to Eastbourne will hardly recognise the Elim church now, for its facade has been completely changed. A rising terrace of steps runs across the whole frontage of the church and minor hall, and it stands clearly revealed as one impressive building with modern doors and attractive foyer.

On the day of the opening a sixty-mile-an-hour gale roared along the south coast, but by three o'clock the wind had dropped considerably and the sun came out. A large crowd gathered outside the church, and after the singing of a hymn Rev. Samuel Gorman, a former minister of the church, offered the dedicatory prayer and then our highly revered former Secretary-General, Rev. E. J. Phillips, after receiving the key from the architect, performed the opening ceremony with a few well-chosen words. There was a lump in the throats of many as he did this, for minds went back to the lifetime of devoted and dedicated service he had given to Elim.

The dedication service continued in the main church, when after the reading of the Scriptures by Mr. F. Belsey (secretary of the extension fund) Mr. J. Carter (church secretary) read letters of greetings and congratulations from local church ministers. He drew the attention of the congregation to the fact that he had recently read of fifty redundant churches, but in contrast it was advancement with the Elim Eastbourne church. Rev. H. W. Greenway (Secretary-General) followed with greetings from head-

quarters. It was a great pleasure to have with us the recently appointed Sussex district superintendent, Rev. T. Thomson, who said, when bringing his congratulations to the church, that this was the first official task he had performed as the new D.S.

A member of the platform party was Mr. A. Fairhead, the architect, and he told of the great pleasure it had been to him throughout the whole project to work and consult with the pastor and deacons. He closed his remarks with the words "We are labourers together with God." At this stage of the service a word of thanks was given by Pastor Lancaster to all those who had come from far and near to be with us on this joyous occasion. Now Rev. W. Plowright, who had already thrilled the congregation with his soul-stirring singing, brought the message from the Word of God, giving a challenging address on the four fundamentals of church formation and development. Tea was provided for the people, and at 7 p.m. the final service of this great day took place, when stirring messages were given by both Pastors Greenway and Plowright. The prayers of the Eastbourne church had been answered and its dream had come true, but the last thought in the minds of the people at the close of this wonderful day was that left with us by Mr. Greenway, who, having preached on the words from Ezra 10:3 "Make us a covenant," urged us on this occasion of the dedication of our new church building to rededicate ourselves to God and make a new covenant with Him.

Special services continued throughout Sunday, when under the ministry of Mr. Greenway all were richly blessed in heart and mind.



E. J. Phillips opens the new extension. With him is seen John Lancaster, minister of our Eastbourne church.

Photo by courtesy of *Eastbourne Gazette and Herald*.

How we can build up the local church

By JOSEPH SMITH

(No. 1)

I AM always on the lookout for new ideas, ways and means whereby we may build up the work in our churches. I am particularly interested in the Pentecostal work in Latin America, and as to what is the secret of its stupendous growth. A young man from there told me how they look after their new converts. It is the custom, at least in that part of which this young man had knowledge, to invite those who come out for Christ in one of the church services to the home of an elder of the church, there to be given personal instruction of what is now expected of him since he has accepted Jesus Christ as his personal Saviour. No doubt he would be told about water baptism, the baptism of the Holy Spirit, giving of his means to the support of the local church, witnessing and prayer. This being done in a friendly way, perhaps over a cup of tea, where exchange of views is mutual, is to my mind a splendid idea. In such an atmosphere difficulties and problems can be dealt with in a relaxed way, and advice and instruction can be given which may mean everything in the beginning of a new convert's life. I trust we shall never come to a place where we are unwilling to learn from one another or refuse to walk in the light as fast as it comes to us.

I do not think it is right to leave all this kind of work to the pastor. A little instruction and advice from the pastor as to how to go about this kind of work most effectively would, of course, be appreciated by elders and deacons. Difficult cases may always be referred to the pastor.

A young missionary from Peru told me that in Latin America a pastor was regarded as a good minister not because he was a good preacher but because he knew how to get everybody working. Even the old woman who went down to the stream to wash her clothes was told that her job was to get the other women who also came to the same stream converted.

This missionary also told me that it was the custom for the young people of the church to go out from door to door inviting the people to come to Christ and to the meetings, and that while they were out doing this work the older people were on their knees praying God to bless the work of the young people. What glorious co-operation! When the young people made a good contact they would call again and again to get that one to come to Christ or come to the meetings. I might add in closing that I have also done this kind of work here, and with very good results.

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
Gordon Wright	314
Joseph Smith	317
Douglas B. Gray	319
E. M. Boone	321
F. H. Coleman	322
G. Canty	323
Hilda E. Sanders	324
F. G. Evans	325
Dorothy M. Berry	326
G. Harpin	327
Church reports	315
Editorial	318

EDITORIAL

"BLESSED is he whosoever shall not be offended in Me" ("find in Me a stumbling block"): the message of Jesus to an imprisoned John the Baptist (Luke 7:19-28). There are millions today who are offended at God, not offended simply in the sense of being upset at God but in that they find God a stumbling block. The record of man's inhumanity to man in its most brutal and degrading forms, brought right into our living rooms from Biafra, Vietnam, the U.S.A., Rhodesia and South Africa, makes millions question the existence of God.

Admittedly man's inhumanity to man is no new thing—the Bible more than any other literature brings it into the open, and has done so since the first section of Genesis was written at the dawn of human history. But now millions see man's inhumanity as it happens in all its terror-inspiring and brutal details and they ask how belief in a God of love can be reconciled with His permitting it.

Men stumble at God's permitting suffering, at the failure of organised Christianity to practise the teaching of its Lord, at the Church's having almost invariably hitherto supported the forces of reaction, and at the Christian nations having been among the world's most aggressive.

Let us look at the microcosm of this situation of the mystery of suffering as it is seen in our Lord's relationship with John the Baptist during the latter's imprisonment.

One would imagine that it would have been so easy for Jesus to have intervened; for Him to have said at least to the messengers whom John the Baptist had sent to Him "My herald John in prison! I'll come and see him; I'll cheer him up. Tell him he's not forgotten and forewarn him that because he has been a true, loyal servant he is going to be honoured with martyrdom like many of his faithful forebears." Or He could have answered John's unspoken question, "Why doesn't this miracle worker work a miracle for me, and deliver me?" It would have been so easy to work that miracle. Easy? Yes, it would have been easy physically, but not morally. Physically easy, morally impossible; and that is the nub of the matter.

But John is left incarcerated in the fort of Machærus to be the victim of man's inhumanity in all the primitive brutality of that age, and in the end to be beheaded because of a besotted king's foolish promise and the whim of his God-defying consort.

Yes, it would have been so easy to have worked that miracle. And not only would John have had his doubts immediately dissolved but Jesus would have been spared the risk of His being a stumbling block to His great herald and his disciples. But Jesus simply healed a few people—what about those not healed?—and told John's disciples to tell him what they had seen and not to be stumbled at the mystery that no miracle would deliver him.

It is hard to believe that John the Baptist was not a man of faith, so there must have been moments of poignant questioning as he lay isolated in prison and heard that his Lord was commending obscure Gentiles in words such as "I have not found so great faith, no, not in Israel." Was not he an Israelite? Had not he great faith?

(*continued on page 325*)

I met them inside



By
DOUGLAS B. GRAY

IT was a pleasant afternoon, with the sun streaming through the beautiful stained-glass windows of the spacious and decorous chapel of Maidstone prison. The congregation was made up of some 300 men and composed of what one might call the professional class. The enthusiastic welcome and respect shown to the visitors, the London Crusader Choir, was quite outstanding. Here was a congregation of disciplined and intellectual men waiting to listen to a ministry of simple gospel songs and melodies with a message.

At the conclusion of the service I was asked to meet three of the residents for a few minutes of personal conversation and counsel. Such occasions have been regular features in the choir's thirty-six years of prison evangelism.

Among those of this small group was a university-trained man in his early forties whose misdemeanours in financial practices and expertise in currency forgery had brought him to this centre of detention. His knowledge of God or the Christian way of life was but a dim memory of early childhood. He seldom attended any service or function in the prison chapel and had registered himself as having "no religion." However, he never missed an afternoon when the London Crusader Choir was present. Something like four visits had been made by the choir before he expressed a wish to meet me. And so the occasion arrived, and in the chapel we met and talked. It was evident that his coming into contact with us had created an inquiry and was the beginning of a search for God and a knowledge of the Christian way of life. While in his words he greatly appreciated the choir's ministry and was much impressed by its dedication and approach, behind all this a work had commenced that was to make a new beginning. Regular attendance at services commenced and, following on with personal visits, an ultimate decision for Christ was established. This man, desirous of continuing to fit himself for a future life, became a student of the Elim Bible College correspondence course and proved himself efficient and successful. The day of release came and, back in his home town, he was very soon established in a local evangelical church. Two or three years later, while visiting a west country seaside resort with the choir, our roads met once more. The intervening years had proved a growth in grace and a richness in spiritual things. In the words of one of the many pieces frequently sung by Mrs. Marie Hamilton in prisons,

"I prayed in the chapel
at the closing of the day,
And asked the Lord to take my
sins away . . ."

Such was the scene but a few years back, now the evidence of God's redeeming grace spearheaded through the power of the Holy Spirit through "music with a message."

THE MIRACLE THAT INSPIRES HOPE
(*continued*)

dignant that Jesus had healed this woman on the sabbath in his synagogue. Why did she not come on Monday to be healed? Until Jesus pointed it out to him it had not dawned on him that his religious prejudice had produced a grossly illogical attitude to life: an ox could be untied on the sabbath, but not a woman. Then he felt ashamed.

Times have not changed a great deal. We are exhorted to pray for doctors and nurses and to expect in consequence healing for the body and discoveries that are nothing short of miraculous, though they would not use that term in our presence to describe the results. So it is permissible for God to work miracles through the human intellect and through human skill in answer to prayer; that is He is permitted to work a miracle through a doctor, a nurse or a scientist though he or she may not be converted, but not through a dedicated minister of the gospel. Good gracious! It has just occurred to me—they think that God had joined the British Medical Association.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3:8). The Lord Jesus works in harmony with the Holy Spirit. He is not tied down to special places and special times. He may heal us on the sabbath but He is just as likely to heal us on Monday or Tuesday or any other day. Similarly, He may heal us in church but He is just as likely to heal us as we quietly wait upon Him at home, or as we sit at breakfast, or while we are tossing in our sleep, or as we droop fatigued over our work. Never limit God to special times and special places. There is such a wonderful freshness in the ways of God. Oh for such a revival of divine power! Blow a gale, Thou mighty Spirit, through the Christian church; give us vision, give us hope, give us faith, give us deliverance, give us praise that will shake the heavenly throne.

THE UNIQUE MAN

THE challenge of Christ is inescapable. Three outstanding facts, among many, completely isolate Him: that one Man only in the history of the world has had explicit details beforehand of his birth, life and death; that these details are in public documents given to the public centuries before He appeared and no one challenges, or can challenge, that these documents were widely circulated long before His birth; and that anyone and everyone can compare for himself the actual records of His life with those old documents and find that they match one another to a nicety. The challenge of this pure miracle is that it has happened concerning one Man only in the whole history of the world.

A divine document

But let us pause for a moment to see how a divine document can become an accomplished fact. Dr. Cyrus Hamlin once in Constantinople, at the close of the Crimean war, met a colonel in the Turkish Army who called on him. "I have come to ask you a question" said the colonel. "What proof can you give me that the Bible is the Word of God?" Dr. Hamlin purposely avoided the question, but in the course of the conversation he asked the Turk "Were you ever in Babylon?" "Yes," he answered. "I am very fond of sport, and I once spent a week shooting among the ruins. But the curious thing was this: the Arabs whom I had engaged absolutely refused to spend a night among the ruins. No money, no threat, no argument would persuade them. The sheik said 'No mortal flesh dare stay in those ruins. Ghosts and ghouls swarm out of the holes and caverns at night; and no Arab has ever seen the sun go down in Babylon.' I had to give up all hope of sport amid the ruins at night."

The moment the colonel had ended Dr. Hamlin opened the Bible at the thirteenth chapter of Isaiah and read to him these words: "Babylon, the glory of kingdoms . . . shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: *neither shall the Arabian pitch tent there*; . . . their houses shall be full of doleful creatures. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces" (vv. 19-22).

The colonel listened, and then said "That's it exactly; but you have been reading history." "No, I have not," answered the doctor, "I have been reading words written 500 years before Christ, when Babylon was in all her glory. The Bible is the Word of God."

The old documents

Now we take up one of the old documents. The prophet Isaiah writes this: "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Now see the words that God's angel spoke to the Virgin Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that . . . which is to be born of thee shall be called the Son of God" (Luke 1:35); and Matthew (1:22) adds "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child." The Lord will grant a "sign" —that is a miracle; the miracle shall be conception by a virgin; the birth shall be the birth of God—Immanuel, "God with us." There is the document in Isaiah, a book in every Jew's hands long centuries before Jesus was born.

But we look again. Where was this to take place? Nothing is more dangerous to false prophecy than the fastening down of an event to a date or a place. Here is another document: "Thou, Beth-lehem Ephratah . . . out of thee shall He come forth . . . whose goings forth have been . . . from everlasting" (Micah 5:2). Now what did the rabbis say? "And when he had gathered all the chief priests and scribes of the people together, [Herod] demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written," and then they quote Micah. Now look again. Herod "sent them to Bethlehem . . . and lo, the star . . . went before them, till it came and stood over where the young child was" (Matthew 2:8, 9). And who was the child? "And so it was, that, while they were there [in Bethlehem] . . . she brought forth her firstborn son" (Luke 2:6, 7), and "called his name Jesus" (Matthew 1:25). The documents exactly fit. The Lord shall give a miracle; it shall be a virgin conception; the birth shall be in Bethlehem Ephratah; and the child's name shall be Immanuel, Jehovah-Jesus.

We turn now to another old document. It is another fragment of Isaiah, and runs thus: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord" (Isaiah 61:1, 2). Now the child Jesus has grown to man's estate: He is on the banks of the Jordan. "And, lo, the heavens were opened unto him, and [John] saw the Spirit of God descending like a dove, and lighting upon [Jesus]" (Matthew 3:16). That was fulfilment number one—the anointing. But look again. Jesus stood up in the synagogue in Nazareth, He took the book from the attendant and read *that* passage in Isaiah, and then, amid a deadly hush, He said "This day is this Scripture fulfilled in your ears" (Luke 4:21). Now the fulfilment is extraordinarily convincing because of a fact unforeseen. Israel were expecting a Messiah who would be a Napoleon. They were looking for Jehovah's Spirit to fall on Messiah as it did upon Samson. "They bound [Samson] with two new cords, and . . . the Spirit of the Lord came mightily upon him, and the cords . . . became as flax that was burnt with fire, and his bands loosed from off his hands . . . and . . . he slew a thousand men" (Judges 15:13-15). Such was the anointing Israel expected in Messiah.

Race prejudice

All passages in the old documents that told of Messiah's anointing to preach to the poor, to quench no smoking flax, to ride on the meek and lowly ass, to suffer and die, were put on one side. Had Jesus been a false Messiah would He have thus gone against all the prejudices of His race? But it tallies with the old documents. Jesus of Nazareth, Peter says, whom God anointed with the Holy Ghost, went about doing good, and healing" (Acts 10:38)—saving, not slaying; curing, not killing.

We turn to another ancient document. It is one of David's psalms, and it reveals someone—the someone who is Messiah—dying an awful death, in very peculiar circumstances. This ancient document says: "The assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all

(*continued on page 322*)

DIVINE HEALING TESTIMONIES

"Alleluia: for the Lord God omnipotent reigneth"
(Revelation 19:6)

Dear Mr. Bradley. Just one more testimony to divine healing. Mrs. Boone is one of our "faithfuls" and I vouch for every word of this report. When she gave it—the testimony—to the prayer meeting Tuesday week last the whole gathering (about thirty-five strong) continued praising God up to about half-past nine. I hope you can find room in the EVANGEL for this testimony. Many thanks.—A. T. HARRIES.

THE writer of this testimony doubts very much if the thrill and wonder of what has happened can be adequately expressed by putting pen to paper, but hopes to convey in some measure just this. Having first been brought to the knowledge of Jesus Christ as Saviour in the Baths Hall, Barking, in 1925 through His servant Stephen Jeffreys, and coming in on the crest of the wave of the revival that was to sweep over the East End of London and then throughout the country, the writer has been conscious of God's love and care as a Father and confident that through all the vicissitudes of life He is there. I also believe that as we pray for others He meets our needs also.

About eighteen years ago I had a stiff neck and was unable to turn my head in either direction. After a few weeks it loosened, so I was able to turn my head parallel with my shoulders, but no more than that. Sometimes there was much pain, at other times less, but at all times it was inconvenient and troublesome. I took my burden to the Lord and left it there.

On the evening of March 13th, 1969, I was sitting with my husband on the settee in our home. He was reading, I was thinking. It was very quiet, when suddenly it happened. There was a cree-eak, crack, which startled my husband into exclaiming "Good gracious! Was that your neck? I have never heard anything like it." I replied "Yes, and do you know it didn't hurt," and as I turned my head to speak to him I realised that my neck was free and that I could turn my head as far round as is normal for anyone.

Did this happen normally? Not after all these years and at my age. Joints and muscles tighten up, not loosen. The Lord is doing business in the same old way. Isn't He wonderful?

E. M. BOONE.

East Ham, London, E.6.

my bones: they look and stare upon me" (Psalm 22:16, 17). Now crucifixion in David's time was unknown among the Jews; yet the piercing of hands and feet, together with the partial stripping—"telling all the bones"—obviously means crucifixion: the crucified are pierced only in their hands and feet, and are stripped for exposure. Would a false Messiah have chosen that passage for fulfilment? But that old document goes into fuller, circumstantial details. Immediately after the piercing and stripping it says "They part my garments among them, and cast lots upon my vesture." Now hear the apostle John: "Then the soldiers, when they had crucified Jesus [that is after piercing His hands and His feet], took His garments, and made four parts [divided them into four portions], "to every soldier a part; and also His coat [the tunic or vesture]: "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. . . . *These things therefore the soldiers did*" (John 19:23, 24), as foretold centuries before. Nay, this old document holds the very crucifixion cry, for the psalm opens with it: "My God, my God, why hast thou forsaken me?" (Psalm 22:1). So centuries later the evangelist writes: "And about the ninth hour Jesus cried with a loud voice, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me?" (Matthew 27:46). Not a jot or tittle of the psalm has miscarried: exactly as in the birth and in the ministry, so also in the death—but more so—the ancient document is a photograph of the fact, fulfilled in flawless detail.

The gospel document

The last old document we select is once more from a psalm, and runs thus: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One [the Messiah] to see corruption" (Psalm 10). Here, therefore, is a point supremely critical for the revelation of the Messiah: resurrection from the dead—without the slightest touch of decay: "neither wilt thou suffer thine Holy One to see corruption"—is the stupendous miracle that is finally to reveal the Lord. This is simply impossible to a false Messiah. Now we turn to the gospel document. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone . . . and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and become as dead men. And the angel answered and said unto the women, Fear not ye . . . He is not here: for He is risen, as He said" (Matthew 28:2-6). The fact is established with ample evidence. "He was seen of Cephas; then of the twelve; after that, He was seen of about five hundred brethren at once; after that He was seen of James; then of all the apostles. And last of all He was seen of me also" (1 Corinthians 15:5-8). A scarred body, yet a germless body, leaving an empty tomb; living, eating, conversing. ascending; miraculously conceived, divinely anointed, crucified, incorrupt—the cycle is complete.

It is now possible to sum up with mathematical certainty. In our hands are the ancient documents, written hundreds of years before Jesus was born. They are publicly in everybody's hands. So are the facts of our Lord's life recorded in the gospels. The two can be compared side by side. The tallying of the old documents with the new facts is provable by anyone at any time throughout all eternity. Ours can only be the cry of Philip: "WE HAVE FOUND HIM, OF WHOM MOSES IN THE LAW, AND THE PROPHETS, DID WRITE" (John 1:45); and of Andrew: "We have found the Messias, which is, being interpreted, the Christ" (v. 41).

PRAYER AND PRAISE

By F. H. COLEMAN

WHEN I visited the United States some years ago was invited one evening to a well-known Pentecostal church. On arrival I was taken to the home of the pastor, which was by the side of the church. At 7.30 p.m. I went with him to the church, and already seated on the platform were three deacons. I was introduced to these brethren and sat down next to the pastor. The organist quietly played some devotional choruses. There were surprisingly few people in the congregation. For the next thirty minutes we sat while the organist played and members of the church came in and went quietly to their seats. Someone took up a chorus which was being played. They sang it once or twice and then again the organ quietly played. When was the service going to start? What were they waiting for? Then I realised that all this time people had been waiting on the Lord. So many had come from the rush of the business world, and here they quietly unwound, relaxing in the presence of God. What a service we had! What a sense of the power and presence of the Holy Spirit! Yes, He had come and I realised God's power in that church as in no other I visited on the North American continent.

It is a good thing to pause for a few moments in the quiet of the prayer time with God. We are told in the book of Job "Stand still, and consider the wondrous works of God." Haydn, the composer, was also the conductor of a resident orchestra in a castle. There was in the castle a chapel for worship, and the composer declared "When my work does not advance I retire to the chapel and immediately ideas come." Jesus said "Come ye apart, and rest awhile." It is a good thing to do. Pause for a moment of prayer.

The George Canty Viewpoint



One of my nonplussing pastoral moments came when I was forgiven against. To be prayed against and interpreted against I had already known, but one Sunday morning a gentleman told God (and the congregation) that he " held nothing whatever in his heart against the pastor." Having had no more to do with him than to visit his sick family, his forgiveness mystified me. As proof of his magnanimity he went on to say that he would lovingly pray for me that the Lord would do for me what He had long ago done for him, namely break my chains of unbelief and open my eyes to see what he already saw.

I am thinking of our periods of open worship and their hazards. Being " forgiven against " is one more to be recorded. Nevertheless, I still regard the reinstitution of spontaneous praise as one of the great contributions we Pentecostals have made to the Church, and we must not let our fears of its abuse deter us.

When I began in the ministry an older pastor advised me to occupy the time on Sunday morning with a good long sermon " to cut out the nonsense." This advice I did not follow. To " cut out the nonsense " would mean an excision of something unique in Pentecostal communion. There are surely other ways of ensuring beauty and majesty in our services, however simple the folk who take part.

The Corinthians threw open their meetings for all to do whatever they liked, except one thing : nobody apparently was expected to be led of the Lord to lead. Services were without form. Paul thought they were also void, and he tried from outside to impose some shape on this leaderless disorder, which maybe they regarded euphemistically (and optimistically) as " freedom in the Spirit." There was freedom for all except one person, the pastor, who was not permitted to do his job and rule the proceedings. I personally have walked out of a service where my God-authorised leadership has been ignored. The " angel of the church " is held responsible in Revelation for what goes on there, therefore the safeguard for open worship is kindly (perhaps hardly noticed) discipline by the shepherd of the flock. Even elders must " tend the flock exercising oversight," but the office of pastor creates a greater obligation at all times, including worship. Only this personal touch can eliminate the " nonsense " and preserve the orderly flow of the contributions of praise and worship.

The services in Acts do not seem to have been of this type, but that may be because they were often public evangelistic occasions. " Messages in tongues " were not part of the proceedings. This gift of tongues is for the edification of the church—that is the local church—in circumstances where the leader knows who is giving the message. In area rallies it would be unwise to interpret (or even allow) manifestations from unknown individuals without some extraordinary circumstance confirming their rightness. Church leaders will use discrimination and judgment among those who speak in tongues. Occasionally somebody will have to be discouraged. Such an unsuitable person, however, may take advantage of a large rally, where he is not known, to " give a message," and if it is interpreted it can create a problem on a local level where his " messages " are not interpreted.

In fact open worship is not ideal for major gatherings. This does not mean that the Spirit does not have His way, or that the Lord has no chance to lead. Surely God can lead a leader before the service just as easily as during the service. Spontaneity is often an excuse for slovenliness, and God sets no premium on careless or casual preparation. Some forethought is indicated when we are told to do things " in order." But once more the answer is proper leadership, when a spiritually sensitive chairman can steer in the direction the Holy Spirit wants during a service.

When I was a young lad I used to be puzzled when folk prayed " Lord, help us to forget one another this morning, and be conscious only of Thee." What a funny thing to walk a mile to church to be with other worshippers, and then pray not to notice their presence. I still do not understand it. Personally, I want to be aware of my brothers and sisters, and to feel their heart-warming, to hear their voices, and to see the light in their faces, for I see Jesus through them. Are we not " built together a spiritual house to offer up spiritual sacrifices " ? Love-awareness of one another creates the atmosphere in which God-awareness is acutely possible. We are not isolated mystics, but members one of another, and Christ is " in the midst."

Women's page

THE CHRISTIAN'S CHALLENGE

By HILDA E. SANDERS

THE life of a Christian today is one of ceaseless challenge. The world becomes increasingly hostile to the claims of Christ. Daily the quality of our faith is tested. Since Christ is no longer here in the flesh we are the channels through which He speaks and works to bring salvation and healing to others. Every human being leaves an impression on those whom he meets—either good or bad. Christ's Church, His body, is formed of dedicated Christians who are now His hands and feet through which He works to go about doing good. What a responsibility is ours! What sort of influence have *we* on the world around? Jesus said that we are the salt of the earth, and as such we must keep pure, sweet and wholesome or else the salt will lose its savour. A Christian's influence can be great and may be the means, in God's hands, of saving souls and of upholding and encouraging other saints.

Therefore, being accountable to God for the way we live, "we must make each moment God's moment and use it well."

"I have only just a minute,
Only sixty seconds in it,
Forced 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,
It is only just a minute,
But eternity is in it."

Now throughout our Christian walk we are being watched for various reasons. Firstly, God in His infinite mercy and love yearns over His children and notes our progress. He longs to detect a resemblance to His Son in our character. He sees our response to unexpected turns in our earthly pilgrimage as well as in our manner of tackling the daily round and common task, so often monotonous and unspectacular. Most of all He listens for our cry to Him for strength and guidance. If we ask, obey and trust Him He will meet our every need as He has promised. If our trust is in Him, with relief and joy we can say "Thou God seest me" (Genesis 16:13), and "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off" (Psalm 139:2).

Secondly, we are perpetually watched by Satan, who "as a roaring lion walketh about seeking whom he may devour." He will take full advantage of weariness, slackness or any vestige of discouragement. At such times let us seek God's face and send Him a pæan of praise—and behold, the enemy will flee at the name of Jesus.

Finally, we are watched by the world, for we are living epistles known and read of all men.

"I am my neighbour's Bible;
He reads me when we meet.
Today he reads me in my home,
Tomorrow in the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me."

Yes, the unbeliever marks our every step and passes judgment on our actions and even on our facial expressions. Are we always a credit to our Lord and Saviour? Is the beauty of Jesus seen in us? Or do we present a distorted and false image of our gracious Redeemer? If we have the peace of God within, a mind and heart at rest in Him, then the chaos and turbulence in the world around and the unceasing vicissitudes of our daily life will not ruffle our spirits or cause irritation, panic or loss of temper. As F. B. Meyer says, "Few things betray the presence of His peace more than the absence of irritability, fretfulness and feverish haste, which expend the tissues of life." So

"Turn your troubles into treasure,
Turn your sorrows into song,
Then all men will know the measure
In which you to Christ belong.
When they see your bright behaviour
Under provocation great,
They may ask what mighty Saviour
Can impart that happy state."

PROVISION FOR PREACHERS

By F. G. EVANS (ERDINGTON)

SUFFERING

(2 Timothy 2:12)

THE problem of suffering will be with us till we get to glory; but, though we do not understand, there are in the Bible principles which help us in our sufferings. To endure suffering blindly and rebelliously will make us hard and be unprofitable; but if wisely and trustingly we lean on God suffering will lead to the "nevertheless afterward" of our ultimate good. The Bible connects suffering with three broad streams of God's dealing with men: sin, service and glory.

SUFFERING AND SIN

"Sin when it is finished brings forth death," and it always brings destruction in the working out thereof. The connection between suffering and sin is very strong. Nevertheless, it is not certain that the two are linked in such a way that the abolition of sin would automatically lead to there being no more suffering. It would appear that suffering is part of the path to perfection. However, there is suffering because of sin, for sin is a disruptive force. "The wages of sin is death." It is equally plain that there is a penal suffering for sin. There is also suffering designed to turn the sinner back to God.

SUFFERING AND SERVICE

Suffering can increase our usefulness in service for God, as is seen in the Bible. Paul shows this outstandingly. They are also connected in that we suffer because of our service, for we are subjected to the attacks of the world, the flesh and the Devil. We also suffer when we are chastened. There is also a ministry of comfort that is the result of God allowing us at times to suffer.

SUFFERING AND GLORY

"If we suffer with Him, we shall also reign with Him." This refers to the reward for faithful service, but there is a principle shown. Jesus suffered both voluntarily (that is He suffered of His own free will) and we can enter into this in some respects. Paul speaks of the "fellowship of His sufferings." The epistle to the Hebrews, speaking of Jesus, tells of the Captain of our salvation learning obedience through the things which He suffered, and being made perfect through suffering.

Elim members will learn with deep sorrow of news just to hand of the home-call of Miss Agnes Kennedy, who entered the Elim ministry in 1921. She was called home on Sunday, April 27th.

COMING EVENTS

ASHBOURNE. May 20-25. Elim Pentecostal Church, South Street. Children's meetings nightly at 6. Public rallies Tuesday, Wednesday and Thursday at 7.45. Preacher: Sunny Blundell-Connell. May 25. Sunday school anniversary services at 2.30 and 6.30.

BIRMINGHAM, Langley Green. May 17-19. Elim Pentecostal Church, Mount Pleasant. Church anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham).

BOLTON. May 11. Elim Pentecostal Church, Higher Bridge Street. Twenty-first anniversary services at 11 and 6.30. Preacher: W. M. E. Plowright. Convener: K. Smith. May 17-22. Bible prophecy and missionary convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday, Tuesday, Wednesday and Thursday at 7.30. Preachers: R. D. Bradley and J. A. Prentice (India). Convener: K. Smith.

LETCHWORTH. May 31. Elim Pentecostal Church, Norton Way North. Monthly rally at 7. Preacher: J. Cuthbert (Northampton).

SOUTHPORT. May 9, 10. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Preacher: John Lancaster (Eastbourne).

WHITSUN CONVENTIONS

CAMBERWELL (London, S.E.5). Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: J. Dick (Cardiff) and J. Hardman (Ilford).

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: H. Palliser (Kingston). Convener: J. Lancaster.

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher: D. Bentley (Newcastle-under-Lyme).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. W. Newman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Saturday at 7.15. Sunday at 10.30 and 6.30. Preacher: H. Kitching (Richmond).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: T. W. Walker and T. R. Hanford

---

EDITORIAL (*continued*)

Must we distinguish between faith and faithfulness? It would seem that many of those who had had faith to be healed did not have faith to be faithful in their Deliverer's crisis hour—for where were they when Jesus was on trial for His life? But this was our Lord's very charge in John 6:60-66.

And then Jesus began to praise John, but not to John; His praise of John was to the people. But if only John could have overheard! And here in essence is the answer to the awful problem of world suffering. No, it is not an answer—not to the world, even hardly to us—but, just as Jesus said to questioning Thomas, "Because thou hast seen thou hast believed; blessed is he that hath not seen, yet hath believed," and all history confirms that verdict, so we are aware that "when we know as we are known" (1 Corinthians 13:9-12) the faith of those who today, by faith, do not find God a stumbling block will receive its confirmation in knowledge.

FORSAKING ALL OTHERS

By Dorothy M. Berry

EXCITEMENT rose in Sandy Scruggs as she entered the high school auditorium. It was her first meeting as a newly elected representative to the student council.

A good-looking boy on the stage rapped the gavel as Sandy slipped into the nearest seat. It did not take her long to identify him as Paul Watson, president of the council. Paul presided smoothly and Sandy found herself feeling glad to be part of the group. They decided to call on the park board officials and ask them to fix up the sorely neglected tennis courts in the park.

Paul appointed a committee to begin work on the project, and Sandy was startled to hear her name read. The three members reported to Paul as soon as the meeting was over. Their assignment was to telephone and make appointments to call in person at the park board. Sandy turned to leave as soon as the brief instructions were given, but Paul stopped her and asked "May I drive you home?" She nodded.

Paul was easy to talk to and Sandy enjoyed the drive. When they got home he opened the door and escorted her up the steps. "A group of kids from school are playing badminton this Friday. Would you like to go with me?" he asked.

"I'd be happy to," Sandy agreed. Then she flew into the house. "Mom, oh Mom, I've got a date with the nicest fellow. Wait till I tell you how mannerly he is—you won't believe it," and she quickly filled her mother in.

She was delighted when Paul asked her to go to the school band concert on Saturday night. It was a lovely evening. When he took her home he said "I've had a lot of fun the last two nights. Sandy. You're all right. How about a show tomorrow afternoon? Tomorrow night I have to hit the old trig book."

For an instant Sandy felt a bit uneasy, then she said softly "Not tomorrow or any other time, Paul. I'm sorry, but I don't go to shows."

Paul's eyebows registered amazement, but he quickly controlled it and said "O.K. How about a walk in the park?" Sandy was so happy she could have cried. He had not objected. He must not have minded.

It was quite a shock the next day when, as the discussion of church affiliations came up, Sandy found out Paul was a Catholic. Despair swept over her, but Paul did not seem to notice, and Sandy determined to put it out of her mind. She liked Paul, liked everything about him, and she wanted him to continue dating her.

Finally, the inevitable happened. It was Paul's eighteenth birthday and he invited Sandy to his home for supper and to meet his folk.

As they were eating the lovely birthday cake Paul casually addressed his parents. "I'm glad you approve of Sandy. As soon as I graduate I'm going to ask her to visit Father Duncan with me." Sandy's fork clattered to her plate, and all eyes focused on her. Paul was at her side in an instant. "I'm sorry, Sandy, I shouldn't have said it like that." Then with a grin he added "It's just that I've never asked a girl to marry me before." He took her hand. "Will you?"

"Oh, Paul, there's so much we haven't talked about. Please don't ask me for an answer yet." Paul seemed hurt, but he agreed to wait. That evening he seemed puzzled and a little angry when Sandy brought up the problem of their difference in religion. "What difference does it make?" he persisted. "We'll just do as we do now. You'll go to your church and I'll go to mine. I respect your beliefs. We've got along all right so far, haven't we?"

Sandy went home in a turmoil. Her mother and dad were in the living room and she poured out her troubles to them. The only advice her mother offered softly was "Pray about it, Sandy." That's just what she did not want to do. She loved Paul, and she did not want to give him up.

Each date ended in the same old wrangle. Paul insisted that Sandy accept a small diamond so that they could plan their wedding immediately after Sandy's graduation. Finally Sandy burst out "I can't, Paul. I just can't be married by a priest. I don't believe your way, and I can't pretend I do."

"I thought you said you loved me," Paul shouted.

"I do, oh, I do," she cried.

"Then what's so awful about being married by a priest? He's as much a minister as yours," Paul said. "You don't have to go to my church," he pleaded.

Finally Sandy relented, but as she sat in the priest's parlour the terrible churning feeling inside her became worse. They were asking her to sign a paper stating that she would raise her children in the Catholic faith. Numbly she shook her head and rushed out. Embarrassed, Paul started after her. She heard the priest detain him and caution him. "If you marry her out of the church you will be living in adultery."

She wanted to go back in and tell the priest that

(*continued on facing page*)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, May 12th — 2 Chronicles 34:1-18

" Josiah . . . reigned in Jerusalem one and thirty years " (v. 1).

Josiah's reign was tremendously inspiring. How zealous he was in the things pertaining to the law of God! With what diligence did he try to cleanse the land of idolatry! There was nothing half-hearted about his approach and no fear of the enemies he must have made. In the thirteenth year of his reign Jeremiah began to prophesy (Jeremiah 1:2) and in the eighteenth year Josiah was given further inspiration when the book of the law was found by Hilkiah in the temple, an event which made a great impact on the king.

Tuesday, May 13th — 2 Chronicles 34:19-33

" Josiah . . . made all . . . in Israel to serve " (v. 33).

Huldah the prophetess must have been highly esteemed as one who lived in close touch with God in that the king asked her for the mind of the Lord concerning Judah's backslidden condition. Her words brought little comfort for the future; there would be no true repentance on the part of the people and therefore judgment was inevitable. " It was then that the heroic strength of Josiah manifested itself in that he went on with his work. No pathway of service is more difficult than that of bearing witness to God in the midst of conditions which are unresponsive."

Wednesday, May 14th — 2 Chronicles 36:9-23

" They mocked the messengers of God " (v. 16).

" On looking back we see the striking lesson of the ruinous consequences of sin. They may be retarded by temporary reformation, they may be delayed by the long-suffering of Him who is not willing that any should perish; but in a nation, as in an individual, sin gathers strength by continuance, and, unless truly repented of and resolutely forsaken, invariably ends in ruin. That particular feature in the rebellion which has its issue in destruction, viz. the mocking of God's messengers, turning His word into ridicule, and despising His threatenings, should be carefully noted for our own warning."

Thursday, May 15th — Acts 1:1-14

" Ye shall be witnesses unto me " (v. 8).

Note **what the disciples queried:** " Lord, wilt thou at this time restore again the kingdom to Israel? " (v. 6). Undoubtedly they thought this a most appropriate moment for that event, since the One who had conquered death could likewise defeat their national foe. Observe **our Lord's reply:** " It is not for you to know the times or seasons which the Father has fixed by His own authority " (v. 7, R.S.V.). The restoration of the kingdom would come, but obviously not then. Instead, they were to be His witnesses to the end of the earth, and for that purpose would be baptised with the Holy Ghost not many days hence (vv. 5, 8).

Friday, May 16th — Acts 1:15-26

" Matthias . . . was numbered with the eleven apostles " (v. 26).

Did the apostles do the right thing in attempting to fill the vacancy created by the treachery and death of Judas? Some think not. Whatever our view concerning this action there is much that is commendable in it. We are impressed by their unity and by their spirit of prayer. We notice their reliance upon the Scriptures (vv. 16-20). We see that they were anxious to discover the man whom God had chosen for this important office rather than to put forward an individual of their own choice, and in this matter they sought to rely not merely upon human judgment but upon the revelation of the Lord's will.

Saturday, May 17th — Acts 2:1-13

" They were all filled with the Holy Ghost " (v. 4).

We notice that the disciples were " all together in one place " (v. 1, R.V.). Chapter 1 verse 14 tells us more: they were also in harmony in prayer and supplication; they were undoubtedly seeking that which had been promised (1:5). And the promise was fulfilled. The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. He transformed them, making them bold, joyous, powerful and gracious. In Peter's hand the sword of the Spirit, newly edged with power, cut its way through unbelief. Thousands were converted the same day.

Sunday, May 18th — Acts 2:14-21

" It shall come to pass in the last days " (v. 17).

Here we have the first part of Peter's sermon, preached in order to explain the amazing transformation that had taken place in the behaviour of the disciples. When our lives are so transformed by the Holy Spirit that they excite questions from outsiders, and make it necessary for other men to preach sermons in order to explain us, revival will have begun! Verse 17 implies that the day of Pentecost was the beginning of the " last days," and verses 19 and 20 declare that this period will end with fearful signs in the heavenly bodies and on earth. How near these things must be!

YOUTH PAGE (*continued*)

neither he nor his people had a monopoly on heaven. She knew she was at the crossroads—Paul or the Christian principles she had so long defended. She did not wait for Paul, but walked home, hurrying through the streets, her eyes filled with tears.

When she got home she pushed by her mother and went up to her room, fell on her knees, and asked God's help. She poured out her heartache and asked God to show her the way. " Then give me the strength to obey," she ended.

That night she refused to see Paul. She knew God would answer, but she needed time to think.

The next morning as she sat in church, torn with indecision, Paul's words came back to her. " We both believe in God. That is all that matters." But she pushed the thoughts aside and determined to concentrate on the sermon.

There was nothing there to help Sandy, and she felt as if God had turned His back on her. She bowed her head, feeling lost. Then the minister announced a dedication. The organ played softly and a young girl came down the aisle carrying a tiny infant in her arms. Her face was white and drawn, and she looked as if she might burst into tears at any moment. Sandy felt sorry for her, but she did not know why.

The dedication was soon over, the benediction was pronounced, and the people began moving out of the church. When Sandy got outside the young girl was standing at the kerb alone. Sandy went to her and asked " May I see your baby? "

Shyly the girl pushed back the blanket. " She's a month old " the young mother said proudly. Then a cloud passed over her face as she said " My husband is a Catholic, that's why I'm alone. I wouldn't

(*continued on back page*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1865

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach ot our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommendd. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WALES, Aberayron, Cardiganshire coast. To let, six-berth luxury caravan ; separate bedrooms ; modern site with all amenities ; adjoining sea ; near shops. Also bed and breakfast. Christian home. Jones, Llysdewi, Regent Street, Aberayron, Cardiganshire. C.1911

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

J. Prentice, India:
May 17, Blackpool (Temple); 18, Blackpool (Marton); 19, Bolton; 20, Accrington; 21, Blackburn; 22, Salford; 23, Chorlton; 24-26, Convention, Holyhead (White weekend); 27, Ellesmere Port; 28, Wrexham; 29, St. Helens; 30, Liverpool; 31, Wigan; June 1, Southport.

Joseph Smith:
May 17-22, Ilkeston; 24-29, Nottingham; 31—June 2, Beeston; 2-5, Sandiacre; 7-9 Rotherham; 10-12, Sheffield; 14-18, Mosborough.

BIRTH

GETTY. On April 2nd, to Matthew and Margaret Getty, members of Elim Pentecostal Church, Clydebank, God's precious gift of a daughter, Eunice Isobel.

WITH CHRIST

PYM, Florrie. Beloved member of Elim Providence Chapel, Exeter. " Death is swallowed up in victory." Officiating minister at funeral: J. H. Sainsbury.

WILLIAMS. On March 28th, Mrs. J. A. Williams, mother-in-law of Pastor G. Evans, and for many years a member of Winson Green Elim Pentecostal Church. " With Christ, which is far better." Officiating ministers at funeral: G. Evans and D. M. Chuter.

ACKNOWLEDGMENT

MR. and Mrs. Halls, of Halifax, desire to thank all Elim friends for their good wishes on the occasion of their diamond wedding.

ELIM PENTECOSTAL CHURCH
HIGHER BRIDGE STREET, BOLTON
CELEBRATING TWENTY-ONE YEARS' WITNESS DURING THE MONTH OF MAY. PLEASE PRAY FOR ELIM'S TESTIMONY IN THIS IMPORTANT NORTHERN TOWN.
MINISTER : REV. KENNETH SMITH
SEE " COMING EVENTS " COLUMN FOR DETAILS
D.1905

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return
HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)
D.1808

YOUTH PAGE *(continued)*

let them make my baby a Catholic." A slight sob choked off her words. She swallowed hard and said " I have to stand up for my belief, but it's lonely." A car drew up to the kerb, and the young girl slid in quickly and the car was driven away.

As Sandy stood looking after it there was an awful hurting inside, but she was grateful. God had given her a preview of what her marriage to Paul would have been like. They would not have had the oneness intended for marriage but would have been divided from the very beginning. That was not the way.

Unmindful of the people milling about her, Sandy bowed her head and said a humble " Thank you." God had answered her prayer, and she was full of praise.

C.A. Herald.

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. L No. 20 MAY 17, 1969 9d



The interior of Cheltenham Elim Pentecostal Church

HOSEA—THE BOOK OF PASSION

Pentecostal expositions



Sermons on books of the Bible preached in the Elim church, Sparkbrook, Birmingham, by

GEORGE CANTY

I OUGHT to offer this warning: that if we expose ourselves to this book tonight it will be an involvement of passion, and could even be embarrassing. Hosea's story is a domestic episode that might be seen any week in the Wednesday play, but it cannot be watched as viewers look in on the screen. Hosea suddenly drags us all into his situation at the kitchen sink.

He was the only writer-prophet of the breakaway (now lost) ten tribes of Israel, and was perhaps a baker when, he says, God began to speak to him. That was before his tragedy. God began to speak. He does, you know. There is no imagination about it, and unless you have heard that voice you have no idea of its reality, and to mock at the thing is mere ignorance. He has not spoken to you? You are to be pitied—and blamed. It is a frightening sign in your life when God does not speak, for it means you will not listen. If you will listen He will speak. Prejudice, doubt, derision, fear of giving up your sin and your wrong way of life will make you spiritually stone deaf. Not to hear God is no credit to you. God does speak—or we are classified for destruction.

God's command

When Hosea heard the voice it shocked him. He was told to marry into a prostitute's family, a woman with the weakness of sin in her bloodstream and upbringing. He found Gomer, and in due course there were three children whose names became prophecies and signs. It was the name of the third child that revealed Hosea's trouble, as we shall see.

This marriage and its rake's progress downwards became significant of a far bigger situation. However, it begins, like Hosea's marriage, pleasantly enough, expressed as " the love of the Lord toward the children of Israel." The idea of marriage between God and man is a repeated allegory in Scripture. " Thy Maker is thine Husband." Creator and creature are linked as in marriage. " I will betroth thee unto Me for ever " said Jehovah. This great aspect of the Lord as Husband is claimed again and again by Christ, who gave various parables in which He is the Bridegroom.

To unite with God should be as happy as a wedding day. He is not a dread invigilator watching our every finger, but a lover trying to court mankind for a wonderful life shared with Him. Do not be brainwashed by the everlasting lie that religion means gloom. Gloom is impossible until you give God up. When He gives you up it is hell. From the beginning God has been united with man, and that unity finally took on concrete proof when God became man in the incarnate Son, Jesus our Lord, " God with us." He became bone of your bone, flesh of your flesh, being " made in the likeness of sinful flesh." Married to man in the incarnation. What a wedding! No wonder the New Testament keeps on about it to the very last chapter. God so loved the world that He gave His only Son as the Bridegroom of earth, to gladden it and fill its emptiness with the sounds of occupant life.

Now learn the name of Gomer's third child, Loammi, meaning " not mine." Gomer's inherited failing had been too much for her. She was on her way down.

Hosea's reaction

Hosea's feelings regarding his wife are, however, only a reflection of what God was putting upon his mind about Israel. " Ye are not My people, and I will not be your God." Israel we know had refused any liaison with Judah, cut herself off from the temple at Jerusalem, and had to seek other religious alliances. This was possibly a political expedient to curry favour with her trading nations, from which she had wool, flax, oil and drink (2:5). For these

things she lost her soul and lost her God, which was described in these terms: "the land hath committed great whoredom, departing from the Lord."

The lesson for Britain

By such a measurement Britain is spiritually adulterous also. How much of our affluence is due to practices which are unrighteous? To keep abreast of the nations we do not let religion and business mix. Expedients and policies give little play for Christian sentiment today. "Ephraim is like a silly dove calling to Egypt and to Assyria" said Hosea. Britain is like a silly dove, surrendering Christian principles for the favour of nations abroad. But never mind Britain, what about Britishers—people like us, like you? What sort of game is going on today when God is pushed aside like an old-fashioned father from Victorian times? What place has God in your life when you want your pleasure and your own way? Who is a silly dove then? Is God God? Or have you substituted Him for a game of bingo, a night at the pub, or even for smokes? I am sick of the hypocrisy of people who complain, for instance, about money spent on sending a man to the moon which they pretend could have been spent on feeding the starving, when all they want is money for booze. Britishers spent £1,500,000,000 on tobacco in 1969—that could have fed the starving too, every one of the 120,000,000,000 cigarettes burned up at 3d. each—"these be thy gods, O Israel." The land has committed spiritual dissipation, prostituting wealth and life for an orgasm of pleasure.

Hosea saw his wife fall even lower, until God spoke again and he "bought" her. She must have sold herself so often to her lovers that finally, a piece of baggage, she was a slave-concubine or just a harlot to be hired out by her owner. Hosea bought her for next to nothing—a bit of barley and a little silver. A woman only worth barley!

Take God's love away and life collapses. What

(*continued on page 338*)

Our churches report

LINCOLN **Pastor: B. E. Epton**

PASTOR AND MRS. EPTON'S FOURTH ANNIVERSARY

It is four years since Pastor and Mrs. Epton and family arrived in Lincoln. Prepared to commence their ministry, they first had to wait for the accommodation to become available, so a nine-week stay in the unused youth centre followed. The congregation was comparatively small, but the Lord soon moved in the hearts of men and women. March 8th and 9th marked four years in the service of the King in Lincoln. Pastor and Mrs. Gilpin were the guests of Pastor and Mrs. Epton on this precious occasion. On Saturday evening the Lord blessed His word on to our hearts through Pastor Gilpin.

Sunday morning was a very precious time around the Lord's table. On Sunday evening the Saviour once more blessed His people by the ministry of Pastor Gilpin. Ten young people were spoken to after the service and three of them are now saved, glory to God.

We praise the Lord for all His goodness over the past four years and trust Him for more blessing in the future days.

FOOTNOTE. A young mother suffering from a tumour on the brain was prayed for by Pastor Epton and the church, and when moved to Derby for a major operation no trace of the tumour could be found, praise the Saviour. The result: complete discharge on March 27th. To God be the glory.

PS. Nearly one hundred at the Sunday evening service. How wonderful is our Saviour!

MICHAEL EPTON.

HOLYHEAD **Pastor: D. Ricketts**

On April 15th we bade farewell to our pastor, H. L. Dawson, at a service attended by a good number of members and friends. Pastor C. Bowler, of Old Colwyn, preached on "a certain disciple named Ananias," whom God used to bring blessing to the hearts of those present. A word of appreciation and farewell was given by Envoy Mrs. Thomas, of the Salvation Army, and by the deacons of our church. All pray that God will bless and use Pastor Dawson and his family in their new church in East Ham, London. Gifts were presented to the pastor, Mrs. Dawson, Peter and Sharon by the church secretary, Mr. William Roberts, on behalf of the church, deacons and members.

On April 17th a warm welcome was extended to our new pastor, D. Ricketts, from Beeston, Nottingham, at an induction service led by the area superintendent, Pastor E. J. Thomas, of Liverpool. Pastor S. Beresford, of Blackburn, was the preacher and Pastor L. N. Knipe, of Southport, spoke a word of welcome on behalf of the churches in the Lancashire presbytery. We pray that Pastor Ricketts and

his family will be happy in Holyhead as they seek to serve God here, and assure him of our support and prayers in his ministry in our midst.

D. J. STUART.

CLYDEBANK **Pastor: John Harrison**

"The first Easter services in the new church in Belmont Street will long be remembered. Attendances at the three main services were very good.

"A service of holy communion was held on Good Friday, the theme being 'The Lamb of God taking away the sins of the world.'

"The Easter Sunday services commenced with the singing of the hymn 'Up from the grave He arose' —the words freely lending themselves to the theme 'He is not here; He is risen.'

"The evening service was rather unusual in many respects, although it commenced with the usual hymn and prayer. The Sunday school scholars gave a demonstration entitled 'The strait gate.'

"Children with varying sizes of burdens on their backs showed how they could only lose them at the cross and thus enter the strait gate to heaven and eternal life.

"The resident minister, Rev. J. Harrison, preached at and conducted all the services."

Report from the *Clydebank Press*.

GUERNSEY PRESIDENTIAL VISIT

The Elim churches in Guernsey arranged a dinner to welcome the President and Mrs. L. W. Green at St. Peter Port on March 14th. District superintendent S. Penney greeted the President and his wife on behalf of the churches.

Following the meal Mr. Green delivered a challenging address in which he spoke of the blessing he had received during his tour of Africa. All were blessed by his ministry during his visit to the islands. Mr. Green made mention of how impressed he was with the way in which God is blessing the churches in the islands.

GREAT YARMOUTH **Pastor: E. J. Smith**

For the past few months the children of the Sunday school and our two youth branches have been encouraged to collect empty match-boxes and to place in them small gifts of a penny or twopence for our missionary work. These match-boxes were finally made into a model church, which was on display at a Sunday evening rally on March 23rd, when the emphasis was upon world missions. A number of the children attended and took part in the service, and Pastor Eric Smith preached on a text from Romans 10. A retiring offering was taken at the end of the service and the total amount of the offering and the children's gifts was £3/2/-, which was immediately sent to aid our Elim friends in foreign fields.

M. SMITH.

MORE CHURCH REPORTS on page 343

I MET THEM INSIDE

By DOUGLAS B. GRAY

TO face a congregation which, in the words of the resident chaplain, includes over thirty reprieved murderers is not the experience of many ministers or choirs. Such, however, was the challenge facing the London Crusader Choir when visiting a prison in the south of England. Who were these men, and from which strata of society did they come? a fair question and a simple reply: they came from the poorest homes to the homes of what have been termed the "idle rich." Here, nevertheless, there were no areas of distinction: just a group of some hundreds of men voluntarily gathered in the prison chapel to share in a service of song with comment and challenge.



Each of these men had a background and a story that would doubtless provide some thrills and tickle the curiosity of us all. Here were facts of life and living souls representative of human frailty and degradation, yet not without hope, because of the responsibility of Christian ministers and members to go to the uttermost parts, whether it be Brixton or Bombay.

Could one easily pick out those whose classification has already been mentioned above? It would be difficult. The motive of the hour was to witness to the love of God and express an experience of His saving grace.

In the congregation sat a man—a one-time regimental sergeant-major, typical in appearance and paying his first visit ever to the prison chapel. He was anti-God, oozing with cynicism and treating the occasion as somewhat of a joke.

His personality seemed to project rather beyond many if not all of the other men present. Doubtless the very nature of the proceedings as well as the challenging comments were entirely foreign to him. Discipline compelled him to stand when the choir and congregation joined in singing some of the great Christian hymns. His contribution apart from the obvious indifference and cynical attitude was void.

On the next visit to this prison this particular inmate was not to be found in the congregation. We inquired of the chaplain as to his whereabouts. Perhaps he had been transferred to another prison. His release could not be possible we thought. Instead we learned that this man was seriously ill in the hospital with pneumonia. "Would you like to visit him?" was the question the chaplain put to me. My immediate thought was "Would he want such

a visit from me?" I rather doubted it, judging by his attitude at our previous service. However, I gladly agreed to see him and was escorted to the hospital wing. The cell door was opened and I, alone, walked into this sick room where lay the one-time R.S.M. He stared at me. I spoke quietly to him and told him we had missed him in chapel that afternoon. To my stunning surprise he burst into tears and in his extreme weakness said amid sobs and gripping my hand "Is there anyone in this world who would miss me?"

It was a moving experience, yet the beginning of a new chapter in the life of one whose future was to be so different. The chaplain said some time afterwards that such a simple act and visitation had meant more in this particular establishment than all his sermons for many weeks past. Perhaps not; perhaps it helped to demonstrate that our work as Christians is to care, to go, to take, and to show the meaning of "God is love."

From the one-time agnostic to a new man in Christ R.S.M. X found the new and living way.

Some years later when the London Crusader Choir was visiting a cathedral city in the west and holding an open-air service an amazing climax to such a gathering was this very ex-R.S.M. standing with the crowd and joining heartily in all the proceedings. He was on business and had halted in the city for the weekend. He remained and shared all the meetings on the Sunday with us in the local Elim church. Such are the results of finding the ones and the twos along the road of "music with a message."

The joy of Bible study

(Based on Acts 8: 26-30)

By G. HILLMAN
MINISTER OF LETCHWORTH ELIM PENTECOSTAL CHURCH

THE journey was hard, the route barren and uninteresting. The traveller read to while away the time, but he could not fathom the meaning of the book. Yet the strange passage held him, so he read it aloud. A voice broke upon his concentration: "Do you really understand what you are reading?" "Why, how can I understand it," replied the reader, "unless someone puts me on the right track?" (Moffat), and he begged the questioner to take a seat beside him in the chariot. The result was startling: as the stranger began to speak light broke upon the book and the clear unveiling of that baffling passage led the reader to a decision and an action that completely changed his life.

In this incident of the Ethiopian chancellor's encounter with Philip I see a picture of the reader of the Bible, so frequently baffled, with mind and life untouched, needing someone or something to put him on "the right track."

There are scores of folk who have found that the Elim Bible College correspondence course (E.B.C.C.S.) has been a "Philip" indeed. It has become to them an interpreter, resulting in decision and action for Christ. Do you understand what you read? In the book are "some things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction" (2 Peter 3: 16). Peter warns his readers to be on their guard lest they be led astray. And who shall teach them aright?

Paul gives to Timothy six pertinent instructions which apply equally to us: "Give attendance to reading. . . . Meditate . . . give thyself to them. . . . Hold fast the form of sound words. Study to show thyself approved to God . . . rightly dividing the word of truth. Continue thou . . . the holy scriptures . . . given by inspiration of God. Preach the word . . . that thy profiting may appear to all." Jesus urges "Search the scriptures, for they testify of Me." For this purpose the E.B.C.C.S. comes to you with Philip's question, "Understandest thou?" Philip's guidance stimulated the Ethiopian to arrive at a clear decision on his own. The resulting action brought him unparalleled joy and a new insight into the book's mysteries; and such will be this splendid study course to you. It will not "spoon feed"; it will lead you to great discoveries about Christ that will revolutionise your life.

Over a period of years I have received glowing testimonies from happy students connected with the E.B.C.C.S. "The Bible has become a wonderful book"; "My faith in God and my joy in life have reached new heights" from another; a third wrote "I never realised how wonderful Christ is"; while another said "I have been able to find service in the Church's youth work."

Dear reader, you join for the profit it will bring you, with added delight in the new knowledge you will gain. Drop a line to the secretary, E.B.C.C.S., Elim Bible College, Grenehurst Park, Capel, Surrey, and ask for particulars, and set out on a journey of thrilling, soul-stirring discoveries through the "scripture of truth," through every book, through the great topics of the Bible, through the wonderful life of Christ, ranging over subjects and facts that will leave an indelible mark of charm upon your life and service. Like the Ethiopian, ask this "Philip" to come to your help and, like him, you will go on your way rejoicing.

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
G. Canty	330
D. B. Gray	332
G. Hillman	333
T. H. Stevenson	335
Margaret M. Ladlow	339
Leon C. Quest	340
F. G. Evans	341
G. Harpin	343
Church reports	331
Editorial	334

The photograph of our Blackpool church in May 3rd issue was reproduced by courtesy of "Blackpool Gazette and Herald."

EDITORIAL

HOWEVER much we may inveigh against the Establishment it has to be admitted as a matter of fact, however unpalatable the fact may be, that the Establishment is simply the Enlightenment by another name. And it must always be so in the very nature of the case. In any branch of human activity—politics, medicine, science or what have you—the Enlightenment inevitably becomes the Establishment.

Take the world economic situation. To two-thirds of mankind the West is the Establishment, and they are doing their best to wreck it, just as in Britain the unestablishment is trying to wreck the Establishment here.

The Establishment has acted, and is acting, in the characteristically established manner. Whether we look at it from the parochial scene of British life or at the world scene the Establishment is the Entrenchment. The current British political scene illustrates this. But the Enlightenment, as such, has rarely acted in an enlightened manner, as the oppression and exploitation of the unestablished, the untrenched and the unenlightened by the Enlightenment for sixty centuries demonstrates.

This apparently inevitable dichotomy in human affairs should worry the Christian but it does not surprise him. Nor should it really surprise anybody else. In the very nature of the case, human nature being what it is, the enlightened will always become the established and, alas, the entrenched. Even the enlightenment, above all enlightenment, that was brought into being by our Lord and the twelve apostles became, because human nature is what it is, the great Establishment and the great Entrenchment.

There are two reasons for the inevitability of the Establishment in some form or another, even though violent revolution may overturn it temporarily. The first, but not the most important, is the inbuilt lust for power in human nature—"The scribes and the Pharisees sit in Moses' seat . . . they bind heavy burdens . . . and lay them on men's shoulders; but they themselves will not move them with one of their fingers. . . . And [they] love the uppermost places at feasts, and the chief seats in the synagogues." The second is that the unenlightened, whether naturally or educationally so, will always in the very nature of the case, tag along behind the enlightened. That this is so all experience demonstrates.

Admittedly the Enlightenment has rarely acted in an enlightened manner, supporting our Lord's charge that the world's Enlightenment are "blind leaders of the blind, . . . both shall fall into the ditch." Currently we are witnessing that the unestablishment does less well than the Establishment when it revolutionises itself to power, but both are falling into the ditch.

The only way in which the Establishment can act in an enlightened manner is by keeping its ear close enough to the ground to hear the murmurings of the unenlightened and, while retaining its position, adapt itself to their needs.

Because transgression of God's law contains within itself the elements of the destruction of the transgressor—"the soul that sinneth, it shall die," "the wages of sin is death"—man can hope only to

(*continued on page 339*)

From my diary

By T. H. STEVENSON



WITH tourism a chief industry, it would not surprise one to receive samples of literature advertising a country as "the land of sun," but it is not a misprint that people are receiving unsolicited samples addressed "From the land of sin." This is the description used by a Swedish company claiming to be the biggest publishers of pornographic literature in the business, and sending samples to people in our country. Sweden is not surpassed in all the world for its high standard of living in material comforts, but it seems that moral standards slump as material standards rise. Sinning Sweden seems to want to outdo swinging England. Despite such, and the general extremely low church attendance in Sweden, two things directly impress us: the extraordinary strength of the Pentecostal churches in Sweden and the "puritanical" impression given by the appearance and deportment of Christian Swedish young women.

☆ ☆ ☆

The visit of a Roman Catholic priest to an Elim manse may be rare, but we had such a visit, and in conversation I learned that the priest had spent the many years of his work developing new parishes, beginning usually in a house, a pub, or wherever he could. He added that the bishops always insist that a school must be first priority, before the building of a church, as "the children must be safeguarded in their faith." About the same time I read an article by Cardinal Heenan in *The Times Educational Supplement*. He wrote: "The overwhelming majority of Catholic parents want to preserve church schools within the national system. This is impressive, because in spite of generous grants the building of schools and training colleges is by far the greatest financial burden resting on parishes. A further reason for retaining their own schools is that of all instruction given in school Catholic parents believe none to be more important than religious instruction." As I write I have just listened to the Roman Catholic bishop of Nottingham commenting favourably on one of his priests winning a huge sum in a sweepstake, and declaring that if he similarly won £50,000 he would give it to build a school.

☆ ☆ ☆

Another writer in *The Times Educational Supplement* was Rev. David Edwards, dean of King's College, Cambridge. About "God in the quad" he writes: "In many universities and colleges the strongest religious group is the Christian Union affiliated to the Inter-Varsity Fellowship. This has a definitely evangelical basis—this group is likely to be conservative and pious. Most students stay a mile from such groups, while perhaps secretly admiring their assurance." (The dean seems to have the same attitude.) Favourable to the Student Christian Movement, which perhaps would not wish to be called evangelical, the Dean writes: "This has shrunk in size of recent years—after many near-suicidal years of asking itself what it was for, it has found a cause. It is the same cause as the World Council of Churches has adopted: the response of Christian generosity to world poverty. The other hopeful sign of the times for the S.C.M. is that it is talking seriously with senior and student leaders of denominational activities—the S.C.M. may die as a movement only to rise again as part of a wider community doing more effective work." Generosity to world poverty and amalgamation are admirable, but in these instances are largely substituted for a weak gospel and weak churches. Regardless of his like or dislike, the dean has defined the evangelical student organisation as "thriving" while the non-evangelical body is said to be dying either a natural or a suicidal death.

☆ ☆ ☆

Northern Ireland continues to be front-line news, despite the fact that geographically and numerically it is very small. The six counties are together smaller than Yorkshire, and the population is about equal to Birmingham. I consider that the B.B.C. and the press are biased in their views, but more important is that that they should be accurate with their news. Twice in a few days the B.B.C. had to apologise for misreports giving the impression that the Royal Ulster Constabulary was "strongly sectarian" by later explaining that on the basis of the Catholic population one-third of R.U.C. positions to the rank of county inspector are available to Catholics, but

(*continued on page 341*)

THE PRESIDENTIAL ADDRESS

"Arise therefore, and be doing, and the Lord be with you"

(1 Chronicles 22:16)

THE background of this verse is very significant. A new era was about to dawn in the life of Israel. The first era was led by king Saul, who was head and shoulders above everyone else but who ultimately lost the place. The second era was led by a man after God's own heart. King David battled against many problems, but he brought the kingdom to a place of unity and strength. One of his great tasks was to prepare the way and provide the materials for a great temple to be built. He had the vision for a forward spiritual move. However, God had told him that his son would rise up and do this great work. The third era was now about to dawn. The grand old warrior was passing the yoke of responsibility on to the third generation.

Jacob was also a man of the third generation, and only after he had had a dynamic experience in God was he utterly transformed. After this experience at Peniel he went forward to be a "prince with God." Tonight we stand as a people at the dawning of a third era. May God give to every young minister and member of our movement a personal Peniel, for we are greatly in need of men of God in this generation which is so full of apathy towards the things of God.

So much for the glorious past. On the eve of a new decade we must ask ourselves where we go from here. We must be a people who are forward looking, who possess a sense of direction with a sense of responsibility. We must be practical people who will be spiritual and constructive. Our great task is to build a spiritual temple, just as it was young Solomon's task to rise up and build a material temple. May God also give to us a liberal supply of wisdom.

Before this presidential year is over we shall have been ushered into the seventies. The burning question is, what is to be our role in the seventies? We must think very carefully about our policy, our programme and our priorities. Before the presidential sermon of 1979 is preached (should the Lord tarry) there will be many changes in Elim, therefore now is the time for us to

Set our sights for the seventies

Above all things we must keep our spiritual priorities in their right place. Our role is not to be an introspective splinter group contributing to the acid river of cruel criticism. Out of our innermost being must flow rivers of living water—clean, clear, cool, refreshing rivers of living love, not blistering, burning words of cruel, crushing criticism. It is so easy to sit in the seat of the scornful and know how to put everybody right. The coming decade will have many prickly problems, therefore we must stand united as godly men in this evil hour and be

Partners in prayer in a decade of difficulty

Our bewildered society is sick. Overdoses of affluence have doped us into a delirium which neither politics, science nor education can cure. National unrest points to serious cracks in the superstructure of our social security. Dead religion is spurned as being totally irrelevant to modern times. Therefore with the dynamic experience which we have to offer as Pentecostals we must bend our knees in prevailing prayer. If with brokenness of spirit we grip hold upon God, earnestly praying for an ever-fresh infilling of the Holy Spirit, God will hear us.

However, I want to say here and now, before we can pray right our hearts must be right. We must pray for one another. With all earnestness we must pray for our Bible college, for our evangelists, for our youth workers, for our headquarters, for our pastors and for our missionaries. The older brethren must pray for the up-and-coming young men with a liberal charity. The younger men must respect our senior brethren and pray for a sense of responsibility as the yoke of leadership in any department is passed on to them. Do we really lay hold upon God on behalf of our leading brethren, our ministers, our deacons, our boys and girls?

Secondly we must be

Partners in progress for a decade of development

We all long to see the Pentecostal river rising to a flood-tide of blessing. When we see the strength of the Pentecostal movement in Sweden, Brazil, Korea, the U.S.A. and South Africa we often wonder why does it not happen in Britain. Clever excuses

might suggest that our country is hard. " Let them come over here and try their ideas in our country, and they will soon realise that in Britain it is not so easy " said one. Brethren, God has raised us up in *this* land in *this* generation at *this* time with *this* Pentecostal message, and *this* commission is our commission: " Earnestly contend for the faith which was once delivered unto the saints." Ours is the privilege to go into all the world, preaching the mighty Foursquare Gospel.

The time has come when we must mobilise the entire membership of our movement. We must get into harness in order to get into homes and into hearts. We must organise projects in old people's homes, in pensioners' clubs, in youth centres; we must encourage scripture unions in schools where any Elim child is a scholar. What about our colleges. universities and remand homes? We must *mobilise to evangelise*. Our accent must be on *action*. Progress is better than post-mortems. At the end of the day there must be workers who will roll up their sleeves and get on with the job if we are to see progress.

How thrilled I am to say that the Evangelistic Committee has agreed to sponsor ten Elim evangelists this year to go to ten towns in various parts of the country. Much of my own presidential year will be devoted to crusades in towns and cities, using tents, town halls and churches. We need your prayerful support and we count on you! *Do your giving while you are living, then you are knowing where it is going.*

Alas, there are dozens of large towns where we have no Elim church or Sunday school. I have pondered this problem many and many a time. We must enrol an army of capable honorary pastors who will be willing to move into these areas, find a hall and start a Sunday school, Bible class and mid-week youth night, then develop the work as God leads. Oh



The President and his wife with Sharon (left) and Margaret.

for thirty such men, for in a year or two we might be able to send out into needy areas not ten but thirty evangelists who could co-operate with these dedicated honorary pastors and establish a work for God. Brethren, catch the vision. How are we ever going to establish Elim in all these many towns? " Arise and be doing, and the Lord be with thee " is the text.

Furthermore, I call upon every one of our churches, small and large, to sponsor one soul-saving crusade and one child or youth crusade per annum during the seventies. If only our 350 churches would catch this vision, and if the average yield in conversions were only ten per crusade, we would see 70,000 souls saved in the seventies. This is my vision for the Elim Pentecostal movement. Hear it again: 70,000 converts in the seventies! Do not be critical and say it cannot be done. It can be done if we adopt the principle of " all at it and always at it."

As the National Youth Director I have asked the Youth Committee to launch a great youth year during my term of office as President. I therefore appeal to every minister to join in this project and let us have a great forward move. Who is going to build up our Elim movement if we do not?

I would also emphasise the need for good premises if we want good people. Modernisation is a must. If you cannot sponsor a new building go in for a new facia. If you cannot have a new facia at least we can provide a pot of paint and be partners in practical progress! Dingy, dirty, dilapidated buildings are not a good advertisement for the gospel. Let us be ambitious for God.

Then too we must be

Partners in Pentecost in a decade of dignity

Ours is the privilege to declare the whole counsel of God. Tell out the glorious message. We have no need to apologise or water down the mighty Foursquare Gospel. Bible prophecy is relevant. We must preach the second coming with facts, force and fervour. Divine healing and salvation must never be relegated

(*continued on page 341*)

are we without the Bridegroom? Who is to place any value on us if God does not? Dignity based on the fact that God owns us, loves us, wants us is the only dignity possible without conceit and fatuous pomp. Hosea said Israel was like Gomer.

However, Hosea said "I bought her to me." Bought her—but God said to Hosea "Go, *love* a woman, an adulteress." This is the acted parable, for God said "When Israel was a child, then I loved him," and continued "O, how shall I give thee up?" —the heart cry of God for all our world. "O Israel, return unto the Lord thy God. I will heal . . . I will love . . . freely."

This week our Midlands television took us to the wonderful Stroud valley. Locally they had complained that nothing ever happens in Stroud (although its beauty is without peer). They had looked around for some way of giving distinction to Stroud—some outstanding feat, a new record. So we millions were regaled with a special sight for our everlasting memory of Stroud—people drinking a pint of beer while standing on their heads.

O Christ who died on a cross, O Jesus who prayed for men with sweat of blood, look down us! This is our glory and greatness—drinking a pint of beer standing on our heads. Is this what men are for—men bought by a Saviour's wrestlings and heartbreak? These lovely young men—surely they are worthy of better things. Created to walk with the heavenly King, born to reign like the consorts of God, to companion with Christ—and they drink beer upside down!

What is the height of your hopes? Do you think God made you a man, endowed you with intelligence, spiritual perception and understanding of mysteries far outside the powers of the ape, just to mess about with tenth-rate things like sex, betting, cleaning your car on Sunday morning after a binge on Saturday night? Awake to righteousness! Get out of the gutter! Come alive! Listen to this beautiful promise in figurative language from Hosea: "Israel shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall say, What have I to do any more with idols? I have heard God, and seen Him. I am like a green fir tree. From me is Thy fruit found." Translate that into modern terms for yourself. What equals a forest for living greatness as it strides over the hills and subdues the raw mountains in spiked green? Can you see your own life like that? Does it not sound better than upside-down beer contests, better than life as you have ever visualised it for yourself? Christ turned the profanity of fishy Peter in his boat into the prophetic flame of an apostle in a world pulpit. That is what I mean. John said "Now are we the sons of God, and it doth not yet appear what we shall be."

Gomer, hardly worth her weight in barley, bought back. Me, you, bought—bought by God, "Ye are not your own, ye are bought with a price, even the precious blood of Christ." Otherwise we are finished, worth nothing.

Where was Gomer when Hosea reclaimed her? In some squalid quarter for sure. Where had he to go to get her back? Where indeed did Christ go to get us back? To Calvary, that is where. Calvary, among the litter, and the flies, and the blood-stained ground, and the dirty rubbish—that is where He had to go and buy us. That is where He can find us every time.

It must be that way to God, or none, by redemption. Jehovah had complained "O Ephraim, your goodness is as a morning cloud, and as the early dew it goeth away." Our intentions are short-lived, our little efforts towards moral beauty vanish like dew. Making new efforts, starting on new paths, turning over new leaves—it is useless; there is another way. Up, back home! Back to God's side, back into the strength of Thy embrace, Jesu, Lover of my soul. Back to the Bridegroom, back to true joy, purity, fellowship with the King. "Thou shalt not be for another, so will I also be for thee" says your Lord. Yes? Do you say yes to that proposition?

Amen? Amen!

BOOK REVIEWS

"Layman's Answer," by E. M. Blaiklock. Published by Hodder and Stoughton at 25/-.

THIS book has been written for the serious reader and student by an eminent scholar who is well qualified to expose the double talk of the New Theologians. He convincingly refutes their charge that large sections of the New Testament, particularly the passion stories, are mythological rather than historical. For those with secret doubts this book will go a long way in restoring their faith. It will enable them to hold on to belief in the nobility of man in an age when man's spiritual and therefore superior nature is ignored, doubted or denied.

* * *

"Ernest Kevan, Pastor and Principal," by Gilbert W. Kirby. Published by Victory Press, price 9/6 net.

Unlike some biographies, this slim volume does not attempt to make its subject larger than life, and although Mr. Kirby finds it difficult to find any "warts" on Ernest Kevan's profile he does not seek to canonise him. The result is a quiet account of the life of a Strict Baptist pastor who became the first principal of London Bible College. Its main appeal will be for those who knew Dr. Kevan personally or were associated with the college. Others might feel a little hesitant about paying 9/6 for a book which, though well produced, has only sixty-two pages and a limited field of interest.

JOHN LANCASTER.

Margaret M. Ladlow's page



STERLING WORTH

IN my last article I told of a visit to the ancient castle at Stirling. Reading of the introduction of decimal currency and the arguments over the eventual disappearance of the sixpenny piece and the far-reaching changes that will be entailed in commerce and mathematics I returned in thought to Stirling once more. One of the interesting features in the castle grounds is the old royal mint, built over the archway leading to the outer battlements. It was here that the first silver coins bearing the heads of the reigning Scottish kings were minted. There are many who believe that the word " sterling " as applied to our British currency had its origin here. Other authorities, south of the border, contest this claim, saying that the first silver pennies minted in England were designed by a German artist named Esterling. These coins were known as Esterling pennies and the silver penny became the basis of the British monetary system and gradually became known as sterling currency.

Whatever the truth of the matter is, the fact is indisputable that sterling currency became accepted throughout the world as a reliable and trustworthy standard for trade and commerce. In the passage of time the word sterling came to mean genuine or perfect. Thus we speak not only of sterling silver but of someone being of sterling character and something being of sterling worth. Alas, with the coming of devaluation, to our shame, the proud title of sterling has been lost.

God's values never change

In the Old Testament days when God made laws for the regulating of gifts to His sanctuary He knew that worldly currency was apt to change its value, so He ordained a definite standard, decisive and brooking no question or alternative. A shekel of the sanctuary was to be twenty gerahs in weight, i.e. it must contain half an ounce of pure silver, according to Exodus 30:13, and in the Jewish nation down the years men had to change their own currency into sanctuary shekels, which alone could be offered to God. There is something very comforting, very solid and abiding, about the way God orders things. We know where we are with Him; His standards and values never change.

The last half-century has been one of bewildering and startling changes. Now we have the despicable order of the permissive society, and how I hate it! Small wonder that there is so much muddle-headed thinking, that the youth of today know not what or whom to believe, because there are no accepted standards of value. Truth is ignored and unappreciated, falsehood is glossed over. There is never black or white but just a dismal grey; everyone appears to follow his own standards of behaviour or drift with current opinion and accept the degenerate values of this age.

Nevertheless, God still has unchanging standards, made plain in the Bible. His weights and measurements of what is sterling and genuine are as constant as His own character. A true Christian can never be conformed to this world. No matter whether the present standards are advocated by bishop or politician or supported by parliamentary legislation, if they are contrary to God's standards they are totally unacceptable to a true child of God. A " sterling Christian " is a " Bible-standard Christian."

EDITORIAL *(continued)*

ameliorate his present condition; he cannot reverse it. But our Lord Jesus Christ offers this reversal, this life, to everyone who comes to Him, in the words, for example, " I am came that they might have life, and that they might have it more abundantly."

The corollary of man's completely helpless condition is the rejection of the world situation by our Lord and His followers and the implementation of His teaching in their lives. " 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. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever " (1 John 2:15-17).

Youth Committee feature

THE PROTESTANTS

Those who kept the faith

BY LEON C. QUEST

THE apostle Paul's testimony of his impending death was fivefold (2 Timothy 4:6, 7): ready to be offered, my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith. He had followed the rules of the contest and had won the prize lawfully.

The Waldenses, the "martyr people" as they were called, were Protestants before Luther and the Reformation.

Spires is an ancient city on the banks of the Rhine, and it was there, in a little room on the ground floor of a minister's house in St. John's Lane, that Protestant princes and ministers met on April 25th, 1529, to declare their faith in writing. The room may still be shown to the traveller. John the Constant of Saxony, Philip of Hesse, George of Brandenburg and other noble princes, together with deputies from several chief cities, put their names to a document in which they appealed against the violent acts and errors of the followers of the pope. As they placed their seals to the protest they said "We appeal for ourselves, for our subjects and for all who receive, or who shall hereafter receive, the Word of God." Two lawyers of the city then added their names as witnesses, and the deed was done.

This document, declaring that by the grace of God they would earnestly contend for the faith, was presented to King Ferdinand and the bishops. King Ferdinand wished to return the protest and document to those who brought it, but the princes would not take it back and left it on the table with the king and bishops. They left the room and the city resolved to hold fast to the Bible, and the Bible only, as their rule of faith and guide to heaven.

They were to be Bible Christians. That is what we need today, Bible Christians who will keep and contend for the faith.

Here is an outline of the declaration of these old Protestants.

1. They must *protest* against making apostle Peter the foundation of the Church (though he was one of the chief apostles) because it is written "Other foundation can no man lay than that is laid, which is Christ Jesus" (1 Corinthians 3:11).

2. They must *protest* against paying divine worship to the Virgin Mary (though she is "blessed among women") because it is declared "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matthew 4:10).

3. They must *protest* against praying to saints and angels as mediators, because it is written "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, cf. 1 Timothy 2:5).

4. They must *protest a*gainst the Romish doctrine of the mass, or the celebration of the Lord's supper as a sacrifice for sin, in which a piece of wafer is called the host, or "victim," and is worshipped, because such practice is opposed to the Scripture doctrine of one sacrifice for sin, which Christ offered once and for all (Hebrews 10:10-12).

5. They must *protest* against the priest withholding the wine from the people at the Lord's supper, because our Lord said "Drink ye all of it" (Matthew 26:27).

6. They must *protest* against the Romish doctrine of human merit, because the Scriptures teach that we are "justified freely by His grace through the redemption that is in Christ Jesus" (Romans 3:24), "and if by grace, then is it no more of works" (Romans 11:6).

7. They must *protest* against the vain doctrine of purgatory, or a state in another world in which the remains of sin are cleansed by fire, because it is written "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

8. They must *protest* against these and all other errors of the Church of Rome which are contrary to the Holy Scriptures, which God has given us to be the only and all-sufficient rule of faith and practice.

Let us then consider why they were called Protestants and let us value and treasure our inheritance. Over the years of my Christian life and ministry I have become more and more anxious about those who call themselves Protestants and do not know the reason why or what it means.

Are we keeping the faith and contending for it? This is what Jude 3 demands: ". . . and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Let us, then, well consider why we are called Protestants, and let us be earnest to receive these great Protestant truths which the apostles and reformers preached and died for, in order to maintain the original faith of the gospel which was once nearly destroyed by false teachers. May we all, young and old, be able to say by way of testimony "*I have kept the faith.*"

PRESIDENTIAL ADDRESS (*continued*)

to the background. But let me say categorically and emphatically that *Elim is a Pentecostal movement*. We believe in the baptism in the Holy Spirit with the speaking in other tongues. Let it be known in all circles throughout the world. Elim is not ashamed of being fully Pentecostal!

Many movements are now seeing this great blessing and enjoying it. It is nearly thirty years since I first tasted Canaan's wine from the golden goblet of Acts 2:4. There may be points on which we differ, but this is no hour to make enemies over either the gifts or the baptism in the Holy Spirit. Spiritual statesmanship will respect the other brother's point of view in love and grace. Personally I believe in much more than the initial evidence of speaking with other tongues when one is filled with the Spirit. Every New Testament experience is our inheritance, including all the gifts and the graces, the fruits and the fulness of the Holy Spirit. Full-orbed Pentecost with every New Testament evidence is our greatest need. "Don't settle for less than God's best" reads a chorus, and we must *never compromise* or settle for anything less than full-orbed Pentecost. The purpose behind the rising to build in our text is given in verse 19: ". . . to bring in the ark." The ark speaks of God's presence. We need more of this mighty presence in our meetings. Herein lies our great secret; we want more of the presence of the Lord.

Then too we must be

Partners in purity in a decade of dedication

The same verse 19 of this chapter speaks of "holy vessels of God . . . to the name of the Lord."

There is no easy way of producing men of God, and they are scarce in today's world. These vessels were made by skilled craftsmen. If we believe in the *Holy* Spirit's ability to do anything in our lives, surely it must lie in the area of holiness. This purity is not a smug, spurious piety, it is a personal, practical and powerful reality. If in the next decade we produce a people of purity and dedication ours will be a movement of which to be proud. There is one vital prerequisite to a genuine God-given revival. It is a spirit of brokenness and a hunger for holiness. The basin, the water and the towel of John 13 prepare us as partners for progress and Pentecost. Before there can ever be a break-through we must break down before God!

The choice is between a decade of dedication and a decade of disintegration. Do you want to see Elim prosper in the seventies? Are you with me in this vision to see our movement making a genuine impact in our country? If so let us "arise and be doing, and the Lord be with thee."

COMING EVENTS

ASHBOURNE. May 20-25. Elim Pentecostal Church, South Street. Children's meetings nightly at 6. Public rallies Tuesday, Wednesday and Thursday at 7.45. Preacher: Sunny Blundell-Connell. May 25. Sunday school anniversary services at 2.30 and 6.30.

BIRMINGHAM, Langley Green. May 17-19. Elim Pentecostal Church, Mount Pleasant. Church anniversary services. Saturday at 7. Sunday at 11 and 6.30. Monday at 7.30. Preacher: F. A. Hodge (Dagenham).

BISHOP AUCKLAND. May 18. Elim Pentecostal Church, Tenters Street. At 6.30. Preacher: David Johnson (Newcastle). May 24-26. Annual spring convention. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preachers: J. Hyde (Scarborough), Pastor Dalziel (Spennymoor). Convener: D. Williams.

BOLTON. May 17-22. Elim Pentecostal Church, Higher Bridge Street. Bible prophecy and missionary convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday, Tuesday, Wednesday and Thursday at 7.30. Preachers: R. D. Bradley and J. A. Prentice (India). Convener: K. Smith.

CLYDEBANK. May 25—June 1. Elim Pentecostal Church, Livingstone Street. Presidential crusade. Pastor A. Tee and five choirs, with John Mitchell (baritone). Sundays at 6.30. Weeknights (except Friday) at 7.30.

EALING. May 31. Elim Pentecostal Church, Northfield Avenue, E.5. Visit of Pastor D. W. Anthony and Chelmsford Elim choir at 7.

HOVE. May 24-26. Elim Pentecostal Church, Portland Road. Fortieth anniversary celebrations. Saturday at 7. Sunday at 11, 3 and 6.30. Monday at 6.30. Preachers: H. W. Greenway and A. J. Chuter. Convener: T. W. Thomson.

LETCHWORTH. May 31. Elim Pentecostal Church, Norton Way North. Monthly rally at 7. Preacher: J. Cuthbert (Northampton).

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

NEWTOWNARDS, N. Ireland. May 25-29. Elim Pentecostal Church, Court Street. Mission to believers conducted by Mr. Michael Fleming (Worthing). Sunday at 7. Monday to Thursday at 8. Convener: W. H. Holohan.

SWADLINCOTE. June 1, 2. Elim Pentecostal Church, Swadlincote Road. Sunday school anniversary services. Sunday at 2.30 and 6. Monday at 7. Preachers: R. J. Mackenzie (Nottingham) and Mrs. F. Halstead.

THORNTON HEATH. May 29. Elim Pentecostal Church, Mersham Road. Sisterhood rally at 3. Preacher: Mrs. I. R. Moore (Clapham). Soloist: Mrs. Joy Beecham (née Webb), late of the "Joystrings."

FROM MY DIARY (*continued*)

that only one-tenth were filled. The "Citizens' Army" was described as an extreme Protestant group, only to be corrected as being an extreme republican group (Catholic). The *Daily Mail* apologised for giving an impression that only Roman Catholics were denied rights on the problem of one man one vote. It applies to all affected, regardless of religion. The same paper described the "B" Specials, a voluntary police group, as 100 per cent Protestant raised against the former I.R.A. troubles. This is true, but it is entirely Protestant simply because Catholics choose not to join either the "B" Specials or the R.U.C.—forces existing to establish law and order as police are expected to do in any country.

Sunshine Corner



A DOG'S REVENGE

DUKE was a genuine out-and-out boy, truthful, manly and obliging, but his love for fun sometimes tempted him to engage in thoughtless, if not cruel, sport.

Jewel, the large, handsome dog that he had taught all kinds of tricks, was often made the subject of these practical jokes. He seemed to understand that they were meant for pleasantries, and for the most part maintained a dignified silence very becoming to his massive dogship.

But one day in wild sport, thinking to give his companions a rare treat, Duke threw a stone into a hornets' nest and then commanded the faithful Jewel "Go bring that stone to me." Not knowing the meaning of treachery, the dog rushed off in obedience to the command, and a few moments later was howling with pain as he rolled over and over in the grass in a desperate effort to free himself from the swarm of stingers that had lighted upon him.

Duke and his friends laughed heartily at the poor fellow's capers, until in a frenzy of pain he started towards them, expecting the relief he failed to find in the grass. This was the signal for them to take to the nearby trees, where they remained until Jewel, in his extremity, made for the creek, where after several plunges into the water he succeeded in freeing himself from the angry hornets.

Duke did not need the reproaches of the home folk to make him regret his cruelty. His heart ached to see poor, brave Jewel bearing his pain with such dignified heroism; but when he tried to relieve his suffering the dog resented both his ministrations and his sympathy by snarling at him and showing his teeth in a way that warned him to keep at a distance.

"He is nothing but a dog," grumbled Duke, "and if he does not want to be friendly with me I don't care. I'm sure it does not make the least difference."

But he did care, and it made more difference than he had counted on. This he found out a few weeks later, when the dog's dislike almost cost him his life. There had been heavy rains, and the river, swollen to twice its usual size and full of driftwood, drew many sightseers to its banks. Duke, among the foolhardy boys risking their lives for the fun there was in tempting the big waters, slipped from a drift log he was on, and in a moment was caught by the swift current and carried beyond the reach of the willing hands stretched out to save him. Jewel was there looking on with the rest, but the boy in the water did not seem to have a call for him, any more than for the human onlookers. Even the cries "Go, go save him, Jewel, good Jewel!" and the commands and entreaties to "bring him ashore" were unheeded by Jewel, the life-saver, until the struggling form in the water disappeared in the swirl. Then, as if regretting his harshness, Jewel rushed to the bank and, plunging into the stream, swam bravely out to the boy's assistance. Grasping his clothes as he rose to the surface, the dog made his way as best as he could to the shore, where he dropped his burden on the sand and then, as if disgusted with what he had done, stole off and made for home.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 66. EGYPT TO CANAAN

With which place do you link the following ?

1. **Bitter water.**
2. **Twelve wells of water and seventy palm trees.**
3. **What was between Sinai and Elim ?**
4. **Where water came forth from the rock that was struck by Moses.**
5. **Where Amalek fought with Israel.**
6. **Where the ten commandments were given.**
7. **A mount they "compassed many days."**
8. **Where Miriam died.**
9. **Where Aaron died.**
10. **The mount from which Moses viewed the promised land.**

ANSWERS

1. Marah (Exodus 15:23).
2. Elim (Exodus 15:27).
3. The wilderness of Sin (Exodus 16:1).
4. Horeb (Exodus 17:6).
5. Rephidim (Exodus 17:8).
6. Sinai (Exodus 19 and 20).
7. Seir (Deuteronomy 2:1).
8. Kadesh (Numbers 20:1).
9. Mount Hor (Numbers 33:38).
10. Mount Nebo (Deuteronomy 34:1).

SHARE YOUR FAITH

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, May 19th — Acts 2:22-36

" God hath made . . . Jesus . . . both Lord and Christ " (v. 36).

The second part of Peter's sermon is about Jesus of Nazareth and God's approval of Him. Peter mentions our Lord's humanity (v. 22) and shows that His miracle-ministry was due to the fact that God was with Him. Nor does Peter fear to mention the crucifixion of Jesus in the hearing of some who were either directly or indirectly responsible for it. What a change the baptism with the Holy Spirit made in the apostle ! Christ was Lord of death; " it was not possible that He should be holden of it " (v. 24). The resurrection was certainly a key-note of apostolic preaching.

Tuesday, May 20th — Acts 2: 37-47

" They continued stedfastly " (v. 42).

Verse 42 reveals some of the secrets of the early Church. (1) They gave heed to apostolic doctrine. (2) Fellowship was vital, and not neglected; there would be few, if any, missing from the meetings. (3) The tremendous enthusiasm aroused by the fact of their Lord's resurrection and the cumulative effects of the day of Pentecost had not pushed out the remembrance of the death of Jesus. Prayer, which had a new meaning following the ascension of the Lord, was now reinforced by the presence of the Spirit of God. And the Lord working with them added to them " those that were being saved " (v. 47, R.V.).

Wednesday, May 21st — Acts 3:1-10

" Silver and gold have I none; but such as I have give I thee " (v. 6).

To give silver and gold to a cripple is a good thing indeed, if that is the best you can do for him. But it only maintains him in his disability. To give him strength to walk is to set him free from the need of alms. This is the difference between Christianity and all merely humanitarian efforts for relief of the incapable. Apart from Christ, humanitarian efforts are more concerned with surroundings than with the man. " Christianity begins with the man, and so makes him the instrument for changing his own surroundings " (G. Campbell Morgan).

Thursday, May 22nd — Acts 3:11-26

" The people ran together . . . greatly wondering " (v. 11).

This apostolic miracle quickly brought together a crowd of people who " were filled with wonder and amazement at that which had happened " to the lame man. Peter seized the opportunity to preach the gospel, beginning tactfully by referring to " the God of Abraham, and of Isaac, and of Jacob." This brought him on to common ground with the Jews who were listening to him. It was this God who had glorified Jesus. They had delivered Him up to be crucified, but God had raised Him from the dead. The sermon, quite rightly, was not without a clear call to repentance " (v. 19).

Friday, May 23rd — Acts 4:1-12

" They laid hands on them " (v. 3).

As the Sadducees heard the apostles declaring that Christ had risen from the dead they were enraged, realising that if these men were allowed to preach a risen Saviour the Sadducean view that there could be no resurrection would be rejected by many and the sect would soon become extinct. The Pharisees also were angry, as they perceived that the tendency of the disciples' teaching was to undermine the Jewish religion. Now both Sadducees and Pharisees determined that the work of the disciples should be stopped, and the apostles themselves imprisoned. Already responsible for Christ's death, they added to their guilt by seeking the death of His followers (Acts 5:33).

Saturday, May 24th — Acts 4:13-22

" When they saw the boldness of Peter and John " (v. 13).

The Sanhedrin found Peter's Spirit-directed reply unanswerable, and what they saw greatly confirmed what they had heard. They were impressed by the holy boldness of the prisoners, by the obvious fact that the secret of this boldness was that they had been with Jesus. Finally, they could see for themselves the man who had been healed standing with the apostles. The evidence was incontestable and " they could say nothing against it." It is easy to see in the attitude of the Sanhedrin the opposition of Satan himself, and his antagonism to the name (vv. 17, 18).

Sunday, May 25th — Acts 4:23-37

" Grant . . . that with all boldness they may speak " (v 29).

Being let go, the apostles found their brethren in Christ and there followed the **narration** of all that had taken place before the Jewish rulers. This gave rise to thanksgiving and **supplication** from the assembled church. We observe with **commendation** that there was no cry for safety or deliverance, but only for boldness to continue the work of God. We are not surprised that there was a mighty **manifestation** of the Holy Spirit which resulted in a further **proclamation** of the word of God. Verses 32-37 speak of that which in any other environment is most difficult for the believer to carry out.

MORE CHURCH REPORTS

CROYDON — **Pastor: W. J. Maybin**

Our Easter convention this year was really wonderful. Our numbers were the best for years, and the ministry of Pastor Derek J. Green (Pontypridd) and Pastor Tony Williams (West Bromwich) was both balanced and uplifting. The sermon on " death " in the light of Easter given by Mr. Green was both timely and instructive, seeing that the assembly had just lost one of its faithful members in sudden death a few days before Easter. The message on prayer from Mr. Williams on the Saturday night will long be remembered; it was delivered with both wit and wisdom. It was a joy to welcome visitors and friends from surrounding fellowships.

L. C. HOPPER.

ISLINGTON — **Pastor: F. H. Coleman**

FORTIETH ANNIVERSARY SERVICES

In the late 1920s Principal George Jeffreys held a campaign in North London and as a result some Elim churches came into being, one of which was the Islington assembly. On April 19th we celebrated our fortieth anniversary.

Great blessing was enjoyed by all when past members and friends joined with us in praise and thanksgiving to God for His blessing through the years; as memories of the past were recalled it was wonderful to hear how God has blessed and prospered His people.

Our special speaker for this aoccasion was Pastor John Seaman, of the Wigan assembly, who was in charge of the Islington church for a period when our pastor was in America. The theme of his message was the outreach of the lost. With our Lord on our side we are looking forward to many years of service in this field till He comes.

R. E. ATKINS, *secretary*.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the sea, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1887

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.1907

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommendd. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WALES, Aberayron, Cardiganshire coast. To let, six-berth luxury caravan ; separate bedrooms ; modern site with all amenities ; adjoining sea ; near shops. Also bed and breakfast. Christian home. Jones, Llysdewi, Regent Street, Aberayron, Cardiganshire. C.1911

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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

WANTED. *George Jeffreys—a Ministry of the Miraculous*, by Ernest Boulton. Please write to Mr. D. Tinnion, 3 Headlands Drive, Hillcrest, Whitehaven, Cumberland.

ENGAGEMENT

GLASS—LEE. Rev. and Mrs. J. T. Glass have pleasure in announcing the engagement of their son, John, to Miss Judyth M. Lee, daughter of Mr. and Mrs. B. Lee, of Winton, Lancs. Congratulations from both families. C.1914

MARRIAGE

BATH—JEFFRIES. On April 23rd, at Elim Pentecostal Church, Salisbury, Alfred Victor Roy Bath to Jacqueline Katrina Jeffries, both Elim Crusaders. Officiating ministers: K. J. Cave, J. F. Hardman and T. W. Walker.

ITINERARIES

J. Prentice, India:
May 17, Blackpool (Temple); 18, Blackpool (Marton); 19, Bolton; 20, Accrington; 21, Blackburn; 22, Salford; 23, Chorlton; 24-26, Convention, Holyhead (Whit weekend); 27, Ellesmere Port; 28, Wrexham; 29, St. Helens; 30, Liverpool; 31, Wigan; June 1, Southport.

Joseph Smith:
May 17-22, Ilkeston; 24-29, Nottingham; 31—June 2, Beeston; 2-5, Sandiacre; 7-9 Rotherham; 10-12, Sheffield; 14-18, Mosborough.

WHITSUN CONVENTIONS

CAMBERWELL (London, S.E.5). Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: J. Dick (Cardiff) and J. Hardman (Ilford).

CLACTON-ON-SEA. May 24-26. Elim Pentecostal Church, Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: L. W. Green (President). Convener: H. Burton-Haynes.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: H. Palliser (Kingston). Convener: J. Lancaster.

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher: D. Bentley (Newcastle-under-Lyme).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. W. Newman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Saturday at 7.15. Sunday at 10.30 and 6.30. Preacher: H. Kitching (Richmond).

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: T. W. Walker and T. R. Hanford

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

- Close to sands, safe bathing.
- Happy informal atmosphere, menus to please and satisfy.
- Sheltered sunny grounds, sun lounge, coffee bar.
- Table tennis, children's corner, tours, rambles, etc.

Reasonable charges. Fully illustrated brochure by return

HALDON COURT (Ev.), DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D.1808

Norton Way North, Letchworth, Herts.
Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd.,

THE ELIM EVANGEL

Vol. L No. 21 May 24th, 1969 9d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



On the bridge over the River Coln, Bibury, Gloucestershire.

Photograph by Mrs. Jane J. M

Proclaiming the Truths of Pentecost

THE HOLY SPIRIT

GOD'S PRICELESS GIFT TO EVERY CHRISTIAN

By CHARLES SCHWAB

WHAT is it that every Christian needs most from the Lord? What is it that should be first on his list of priorities to seek in prayer? What is it that the Scriptures say he should pursue with all his heart and not relax until he finds?

Some may answer "love." Others may say that he should first concentrate on an exhaustive study of Scripture and learn to witness for Christ. The real answer, however, is the baptism in the Holy Spirit. The baptism in the Holy Spirit is presented in the New Testament as the greatest requirement of every Christian.

The baptism in the Holy Spirit

If we follow the Biblical pattern of Christian experience we discover that direct reference is made to an encounter with the Holy Spirit, variously termed ". . . baptised with the Holy Spirit" (Acts 1:5), ". . . receive the Holy Spirit" (Acts 8:15), ". . . the gift of the Holy Spirit" (Acts 10:45), and ". . . filled with the Holy Spirit" (Acts 2:4), etc.

Christ is the source of this experience: ". . . He [Jesus] shall baptise you with the Holy Spirit and with fire" (Luke 3:16).

The example of the disciples

Let us note our Lord's last words to His disciples just prior to His ascension to his Father: "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). This they did, and ten days later "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

Now that which happened to the disciples on the day of Pentecost has happened to millions on the earth today. The disciples could not be in the complete will of Christ without this priceless gift, and neither can we. Have you received the Holy Spirit?

Power to witness

Jesus said "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me . . . unto the uttermost part of the earth" (Acts 1:8). This word "power" represents the Greek *dunamis,* from which we derive the word "dynamite": the explosive force to witness for Christ, which task is the responsibility of every believer (Mark 16:15)!

Why should we attempt to speak out for Christ without first receiving the Holy Spirit, when our Lord expressly requested His disciples to remain in Jerusalem until this event occurred in their lives? This is not to minimise the need of testifying injunction to seek and receive the Holy Spirit's power first.

Notice the challenging testimony of the disciples after the day of Pentecost—". . . they were all filled with the Holy Spirit, and they spake the word of God with boldness . . . and with great power [*dunamis*] gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:31, 33).

Hallelujah! Christ has given us the great commission to be His witnesses, and as we receive the Holy Spirit we have the ability to do this as He intended. Have you received this power?

The seal of salvation

Acts 19:1-6 records that Paul discovered some believers at Ephesus who were not filled with the Holy Spirit. He baptised them in water, and then, when he laid hands on them, "the Holy Spirit came on them; and they spake with tongues, and prophesied" (v. 6).

Later Paul wrote to the Ephesians concerning this occasion, saying "In Him you also who have heard the word of truth, the glad tidings of your salvation, and have believed in and have adhered to and have relied on Him, were stamped with the seal of the long-promised Holy Spirit" (Ephesians 1:13, A.N.T.), The dictionary defines the word "seal" as "that which confirms or makes sure." Only a Christian can receive the Holy Spirit, and when he does the Lord Jesus confirms that the recipient is truly His own redeemed property.

Christ was baptised in Jordan, and immediately afterwards, as the Holy Spirit descended on Him,

God's voice proclaimed from heaven " Thou art My beloved Son, in whom I am well pleased " (Mark 1:11). Speaking of this event, Christ said concerning Himself " Him hath God the Father sealed " (John 6:27). Just as Christ was " sealed " when He received the Spirit, so are we. In this experience there is the reaffirmation that we are the blood-bought children of God who have been separated from sin and now filled with His Spirit's power to equip us for His service. God is " well pleased " with all who are thus sealed, and His blessing and favour rest upon them. Have you been stamped with the seal of the Holy Spirit?

A foretaste of heaven

Concerning the baptism in the Holy Spirit, Paul wrote to the Ephesians saying " That [Spirit] is the guarantee of our inheritance—the first fruit, the

(*continued on page 357*)

OUR CHURCHES REPORT

THE ANNUAL SCOTTISH PRESBYTERY CONVENTION

By ARTHUR ANSTEY

THE Scottish annual Elim rally drew crowds of enthusiastic supporters to pack the main hall, platform and gallery of a central public hall. The Motherwell tambourine group " The Cordials," the Greenock male quartet calling themselves the " Four Squares " and the Scottish Jubilee Choir, with the full volume and fervour of the congregation, united in Pentecostal songs of praise. Our guests for the day were missionary Mervyn O. Thomas and our President, Rev. L. W. Green, who had both been itinerating in Scotland, and for those who have seen the film " The Tanga Story " it seemed unique to see these same two brethren sharing in the ministry as they had done in Tanga. " You can tell out the story," a selection from the choir, and " I will carry my cross with a smile," an item from the male quartet, made a good introduction for our missionary to tell us more of the work in Tanzania. Then the President announced his text, " Where is the Lord God of Elijah ? " The building rang with this challenging message as the preacher pinpointed in graphic word-picture highlights in the ministry of the great Tishbite reformer.

The evening rally again drew a capacity crowd. A thrill was in the air, the singing was tremendous, the contributing items were excellent, the ministry was outstanding. The President, in his unique way, presented a Bible message from Luke 22:41. " Only a stone's cast away," portraying human weakness contrasted with divine strength. The choir and quartet rendered respectively " He careth for you " and " Be still my soul," and finally every voice joined in a glorious note of triumph in a closing song of praise.

ARMAGH **Pastor: H. B. McGowan**

EASTER CONVENTION

Good Friday, April 4th, was the occasion of the presentation of a lovely new communion table and two chairs by Miss M. Morgan in memory of her late brother, Rev. J. J. Morgan, former member of the Armagh assembly and a past President of the Elim Church. Pastor H. B. McGowan officiated at the dedication of the table and chairs and at the communion service which followed. The preacher at this special service was Pastor David J. Ayling, minister of the Ulster Temple, Belfast, and a num- of relatives and friends of our late beloved brother joined with us on this special occasion.

LONDON CRUSADER CHOIR

IN recent weeks the London Crusader Choir has continued its public ministry. At Basingstoke a large congregation in the local Methodist church, with Elim members and Baptists, made this occasion one of spiritual and musical fervency. Following the ministry of the Word some young people remained behind for spiritual help and counsel. At Enfield every seat was occupied, the congregation overflowing into the aisles, and the preaching of Tim Buckley of the London Bible College brought inquirers at the close of the service.

Down to the south coast to our own church at Hove, a wonderful congregation packing the church (with partitions down). During the afternoon the choir recorded a thirty-minute programme for B.B.C. Radio Brighton, which was broadcast on Palm Sunday morning. Letters of appreciation included those from hospital patients and senior citizens' homes.

Prisons still fill a large part of the choir's programme, and further services conducted in Wormwood Scrubs and Maidstone prisons drew their usual enthusiastic crowds.

On to Leigh-on-Sea, where we joined with the band and songsters of the local Salvation Army corps. Some 500 people crowded the concert hall of the fine Belfairs high school.

The B.B.C. television programme has been well received and many have written from every part of the country. The producer told us of his great pleasure, and indeed great thrill, in working with the London Crusader Choir. We hoped that he would

have the pleasure of working with us again in the not too distant future.

" Off-the-air " recordings of both the radio and television programmes are obtainable from the London office. The thrill of the Easter Monday meetings both in Trafalgar Square and in the Royal Albert Hall remains with us, and in this year, the choir's fortieth, we were present at both these venues, sharing fellowship and musical ministry with the great Elim family and with hosts of their friends who came from far distant parts of the British Isles.

The close of April brought the choir to the Clapham Central Church, and to Barking, where, well back in the past, the choir's founder-conductor served as Crusader secretary and church accompanist. To close the month's ministry the male section of the choir joined in the great festival of praise held in the spacious Salvation Army citadel, which was packed to capacity. The challenging word given by Pastor John Lancaster (Eastbourne) completed an outstanding symphony of praise. At this event the Gospelaires from our church in Plymouth captivated all with their efficient and well-prepared items. Mr. John Knox, of our church in Worthing, shared with George Wiggins, of our Portsmouth church, and Douglas B. Gray in directing the massed choirs.

D.M.

BEESTON **Pastor: P. Sanderson**

How wonderful it was to see our church full to capacity at the induction of Pastor and Mrs. Sanderson. As the meeting progressed we sensed the anointing and presence of the Lord. It was a delight to welcome this young family into our midst, and as Mrs. Sanderson was presented by one of our faithful young Crusaders with a bouquet of flowers, a token of our Christian love, it was evident that she was overcome. When she and Pastor Sanderson gave their short addresses they spoke of the sense of love, affection and welcome that was deeply felt, and said that it was their desire to serve the Lord to the best of their ability here in Beeston. The guest speaker, Pastor W. C. Watkins, of Rotherham, under the anointing, gave an extremely brilliant word with a touch of humour that was pleasing, yet the points were very penetrating.

R. WILKINS.

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

A baptismal service was held recently at the Eldad Elim church, when twelve candidates gave public witness to their faith in Christ by baptism in water. Before doing so each gave a short testimony. It was particularly moving to hear a mother and her two sons and daughter-in-law who had been converted in a united crusade a few months previously testify.

Following the baptism Pastor Penney invited any others who wished to be baptised to step forward and there was an immediate response by two members of the congregation, who quickly changed into baptismal gowns and were baptised, making it an even more wonderful service.

O. E. BOURGAIZE.



Pastor S. Penney baptising the candidates.

CHORLTON-CUM-HARDY **Pastor: J. T. Glass**

The church at Chorlton-cum-Hardy, Manchester, was founded seventeen years ago following a campaign by Rev. John Woodhead, and for over two years our meetings were held in a rented room over a grocer's shop. Then in March 1954 Pastor and Mrs. Glass, from Oldham, took over the ministry and commenced a building fund in order to have a church of our own. After many hours of searching by the pastor the present building and church house next door were found to be for sale, and with the money already subscribed, together with loans from some members (interest free) and a bank loan, the property was bought. It must be mentioned that for the first six years of his ministry Pastor Glass did not take any remuneration for his services. The fifteenth anniversary of his ministry in March was a particularly happy occasion, for it was announced that all loans had been repaid and the church was free from debt.

We are now going to have an extension and new front to the church, and believe this will draw more people in to worship with us.

A FOUNDATION MEMBER.

RUGBY **Pastor: A. R. Thomas**

Choirs from Rugby, Coventry and Northampton took part in the second choirs festival in Rugby. The first took place in our Northampton church. It is felt that this ministry in song will help to strengthen the three Elim churches concerned and be the means of bringing some souls to the Saviour. The next festival is to be (D.V.) in our Coventry church.

JOHN TAMBLE.



Elim Missionary Society feature

WHAT IS THAT IN THINE HAND?

An appeal from Catherine Picken

"AND the Lord said unto [Moses], What is that in thine hand?" (Exodus 4:2). Oh, it was nothing important, only a rod, a symbol and tool of his occupation as a shepherd. However, when put at God's disposal and used at His command wonderful things happened. The former guardian of a flock of sheep became the leader and shepherd of the multitudes of the children of Israel.

"Teacher, what is that in thine hand?" Is your answer "Only a piece of chalk, nothing of any importance"? Think again. Handed over to God, the seemingly insignificant piece of chalk can become as mighty as the rod that Moses used. Will you put yourself, your talents, your all into His hand to use? The youth of today need Christian teachers, led and directed by God. England needs such people, but the need abroad is also great.

Rhodesia has young African men and women keen to learn and longing for secondary school education. The Government is doing what it can to help them and schools are opening all over the country. At present we have one Elim secondary school at Inyanga North, and we praise God for His hand upon the work there. Not only have we had the joy of helping the boys and girls to do well academically; we have also had a share in winning them for Christ, and there is no greater delight than that. Would you like to help us? Only about eight per cent profess to be Christians when they arrive, but by the time they leave this has increased to over eighty per cent.

To date we have only two classes in our school, but soon we plan a double-stream entry and then a continuation to form four, when the boys will sit for the Cambridge examination (equivalent of G.C.E. here). We also want to start a similar school at Penhalonga in the near future. What an opportunity will be ours to win some of Rhodesia's youth for Christ. For four years or more they will be under the influence of the mission, learning school subjects, but, we pray, also learning to trust God and follow Him.

However, this all depends on whether or not the needed teachers are forthcoming, and so far we are without them. Are we therefore to refuse the work offered us and let these young people perhaps go to a school where they will hear little, if anything, of the power of Christ to save. No, I am sure that somewhere in the ranks of Elim are consecrated school teachers who will step into the gap and be willing to come and help us. Those with a degree are especially wanted, but so also are those without one. Has God spoken to you? Do not wait; act now. Moses handed over his rod and himself to God and did mighty exploits for Him. Will you hand over your chalk, your teaching ability, your all? Rhodesia needs you.

Prayer and praise

By F. H. COLEMAN

THE saintly Andrew Murray wrote a book, *With Christ in the School of Prayer*, which must have been read by thousands of Christians. One wonders how many were inspired to enter the school of prayer, but perhaps how few graduated. Very few have completed their apprenticeship in this great work. All the same there have been those who have learned the cost of prayer, and how glad we are to turn to them to pray for us in our time of need.

From time to time I have asked the readers of this column to pray for revival, and one seems to see little indication that there is a moving towards this possibility of revival in our time. I would urge you to pray for our pastors and those in authority, that when the time has come for the Church to go in and reap a harvest they may not only see the possibility but be ready to reap. This also applies to every individual member of the body of Christ. We must be prepared to work. If you will read the second chapter of Haggai you will find there the Lord exhorting the rulers, the high priest and all the people to be strong and work. We must all be in it. Pray that Christians will be stirred up to go on with the work. George Muller once wrote a small tract on prayer entitled "Pray on! Pray on!" That is what you and I must do. If the answer has not come as quickly as we thought it should have come and we have become discouraged, pray on, pray on. It may be that the answer to our prayers for revival is nearer than we think. Pray on.

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
Charles Schwab	346
Cathrine Picken	349
F. H. Coleman	349
John Lancaster	352
Guy Cross, B.A., A.C.A. ...	354
Margaret M. Ladlow ...	355
A. Tee	356
G. Harpin	359
Church reports	347
Editorial	350
Comment, opinion and review	351
Sunshine corner	358

EDITORIAL

IN a doubtless well-meaning attempt to reconcile the hostile parties in Northern Ireland the Roman Catholic archbishop of all Ireland stated that Roman Catholics and Protestants worship the same God and the same Lord Jesus Christ. This too-facile generalisation does not bear investigation, much as we would like it to be true. For example, the Lord Jesus Christ whom Elim Pentecostals worship is not the Jesus whom Jehovah's Witnesses preach. The latter believe Jesus to be a creature, Elim Pentecostals believe Him to be the Creator.

Now Romish belief is in a Jesus who is sacrificed every time mass is performed, and in a God who, in the celebration of the mass, is created at the word of a priest and eaten by the participants.

This Roman Catholic superstition is the root from which come her other superstitions. The anathema to which Paul makes reference in Galatians 1:6-9 rests upon the Roman Church for the reason there stated.

Superstition always results in personality disintegration. Curiously enough, current events show that religious superstition is more degrading and disintegrating, personality wise, than the complete rejection of superstition. In the Northern Ireland situation this is the heart of the controversy. Protestantism in Northern Ireland lives cheek by jowl with Roman Catholicism and witnesses moment by moment the backwardness that results from the acceptance of popish superstitions. With them this is not a matter of argument but of fact. As I. J. A. McKittrick writes in *The Times* of April 26th, ". . . the fundamental difficulty of successive Northern Ireland governments has not been discussed. The difficulty is, simply, that political opposition in Ulster is not merely anti-government, it is anti-Ulster itself and, by extension, anti-Westminster.

The National Party which represents the vast majority of the Roman Catholic vote is, and always has been, pledged to break the union with Great Britain and to bring Ulster under the rule of the Government of Eire."

Mr. McKittrick goes on to point out that the struggle for power in Ulster ". . . is a revolutionary struggle by a minority aided by armed force, the I.R.A., against a democratically elected majority." He asks if in these circumstances the majority of the Ulster people can be moved to change its mind merely because of one more outbreak of hooliganism or violence in the streets.

And then the great question: "The staple of twentieth-century politics, civil rights, colour, Capitalism v. Labour, East v. West are completely irrelevant in this context. There is one question and one question only that must be answered, and Miss Devlin's speech in the House of Commons, stripped of hysteria and invective, makes it clear: does Ulster remain British or does it not?"

This also, according to a document that lies before us, is the problem of Nigeria and Biafra. The Biafrans claim that their acceptance of the Christian way of life has made them progressive, that the remainder of Nigeria exploits their prosperity, robbing them of the fruits of their progress, hence they wish for independence.

The principle of universal suffrage seems to be elementary justice,

(*continued on page 351*)

COMMENT, OPINION AND REVIEW

THE WELFARE STATE—FOR SOME

OUR view that though the Establishment is also the Enlightenment it is not really enlightened about its social responsibilities receives substantial confirmation from the Notting Hill Housing Service report published on May 5th. The poor area of North Kensington is part of the royal borough of Kensington and Chelsea, the third richest of the London boroughs, and adjoins some of the most affluent and fashionable quarters of London. "Kensington's housing authority has built only 3,122 dwellings since the war" (*The Guardian*). But "the streets of despair" are an indictment not of the local council only but of society. To quote:

> A "national housing partnership" must be formed if Britain is to avoid the violence that has torn apart American cities, Lord Harlech, former British Ambassador to Washington, said yesterday.
>
> The ghetto situation in America and the explosions it had produced were clear indications that similar violence was inevitable in Britain, failing an answer to the housing question.
>
> Modern industrial society, while creating wealth on a scale unimagined only fifty years ago, had failed in a major way to provide a decent, safe home for millions of citizens. Time and again this matter of inadequate housing had been underestimated.
>
> No fewer than 1,800,000 slum dwellings were still inhabited and a further 4,700,000, some not worth saving, were unsatisfactory and in need of urgent improvement.
>
> "Included in these huge and terrifying numbers there are 2,900,000 dwellings with no internal lavatory, 2,100,000 with no fixed bath, 3,400,000 with no hot and cold water system, and 3,000,000 with no wash basin." *The Times*, May 6th.

BRITAIN'S BUTTER AT 9/- A POUND

In a discussion with a Cheltenham solicitor on the reaction of youth to the present world situation, he mentioned his surprise that young people should express themselves so violently about present world conditions, and he mentioned in particular the existence of the nuclear bomb. He went on to say that the nuclear bomb was something we could do nothing about, so for his part "you've just got to accept it." And this is where youth, more today than previously, rebels—its viewpoint is that you can and should do something about it and other evils of society. Young people's voices are not heard in the corridors of power, so they march, demonstrate, sit in and strike.

Our Lord in the parable of the good Samaritan condemned the "You've just got to accept it" attitude by the privileged.

But even in such a democracy as ours minorities wield almost dictatorial powers.

It is now apparently taken for granted that with General de Gaulle's resignation from office Britain's application to join the Common Market will proceed forthwith. Apart from the spiritual issues involved, of which mention has often been made in the EVANGEL, consideration of the economic factors, if the British people knew them, would suffice to prevent their agreeing to join the Common Market. These economic factors have also been referred to in the EVANGEL in some detail, but, to summarise, we remind our readers that, spiritual considerations apart, Britain's standard of living will decline by about fourteen per cent if we join the Common Market.

In fact the *Guardian's* leader of May 6th on joining the Common Market is headed "Butter at 9/- a pound," and its tart comment should be pondered by every British housewife. She may know little about the nation's economics, but she cannot say she has not been warned. Here is the comment: "De Gaulle was one obstacle to [Britain's] entry [into the Common Market]. *Butter at 9/- a pound is another*" (our italic).

EDITORIAL *(continued)*

yet in the case of Northern Ireland Protestants foresee that universal suffrage will lead to Romish domination, the withdrawal of Northern Ireland from Protestant Britain, and union with the backward, poverty-stricken republic of Southern Ireland. Protestants of Northern Ireland need our sympathetic understanding and prayers in the dilemma that faces them.

Anot... Com...

" And I will pray the ... another Comfor...

By JOH...
MINISTER OF EASTBOUR...

Allos Parakletos — two strange-sounding Greek words with unexpected wealth lying beneath the surface like a hoard of gold in a dusty attic. In the English version they are rendered " another Comforter," two words which seem to suggest that Jesus is promising to send someone along to console the disciples after He has left them. But that is only a small segment of the true meaning. Take that word *parakletos*, for instance. The English rendering, " comforter," has suffered from the gradual evolution of language over the centuries. Its basic meaning today is " to console," and we even use it as another name for a baby's dummy or for a scarf that protects us from the chill winds of winter. But when the Authorised Version was produced the word had a much wider meaning, and the usage of *parakletos* implies not merely consolation but assistance, help, encouragement and the activity of an advocate. Basically it means " called to one's side to give aid." The work of the Spirit is not merely to soothe spiritual babes but to nerve strong men for the fight. The word *allos* is important, too. It means " another of the same sort " and implies that the ministry of the Holy Spirit was to be of the same nature as that of Christ. The coming of the Spirit would not be the commencement of another, different, ministry but rather the continuation of Christ's work by another Comforter of the same class.

The importance of this title of the Holy Spirit will be quickly seen by referring to an incident in the life of Christ. You will recall that while Christ was on the mount of transfiguration the disciples were confronted by the challenge of the devil-possessed child. " I brought him to thy disciples," cried the distraught father, " and they could not cure him." The fact was that the absence of Christ quickly reduced them to helplessness. They relied on Him absolutely for instruction, for guidance, for strength, and indeed for everything. The thought of being separated from Him filled them with dismay (John 16:6), but the implications of the Comforter's advent were tremendous, for just as they had relied on Christ for everything so they would be able to rely on the Spirit for everything—but with one great difference: whereas Christ had been restricted by the terms of His incarnation to one place at one time, the Comforter would know no such restriction. He would be present on the mountain top and in the valley at one and the same time, and there would be no physical or geographical separation from His presence. This is why Jesus said " It is expedient for you that I go away " (John 16:7). He saw the ministry of the Comforter as a widening and unbroken continuation of His own ministry with global implications.

To understand the ministry of the Comforter, then, it is necessary to understand the ministry of Christ Himself, for the one is the extension of the other. And to understand the ministry of Christ there is no more revealing place than John 17. Here in His great high priestly prayer, uttered only a short while before His arrest, He looks back on His work and reviews it in His Father's presence. Based on Christ's own interpretation of His work, the ministry of the Comforter is seen in the following five ways.

HE EDUCATES. A brief survey of the work of Christ as He sees it in John 17 will reveal the tremendous emphasis He put on the spiritual education of His own. " I have manifested Thy name . . . I have given unto them the words which Thou gavest Me . . . (vv. 6-8). " I have given them Thy word . . . (v. 14). " I have declared unto them Thy name . . . (v. 26). These sentences reveal the patient, painstaking work of revelation and instruction that characterised much of our Lord's ministry to His own, and one has only to read the gospels to see what a large part of His ministry was devoted to this. And so the Comforter will be another teacher. Look again at Christ's references to the Comforter during His passover discourse (John 14:17, 26; 15:26; 16:13-15) and you will see what a large place teaching, revelation and spiritual guidance play in His ministry. As the Spirit of truth He comes to educate the Church in the things of God. Through the Scriptures He has inspired, through the preaching of men He has anointed, through the supernatural gifts He has endowed, and through His inner dealings with the individual He seeks to teach and guide us into all truth. And just as Christ was more concerned with men's response to His message than with their interest in His miracles (John 6:26, 27) so the Holy Spirit is more concerned to lead us into truth than merely to fascinate us with the supernatural.

er
orter

and He shall give you
." (John 14:16).

CASTER
1 PENTECOSTAL CHURCH

HE INTERCEDES. The second statement Christ makes about His ministry to His own is found in verse 9: "I pray for them." This wonderful prayer itself was mainly concerned with them—that they might be kept from the evil which surrounded them (v. 15); that they might be sanctified through the truth of God's word (v. 17); that they might experience the unique oneness He and the Father knew (v. 20), a unity far different from the synthetic ecumenism of our day; that they might ultimately be with Him and see His glory (v. 24). And often they were the subject of His prayers, as His heartening words to Peter reveal (Luke 22:31, 32). This too is the ministry of the Spirit. A famous passage in the letter to the Romans reminds us that "when we cannot choose words in order to pray properly the Spirit Himself expresses our plea in a way that could never be put into words, and God who knows everything in our hearts knows perfectly well what He means, and that the pleas of the saints expressed by the Spirit are according to the mind of God" (Romans 8:26, 27, Jerusalem Bible). When I stumble in prayer the eloquence of the Spirit continues Christ's prayers for His people.



HE KEEPS. "While I was with them in the world, I kept them in Thy name" is the next statement of Christ (v. 12), and the Revised Version continues "I have guarded them, and none of them is lost but the son of perdition." Their unique spiritual position ("in Thy name," that is "in the realms where Thy true being and purpose are revealed") was maintained only by His unceasing watch. Without this they would have fallen into error, succumbed to despair, yielded utterly to temptation and abandoned faith. They were kept by the power of God, and so are we, for the Comforter also continues Christ's guardianship of His own. It is the Spirit who guards the Church against error, even in days of apostasy, by His unfailing witness to the truth; it is the Spirit who preserves the life of the Church, even in days of spiritual deadness, by His quickening presence; it is the Spirit who empowers the Church in her conflicts; it is the Spirit who, in a multitude of ways, seen and unseen, corrects and encourages the Church, restrains and constrains, disciplines and empowers her. In His power alone can she witness effectively (Acts 1:8) because He alone has power to convince the hearts of men (John 16:8-11).

HE DIRECTS. "As Thou hast sent Me into the world, even so have I also sent them . . ." (v. 18). In Christ there can be no communion without commission. To walk with Christ is to hear Him say "So send I you." He comes to earth not as a tourist from heaven but as a man with a mission, and those He calls to His fellowship find themselves involved in that mission. Thus he says to His disciples "I have chosen you, and ordained you, that ye should go and bring forth fruit (John 15:16). But the important thing is that the initiative for the whole mission lies with Him. He chooses, He sends forth, He directs the activities, He is Lord and Master. To read the book of Acts is to see very clearly that the Comforter has taken over these prerogatives of leadership and direction in the Church. It is He who directs Philip (Acts 8:29), who commissions Paul and Barnabas (Acts 13:2), who restrains Paul (Acts 16:6, 7) and who is seen throughout the story of the early Church as the one who not only empowers but controls. When will we cease paying lip-service to this and accept its disturbing implication for ourselves in personal and communal life, locally and nationally?

HE TRANSFORMS. One more thing emerges from the Lord's analysis of His work. "And the glory which Thou gavest me I have given them . . ." (v. 22). Do we hear aright? Can it be true that this motley company of Galileans have been endowed with the glory of the Son of God? That is what He said. Already He had conferred upon them this glory, a glory which results in the glorious experience of perfect union with God and which is revealed in the perfection of grace and truth (John 1:14), and though as yet they knew very little of what this

(*continued on page 355*)

How God filled me with the Holy Spirit



By GUY CROSS, B.A., A.C.A.

I WAS brought up in the Church of England, and when I was thirteen I was sent to Charterhouse School, where John Wesley had been educated. I was fortunate to be a "study fag" to a Christian, and when I was fifteen he arranged for me to go to a varsity and public school camp in Dorset. I hated the camp at first, but after a week or so the Lord Jesus was clearly and graciously speaking to me and I asked Him to come into my life to be my Lord and Saviour.

Then followed a period of five years in which I qualified as a chartered accountant and also entered upon a great deal of children's work connected with our local Church of England church. What a lot of mistakes I made! I remember how one evening when I was walking home, miserable and defeated, the Lord Jesus wonderfully arranged for me to meet two saintly Salvation Army officers. They invited me into their tiny home and quietly ministered God's love to me.

In 1964 I went up to Cambridge University to read law. By now my Christian experience had become very dry, and in so many ways, which now make me ashamed, I had turned from the Lord But, praise His name, He had not turned away from me. On February 24th, 1965, a wonderful saint came round to my digs and told me about the baptism of the Holy Spirit. He showed me from Luke 11:13 that this great blessing was to be received by faith, by simply trusting God's word that He would give the Holy Spirit to those of His children who would simply ask Him. On February 26th God had given me the necessary faith to receive, and I sent postcards to many of my Christian friends to tell them of the step I was going to take the next day. On February 27th, just before lunch, I knelt down by my bedside and asked Jesus to forgive my past sins and to fill me with His Spirit. Hallelujah! He did. I had to hold on to His promise in Luke 11:13 and I received no immediate initial sign, but signs and wonders did follow as I went on believing that He had been true to His word. During my last year at Cambridge He added to the gift of tongues other gifts of His Holy Spirit (1 Corinthians 12:8-10).

For a time I went to teach at a preparatory school in Anglesey, where I explained to the boys—I am afraid to the annoyance of the headmaster—that Jesus had two great gifts for them: (1) He was the Lamb of God who would take away their sins; (2) He would baptise them with His Holy Spirit. Praise His name, a number received both blessings. During that stay in Anglesey I was very young in my Pentecostal experience, and I shall always be so grateful to God for leading me to a wonderful body of believers at the Elim church at Holyhead (Pastor: H. L. Dawson). Meeting people who had been filled with the Spirit for many years was a great privilege and I learnt so much from them.

Now I am teaching at a well-known preparatory school near Newbury. The headmaster is wonderful and allows me to speak to the boys about the Lord Jesus. One little chap of nine has been marvellously filled with the Spirit and displays the fact with a transparent and winsome Christian life.

My own home is in Rochester, Kent, and Pastor Johnstone of our local Elim church welcomed me warmly to his assembly. I spoke for him there last Sunday at 11 o'clock with saints sitting before me who could be my spiritual great-grandfathers and grandmothers—but the Lord had given me "I will be with thy lips even as you are weak and feeble before Me and in your own eyes," so perhaps even those older saints heard something from the Lord they had not heard before.

I have spoken so much about myself in this testimony. Please forgive me for that. I am the chief of sinners, but due to that the dear Lord has had to make grace the more to abound.

Margaret M. Ladlow's page



TRUE VALOUR

LAST September I read the following headlines in the local newspaper: "Young man of Hoy. Schoolboy conquers Atlantic's Old Man." Roped to his father, seven-year-old Roy Clarkson, of Rawtenstall, Lancashire, had conquered Orkney's famous Atlantic rock pillar, the 450-foot Old Man of Hoy. Its summit was first reached two years ago by an ace climber, Chris Bonnington, together with two companions, so it was no mean feat for such a young boy to accomplish. Roy and his father reached the top in five hours, and the tough young fellow said he enjoyed the climb and it was just what he expected. Seven months later I opened the newspaper to see another headline, "The brave men of Hoy," then followed the words "This is Life-boat Week and a grim reminder from Hoy." We all remember with sorrow the epic struggle of the Longhope life-boat to reach the Liberian vessel *Irene*, in trouble in the Pentland Firth. A freak wave overwhelmed the life-boat and eight brave crewmen, the heroes of Hoy, lost their lives as they sailed out to answer the call of duty. They must have known that they were sailing into the teeth of a fifty-mile-an-hour gale, into one of the most dangerous waterways in the world, and the cruel sea with its sixty-foot-high waves overturned their boat and they all perished.

"The young man of Hoy," "The men of Hoy"—somehow the phrases haunted me. Comparisons are sometimes odious, but how does one judge valour, heroism, bravery—call it what you may? Who are the true "men of Hoy"? With all due respect to the plucky youngster who scaled the craggy head of the Old Man of Hoy, I feel very forcibly that the men of Longhope, the little hamlet on the island, have earned the title and in the annals of the life-boat service's epic stories will have undying fame because of their selfless devotion and courage.

Continuing the same vein of thought, I began to wonder how God rated service for Him. Have we earned the title of true men and women of God? Is our fervent devotion to Him the driving force behind all our service? Have we a true sense of duty and dedication? Or (perish the thought) are we just performing a series of spiritual gymnastics because we have a bent for these things and enjoy the Christian way of life and the fellowship it brings? It is not easy to write these words, but motives and the heart's devotion do count for God. The mere mechanics of church life are not enough; we must serve the Lord with gladness, we must do more than is expected of us, we must do and dare, counting not the cost, when the call comes for extra effort and sacrifice. The apostle Paul was a true hero of the cross, and in his moving farewell words to the elders of Ephesus in Acts 20 he faced a troubled future bravely, knowing that bonds and afflictions awaited him but revealing the secret of his devotion in verse 24: "But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy." We do not consider ourselves in the same category as Paul or as many other heroes of faith, but we can practise the same unflinching perseverance, driven by the same deep love for the One who spared not Himself when He rescued us from peril. In answer to such supreme love the driving force behind all our service must be "for the love of Christ constraineth us" (2 Corinthians 5:14).

ANOTHER COMFORTER *(continued)*

meant they were destined, as we also are (Romans 8:29), to realise it in its fulness. What was theirs potentially was to become theirs actually. And so the blessed Comforter continues the transforming work of Christ, bringing us face to face with the revelation of Christ in His word and then reproducing that likeness in us from glory to glory (2 Corinthians 3:18).

Allos Parakletos—another Comforter. Let us open our hearts to Him, let us yield to His constraints, let us seek to know the comfort of His indwelling grace and power.

"O boundless Love divine! how shall this tongue of mine
To wondering mortals tell the matchless grace divine—
That I, a child of hell, should in His image shine?
The Comforter has come."

THE PRICE OF PROMOTION



By A. TEE

VERY few young people refuse promotion, because it usually involves more salary. However, before this attractive prospect can come along either someone must be leaving a post and thus creating a vacancy or a new post is being created. There are advantages and disadvantages in either case. It is not easy to launch out on a new type of employment and pioneer the work from the word go, but neither is it easy to follow a clever and successful predecessor.

Moses had to do the former and Joshua had to do the latter. Let us look and learn from these two spiritual giants. To come from being a shepherd in Midian to the office of Prime Minister over the children of Israel was very big promotion. To do the work so brilliantly under such impossible conditions was literally amazing. Moses not only got the post, but kept it for forty years. During that time many opposed him, protests were organised against him, but he weathered every storm simply because he was God's man for the job. He knew he was in the will of God and that God was with him. This is the main thing in all promotion. You must ask "Am I going to be in God's will in this new post ? "

He often got discouraged, but so did Elijah and a host of others whom God chose to use. His loyalty and humility made him a man upon whom God could rely. God cannot use unstable people, simply because He cannot trust them. He will not use proud people, no matter who they are. Moses knew his work was not going to be easy, but he knew the call of God and set himself to the task with all the tenacity and humility at his command. What a splendid job he did. How important it is to be sure we are right in God's will. It is better never to experience any kind of promotion than to accept it and find that we have stepped out of the will of God. If promotion in our employment takes us away from spiritual fellowship and Christian service our spiritual lives might suffer out of all proportion to the benefits gained by the extra money we earn. God has His own way of rewarding those who refuse financial gain because they want to keep their children in a live Pentecostal church. Many, like Balaam, have gone after financial reward only to realise they have grasped a thistle. God tried to halt this prophet, but he blundered on. Demas forsook Paul, having failed to keep his priorities in their proper order. Perhaps the lure of lucre enticed him into the tentacles of prosperity, but soon the octopus squeezed his spiritual life just as it had done to many another.

Moses never allowed any personal gain to divert him from his God-given task. The acclamation of millions down through the centuries unites to show that he would have been a fool to have taken any promotion offered by anyone at any time and left the task God gave him to do. David Livingstone, C. T. Studd and a long list of others turned their backs on money and earthly promotion because they had an eye to more important things.

Joshua's promotion must have given him a few sleepless nights Who could ever fill the shoes of a man like Moses ? It was all very well giving him a pat on the back and telling him he would get on all right. He had watched Israel over and over again grumbling at Moses and he knew Canaan would be no easy conquest. There were giants and well-fortified cities in it.

However, he knew the call of God, and when Moses was taken away a deep sense of responsibility fell upon him. Because he was a dedicated and noble man he knew he could take no other course than to take up this most responsible task and go forward into Canaan. To follow in their footsteps will not be easy. It will mean turning our backs on many earthly gains and with an unswerving dedication accepting the challenge of keeping our churches on a high spiritual plane.

pledge and foretaste, the down payment on our heritage—in anticipation of its full redemption and our acquiring [complete] possession of it, to the praise of His glory" (Ephesians 1:14, A.N.T.).

In receiving the Holy Spirit we have a preview of heaven's glory. This is too wonderful for any Christian to afford to miss. Words will never adequately express the joy of being filled with the Spirit, and this is but a token of that which lies ahead for each one of us who is in Christ. There is a measure of heaven's blessing contained in the gift of the Holy Spirit which is not otherwise obtainable. Do you have such a foretaste of heaven that continually thrills your heart?

Better than Christ's physical presence

Did you know that Jesus said we were better off being filled with the Holy Spirit than if He remained on this earth in physical form? Jesus said "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7).

Can there be any doubt of the value of the baptism in the Holy Spirit? Praise the Lord! It is Christ's will that all believers should receive the Holy Spirit so that they can show forth His glory, and lift up their voices with His praises, and demonstrate His miracle-working power as did the New Testament Christians!

It was no coincidence that 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 unto My Father" (John 14:12). It was the ascension of Christ to His Father's throne in heaven that allowed Him to send the Holy Spirit to take the place of His physical presence, and do His work through Spirit-filled believers until His second coming. Have you received this wonderful Comforter?

No substitute for the baptism in the Spirit

The baptism in the Holy Spirit is the Christ-given way of strengthening a Christian and preparing him for the Lord's service. Any other method, no matter how sincerely it is applied, is at the most a feeble substitute.

Indeed, the gift of the Holy Spirit is that priceless gift designed by the Lord Jesus for every Christian, and speaking in other tongue is the initial evidence

(*continued in next column*)

of a Christian receiving this gift (see Acts 2:4; 10:46; 11:15; 19:6; etc.). Have you reeceived the Holy Ghost since you believed? *Revivalist.*

CHARLES SCHWAB graduated from Crusade Bible School, Australia, in 1968. He is an active worker in the Marion assembly of the Christian Revival Crusade, Australia.

COMING EVENTS

ASHBOURNE. May 20-25. Elim Pentecostal Church, South Street. Children's meetings nightly at 6. Public rallies Tuesday, Wednesday and Thursday at 7.45. Preacher: Sunny Blundell-Connell. May 25. Sunday school anniversary services at 2.30 and 6.30.

CLYDEBANK. May 25—June 1. Elim Pentecostal Church, Livingstone Street. Presidential crusade. Pastor A. Tee and five choirs, with John Mitchell (baritone). Sundays at 6.30. Weeknights (except Friday) at 7.30.

CROYDON. May 27, 28. Elim Pentecostal Church, Stanley Road, West Croydon. Convention of the Croydon and District Evangelical Fellowship. Tuesday at 8, Sir Eric Richardson (director of education at Polytechnic, Regents Park). Wednesday at 8, united communion service. J. Hywel Davies. Convener: W. J. Maybin (president).

EALING. May 31. Elim Pentecostal Church, Northfield Avenue, E.5. Visit of Pastor D. W. Anthony and Chelmsford Elim choir at 7.

EAST HAM (London, E.6). June 6. Elim Pentecostal Church, corner Kimberley Avenue, Central Park Road. Brotherhood meeting at 8. All men welcome. Speaker: W. Daniels, East Ham.

HALIFAX. May 31. Elim Pentecostal Church, Hopwood Lane. Induction of Pastor G. H. Wallace at 7. Preachers: J. C. Smyth and J. Fry. Convener: Edward J. Jarvis.

HOVE. May 24-26. Elim Pentecostal Church, Portland Road. Fortieth anniversary celebrations. Saturday at 7. Sunday at 11, 3 and 6.30. Monday at 6.30. Preachers: H. W. Greenway and A. J. Chuter. Convener: T. W. Thomson.

LETCHWORTH. May 31. Elim Pentecostal Church, Norton Way North. Monthly rally at 7. Preacher: J. Cuthbert (Northampton).

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

NEWTOWNARDS, N. Ireland. May 25-29. Elim Pentecostal Church, Court Street. Mission to believers conducted by Mr. Michael Fleming (Worthing). Sunday at 7. Monday to Thursday at 8. Convener: W. H. Holohan.

SWADLINCOTE. June 1, 2. Elim Pentecostal Church, Swadlincote Road. Sunday school anniversary services. Sunday at 2.30 and 6. Monday at 7. Preachers: R. J. Mackenzie (Nottingham) and Mrs. F. Halstead.

THORNTON HEATH. May 29. Elim Pentecostal Church, Mersham Road. Sisterhood rally at 3. Preacher: Mrs. I. R. Moore (Clapham). Soloist: Mrs. Thelma Beacham, late of the "Joystrings."

WINTON, Bournemouth. June 8. Elim Pentecostal Church, Hawthorn Road, Winton. Visit of Catherine Picken (Rhodesia). Services at 11 and 6.30. Convener: G. N. Backhouse.

NORWICH
ELIM ANNUAL CONVENTION
Guest speaker: **TONY STONE**
(The renowned coffee bar evangelist)
Saturday, June 7th, 3 and 6.30 p.m., at the STUART HALL, ST. ANDREWS PLAIN
Sunday, 6.30 p.m., at the NORWICH ELIM CHURCH, TRORY STREET (Vauxhall Street)
After-church rally, 8.15 p.m.
Monday and Tuesday, 7.30 p.m.
No charge for refreshments between services on Saturday
D.1917



THE SHIPWRECKED SAILOR LAD

PEACEFUL and calm the bay below Stromness looked the morning the good ship *St. Magnus* weighed anchor and continued her voyage to Kirkwall, the capital of these sea-swept Orkney Isles, which are said to have been the wedding dowry of the young Norwegian princess who in 1468 came to Scotland as the bride of King James III.

On a wintry morning many years ago a terrific gale lashed the waves of Stromness Bay into foam. Through the blinding surf, as the light of morning broke, a foreign vessel was seen struggling against the storm. Instantly the news spread throughout the town, and hundreds of hardy men and women, ready to lend a helping hand, lined the shore. No ordinary boat could go out in such a sea, and there was no life-boat to send. Helpless and sad, they watched the feeble craft tossed in the storm, until it struck on a rock and was sunk in the foaming deep. Eager eyes, few undimmed with tears, watched if any survivor would appear, and to their intense delight one solitary form appeared on the surf, his right arm clasping part of the broken mast while his left encircled a small bundle tied in a red and white spotted handkerchief fastened to his waist. He floated rather than swam towards the shore, where willing hands were outstretched to save, and the brave Swedish sailor lad was borne to the nearest house, where kind hearts ministered to his need.

Curiosity caused many to inquire "What can be in the bundle so firmly girded to his body?" Many guesses were made, some saying "His money," others "His clothes," while one maintained that it would be "the ship's papers." When the spotted handkerchief was untied what do you think was disclosed? His Bible. Yes, it was the Word of God to which he clung so tenaciously in that storm-tossed sea, the Bible which had been given him by his godly mother when he left Stockholm a week or two before, with her blessing written on its fly-leaf and a tender request that he would read its sacred pages day by day.

The eyes of the onlookers filled again with tears as they saw the rescued lad clasp to his bosom his Bible, which he loved so well. It was afterwards learned that it was the only Bible that the family possessed, but rather than allow their sailor son to go forth on the voyage of life without the chart which alone can guide the mariner in safety along life's stormy sea they would deny themselves the use of their sacred treasure. Was it any wonder that the sailor lad clung to and loved his Bible? He had learned through reading its holy pages the way of life, and to trust the Saviour of whom it tells.

How do you value your Bible? Have you learned from it that you are a sinner and need a Saviour? Do you know and trust the Son of God of whom it speaks, and can you truthfully, joyfully say "He is mine and I am His"?

A few days' rest and the Swedish sailor lad returned to his home, bearing his treasure in his bosom, the sole surviver of the vessel that amid sunshine had left the port so recently. Such is the uncertainty of human life, hence the necessity of being safe in Christ and always ready. As you may guess, there were many thanksgivings wafted to heaven from that humble Swedish home when the sailor lad related the great deliverance wrought for him by God on that eventful morning in Stromness Bay. How glad the godly mother must have been to hear how faithfully her sailor boy clung to the Book of God in the hour of his extremity. Are you saved and a lover of the Book?

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 68 THE BOOK OF JUDGES

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

1. **D - - - - - h.**
2. **T - - a.**
3. **E - - d.**
4. **I - - - n.**
5. **A - - - n.**
6. **J - - r.**
7. **O - - - - - l.**
8. **S - - - - n.**
9. **G - - - - n.**
10. **J - - - - - - h.**
11. **E - - n.**
12. **B - - - k.**
13. **A - - - - - - - h.**
14. **S - - - - - r.**

ANSWERS

1. Deborah.
2. Tola.
3. Ehud.
4. Ibzan.
5. Abdon.
6. Jair.
7. Othniel.
8. Samson.
9. Gideon.
10. Jephthah.
11. Elon.
12. Barak.
13. Abimelech.
14. Shamgar.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, May 26th — Acts 5:1-16

" Ananias, with Sapphira . . . kept back part of the price " (vv. 1, 2).

Today's reading tells of tragedy in the life of the early Church. Ananias and Sapphira were under no obligation to sell their land or, having sold it, to give up all the proceeds of the sale. Their sin lay in professing to give all while holding back part of the price. They wanted the credit for giving all and they wanted to keep a part of the money —perhaps a greater part—for themselves. Such self-centred individuals usually lose all that is worth while in the end (see Matthew 10:39), though not always as suddenly and dramatically as in this case.

Tuesday, May 27th — Acts 5:17-26

" The angel . . . opened the prison doors " (v. 19).

The triumphant crusade against evil and sickness (vv. 12-16) was suddenly halted by the arrest of the apostles. The indignant Jewish leaders had put them in the common prison. But here is a humorous situation; the prison was safely locked and the jailers were dutifully on guard, **but there were no prisoners within !** The persecutors were made to look foolish while the apostles calmly taught in the temple. Was God amused ? The psalmist thought so, as is revealed in Psalm 2:14 (Amplified Bible): " He who sits in the heavens laughs; the Lord has them in derision, and in supreme contempt He mocks them."

Wednesday, May 28th — Acts 5:27-42

" Rejoicing that they were counted worthy to suffer " (v. 41).

It is not said that they rejoiced in suffering, but that they rejoiced because they were counted worthy to suffer; there is a difference. They were beaten (v. 40) and the pain caused by the Roman rods was very real. The affront was real, but the realisation that their Lord and Master had suffered in the same manner and that their hurt was for His sake made the experience not only bearable but something to be counted a privilege. They entered into " the fellowship of His sufferings " (see Philippians 3:10), understanding now the profound meaning of that which before Calvary escaped them.

Thursday, May 29th — Acts 6

" There arose a murmuring " (v. 1).

The number of disciples multiplied and the Church grew —faster perhaps than the apostles' ability to cope with the administration of it. A crisis was reached, threatening to divide the work. The wisdom of the apostles in dealing with the situation is revealed in their determination to keep their priorities right. It was not that " serving tables " was unimportant, but there was a very real danger that the spiritual oversight of the Church would be weakened and eventually lost sight of in attending to the social needs of its members. Let us beware; it could happen today !

Friday, May 30th — Acts 7:1-22

" The God of glory appeared unto . . . Abraham " (v. 2).

" Stephen begins his discourse with the call of Abraham out of Ur of the Chaldees, by which he was set apart for God to be the trustee of the promise (Genesis 12:1-8; Nehemiah 9:7, 8). . . . It would seem that the first time that God spoke to Abraham He appeared in some visible display of the divine presence, as the God of glory, to settle a correspondence with him; and then afterwards he kept up that correspondence, and spoke to him from time to time as there was occasion, without repeating his visible appearances as the God of glory " (Matthew Henry).

Saturday, May 31st — Acts 7:23-43

" This Moses whom they refused " (v. 35).

God chose Moses as Israel's deliverer from the bondage of Egypt. No doubt some of his training for leadership was obtained in the palace and court of Pharaoh. When he was forty years old he identified himself with his brethren. He supposed that they would have understood that he was to be their deliverer, but they did not. In like manner the Sanhedrin would fail to understand that Stephen, whose ministry was powerfully supported by " great wonders and miracles " (6:8), was also a chosen vessel sent by God to deliver Israel. Nevertheless, the purposes of God ripened in the work of both these great men.

Sunday, June 1st — Acts 7:44—8:3

" Heaven is My throne, and earth is My footstool " (v. 49).

Continuing his defence, Stephen speaks of the tabernacle built according to God's plan; this was followed by the temple. No tabernacle or temple, however, could contain the Most High (v. 48). For God, the Creator and Sustainer of the universe, earth itself is but a footstool. Was Stephen here replying to the charge of speaking " blasphemous words against this holy place " (6:13)? And did he notice a hostile change in the looks of his hearers at this juncture which caused him to leave his subject and to rail on the Jewish leaders in the strong language of verses 51 to 53 ?

Stephen's martyrdom is one of the most moving scenes in the New Testament.

Elim Evangel increases

BALLYMENA, BARKING, BEESTON, BERMONDSEY, BRIGHTON, CAMBERWELL, CLYDEBANK, EAST HAM, HADLEIGH, HAYES, HUDDERSFIELD, LINCOLN, NEATH, PRESTON PARK, SOUTHPORT, STOWMARKET, WALTHAM CROSS, WEYMOUTH, YEOVIL

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

Well appointed : Excellent catering
Close sands : Optional recreations

HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D1916

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

CARAVAN to let, 4-5-berth, Birchington, Kent. Five-minute car ride from sea. 8gns. per week. Write for further details, Mrs. Curtis, Manor Guildhouse, Coventry, CV2 1JY. Tel. Coventry 87027. C.1913

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WALES, Aberayron, Cardiganshire coast. To let, six-berth luxury caravan ; separate bedrooms ; modern site with all amenities ; adjoining sea ; near shops. Also bed and breakfast. Christian home. Jones, Llysdewi. Regent Street, Aberayron, Cardiganshire. C.1911

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ACCOMMODATION

REQUIRED, third Christian girl for new s/c flat, London, S.W.9. Adjacent Oval underground. Own bedroom. 5gns. per week. Apply Box 1912, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

WANTED

WANTED. *George Jeffreys—a Ministry of the Miraculous*, by Ernest Boulton. Please write to Mr. D. Tinnion, 3 Headlands Drive, Hillcrest, Whitehaven, Cumberland.

ITINERARIES

London Crusader Choir:
June 8, Wormwood Scrubs prison; 14, Westminster Central Hall (M.V.); 15, Maidstone prison and Pitsea.

J. Prentice, India:
May 24-26, Convention, Holyhead (Whit weekend); 27, Ellesmere Port; 28, Wrexham; 29, St. Helens; 30, Liverpool; 31, Wigan; June 1, Southport.

Joseph Smith:
May 24-29, Nottingham; 31—June 2, Beeston; 2-5, Sandiacre; 7-9, Rotherham; 10-12, Sheffield; 14-18, Mosborough.

BIRTHS

KENSIT. On January 11th, to Philip and Jean Kensit, Croydon, a daughter, Deborah Ann.

QUASHIE. On April 1st, to Fred and May Quashie, Croydon, a son, Philip Benjamin, a brother for Stephen.

SILVER WEDDING

MAYBIN—FRYAR. On June 2nd, 1944, at Elim Church, Rathfriland, Ireland, Pastor William J. Maybin to Margaret J. Fryar. Grateful to God for all His goodness.

WITH CHRIST

BALL. On April 3rd, Mrs. Harriet Ball, faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

PODGER. On April 24th, Albert Henry Podger, aged 91 years, faithful member of Chelmsford Elim Pentecostal Church. Officiating minister at funeral: D. W. Anthony.

WEAVER. On April 18th, Mrs. Annie Weaver, faithful member of Elim Church, Graham Street, Birmingham. Officiating minister at funeral: Edward F. Cole.

FREE ! SOUND GOSPEL TRACTS TO ANY CHRISTIAN FOR DISTRIBUTION
(Postage 50-500 2/6, 1,000-5,000 6/-).

" ATTRACT PEOPLE TO CHRIST WITH TRACTS "

Write : Evangelical Enterprises, c/o 148 Norton Road, Stockton-on-Tees, Co. Durham

D.1918

WHITSUN CONVENTIONS

BISHOP AUCKLAND. Elim Pentecostal Church, Tenters Street. Saturday at 7. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preachers: J. Hyde (Scarborough), Pastor Dalziel (Spennymoor). Convener: D. Williams.

CAMBERWELL (London, S.E.5). Elim Pentecostal Church, Benhill Road. Sunday at 11 and 6.30. Monday at 3.30 and 7. Preachers: J. Dick (Cardiff) and J. Hardman (Ilford).

CLACTON-ON-SEA. May 24-26. Elim Pentecostal Church. Hayes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preacher: L. W. Green (President). Convener: H. Burton-Haynes.

EASTBOURNE. Elim Pentecostal Church, Hartfield Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30 Preacher: H. Palliser (Kingston). Convener: J. Lancaster.

GRIMSBY. Elim Pentecostal Church, Tunnard Street. Saturday at 7. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: S. Beresford (Blackburn).

HARROGATE. Elim Pentecostal Church, Park View. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 3.30 and 6.30. Preacher: D. Bentley (Newcastle-under-Lyme).

LETCHWORTH. Elim Pentecostal Church, Norton Way North. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. W. Newman.

SCARBOROUGH. Elim Pentecostal Church, Murray Street. Saturday at 7.15. Sunday at 10.30 and 6.30. Preacher: H. Kitching (Richmond).

SOUTHAMPTON. Saturday at 3.30 and 7. Tea provided. Sunday at 11 and 6.30. Tuesday and Wednesday at 7.30. Preacher: G. N. Backhouse. Convener: J. C. Kennedy.

SOUTHPORT. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30. Sunday at 10.45 and 6.30.

TORQUAY. Elim Pentecostal Church, Princes Road. Saturday at 7. Sunday at 11 and 6.30. Monday at 3 and 6.30. Preachers: T. W. Walker and T. R. Hanford.

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. L No. 22 MAY 31st, 1969 9d



Visitors and delegates at our 1969 conference.

Photograph by R. P. I. Garrard

SOULS GIVEN TO CHRIST

NEVER in our lifetime have we needed a more absolute grip on the central facts of the faith, and never was it more essential to get back to bedrock truth on God's purpose from eternity to save those whom He intends to save. Falling conversions, and partially failing missions; collapsing missionary societies; a hardening of the unbelievers whom we meet; nearly all the theological colleges of the Protestant Church leprous with doubt; whole denominations foundering on the rocks of unbelief—all tend to endanger our own faith and to paralyse our effort, and far worse is coming. On the other hand, the great basic truths rise up as Matterhorns above the storm. The reassurance created by fundamental truth is extraordinary, giving perfect peace to heart and mind, and steadying the whole conduct like the anchor that holds the ship in a hurricane.

ALL SOULS ARE MINE

Our enormous background is an assertion of the Most High Himself. God says "All souls are mine" (Ezekiel 18:4). God's property in souls is not derived, as man's property, but is original. All souls are His not by conveyance from another owner, or by purchase, but by right of creation; every being who has ever lived on earth into whom God has breathed an immortal spirit belongs, therefore, to Him in whom we "live and move and have our being." Such is the wealth of God! He owns souls—thinking, free-willed, eternal souls, made in the image of God. He has an absolute, unquestionable right to them, for He made them out of nothing; and, in the nature of all property, the awful responsibility is upon God Himself as to what will be their eternal destiny.

A nearer background, still vast but confined to the redeemed, is the background which dominates our Lord's mind in His prayer to His Father: the simple fact that the whole of the redeemed have been made over to Christ for ever. "The men which Thou gavest Me out the world: Thine they were, and Thou gavest them Me" (John 17:6); "I pray . . . for them which Thou has given Me" (v. 9); "keep through Thine own name those whom Thou hast given Me" (v. 11); "I kept . . . those that Thou gavest Me" (v. 12). It is not that they cease to be the Father's, "for," Jesus says (vv. 9, 10), "they are Thine and all Mine are Thine"; but they are now the peculiar property of our Lord, given to Him as patients are given to a physician, or as sheep to a shepherd, or as pupils to a teacher, or as subjects to a king. Thus all salvation is carried on according to an eternal purpose and an exact plan of God: divine foreknowledge, never at fault, foresees and effects according to an exact transference of souls from God to Christ. "For whom He did foreknow, He also did predestinate . . . whom He did predestinate, them He also called; and whom He called, them He also justified; and whom he justified, them He also glorified" (Romans 8:29, 30). So sure is the divine decree that the foreknown are already, in everlasting fact, the glorified.

So, therefore, on the eve of His crucifixion the Lord reveals His response to the Father's gift, and what the consequence is of a soul being given to Christ. "While I was with them . . . I kept them in Thy name which Thou hast given me: and I guarded them [another word: I kept them as with a military guard], and not one of them perished; but the son of perdition" is lost. They are weak and cannot keep themselves, and so must be kept; they are jewels bought at enormous cost, therefore worth keeping; they are the personal possession of our Lord, the wealth which He most values, and so omnipotently guarded. "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels" (Malachi 3:17).

Now we reach as stupendous, as reassuring, as purely divine a prophecy as ever was uttered. "All that which the Father giveth Me [the neuter, also used elsewhere (John 3:6; 17:2) of persons, covers the whole body of believers] shall come unto Me": "all"—without exception; all down the ages, until the last soul that is given; all that the Father gives Me "shall reach Me," shall arrive in the everlasting arms. We may say that as the elect are certain of eternal life we can fold our hands; that God's work is automatic, and therefore independent of us; that

our own souls need be our only anxiety. A thousand scriptures must be cancelled if such an attitude is to be assumed. But, on the other hand, the very repose of God enters the soul which grasps this truth.

But now we suddenly find the reverse truth—rather, the complementary truth—uttered in the same breath by our Lord; and in both the utterance of Jehovah and the utterance of Christ a vast gulf yawns between law and grace. Jehovah's utterance is this: "Behold, all souls are mine: the soul that sinneth, it shall die" (Ezekiel 18:4): hell looms up at once over God's universal property. But our Lord's utterance, while it involves the same truth, is worlds asunder: "All that which the Father giveth Me shall come unto Me; and him that cometh unto Me I will in no wise cast out": that is, heaven rises at once as possible for the whole world, and not alone for those given to Christ.

So now two apparently antagonistic, but really complementary, truths are uttered by our Lord in one breath, and the wise believer accepts both. Let us balance them for a moment. "Men have now seized one and now the other of these truths, and have built upon them in separation logical systems of doctrine which are but half-truths. The Lord Jesus states them in union. Their reconciliation transcends human reason, but is within the experience of human life" (Archdeacon Watkins). Jesus says, on the one hand, "No man can come to Me, except the Father which sent Me draw him: every one that hath heard from the Father, and hath

(*continued on page 373*)

OUR CHURCHES REPORT

NUNEATON **Pastor: D. E. Dean**

In a wonderful atmosphere following the ministry of the Word we saw six candidates witness to their faith in Christ in baptism. Among them were a teenage girl who came up through our branch Sunday school; a teenage boy, first contacted at an open-air meeting, who gave his heart to the Lord at the opening of our youth hall by Pastor Alex Tee; a husband and wife, the former led to Christ at home by his daughter, a Crusader; a young mother; and a lady from a neighbouring Congregational church. We pray they may each go on to receive a baptism of power by the Holy Spirit.

HANLEY **Pastor: D. C. Lewis**

A children's campaign conducted by Donald Walker ("Uncle Don") and family, of Exeter, after weeks of preparation and prayer brought attendances of up to well over 160—praise the Lord. Each night our own church bus was packed to capacity and a fleet of cars brought in other children. "Uncle Don" delighted the boys and girls with stories, competitions and chorus singing, and on the final night some eighty children indicated their desire to ask Jesus into their hearts. Attendance at the next Sunday school showed a 100 per cent increase.

From a report by BRENDA MORRIS.

LUTON **Pastor: B. Wall**

A very happy weekend was held recently to promote interest in our Sunday school and the teaching material used. An exhibition of Scripture Press teaching material was attractively displayed and provided a talking point with parents of the scholars.

At the Saturday evening service some of the staff spoke on subjects relating Sunday school to various aspects of everyday life. Two young men from our Watford church sang two songs of their own composition, and a film-strip entitled "A child's first ideas about God" was shown.

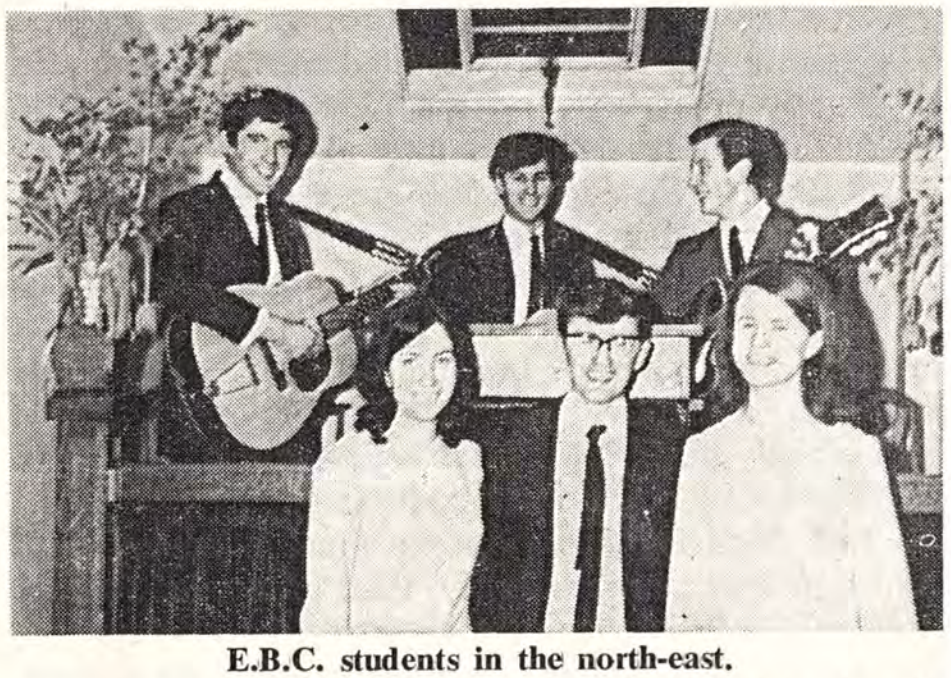
The Sunday evening service was given over to the Sunday school and prizes were presented to scholars for good attendance.

Although the church is small it was most encouraging to have to erect extra chairs for the larger congregation.

NORTH-EAST DISTRICT PRESBYTERY

E.B.C. students itinerate

It was a pleasure recently to have with us a party of seven E.B.C. students, who brought great blessing as they ministered in word and song. The



E.B.C. students in the north-east.

visit commenced with a rally in the Elim church, York, and was followed by a further sixteen services in nine days at various churches in the presbytery. In Newcastle a visit to a remand home was arranged, and as a result of the service held there

an invitation has been given to Pastor D. Woodfield to make periodical visits. We thank God for young lives such as these dedicated to His service and trust God's richest blessing will be their portion as they continue in their labours for Him.

WEYMOUTH **Pastor: B. C. Vidamour**

"Let Weymouth hear" was the theme of a two-week campaign conducted by Pastor R. Williams, of Wells. Looking back on it, we feel that its blessings have spread to other areas too, for truly this was a local church effort magnificently supported and backed by the whole of the Bournemouth and District Presbytery. Each church in turn was responsible for items on one particular night, and singing groups from various churches brought great blessing into the meetings. It is wonderful to report four known decisions, and some testified to a healing touch upon their bodies. Pastor Williams proclaimed the Word of God nightly, challenging the congregation to the claims of Christ. The campaign ended with a baptismal service and a communion service during which two believers were received into church membership. The assembly in Weymouth wishes to record its thanks to all who took part in this venture, but most of all to say "To God be the glory; great things He hath done."

(*More church reports on page 373*)

OUR SAVIOUR'S GREATNESS



By SAMUEL GORMAN

THE angelic announcement to Mary, which was in fact a stupendous and important prediction, was "Fear not, Mary . . . behold, thou shalt conceive . . . and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest" (Luke 1:30-32). The angel's prediction was literally and uniquely fulfilled in the Saviour in many remarkable ways, three of which will be considered here.

THE GREATNESS OF HIS PERSON

That Jesus was the Son of the Highest was testified to by Paul in a comprehensive, sweeping and far-reaching declaration. He said: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16). Paul revealed that the great mystery of godliness was God manifested in a human body, and he was undoubtedly referring to the Lord Jesus and His incarnation. The Bible presents it as a revealed mystery and, in spite of the arguments of human and sceptical reasoning, so revealed that it is gloriously possible for any believing soul to apprehend it to his eternal satisfaction and peace.

After declaring Jesus as the great mystery, God manifested in a human body, Paul proceeded to give confirmatory evidence substantiating the declaration. To begin with, Jesus was "justified in the Spirit." The Holy Spirit's powerful operations in and through Him uniquely and wonderfully sealed Jesus as God incarnate. He was born of the Spirit, and was baptised, guided and empowered by Him. This was seen in the marvellous wisdom Jesus displayed (John 7:46) and in His miraculous demonstrations of power and authority, and after He had been reproached as a sinner, impostor and blasphemer, and crucified, the Spirit witnessed to His deity by raising Him from the dead (Romans 8:11).

He was "seen of angels." His deity and Saviourship were witnessed to by angels (Luke 2:9-11, 13), and they ministered to Him in the wilderness conflict (Matthew 4:11). They also comforted the sorrowing disciples by witnessing to them of the Lord's resurrection from the dead (Luke 24:6).

Jesus "was preached unto the Gentiles, and believed on in the world." The message of the gospel has been and is being preached throughout the world, with the result that millions upon millions of people have accepted Jesus as Saviour and Lord of their lives.

He was "received up into the glory." If he had been false in His claims to deity, as the Jews argued He was, God, who is holy and righteous, would not have received Him into glory, and no such mighty manifestation as His bodily resurrection and ascension into heaven would have been given.

THE GREATNESS OF HIS REVELATION

All down the ages God manifested Himself to mankind in various ways. He appeared in the burn-

ing bush when He spoke to Moses concerning the deliverance of Israel out of Egypt. After this deliverance had been wrought by His mighty hand, as Israel journeyed through the wilderness to the promised land God manifested His presence in the pillar of cloud by day and the pillar of fire by night, while His shekinah glory was later manifested in the holy of holies in the tabernacle.

These are but three of the many ways in which God manifested Himself to His chosen people, but in Jesus was the supreme manifestation and revelation of God given to the whole world, for Jesus was God manifested in the flesh. In the Old Testament prophets claimed to receive the mind of God, which they communicated to the people. In the days preceding the Saviour's ministry John the Baptist claimed to be His forerunner, but only Jesus could claim to be the Son of God manifested in the flesh. Throughout His life He continually appropriated to Himself this majestic title (Luke 2:48, 49; John 3:16; Matthew 26:64). Only Jesus could claim equality with the Father (John 10:30; 14:10), to be the very embodiment of Scripture (John 5:39; Luke 24:27), and that He was sinless (John 8:46; 14:30). All these were necessary qualifications for Him to be the complete, perfect and greatest revelation of God Himself. During His ministry, when He claimed absolute sinlessness, He threw out this challenge to the Pharisees: "Which of you convinceth Me of sin?" (John 8:46). Throughout His ministry never once in any of His marvellous utterances did He hint at any consciousness of sin in His life. Nearing the close of His ministry, and with thoughts in His mind of the last great final conflict on Calvary with the powers of darkness, He said "The prince of this world cometh, and hath nothing in Me" (John 14:30). As the sinless one Jesus gave a perfect revelation of the holiness of God.

THE GREATNESS OF HIS SAVIOURSHIP

He was manifested to save sinners: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). This was in keeping with the angel's prediction that He would save His people from their sins. Before the salvation of sinners could be made possible an atonement for sin had to be made, and in order to make such an atonement it was necessary for Jesus to take upon Himself a human body, without sin, that He might meet the requirements of God, whose divine justice demanded the blood of a sinless sacrifice to atone for the sin of the human race.

Jesus was manifested to destroy the works of the Devil (1 John 3:8). The Saviour is revealed as the serpent-destroyer. Since the day the subtle tempter entered the garden of Eden and enticed Adam and Eve into sin he has worked untiringly to bring about the final destruction of mankind. Jesus as Saviour was manifested to destroy this work of Satan. On Calvary's cross He bruised the Devil's head, inflicting a death wound, and for those who appropriate His atoning work to themselves there is deliverance from the destroying power of Satan in their lives. However, the full outcome of Christ's death on the cross will be fully realised only when He casts the evil one into the lake of fire (Revelation 20:10).

The Bible makes it unmistakably clear that Jesus was the supreme manifestation of God, for He was God manifested in the flesh, to reveal the Father, to destroy the works of the Devil and to save sinners. In every way He fulfilled the angelic announcement concerning His identity and greatness.

Next: THE GREATEST PRIEST-KING

Prayer and praise

By F. H. COLEMAN

AN old woman once remarked about a certain preacher that "the man prayed as if he wasn't used to it." It is amazing how quickly our prayers betray us. Some people use the prayer for their time of devotion with God which would have been more appropriate if prayed at home. One suspects that those long prayers would have been shorter ones if the prayer had been used to praying at home. Perhaps, as the old lady remarked, he was not used to praying at home.

How many times have we learned things about other members and what has been happening in our local church through the prayer of someone in the prayer meeting. Then someone has a pet theme or doctrine, and what a sermon is preached during the many minutes the prayer has wasted. Effective prayer can be a matter of few words in public but many words in private. Elijah spent a long time by the drying-up brook Cherith, but it was without doubt spent in prayer as he prepared himself for the miracle of Zarephath and the prayers of Carmel which brought down fire and then rain. The prayers of Elijah on Carmel for fire to come and consume the sacrifice was only just over sixty words—a short prayer but a powerful one! Elijah may have used millions of words in private, but he used few in public and they were enough.

The time we have each week in our churches for prayer is not by any means long, so let us use every precious minute wisely and may our prayers be effective to bring down the blessing of God.

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
S. Gorman	364
F. H. Coleman	365
T. H. Stevenson	367
Levi Keidel	368
Mrs. Dorothy Bull	370
Margaret M. Ladlow ...	371
A. Tee	372
G. Harpin	375

Souls given to Christ ...	362
Church reports	363
Editorial	366
Sunshine corner	374

EDITORIAL

RIOT is the explosive protest of the ignored, whether it be a brick through a Ministry window in Whitehall, a university sit-in or a mob rampage through an American town.

Dr. Martin Luther King in his *Chaos or Community?* points the folly of attributing the potential explosiveness of our world situation always to a Communist conspiracy to undermine Europe and America. He charges that it is "much more attributable to disillusionment with the promises of Christianity and technology." He goes on: "The revolutionary leaders of Africa, Asia and Latin America have virtually all received their education in the capitals of the West. Their early training often occurred in Christian missionary schools. Here their sense of dignity was established and they learned that all men were sons of God. In recent years their countries have been invaded by automobiles, Coca-Cola and Hollywood, so that even remote villages have become aware of the wonders and blessings available to God's white children."

Our experience of committees is that when they are faced with apparently insoluble problems they tend to drift into discussing irrelevancies. The greatest irrelevancy of our time is space exploration. Were the know-how expended on space exploration devoted to the exploitation of the 18,000,000 square miles of unused tillable land—we use less than 7,000,000 of the 25,000,000 available—mankind's starvation problem would be solved. "There is no deficit in human resources; the deficit is in human will." But it is easier to solve the problems of landing on the moon than those of our living together harmoniously in a world still generously endowed with the good things of this life, in spite of the curse upon the world, the inevitable concomitant of the Devil's control, as the Bible declares.

Awakened peoples in any community, whether it be a voluntary society of people with a common interest, a university, a country or a continent, will remain dissatisfied unless they have opportunity to be active participants in the affairs of that community.

The current rebellion of youth is due to the natural ebullience of adolescence (the rebellion of youth is a phenomenon as old as human history), but it has the added explosive ingredient of their earlier awareness, through the mass media, of their elders' mismanagement of world affairs and of the chaos society is in; the tragedy of Vietnam, for example, is brought to our sitting room as it is being enacted in all its horrifying detail.

"In recent years [the countries of Asia, Africa and South America] have been invaded by . . . Hollywood." Hollywood! The masses of every country invaded by Hollywood have received their education about and in real living not from the formal systems of schools and colleges but through that most impressionable channel visual aid. Alas, what inanities have been disseminated, what degradations have been born in unsophisticated communities thereby!

And, as always, the Bible diagnoses the disease, describes the symptoms, prescribes the remedy and shows how individuals, rescued from the inescapable judgment awaiting the world, can live out its precepts in a Devil-controlled, hostile society.

From my diary

By T. H. STEVENSON

A BOOK that has given me repeated profit and pleasure through many years is Archbishop Trench's *On Words*. The history of the sources, usage and changing meanings of words is interesting. But, as Rev. Eric Blannerhassett has written recently on "words and meanings," "The trouble with words, as every communicator knows, is that their power to distort and destroy is as great as their power to describe and disclose." Ironically, the previous edition of the *Methodist Recorder* gave a classic example of this. The General Secretary of the Baptist Union, Rev. David Russell, is quoted as being aware that members of other denominations have been drawn to the Baptist churches because of their evangelistic character: "But this evangelism was not to be bracketed with conservative evangelicals. A number of radicals in the Baptist denomination were strongly evangelistic—not in the old style." Dr. Russell sees no unbridgeable gap between the radicals and the evangelicals. How frank and plausible. But observe some truth as the words evangelistic and evangelical are used today, and we must agree that some are evangelistic without being evangelical, while too many are evangelical without being evangelistic. Likewise revivalism and revivalists are not synonymous with revival. There are also Pentecostalists who are scarcely Pentecostal, even as now there are many believers in other churches who are Pentecostal in experience though not Pentecostalists in adherence. In the final analysis, deeds, not words, give meaning to belief.

☆ ☆ ☆

Writing about words, I may mention my most recent encounter with a Jehovah's Witness. In conversation he quoted "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." I asked who wrote the words, where were they found, and would he complete the text? After some face-saving before his accompanying "apprentice" he simply said "You have me there." I regret that Paul's wonderful words are too often left uncompleted even by many preachers I have heard. The whole text in 1 Corinthians becomes transformed and transferred from a future prepared in heaven to a present heavenly experience on earth when we continue to read: "But God *hath* revealed them unto us by His Spirit . . . that we might know the things that *are* freely given to us of God." We may have heaven on the way to heaven.

☆ ☆ ☆

On the recent 124th anniversary of his conversion to Rome a newly erected Roman Catholic church



was dedicated in Oxfordshire in the place where Cardinal Newman had before ministered as an Anglican clergyman. The Belgian bishop conducting the service exhorted Christians on the need for visible Christian unity, and to pray Newman's famous prayer, "Lead kindly Light." Few Protestants seem to reflect upon the background of the hymn, but the bishop would, and no doubt would like the same seeming answer that all will be kindly led to Rome. Less known is the fact that Cardinal Newman's brother, also a high Anglican, was seeking guidance too. More happily, if more obscurely, he was led to the Brethren.

☆ ☆ ☆

The so-called *Freethinker* magazine gives in its May number a glowing account of the example and success of the Belfast Humanist Society. It is held up as a model for others. Begun in 1965 with thirty-seven members, it now boasts 112. Its greatest success in the past year was a public meeting preceded by a poster campaign and a press conference. Two prominent speakers drew an audience of 175. A success story? A passing observation seemed to me a far greater success, and a challenge to Christians in Ulster. This small group managed to appear in four television programmes during the same year.

☆ ☆ ☆

After addressing a school assembly, and following with a discussion for three senior forms, I was speaking to a teacher who informed me she was an atheist. A few sentences after she described herself as a humanist. In her case, as in most, the seeming respectable name humanist means atheist. I thought of a boyhood memory when the coal merchant would go through our streets shouting "Coal." Housewives would look out from their windows to see the horse-drawn cart, as they seemed to know the horse more definitely than the voice. John Dardas was not to be beaten when he changed his horse. He then shouted "Coal, coal; the same man but a different horse." If there is any difference between atheism and humanism they are only horses of a different colour. Atheism sought to put God out; humanism puts man in place of God.

WHERE OUR

By LEVI KEIDEL,
converted to Christ while serving with the Navy in 1945, is today an outstanding literature missionary and Christian journalist. He is a member of the Mennonite Church.

This article, written from the background of the American scene, states principles which have world implications.

I HAVE lived in Africa's Congo during most of my adult life. Since returning to the United States eighteen months ago have been disturbed by the frightening lack of comprehension of the nature and scope of our present racial revolution.

The race problem is not something that concerns one man. Every member of our American society, whether he realises it or not, is deeply involved.

As a foreign journalist I have become familiar with the deeper feelings of thinking Africans, as a missionary I have had close identity with black people, and as a non-resident of the United States I have been exposed to the little-recognised but very important historical and international aspects of our current racial upheaval. I would like to share my views with people who believe themselves to be Christians and honestly want to be informed on the race problem.

Today's racial upheaval did not begin with America's recent civil rights movement. It began centuries ago when African Negroes suddenly found standing among them an ugly, pointed-nosed, toeless, human-looking creature with skin the colour of fish-flesh. It was the white man.

Unfortunately, he had not come to help them. He had come to enslave them. He captured their strongest people, tied them together, and marched them to the coasts. A relatively small percentage survived the forced marches to the coasts and the ocean voyages. Most of those who did were bought by plantation owners in Brazil or the United States. Prior to the American civil war the high level of affluence enjoyed by the South was primarily the product of the free labour of these slaves.

By the middle of the nineteenth century commerce in human beings had shifted from British and French colonies to Central Africa's great Congo River basin, and the traders were principally white Arabs. The Congolese still talk about it.

They tell of a notorious Arab trader whose name was Ngonga Lutete. The population of his slave village was estimated at 15,000. The slaves lived in a sprawling circular ghetto of huts. Around the village were two concentric moats. Between the moats was a high circular mound-wall of earth. At intervals around this wall were posts. Each post was capped with a human skull.

Outside traffic had access to the village by means of six long tunnels which passed across the moats and through the mounds of dirt. Each entryway was guarded by a well-armed sentinel who stood on top of the tunnel. The approach to



ACIAL TROUBLES BEGAN

Article and artwork used by kind permission of *C.A. Herald,* U.S.A.

each tunnel was paved with a sidewalk of buried human skulls, their exposed tops kept gleaming white by the scraping of bare feet. One witness reports having counted the skull tops in the approach to one entryway; they numbered over 1,000.

Slave trade was not effectively brought under control until the end of of the nineteenth century, less than seventy years ago. By that time the population of Central Africa had been reduced by from 20,000,000 to 40,000,000. The white man had effectively depleted a vast section of that continent of its most precious resource: people.

But other valuable resources remained; and after the slave trade had been curbed the people of Central Africa were exploited by another kind of white man. He had come to get their ivory, and the juice of their rubber trees. If they did not fill his quotas he chopped off their hands, or cut off their ears, or used the stocks of his guns as clubs to crush the heads of their babies.

These early traders amassed fortunes, but they left behind depleted tribes, burned-out villages, devastated fields, mutilated bodies, and a terrible legacy of hatred for the white man. Still another chapter had to be written: that of the more sophisticated kind of exploitation which Africans endured during the colonial era.

In the late 1800s European countries which had established trading posts and refuelling stations along the coasts of Africa began laying claim to adjacent territories. By 1911 Britain, France, Holland, Spain, Portugal, Germany, Belgium and Italy (all "white" nations) had firmly entrenched themselves in Africa. They claimed political jurisdiction over these areas, which were called "colonies." Thus began the colonial era.

The expressed aim of these early colonialists was benevolent, and they did bring benefits to African society. Tribal war was suppressed. Lines of communication and transportation were established which opened the continent to legitimate trade. Christian missionaries followed trade routes and introduced the gospel of Christ. Dread diseases such as malaria and sleeping sickness were brought under control. Africans were no longer mutilated or murdered; they were given schools, medicines and jobs.

But while Africans benefited much from colonial rule the colonists themselves benefited immeasurably more, and again from the continent's resources. Its fabulous mineral wealth was mined and sold to western countries. While some of the money gained thereby was used for the social development of the colonies, most of it was used by the white-man governments to develop and defend their own societies.

African natural resources were strategic to the winning of World War II. When resources of raw materials were cut off in the Far East America turned to Africa. Four of the five ores needed to make different kinds of steel were secured from Africa. Ore used to make the atom bombs dropped on Hiroshima and Nagasaki came from the world's richest uranium field, Congo.

According to a 1940 report of the United States Army and Navy Munitions Board, fourteen raw materials were listed as strategic and fifteen as critical to our military effort. Ten of the fourteen strategic and nine of the fifteen critical materials were secured from Africa.

In fact, most of the imported resources used to build our present-day complex and affluent western society came from colonial Africa. For years Africa has supplied the west with gold, diamonds, radium, palm oil, aluminium, tungsten, copper, mica, quartz, rubber, cobalt, tantalium, colombium, manganese, tin and zinc.

While white civilisations were becoming more wealthy and sophisticated African people began demanding a voice in their own destinies. In a few years African nationalism swept almost eighty-five per cent of the continent's population from the hands of the colonial powers and transformed it into thirty independent countries. As these nations struggled to stand alone what did they discover?

They discovered that during the period of colonialism the white man had taught them little of the complicated science of government. Moreover, supplies of natural resources which they needed for capital to improve their living standards had in many cases been largely depleted by the white man.

Meanwhile the population explosion continued to give them new mouths to feed faster than these countries could find food to feed them; so the gap between the haves and have-nots of the world widens further.

Artificial boundaries drawn up by the colonial powers now split up tribes and tie together strangers. Masses of people, in their desperate search for a way out, overthrow one government and set up another. In these revolutions and counter revolutions scores of thousands of people are killed by starvation or warfare.

This is not only the story of the African Negro. In a general sense it is the story of the non-white races of the entire world. Almost all of them have

(*continued on page 375*)

The George Canty Viewpoint



A few " instant " rules by the Pentecostal fathers have by time become as hallowed as the ten commandments. A not-too-exhaustive examination of 1 Corinthians 14 fifty years ago was the beginning of present traditions in the use of the gifts of the Spirit that few see the need to reconsider. I laughed at one young minister's astonishment that when he ventured to test accepted ideas " people seemed to think it was heresy." Let me question whether the Holy Spirit may be said to be free if Paul really laid down a legal enactment with cast-iron laws to dictate almost exactly how manifestation should take place. His aim was to liberate, not bind.

To apply Paul's regulations today without realising what kind of situation they were originally intended to correct would be very poor exegesis. What was happening in Corinth? Well, everything, and all at the same time. Proud of their tongues, one speaker out-tongued another. When interpreted there were two or three versions together. Psalms contended with psalms, revelation vied with revelation. " If you all speak with tongues people will say that you are mad."

Paul suggests a few limitations so that the Spirit could be set free from this chaos. Using tongues as an instance, he says " Let it be twice, or at the most three times." A like principle should be observed in other things, so that all forms of contribution to the proceeding can be enjoyed. " Every one of you hath a psalm, hath a doctrine, a tongue, a revelation, an interpretation." This Paul thought was ridiculous, for obviously they could not all take part, especially at the same time. So, he suggests, give one another a chance, for all can prophesy (for example) one by one, but if you have a dozen messages in tongues and prophecies at the same service the Spirit is prevented from manifesting Himself in other important ways.

This is the purpose and principle, and we can apply it, for instance, to verse 27 : " and let one interpret." Paul was not a Westminster lawyer composing abstract legislation, nevertheless one widely practised rule seems to assume that he was, for some Pentecostal meetings allow only one individual to interpret tongues from start to finish. This defeats the spirit and aim of the passage, restricting when it need not restrict. It also leads to some of the worst difficulties of our Pentecostal moments. Some people are afraid to interpret because by this rule they know they commit themselves to further possible interpretations. They are forced to render the subsequent tongues utterances. In the intimacies of a small church an interpreter is anxious not to upset people who speak with tongues, for failure to do so would be a person-to-person affront in public. It has frequently been taken that way, and when it has been the pastor interpreting he has been anxious about the loss of a church member. Nothing could be more crippling upon true " freedom " than when a man in his heart is afraid not to interpret in case of giving offence.

Clearly Paul was not so short-sighted. He allows that one person may interpret all messages in tongues, but he does not mean he must. He means that there should be only one interpretation to each message in tongues, not two or three conflicting versions. But there is no restriction upon different people interpreting different messages. One may interpret one message, and another person another message. The restriction is that one message shall not have two interpreters. He clearly says " If anything be revealed to another, let the first hold his peace." So the first interpreter should hold his peace if somebody else has the interpretation to a second message in tongues.

This even liberates those who speak with tongues, for they do not feel they are laying the obligation of interpretation upon the particular man who has already interpreted. He can be silent and another interpreter can take over. An uninterpreted message is then not laid at the door of a particular individual, and no personal offence can be intended or taken. Besides this more than one voice and one style of address is available to the Spirit as he uses various members of the body of Christ, and thus He is less restricted. Further, the meeting is less dominated by one voice. Three interpretations and perhaps a long prayer by one voice is a lion's share of one hour's worship.

Margaret M. Ladlow's page



BIRD-WATCHING

"Consider the ravens . . . God feedeth them"
(Luke 12:24).

YOU will no doubt share my amusement on reading the following extract from a newspaper cutting enclosed in a letter I received today: "PEANUTS. I am a greenfinch and I would like to tell Mr. Roy Jenkins what I think about him for taxing peanuts. Does he know that I struggle for food all winter, relying on the generosity of bird lovers to feed me? Does he realise that many pensioners, some confined to their homes, find the money for peanuts and take great pleasure in watching me and my friends eating them?—Joey." I am sure there are many of my readers who are keenly interested in our feathered friends, feeding them during the winter months, trying to identify them and finding pleasure in their antics, in their beauty and grace in flight. and perhaps most of all in their song.

Two winters ago we had a real thrill, especially so as we live in what is called the heart of industrial Lanarkshire. There, in a garden near our own, facing the busy main road with all the heavy traffic pounding along towards the M74 motorway, were a number of exquisite crested birds with dove grey plumage relieved by black, white and yellow tints and wing feathers with yellow and scarlet of wax-like appearance busily feeding unafraid on the scarlet berries of our neighbour's hedge. As we gazed in wonder, a gentleman coming down the road paused and exclaimed in surprise "Why, those are waxwings, quite rare visitors to our part of the country!" He was, it seemed, a keen bird-watcher and told us that these northern migrants must have been drawn south to our shores because of the hard winter. I shall never forget that rare beauty on a sunny winter morning, a symphony of silvery grey plumage, scarlet berries and evergreen foliage.

And now spring has come at last. It has been tardy here in the north but I have seen blue-tits in the pear tree, the blackbirds are busy courting, a thrush gives us a solo from our garage roof each morning, and in the woods bordering the River Clyde the bird population is extremely active and seems to have survived the not too severe winter very well. It seems that I am meant to write about birds at this time. We have just had a visit from our dear brother in Christ Rev. L. W. Green. In the course of his message at the Scottish Presbytery rally, given in his own inimitable way, he spoke of the "black-coated waiters" that served the prophet Elijah. He was referring to the ravens which God used to feed His servant, and the great miracle that such a voracious bird should so be controlled by the Lord that its natural instincts were curbed in order to bring food to Elijah in a time of famine. What an interesting study one could make of the birds of the Bible, right down from the raven and the dove sent forth from the ark and the quails of the wilderness to the swallows that built their nests in the house of the Lord, the eagle fierce and strong and the humble sparrows of which our Saviour spoke so lovingly. I discovered that there are twenty-eight different species of birds mentioned in the Bible—great and small, birds of prey, birds that inhabit the waters and those that live in company with man, birds of the desert, birds of the mountains and the rocks—and God knows and cares for them all. To some anxious heart just now I can confidently commend the words of the Lord Jesus, such immortal words, so definite, so almost matter-of-fact, and yet packed with divine power and promise. Read them again in the twelfth chapter of Luke's gospel, verses 6, 7 and 24. Jesus says "Consider the ravens and the fowls of the air," which means to fix the mind upon, to think seriously about or to look carefully. If you are worried about ways and means the message is for you—take a look at the birds of the air; they are an ever-present illustration of God's love and care not only for His feathered creatures but for you today, whatever your need may be.

"In tender compassion and wonderful love,
The Father looks down from on high;
He knoweth the raven hath need of its food,
And heareth in mercy its cry.

The raven He feedeth, then why should I fear?
To the heart of the Father His children are dear;
So, if the way darkens and storms gather o'er,
I'll simply look upward and trust Him the more."

WISDOM IN WITNESSING

By
The President

"ARE you ready to die?" asked the burly butcher, leaning over the counter with a huge knife in his hand. The nervous little lady screamed and ran out through the door. Now the butcher might have been a most sincere and prayerful Christian, but his wisdom in witnessing to lost souls was sadly lacking.

Fifty years ago in the crusades which brought the Elim Pentecostal Church into being there were not trained counsellors such as we have today; counselling was done by the evangelist from the platform. Counselling is very important, and it needs a tender and understanding person with a good knowledge of the Scriptures to do this work.

Door-to-door work is also a specialised form of evangelism. Introductory remarks are vital, and what you would say to a long-haired teenager who opened the door might not be the same as you would say to a lady in her seventies who was rather deaf, or to a business executive.

Jesus did not say to everybody when dealing with them personally "Ye must be born again." In fact, as far as we know, He used this approach only once, even although He knew that every sinner of His day needed to be born again. In the very next chapter Jesus had an entirely different approach when dealing with the woman at the well. There is no stereotyped method. The message of the gospel which we want to get across to our listener is always the same. However, our presentation must be couched in a way that is clearly understood by the person we are approaching. This does not mean that our young men need to grow long hair before they can speak to a young man with long hair any more than we need to eat human flesh before we can evangelise cannibals. Jesus was objective in His evangelism. He presented His message in terms easy to be understood by His listener. The woman at the well needed happiness and security. She knew that none of her five husbands had given her this. Jesus not only touched the point of her need by saying "Go call thy husband"; He began by pointing out that she could have an everlasting source of happiness which would also bring her security for ever. In order to make it easy for her to understand this, Jesus used the metaphor of a well of water. You will notice that in order to get to this ultimate point He began by asking for a drink of literal water. What a wise personal worker Jesus was!

Paul used the same approach, which is so often misunderstood by some when they read 1 Corinthians 9:19-21, "Unto the Jews I became as a Jew . . . to them that are without law, as without law. . . . To the weak became I as weak, that I might gain the weak." This does not mean that we should do or dress as others do in order to win them. I do not need to take alcohol before I can win a drunkard, or swallow drugs before I can win a drug addict. Neither do I need to wear what others wear before I can win them to Christ. Paul simply means that he talked in terms which the Jews would appreciate when he was trying to win the Jews. His approach was ever one of wisdom, not compromise.

Doctors often ask patients a variety of questions before ever writing out a prescription. They need to know the particular problem and pain. They want to know the background and cause of the trouble.

When doing personal work the tactful evangelist will readily see a parallel. In one way we can be likened to spiritual doctors. The ultimate goal of every doctor is to get his patient through to health. The ultimate goal of every personal evangelist is to get his listener through to a saving knowledge of Jesus Christ.

Fishermen are also like evangelists, whether personal or otherwise. The fisherman must first go to where the fish are; secondly, he must know how to cast the net and bring it in; thirdly, if he is fishing with a line he must know how to present something the fish really want; fourthly, he must keep himself hidden so that the fish will not look at him but at what he has to offer. The parallel approach to successful soul-winning needs no explanation.

In order to help personal workers to become skilled in their work, various booklets and other forms of literature are available from the Youth Department at Elim headquarters.

He who wins souls must be wise, for if he is not he simply will not win them.

COMING EVENTS

CLYDEBANK. May 25—June 1. Elim Pentecostal Church, Livingstone Street. Presidential crusade. Pastor A. Tee and five choirs, with John Mitchell (baritone). Sundays at 6.30. Weeknights (except Friday) at 7.30.

EALING. May 31. Elim Pentecostal Church, Northfield Avenue, E.5. Visit of Pastor D. W. Anthony and Chelmsford Elim choir at 7.

EAST HAM (London, E.6). June 6. Elim Pentecostal Church, corner Kimberley Avenue, Central Park Road. Brotherhood meeting at 8. All men welcome. Speaker: W. Daniels, East Ham.

HALIFAX. May 31. Elim Pentecostal Church, Hopwood Lane. Induction of Pastor G. H. Wallace at 7. Preachers: J. C. Smyth and J. Fry. Convener: Edward J. Jarvis.

LETCHWORTH. May 31. Elim Pentecostal Church, Norton Way North. Monthly rally at 7. Preacher: J. Cuthbert (Northampton).

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

SWADLINCOTE. June 1, 2. Elim Pentecostal Church, Swadlincote Road. Sunday school anniversary services. Sunday at 2.30 and 6. Monday at 7. Preachers: R. J. Mackenzie (Nottingham) and Mrs. F. Halstead.

WINTON, Bournemouth. June 8. Elim Pentecostal Church, Hawthorn Road, Winton. Visit of Catherine Picken (Rhodesia). Services at 11 and 6.30. Convener: G. N. Backhouse.

SOULS GIVEN TO CHRIST (*continued*)

learned, cometh unto Me" (John 6:44). On the other hand, Jesus also says "Him that cometh unto Me [not him that is *given* unto Me] I will in wise cast out," and His last cry to men is this: "He that is athirst, let him come: whosoever will, let him take the water of life freely" (Revelation 22:17).

Now therefore we are face to face with Christ's broadcast. "Him that cometh": no bodily act is intended, for crowds thronged and jostled our Lord to whom He said "Ye will not come unto Me, that ye might have life." The "coming" is a sense of danger, a consciousness of guilt, an apprehension of hell and an enlightened understanding of who Christ is and what he has done—*my* Saviour. "Him that cometh I will in no wise cast out." "Take every other verse out of the Scriptures and leave but this, and you have a foundation on which a world of souls may build their hopes and never be put to shame" (E. Miller). "Him that cometh"—that is all: rich or poor, free or slave, old or young, moral or depraved; coming at once, or coming after months or years; coming hopefully and running, or coming anxiously and carried: all who come reach Christ. And what is the promise? "I will in no wise [a double negative: I will never, never] cast out." If, then, I am sure of a welcome, why do I stay away from Jesus? And if I stay away, whose fault is the moment I know that I have been given.

MORE CHURCH REPORTS

FELIXSTOWE — **Pastor H. C. O. Bawtree**

We praise God for blessings received at our first Sisterhood rally on Monday, April 21st, when we saw the fulfilment of many prayers. It was also a joy to have sisters of other denominations joining with us. Mrs. Reeves, of Norwich, very aptly convened both meetings, and Mrs. Granville Davies, of Eastbourne, gave us a searching message under the anointing of the Spirit from Deuteronomy 25:10, "The unloosed shoe." Her evening exposition from Ruth 1:18 on the steadfastness of Ruth gave a finality to the day, together with Mrs. V. Berry's and Mr. Ray Johnson's appealing items in song. We rejoiced that not a few were touched afresh by the Spirit of God. Hallelujah.

BASILDON — **Pastor: Tom Burns**

On the opening day of our crusade our carcade of two mini-buses and two cars toured the busy town. Thousands of homes had been reached with advertising literature, and this was the further invitation. A church in the district had given us the use of its public address equipment. So there should not



Carcade at Basildon crusade.

be too many people in Basildon who are still in the dark regarding the presence of the Elim Pentecostal Church.

The opening night saw our church filled. People were saved, healed and baptised in the Holy Spirit, and this was the pattern throughout the whole crusade.

We now want to thank all dear friends who assisted us in prayer and practical help, and especially our campaigner, Pastor Aubrey Whittall, of Woolwich.

NORWICH
ELIM ANNUAL CONVENTION
Guest speaker: **TONY STONE**
(The renowned coffee bar evangelist)
Saturday, June 7th, 3 and 6.30 p.m., at the STUART HALL, ST. ANDREWS PLAIN
Sunday, 6.30 p.m., at the NORWICH ELIM CHURCH, TRORY STREET (Vauxhall Street)
After-church rally, 8.15 p.m.
Monday and Tuesday, 7.30 p.m.
No charge for refreshments between services on Saturday
D.1917

Sunshine Corner



A VERY BRAVE BOY

HERE is a long and strange name for you—Jocal Johannes Cornelius Greyling. "What a name!" you say. Yes, but it is possessed by a man who when he was a boy performed a deed of bravery that cannot be forgotten. It was during that sad war in South Africa when the English were fighting the Boers. Well, the Boers were fighting the English because they thought the English were wrong, and of course the English in their turn thought the Boers were wrong.

Jacob in those days was only twelve years of age —the son of a Boer. On the farm where he lived one of the Boer leaders was hiding. The English got to know of it and sent Captain Seely with a few soldiers to capture the Boer leader, but the leader heard about their coming and slipped away before Captain Seely arrived.

When the English arrived there was no one on the farm except Jacob. The captain was greatly upset when he knew that the leader had escaped. It was not only disappointment at the Boer's escape that troubled him, but he feared that, seeing the Boers knew all about his coming, an ambush would be prepared and the English soldiers would all be killed.

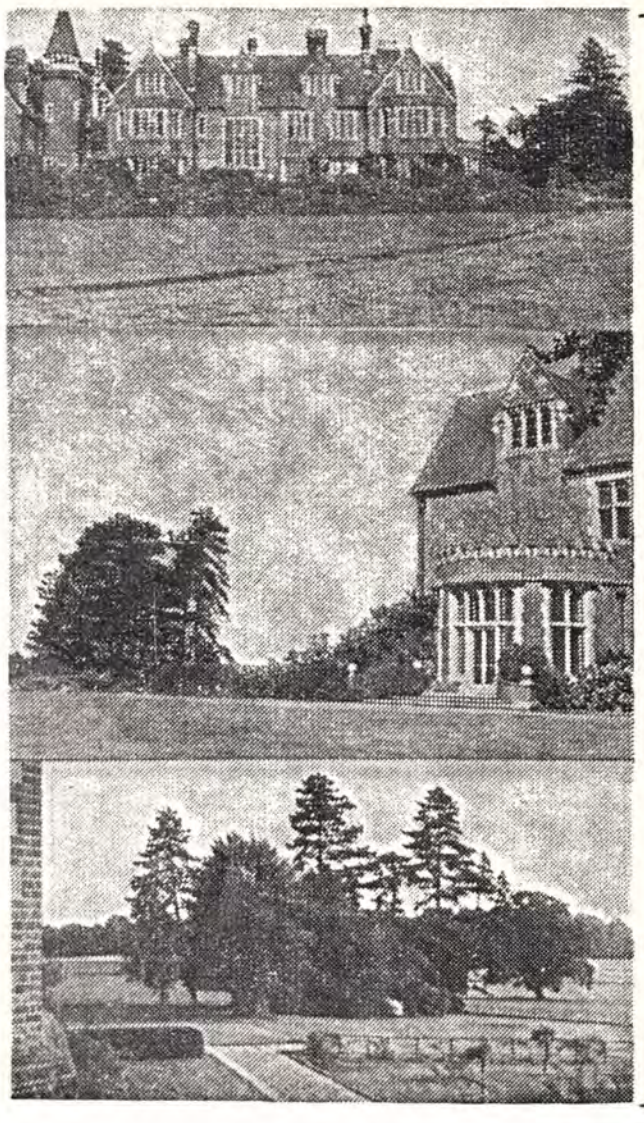
Captain Seely felt that their only chance was to find out where the enemy commander was hiding, but there was only Jacob to ask, and when asked Jacob refused to answer him. The captain thereupon told Jacob that if he did not tell he would be shot. It was a terrible thing to threaten to shoot the lad, but the captain was very, very anxious to get an answer. The soldiers were even told to raise their rifles and point them at the boy.

"Then," says General Seely, in a book which he wrote many years afterwards, "I saw one of the most beautiful things that I have ever seen in my life. The boy was transfigured by patriotism and devotion. He lifted his head, looked me straight in the face, put his hands behind his back, and said in a loud clear voice: 'Ich sall ne sag' ('I will not say')."

You will be glad to know that the English captain did not really intend to have the boy shot. He was so delighted at the bravery of the lad that he smiled at him and shook his hand, and then went away. You will also be glad to know that although the English captain was attacked he got safely back to his own army.

Jacob acted like a soldier, true at all times. Are you a soldier of Jesus Christ? Are you always ready to stand true to the Lord Jesus Christ? When other boys and girls laugh at you and threaten you because you are a Christian do you still boldly let them know whose side you are on? Enlist in the army of the Lord Jesus, boys and girls. Be Christians and then sing

"I'm not ashamed to own my Lord,
Nor to defend His cause,
Maintain the honour of His name,
The glory of His cross."



ELIM BIBLE COLLEGE

GRENEHURST PARK, CAPEL

OPEN DAY

Saturday, June 7th

SERVICES IN MARQUEE at 3 and 6.30 p.m.

Guest preacher: **REV. W. R. JONES** (Vice-president)

- Grounds and college open to visitors from 2 p.m.
- Choral and instrumental items by students

THE PRINCIPAL AND FACULTY EXTEND A WELCOME TO ALL

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, June 2nd — Acts 8:4-25

" They . . . went every where preaching the word " (v. 4).

" The violent passions of hostility which had done Stephen to death swept on over all the Church. . . . The disciples were driven out from home and kindred. They were scattered abroad. We should not forget what it meant of anguish and apparent desolation. Those who in their anger brought it about would surely feel that they were at last putting an end to all that they so bitterly hated. They were mistaken. . . . Persecution has never hindered the preaching of the Word. It is only by patronage that the enemy can weaken the witness of the Church " (G. Campbell Morgan).

Tuesday, June 3rd — Acts 8:26-40

" Understandest thou what thou readest ? " (v. 30).

The eunuch was studying Isaiah 53, a chapter which to us reading it since the coming of Christ reveals so clearly much of the life and death of Jesus. It was not so with the eunuch; he needed someone to interpret the passage. Notice that although an angel was sent to instruct Philip no angel could preach the gospel to the Ethiopian—that was the work of a sinner saved by grace. In this respect a Christian should not regard the task of soul-winning as irksome, but rather as an exciting privilege, one in which he can expect to be guided by the Spirit.

Wednesday, June 4th — Acts 9:1-19

" Saul, of Tarsus " (v. 11).

The conversion narrated here was one of the most remarkable ever recorded. That one so opposed to Christ should become the great and fearless leader of the early Church and in so short a time is surely outstanding proof of the power of the gospel. It is also a wonderful proof of the resurrection of Jesus, for Saul discovered at first hand, on the Damascus road, that Jesus was far from being held by death. What a transformation was wrought in Saul ! Here is the director of the persecution seeking direction at the feet of the persecuted (vv. 6, 17). He could have disobeyed the voice from heaven, but he did not (Acts 26:19).

Thursday, June 5th — Acts 9:20-31

" But Barnabas took him " (v. 27).

Saul's life as a Christian was not easy. Naturally the disciples at Damascus, and later those at Jerusalem, were suspicious of him. The Jews tried to kill him, but he escaped and made an unusual nocturnal departure from the city (v. 25). The follow-up work in connection with any conversion is always very important. Saul was undoubtedly influenced by Stephen and Ananias, but he was greatly helped by Barnabas. It was due to the latter's influence that Saul was able to gain an introduction to the apostles at Jerusalem when otherwise it would have been difficult.

Friday, June 6th — Acts 9:32-43

" Then Peter arose " (v. 39).

We are back again with Peter today, studying the record of two wonderful miracles. We note that in each case many witnessing the event believed on the Lord. Peter was careful to tell Æneas that Jesus Christ had healed him, and it is implied in the raising of Dorcas from death following Peter's prayer that her deliverance, too, was from the Lord (v. 42). It has been said that miracles of raising the dead were performed as much for the sake of others as for the sake of those recalled to life. Certainly Dorcas had nothing to fear from death.

Saturday, June 7th — Acts 10:1-16

" Peter said, Not so, Lord " (v. 14).

This chapter contains the story of the opening of the door of the Church to the Gentiles. Two remarkable visions were used by God to prepare for it—one to Cornelius and the other to Peter. At first Peter reacted unfavourably. Dr. Graham Scroggie's comment on verse 14 is worth quoting: " Nowhere in language is so flagrant and fearful a contradiction fixed in three words as in verse 14: " Not so, Lord." Whoever says " Not so " should never add " Lord "; and whoever truly says " Lord " never will say " Not so." It is not for the servant to dictate to the Master.

Sunday, June 8th — Acts 10:17-33

" Cornelius met him . . . and worshipped him " (v. 25).

The worshipping of Peter by Cornelius was indeed blameworthy; but considering that he was yet ignorant of the Christian faith it was excusable. Rather than condemn him unduly, let us commend in him his veneration of divine and heavenly things. An angel of God had instructed him to send for Peter, and we are not surprised that Cornelius rated the apostle more highly than he ought. Nevertheless, the good angels of the churches, like the good angels of heaven, cannot bear to have the least of that honour shown to them which is due to God only. " See thou do it not " said the angel to John (Revelation 19:10; 22:9).

WHERE OUR RACIAL TROUBLES BEGAN

(*continued*)

in their histories eras of exploitation by the white man. Today they are overwhelmed by common problems of political instability, ignorance, poverty and disease.

These factors tie together the Chinese yellow people, the South American brown people and the African black people. These races comprise over eighty per cent of the world's population.

Together they watch the white man feed his dogs sophisticated meat diets while their people slowly starve to death. They see his nations enjoying seventy-five per cent of the world's circulating wealth. To their frustration are added indignation and anger.

This is their conclusion: " The white races do not have what it takes. Not only have they exploited our wealth ; they have dragged humanity through two world wars. By the time we had taken our places on the stage of history we discovered that the white man had used our resources to build bombs which threaten to wipe them and us off the face of the earth. The white man has had his day. It is time we took things into our own hands. It is up to us to redirect the course of civilisation. If we do not the human race will be destroyed."

Today's racial upheaval is of international dimensions. It is something like a bomb. Its spluttering fuse began with the slave era. It winds its way through the poorly developed countries of the world. It leads into the heart of our American society.

And, most tragically of all, the American white man inadvertently may be alienating himself from the one force in society which offers the greatest hope of defusing the bomb and effecting reconciliation.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

CARAVAN to let, 4-5-berth, Birchington, Kent. Five-minute car ride from sea. 8gns. per week. Write for further details, Mrs. Curtis, Manor Guildhouse, Coventry, CV2 1JY. Tel. Coventry 87027. C.1913

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

CORNWALL, near Looe. Chalet, flat and caravan. Private estate. Mains services. Stamp for brochure. Leavesley, " Trehalvin," Trewidland, Liskeard. Telephone Widegates 394. C.1866

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1887

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

ISLE OF WIGHT, Shanklin. Happy Christian fellowship. Close to sea, shops, station. Island tours arranged. S.a.e. Mr. and Mrs. W. G. Chater, Atholl Court, Atherley Road. Tel. 2414. C.1831

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WALES, Aberayron, Cardiganshire coast. To let, six-berth luxury caravan ; separate bedrooms ; modern site with all amenities ; adjoining sea ; near shops. Also bed and breakfast. Christian home. Jones, Llysdewi. Regent Street, Aberayron, Cardiganshire. C.1911

WESTON-SUPER-MARE. " Ebenezer " 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.1823

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ACCOMMODATION

REQUIRED, third Christian girl for new s/c flat, London, S.W.9. Adjacent Oval underground. Own bedroom. 5gns. per week. Apply Box 1912, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

ITINERARIES

London Crusader Choir:
June 8, Wormwood Scrubs prison; 14, Westminster Central Hall (M.V.); 15, Maidstone prison and Pitsea.

J. Prentice, India:
May 31, Wigan; June 1, Southport.

Joseph Smith:
May 31—June 2, Beeston; 2-5, Sandiacre; 7-9, Rotherham; 10-12, Sheffield; 14-18, Mosborough.

M. O. Thomas
June 3, Graham Street; 5, Winson Green; 7, youth rally, Graham Street; 8, Selly Oak; 9, Erdington; 10, Dudley.

FREE ! SOUND GOSPEL TRACTS TO ANY CHRISTIAN FOR DISTRIBUTION
(Postage 50-500 2/6, 1,000-5,000 6/-).

" ATTRACT PEOPLE TO CHRIST WITH TRACTS "

Write : Evangelical Enterprises, c/o 148 Norton Road, Stockton-on-Tees, Co. Durham

D.1918

" HALDON COURT "

EVANGELICAL HOLIDAY CENTRE

Well appointed : Excellent catering
Close sands : Optional recreations

HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

D1916

" CROYLANDS "

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

BOOK REVIEW

" **Storytime Two,**" told by Jacqueline Sibley. Published by Scripture Union, 5/-.

This little book follows similar lines to *Storytime One,* being a collection of fourteen stories selected from the New Testament and written in the language to which children are accustomed. The lessons portrayed will be readily assimilated by the under-sixes.

This book, while not a substitute for a Sunday school handbook, will serve to stimulate the imagination of the inexperienced Sunday school teacher.

M. J. BROOMHALL.

NOTE. All books advertised or reviewed in the " Elim Evangel " may be obtained from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

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. L No. 23 June 7th, 1969 9d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



St. George's church, Esher, Surrey
Photograph by Mrs. Jane J. Miller.

Proclaiming the Truths of Pentecost

THE GREATEST PRIEST-KING



By Samuel Gorman

IT is a recognised fact that Bible students are far from unanimous regarding the true identity of Melchisedec. Some say he was an angel, others that he was Jesus, and some assert that he was only a man, but a very distinguished person. We accept the assertion that he was a man for the following reasons: true manhood was essential to priesthood (Hebrews 5:1), therefore Melchisedec could not have been an angel, for he was referred to as "a priest of the most high God" (Genesis 14:18; Hebrews 7:1). His priesthood can also be deduced from the fact that Jesus was referred to as "a priest for ever after the order of Melchisedec" (Hebrews 7:17). This makes it clear that Melchisedec was a man in order to be able to officiate in the capacity of a priest.

Melchisedec could not have been the Lord Jesus in bodily form, for if he was Jesus assumed manhood before incarnation, and this would be contrary to the teaching of the Bible relative to His virgin birth, when He first took upon Himself humanity in order to become the Saviour of men and women. It is recorded that Melchisedec was "made like unto the Son of God" (Hebrews 7:3). This being so, it follows that he could not have been the Saviour, for Jesus was begotten, not made (John 1:18). It is evident that the omissions of the Bible (Hebrews 7:3) regarding the genealogy, birth and departure from the earth of Melchisedec have been allowed by God so that he might more strikingly foreshadow Jesus as Priest-King.

Jesus is greater than Melchisedec in a number of outstanding ways, two of which will be considered here in detail.

GREATER IN HIS DIVINE REQUIREMENTS

Abraham tithed to Melchisedec (Genesis 14:20). He did not hesitate to do so, for he recognised Melchisedec's superior right to receive tithes as "a priest of the most high God." There was no reserve on Abraham's part to meet the requirement, for "he gave him tithes of all." In requiring tithes from him Melchisedec tithed not only Abraham but all the people. It was the privilege of the sons of Levi to take tithes from the people according to the law; yet they tithed to Melchisedec, for they were yet in the loins of Abraham when he tithed to him (Hebrews 7:5, 9, 10).

The Lord Jesus is greater than Melchisedec, for He has a definite requirement of *all* humanity; not merely the paying of tithes but the absolute and unreserved surrender of the lives of men and women to Him. This is His divine right, for they are His by purchase price and redeeming grace. In view of this, tithing in itself, no matter how scrupulously observed, is not sufficient. Jesus said to the scribes and Pharisees, who did strictly adhere to tithing: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23). They did not acknowledge His authority and lordship over their lives. Christians must guard against anything that would not give the Lord Jesus the pre-eminent place in their experience, for He must have complete control in every department of their lives. It is the duty of Christians to make a voluntary offering of themselves to Him (Romans 12:1, 2). Only in this way can they live sanctified lives over which the Lord Jesus, the greater than Melchisedec, has complete mastery.

GREATER IN THE EXTENT OF HIS KINGDOM

Melchisedec was king of Salem, the meaning of his name being "righteousness" and that of Salem "peace." However, this happy reign of righteousness and peace was limited in its extent, for it was confined to Salem. At the time of the meeting between Melchisedec and Abraham a number of nations were at war. When the Lord Jesus comes to reign it will certainly be in a greater way and to a greater extent than in Melchisedec's reign. It

will not be over a single nation, for Jesus will take over the kingdoms of the *whole* earth, and will rule them in righteousness and peace. The prophecy of Isaiah concerning this will have a literal, complete and ultimate fulfilment: " Behold, a king shall reign in righteousness. . . . The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever " (see Isaiah 32:1-17). In spite of all that has happened and may yet take place in the world, there is a day marked in the calendar of God when Jesus, the rightful King, will rule over the whole earth. What a blessed time it will be: no more war among the nations, and no more spending of millions upon millions of pounds on armaments and the prosecution of war. Think of it: the world's entire vast armament industry switched over to making machines and implements for the benefit of humanity instead of for their destruction. In that period the Utopia which philosophers, poets, politicians and the people of the world dreamed of will become a great and glorious reality. When Jesus comes as the greater than Melchisedec He will defeat the armies of Antichrist and set up His kingdom, over which He will reign for 1,000 years. This crushing defeat of the forces of evil will take place at Megiddo on the edge of the great plain of Esdraelon in Palestine, or, as the Hebrew puts it, " to the place which is called Harmageddon [Armageddon] " (Judges 5:19, 20; 2 Kings 23:29). " In that day shall the Lord defend the inhabitants of Jerusalem " (Zechariah 12:8, 9), and according to Isaiah He will come by way of Bozrah and will deal with the armies of Antichrist as He moves along (Isaiah 63:1-4). At the supreme moment of crisis for the Jews He will reach them,

(*continued on page 386*)

A TRIBUTE TO MISS A. KENNEDY

By Pastor Joseph Smith

IT came as a shock to me last Sunday morning when I heard that our sister Miss Kennedy, one of our oldest workers in the Elim movement, had been called home. I have been personally acquainted with Miss Kennedy for about forty-six years. She was my co-worker in the ministry in two or three of our Elim churches. I look back on those times of Christian fellowship with cherished memories. When it came to visiting members of the church, standing in the gap in prayer, or ministering the Word of God, I realised I had in Miss Kennedy one who excelled in all of these. The memory of her steadfast faith and unswerving loyalty I still deeply appreciate. She was equally interested in both young and old. I cannot remember her ever failing to carry out any task allocated to her. She could be relied on.

What she lacked in physical stature she made up in spiritual ability and zeal in the service of the Lord. Having spent some time in Canada, and having that drive which is so characteristic of our friends across the Atlantic, she was always quick on the job. I had spent ten years in America myself, so I appreciated that spirit. " Whatsoever thy hand findeth to do, do it with thy might " (Ecclesiastes 9:10) was a scripture which she found no difficulty in carrying out.

There is one thing that we ministers do appreciate—someone who will stand with us in prayer. In Miss Kennedy I had one who knew how to stand in the gap in prayer when difficulties arose, or when there were signs of cooling off or any wavering among the members of the congregation. She could pray.

Miss Kennedy came into the Elim movement when we were on " faith lines." No one was guaranteed either a salary or a church to preach in. We were a band of mostly young people, joined in Christian fellowship, with a single purpose—to spread the gospel of Jesus Christ abroad in these islands. I remember George Jeffreys calling us together in 1920 and telling us that he could not promise to go out and find churches for us all, but that we must go out and find our own churches. Our God never fails those who trust in Him. He not only helped us to find open doors, but supplied our every need. I thank God for the experiences of those early days in Elim.

There are many souls throughout the British Isles who will praise God in eternity for Miss Kennedy, for she it was who led them to Christ, and many others will praise God for her pastoral work, for she pastored many of our churches throughout the British Isles. When the Master comes what a reward our sister will have for the many years of faithful service she gave to the cause of Christ, and what a joy it will be for her to spend eternity in the fellowship of those she has won for the Master, or among those whom she encouraged to go on when the way was rough and the going was hard. Even to the great apostle Paul this was an incentive in the work of the ministry. He said to the Thessalonians: " For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? "

May we who are allowed to remain in the battle prove ourselves worthy of our high calling, and endeavour by every possible means to extend the kingdom of our God by winning the lost for Christ and encouraging those who are growing slack to fresh efforts in the cause of our glorious Lord and Saviour.

Churches and ministers report

Ken Smith reports on another survey

THE work continues at Bolton. Our photograph shows the exterior with the minister consulting the decorators concerning the colour scheme, in conjunction with the Bolton Civic Trust, which negotiated the free provision of materials for the job. The month of May brought the visit of Pastor W. M. E. Plowright, who was Pastor Brewster's colleague at the opening crusade twenty-one years ago. A fellowship tea and a gift day were also held, in conjunction with a convention at which Pastors R. D. Bradley and J. Prentice ministered.

Survey work continues to provide further opportunities for witness, including nearly 1,000 miles around north and mid Wales, Cheshire and Lancashire, each garage proprietor receiving a tract and a word of witness. Imagine my surprise at one station when I was told that the name of the pro-



Photograph by courtesy of *Bolton Evening News*.

prietor was Jesus G——. He turned out to be a Spaniard, and what an opportunity for witness it provided; too good to miss! I told him that this name was too precious to me for him or anyone else to bear, and he explained that in many Catholic countries the firstborn is called Jesus. Of course, it was a common name in the days of our Saviour, for it is the Person who made the name precious to multitudes—too precious for an obscure petrol dealer to use. We eventually put his name as Joe—a good English compromise!

A survey among management in the Burnley and Colne area provided an opportunity for witness among an influential section of the community. They certainly seemed to respect my witness, and the fact that I was doing this work, when I explained the reason. I repeated the political survey for *The Times* I conducted some time ago, and it revealed an even greater disillusionment among the public concerning the political scene. Very few would commit themselves to any political party. I was able to leave an appropriate tract, giving them our Candidate. Continue to pray with us concerning the witness in Bolton, that the Lord will send an abundant harvest.

KNOTTINGLEY **Pastor: E. Garner**

The Knottingley Elim Crusaders worked with enthusiasm as they strove to complete their coffee bar. This was a new venture for them and it was done in a very professional way, decorated as the famous Aladdin's cave and illuminated by ultra-violet lighting to give it a discotheque touch. Artist and painter Mr. Norman Ellerington supervised the construction, and decoration added perfection to the outreach.

A local Salvation Army group sang the plain old gospel, followed by a message from Elim Bible College student Eric T. Carter. A hundred teenagers thronged the coffee bar and another sixty had to be disappointed as they clamoured for admission. The outreach was 100 per cent successful, not forgetting that 100 or more teenagers were reached with the gospel of Jesus Christ. The Crusaders are now looking for permanent premises for this new type of evangelism.

CLAUDE ELLERINGTON (E.B.C. student).

Ministers, youth leaders and Sunday school teachers from the North-west District Presbytery gathered recently at the Foursquare Gospel church, Leeds, for a lecture by E. Garner, of Knottingley, on Christian education, training for Sunday school teachers, sex education and moral welfare. Strategic secular posts, youth outreach in pubs and clubs, and work among drug addicts and down-and-outs were topics for lively discussion.

Mr. Garner said: "The idea of such a meeting is to discuss our problems and think out reasonable practical answers." CLAUDE ELLERINGTON.

Over one hundred Masai women turn to Christ

Elim Missionary Society feature

Read this fascinating letter from Mrs. Dorothy Bull

Dear Mr. Bradley,

Warm greetings from us both to you and your wife. As we are having such a marked response spiritually from the Masai people I enclose these snapshots in case they are of any use for the EVANGEL. In a recent letter to Leslie I gave a few items of news about them, but have not written an article because I will be home for the missionary conference and will doubtless get an opportunity to tell the news about them then.

I took the photograph of Sarai (our one and only Masai deaconess). She is seen bringing her tithe on to the mission station at Msolwa. The Lord has blessed her in many ways, including the birth of several kid goats to her herd, so she took this way of saying "thank you" to Him. Since returning from furlough we have had over 100 of these Masai women turn to Christ. Sarai's dress is made of cow-hide, decorated with tiny shells. I am told that these skin dresses last only two months. Whether my informant had no idea of how long two months is I do not know, for I would have thought that in spite of hard and constant wear they would have lasted longer than that! Sarai and ten other Masai women now wear cotton dresses I gave them for church services. It really transforms them, although they look picturesque in the skin garments. At such times they take off some of their beadwork ornaments, but not all, and not the wire armbands.

The other picture (taken by Arthur) is of warriors playing a board game with stones—usually for money stakes. A few of the warriors are turning to Christ, but much prayer is needed for the others; they are terrific drunkards and alcoholics, and extremely lazy. The government is trying hard to get them to wear different apparel, so would be pleased at the way the converts are gradually responding in this way.

The services we take among these people could not be more different from those at home! They





are out in the open, sitting on cow-dung-covered ground, with flies, cattle, goats and sheep milling around, not to mention some of the less fine points! However, the gospel gets over and we are happily reaping souls.

In haste, because exceptionally busy just now. God bless. Will look forward to seeing you all in September, and to being back in the U.K.!

Yours in the Master's service,

DOROTHY (BULL).

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
S. Gorman	378
F. G. Evans	379
F. J. Slemming	384
Clyde F. Watson	386
F. H. Coleman	387
D. S. Williams	388
Hilda E. Sanders	389
G. Harpin	391
Church reports	380
Editorial	382
Comment, opinion and review	383

EDITORIAL

NEWS that deserved and should have received banner headlines, and priority in radio news bulletins, was dismissed this week in an obscure paragraph in the press and by an incidental reference on radio.

Maybe if we evangelicals were more realistic and did not allow ourselves to be hoodwinked by the publicists of the evil way, if we trusted the Holy Spirit more, appealed more to conscience and rejected methods of presenting the gospel that are but poor imitations of the world's sales methods and its entertainment gimmicks, our protest (in the original meaning of that word) would be more effective.

Evangelicals have much more favourable ground to work on than we appear to realise; but we, like the rest of society, give too much heed to the tiny but extremely vocal minority of purveyors of the evil way.

The news mentioned above was that according to a Mass Observation Ltd. survey more than eighty per cent of the people interviewed objected to nudity on the stage, more than eighty per cent objected to couples living together before marriage, and eighty-seven per cent thought that people should not be allowed to smoke cannabis. Couple these facts with the report that eighty-five per cent of British parents desire their children to have a Christian-based education and we see that the promoters of permissiveness in our society have been having a lean time among the mass of our people. Clearly what we have been taught to call the nonconformist conscience is still very much an active agent in society's conduct. To us the so-called nonconformist conscience is that universal God-given moral faculty that judges our actions. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly" (Proverbs 20:27). "[Jesus] was the true Light, which lighteth every man that cometh into the world" (John 1:9). Humanists may scream as they will, but the infant baptism figure of 8,000,000-plus in the Church of England in 1967 reinforces the impact of the above figures, all in spite of sustained and vicious assaults upon the Christian way of life in Britain. The spiritual result may be meagre but the social result is still impressive.

And the above figures confirm the result of our own observation of people's conduct. Let any reader assess the conduct of those among whom he lives and he will find that the majority are not the types so much publicised.

The appeal to conscience, dependence upon the Holy Spirit to convict of sin and to empower the preaching of the Word and the preaching of that Word are the weapons, and the only weapons, that are mighty, through God, to the pulling down of strongholds. When Paul wrote these words he wrote from experience. False philosophies, false morality, false religions, false scientific theories, Satan's domination and the power of sin, he was able to state when he wrote to the Greeks in Corinth, had all collapsed under the preaching of Christ crucified in the power of the Holy Spirit in the lives of those whom God had saved.

COMMENT, OPINION AND REVIEW

TOUCHING the current problems of Northern Ireland, many speakers and writers express themselves strongly against people who hold contrary views on matters of religious belief clashing so sharply. The idea that religious beliefs are relatively unimportant and have no relevance in this practical, workaday world is largely responsible for this attitude. In passing we would state that the Protestants of Northern Ireland experience every day the fact not only of religious belief having relevance to everyday living but that correct religious belief is all-important to it. But let us leave the Northern Ireland situation for the moment and examine the popular point of view in the context of the world situation that " theological beliefs are irrelevant to everyday life " ; in other words, " it does not matter what one believes." We would make the point that this view is held only in regard to religion ; in matters of medicine, economics or science it is recognised that what a person believes is almost all-important. But in the divine-human relationship it does not matter! The point has but to be stated to show its absurdity. If the divine-human relationship is out of joint life is crippled indeed. And does not human life show evidences of being out of joint somewhere?

It is a facile but false generalisation that theological beliefs have no relevance to life's practical issues. All experience demonstrates the contrary. The British nation today is reaping the results of this dangerous delusion. It is not only true, it is *demonstrably* true, that what we think of God and what we think about what He thinks of us fundamentally affect our attitudes to Him and our attitudes to each other. All human experience demonstrates the absurdity of the view that theological beliefs do not affect society.

We have pointed out previously, by quotes from *Time* magazine's brilliant essay on the subject, the effect of Anglo-Saxon Protestantism on the U.S.A.'s progressiveness. And further to demonstrate our thesis we need only contrast the progressiveness of the North American continent with the hitherto stagnant condition of the South American continent. And to back home our argument it is a matter of current history that the present awakening of the South American continent is coincident with the contemporary phenomenal increase of Protestantism: 200,000 to 10,000,000 in fifty years. The Americas were invaded by Europeans, the north and south continents at the same time, the former by Protestants, the latter by Roman Catholics. The difference was theological: the results are plain for all the world to see!

God requires faith, but He does not ask for blind faith ; He substantiates faith by fact, in individuals when they are converted to Him and in nations when they follow His Word.

The contrast of the Americas is the contrast of the Republic of Ireland and Ulster. The loyal Protestants of Ulster *see for themselves, they live with it,* that Romish superstition inhibits progress, but that Protestantism *is* progress. They contrast the Republic of Ireland with Ulster ; they go farther, they contrast within Ulster itself the effects of Romanism and Protestantism on life and living, and they are under no illusions thereabout.

But the debilitating effects of superstition do not result only from Romanism ; they result from all forms of " theological " belief that are not Bible based. The converts who testify that before they came to Christ they were poverty stricken, drunken sots with broken homes and miserable families, but are now completely transformed, experience personally what the world experiences as a whole. If theology has no reference to conduct why is it that when disintegrated people get their anthropology and theology Bible based they are transformed? Bible anthropology: " All have sinned " ; Bible theology: " Christ died for the ungodly."

If theology is irrelevant to conduct, how come that the free nations of the world are those that are influenced by Christian doctrine, and that the freest nations are those that are Protestant? How come that foreign aid is given by that part of the world that has been influenced by Christian doctrine to that part that has not been so influenced? How come that they are *able* so to do, and this in spite of the fearful imperfections of Christianity in practice?

The answer to the evil machinations of Humanism is simply that where its ideas are put into operation

(*continued on page 389*)

THE SEVEN CHUR

SMYRNA

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death (Revelation 2:8-11).

THE CITY OF SMYRNA

SMYRNA was one of the most prosperous cities in Asia Minor; it is pleasantly situated at the sheltered head of a great gulf stretching some thirty miles inland, has a mild climate and possesses a natural seaport. It is about forty miles north of Ephesus. Smyrna, as it was known in history, is now known as Izmir, Turkey's third largest city. The visitor to Izmir today would see three sites: Bayrakli from the Macedonian and Roman periods, the Agora from the Roman period, and the present Turkish metropolis. Smyrna's ruins lie buried beneath this large city.

There are many interesting facts about its history. Homer, the Greek poet, was born in or near Smyrna about the ninth or tenth century B.C. Its population had an unusually large proportion of Christians, so much so that the Moslems called it Giaour Izmir, or the infidel Smyrna.

The Christian Church in Smyrna would be the result of the labours of the apostle Paul and his companions during their long stay in Ephesus, when, as we read in Acts 19:10, "all they which dwelt in Asia heard the word of the Lord Jesus." The converts to Christianity would be drawn from the Jewish community and pagans who were earnest seekers after truth.

THE CHURCH AT SMYRNA

The establishing of the church in Smyrna ushered in a great and intensive wave of opposition and persecution. Christians became literally social outcasts. The city was rich and proud and powerful, but the church never enjoyed its favours; rather it had the distinction of suffering poverty. Yet Christ called it rich. The pastor of the church at the time Christ sent His message to it was a young man named Polycarp, who was probably in his early thirties. The city of Smyrna was often the scene of great Christian persecution, and entertainments were often provided at the expense of the Christians.

We have the record of one such event during which Polycarp, the faithful pastor, became a faithful martyr. At an entertainment in favour of the guest of honour, the Roman proconsul, Statius Quadratus, part of the programme included eleven Christians, brought from Philadelphia, being thrown to the lions. This so excited the people that they cried out for Polycarp. "Polycarp, Polycarp," they yelled in unison. The city began a search for the beloved pastor of the church, and at last they found him and brought him to the stadium. The proconsul offered him an opportunity to recant, and used all the powers of persuasion he could muster to make this Christian man deny his Lord and Master. Polycarp replied "Eighty and six years have I served Him, and He never did me wrong; how can I now speak evil of my King who has saved me?" They took the aged pastor, tied him to a stake, piled the faggots against his body and set them aflame, and the beloved leader of the church at Smyrna went to be with his Lord.

THE CHRIST OF THE CHURCH AT SMYRNA

In each of the messages to these churches in Asia we have at the commencement a portrait of Christ, and always the revelation is in harmony with the need of the church and the message of Christ. Here He is introduced as "the first and the last, which was dead and is alive." He is a living Saviour, He has triumphed over death in all its forms, and He, who is beyond the reach of death, gives the assurance that they who put their trust in Him will be victorious. He is the master of dark days, He holds the keys to all mysteries and He exhorts the Christians in Smyrna to be "faithful unto death."

The shadow of death had fallen upon the church at Smyrna, the persecution would intensify, some would be thrown into prison and have tribulation ten days, a short period, but "fear not; I have been dead, but I am alive for evermore. You know the perplexities and problems that come

OF REVELATION

by F. J. SLEMMING

MINISTER OF THE ELIM PENTECOSTAL CHURCH, OXFORD

with added force in the hours of sorrow, but I hold the keys of life and death, I am the Master of every situation."

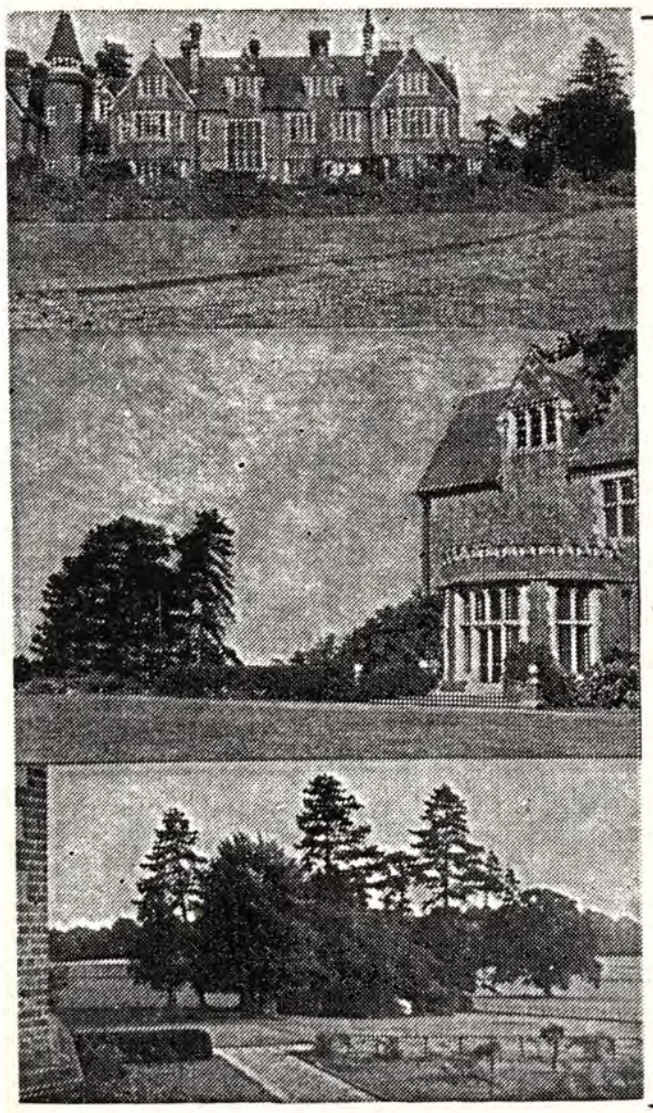
We do not know how long the trial lasted. The Jews were their greatest adversaries; Rome threw the whole weight of her wrath against them, but the church survived, and to this day there is a Christian church, a company of believers, at Smyrna, or Izmir as it now is. It is interesting to notice that of all the seven churches to which Jesus Christ addresses Himself here the church at Smyrna and the church at Philadelphia are the only two that He commends and this church at Smyrna is the only one of the seven that survived.

This church, in spite of its poverty and its persecution, was of such quality that it satisfied Him who is the head of the Church; His all-seeing eyes of flame saw the saints beggared and pilloried, punished and persecuted, yet in it all living to the praise of His glory. The Jews had robbed them till they were reduced to beggary, they were persecuted to the utmost limits of human endurance, yet Jesus said to them "But you are rich. You are the possessors of spiritual wealth, you are rich toward God, you are rich, enriching others, having nothing yet possessing all things."

CHRIST'S COUNSEL TO THE CHURCH AT SMYRNA

"Be thou faithful unto death, and I will give thee a crown of life." "Suffering you must endure, persecution direct from the enemy of your soul, but be faithful, believe Me, trust Me; I will be your courage, I am alive, though I was dead; I have been to the boundaries of these things; there is no depth I have not fathomed; there is no darkness I have not penetrated, there is no bitterness I have not tasted. Give me your simple trust and here is a promise: I will give you a crown of life. The life is the crown; out of tribulation you come to triumph, out of darkness you come to light, out of poverty you come to wealth and even the second death will not hurt you. There is nothing to fear here, and there is nothing to fear hereafter."

If the experiences of the church at Smyrna seem to be our own individual experience let me commend to you the words that appear at the close of each of the messages to the seven churches in Asia: "He that hath an ear, let him hear what the Spirit saith unto the churches."



ELIM BIBLE COLLEGE

GRENEHURST PARK, CAPEL

OPEN DAY

Saturday, June 7th

SERVICES IN MARQUEE at 3 and 6.30 p.m.

Guest preacher: **REV. W. R. JONES** (Vice-president)

- Grounds and college open to visitors from 2 p.m.
- Choral and instrumental items by students

THE PRINCIPAL AND FACULTY EXTEND A WELCOME TO ALL

Personal evangelism

How a famous attorney found Christ

By CLYDE F. WATSON

DR. HUGH CONNIFF FISHER was employed for many years by the railroads as one of their chief attorneys. Noted for his firebrand tactics and persuasive oratory before judges and juries, he was well known in Louisiana and with the Texas Bar Association. His picture hangs in the Hall of Fame in Washington. Dr. Fisher was reared a Catholic and was a Catholic when I first met him in 1961.

I was a building, repairing and painting contractor at the time and did several jobs for Dr. Fisher and his wife. At that time he was retired from the railroads but was still active in the courts.

During this time I witnessed to the full gospel and told him of my personal experience of salvation. Dr. Fisher was immediately interested and questioned me many times concerning the baptism in the Holy Spirit, divine healing, and the power of God.

In 1963 Dr. Fisher suffered a severe heart attack and was under intensive care in the hospital for many days. Upon his release from the hospital Mrs. Fisher was warned that he could expire at any time.

In a few days he became worse and asked his wife to call me to pray for him. Upon arrival I found him very close to a coma. Approaching the bed, I took his hand and asked if he could hear me. Though his lips moved I could hear no sound. I then told him I was going to pray for God to heal his body and save his soul. I petitioned God on his behalf and was rewarded with an assurance from God that my prayer was answered.

I could see Dr. Fisher's lips moving and then I heard sounds of praise to God. I asked him if he believed that God had saved and healed him. A beautiful smile lighted his face as he nodded his head.

The next day when I called at the Fisher home I found a new man! Dr. Fisher's voice was strong with praise to God for His saving and healing grace.

After this experience Dr. Fisher enjoyed good health for three years and even practised some law. During these years he diligently studied God's Word and steadily progressed in spiritual maturity.

In 1966 Mrs. Fisher called me once more to pray for her husband, who was in the hospital and seriously ill. God performed another miracle, and Dr. Fisher was again sent home.

In 1968 he became ill for the last time. One day while I was visiting and praying with him he said to me "I've been thinking a lot the last few days, and . . . I've got a feeling I won't make it this time. While I feel good I want to tell you some of my plans. First, I want to have you preach at my funeral. I want it to be in an Assemblies of God church. Then I want my body shipped to Shreveport for burial."

About two weeks later his condition worsened, and he was taken once more to the hospital. During the last visit I had with him the presence of the Lord was very real as we prayed together. Dr. Fisher bade me farewell with a wave of his hand and a warm smile. Two days later he was called home to be with the Lord.

I thank God for the privilege I had of witnessing to a man like Hugh Conniff Fisher and seeing him won to Christ. To God be all the praise and glory.

The Pentecostal Evangel.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

THE GREATEST PRIEST-KING *(continued)*

and on that day His feet will stand on the Mount of Olives. A number of nations taking part in this final battle are referred to in Ezekiel 38 and 39. Most expositors advocate that Russia will be the chief nation of a northern confederacy that will invade Palestine, Russia being represented by "Gog, the land of Magog, the chief prince of Meshech and Tubal" (Ezekiel 38:2). Allied with Russia will be Persia, Ethiopia, Libya, Togarmah (Turkey) and Gomer (Germany). The "kings of the east" will also fight there (Revelation 16:12). However, regarding the identity of all these nations one cannot dogmatise. One thing is certain: whoever these nations are they will be defeated utterly by Jesus, the greater than Melchisedec, the rightful and universal King. Until He comes to reign there will be misunderstanding, misrule, disappointment and trouble among the nations of the earth, but on that day all these will give place to His glorious reign of righteousness and peace.

Next week: The greatest world influence.

Margaret M. Ladlow's page



"Christian opportunity"

Guest writer this week:
HILDA E. SANDERS, F.R.S.A.

WHAT an adventurous life is that of a true believer! The experiences with which we are confronted daily provide fresh opportunities to reflect our living to a dying world. Today the practising Christian is a marked man, one who excites notice because he is different, and possesses a joy and peace which are the envy of those who know not Christ and His saving grace. Since one with God is always a majority, the Christian life is an adventure vibrant with hope, for the omnipotent triune God is on his side ready to help. "Ask and ye shall receive." God never fails. More important still is the fact that He is our constant Companion, for He has promised never to leave us.

Every situation gives the believer an occasion to prove God and His promises. In Malachi 3:10 we read: "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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Complete obedience imparts a great blessing, and by such we prove Him in whatever circumstances we find ourselves.

In seasons of adversity we prove that He is indeed a light to our path, for in them we mine those treasures of darkness (Isaiah 45:3) which can be discovered in no other way. In loss of material wealth we can prove God's wonderful supply of all our needs; if friends spurn or disappoint us we find His grace is sufficient; when bereaved we can almost literally feel those loving, everlasting arms supporting us and leading us gently onwards; in sudden crises His peace garrisons our heart in such a way that our reaction is a quiet and calm acceptance of facts. Ruskin says "The greater your strength, the quieter will be your manner and the fewer your words."

Secondly each experience tests our own Christianity as to its reality and depth. Our character and actions show the world if our profession of faith is genuine. Merely nominal Christianity is revealed in a powerless life, with panic in crisis, fretfulness, a complaining outlook, and inability to endure hardness as a good soldier of Jesus Christ. By such we bring dishonour to the name of Jesus, for the world, ever watching us, notes our weakness and wonders.

Then we are to portray Jesus to those around us and to manifest the fruit of the Spirit. When we yield ourselves to His powerful touch our whole being thrills and throbs with divine life and our actions and words bear the impress of Jesus. The greater our surrender to Him the more clearly will the beauty of Jesus be seen in our lives. If we are emptied of self and filled with the Holy Spirit God can work and speak through us and enable us, maybe unconsciously, to radiate the fragrance of the Rose of Sharon. What a glorious privilege! Someone has truly said "We are living letters authenticated as personal autographs of our Lord. May we never appear to men as forgeries."

In these days when science is all to the fore and God is denied the Christian can glorify our Lord by exhibiting God's power in his personal life. What an impression is made on the worldly minded person when he sees how fearless and calm a Christian can be in great trouble, especially if he gives God the praise. The deeper our roots are in Christ the more God's power will be manifested in our daily walk; in patient endurance when life is hard and monotonous, in silence when hurt or provoked, in a calm spirit and restful behaviour in emergency.

Recognition of God's hand in every occurrence, submission to the Holy Spirit and acceptance of every opportunity to glorify His Son will cause men to take knowledge of us that we have been with Jesus.

It is good to remember that "composure is often the highest result of power." It is certainly more difficult at times to "be still" than to "let fly," but to "be still" denotes greater strength.

So let us lead an overcoming life in the power of the Holy Spirit. What happens to us does not matter as much as how we react to those happenings. "Circumstances do not shape men, but reveal them" says Lamennais. To guide us on our pilgrim way there is in the Scriptures a promise that suits perfectly every situation, and one whereon we can confidently stand. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Colossians 3:23). "Whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31).

THE GREATEST THING IN THE WORLD

By D. S. Williams
(BISHOP AUCKLAND)

IF you were to ask a scientist at Cape Kennedy what he thought was the greatest thing in the world he would probably reply "To reach the moon." Dr. Barnard might reply to such a question that performing a heart transplant was the greatest thing in the world. On the other hand, a pop star would probably say "I want my records to be top of the pops." Young people at grammar school or college might think that to get to university is the greatest thing in the world, others that a quarter of a million pools win is the answer. Sir Matt Busby, manager of Manchester United F.C., said after his team had just won the European Cup "This is the greatest day in my life."

Now I am not against space travel or medical science, education or sport; these are all wonderful achievements; but I believe that the greatest thing in the world is that God loves you.

The universal love

John 3:16 has been called "the key verse to the whole of the Bible." One writer has put it in a metrical setting thus:

"The greatest kindness ever shown,
The greatest offering to atone,
The greatest welcome ever known,
The greatest blessing for your own."

A Chinese translation of this verse is "The true God so passionately loved mankind, even so far as to take His only begotten Son, bestowing Him upon them in order to cause all who believe on Him not to reach destruction, but to certainly obtain eternal life." This verse has brought joy, comfort and peace to thousands of people. When people forsake you God does not; when people take advantage of you God does not. God loves you, although you may not love Him.

We read and hear a lot about war and hatred, but when we turn to the Word of God we read that "God is love." This love is unlimited. "God so loved the world"—not the physical world, or the animal world, but the world of people; the world of teenagers, of men and women, boys and girls. We can say that God loves us, individually, just as we are, in our sin. This is great news. Paul tells us in Romans 5:8 that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The universal gift

God gave His only begotten Son, the greatest gift ever given to mankind. God has given us air to breathe, eyes to see, a mind to think with, beautiful scenery and a host of other wonderful things, but nothing in comparison with the gift of His Son Jesus. He left heaven's glory and came down to this sin-sick world. He was rich, but became poor, so that we who are poor might become rich. He became the Son of man so that we the sons of men might become sons of God. He came down so that one day we could go up. He stooped low so that we could be seated in the heavenlies (Ephesians 1). No wonder the hymn-writer wrote "There was none other good enough to pay the price of sin"! Paul tells us that "He who knew no sin was made sin for us." Why? So that you and I could know the joy of sins forgiven in 1969.

The universal promise

John goes on to state that "whosoever believeth [In the Church? No. In good works? No. In baptism? No] in Him, should not perish, but have everlasting life." That is, believing that Christ is able to save, deliver, sanctify and satisfy one's life in this world and the next. It is true that we shall not perish, but this is speaking negatively. Salvation is more than this; it is "to have everlasting life," which is positive. This is life that never ends. The Bible states "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Why not take Christ today as your Saviour? His love, His gift, His promise are for you, and you will prove that His love is the greatest thing in the world.

Prayer and praise

by F. H. Coleman

WE have stressed in this column again and again, and no doubt you have heard it from the pulpit of your own church, that only as we have a consistent prayer life is it so that when the time of crisis comes we shall know how to pray for ourselves instead of running to others asking them to pray for us.

Let me give you a testimony I heard the other day from an Elim Crusader.

This testimony was from a young mother with two small boys. Her husband, a Crusader secretary, and herself pray every day as they meet with the Lord at the throne of grace. The youngest baby became fretful and the mother, a trained nurse in a London hospital before marriage, could not see any reason for this unusual fretfulness. The minutes ticked by into an hour and, seemingly doing all she could, she could not understand why the baby was upset. Then the discovery was made. The baby had a hernia. She waited for her husband to come home from work before calling in a doctor. They agreed to trust God first. They believed in divine healing. The Scriptures were true. Jesus Christ was the same today as yesterday. Jesus was able to heal today. So, kneeling down, they prayed for their baby. Peace flooded their hearts. The baby's fretfulness ceased and he was soon asleep. All pain appeared to have left him. For the next hour or two the little infant slept. Then he awoke and a lovely smile came over his face. Food was given him. Was he healed? Yes, the tell-tale lump which told of hernia had disappeared and the baby had no more trouble.

In a moment of crisis the devoted couple could go to God in prayer with the assurance of a daily seeking God at the throne of grace that He would help them in their hour of need, and He did not fail.

COMMENT, OPINION AND REVIEW (*continued*)

they create the social conditions of India, of the past unenlightened Africa, of the aboriginal Australasian and American continents. And let Britain beware: the measure of our current degradation is the measure of our forsaking the faith of our fathers. If the insidious inroads of Humanism are allowed to go farther we also shall become as degraded as the world's most backward peoples. Our trouble is that we just do not realise the extent to which we are drawing upon the Christian capital of our Christian heritage. But the momentum of that inheritance is decreasing; unless we have an injection of the faith of our Protestant fathers the fate of ancient and now almost forgotten empires will overtake us.

Yet the contrast between the Christianised and non-Christianised countries cannot fail to point the lesson. As we have pointed out before, Humanists have no reply to this. But as a nation we are supinely permitting the Humanists to whittle away our Christian heritage and to degrade us into a more and more permissive society. Britain's current shameful record in the matters of abortion, homosexual practices and gambling, and the supine attitude of the Christian Church in the face of these degradations, may be contrasted with her once robust, if imperfect, morality. Now we are facing an attack on religious instruction in our schools. "Righteousness exalteth a nation, but evil is a reproach to any people."

Admittedly the above does not touch the matter of individual salvation, which is the gospel message, but *EXPERIENCE demonstrates the value of applying divine truth to our temporal existence*. In the larger issue of eternity the same principles apply. Or, rather, we should reverse that. It is not a case of natural law in the spiritual world, but that the laws of the spiritual world are *demonstrably* operating in this temporal world. In other words, because acceptance of divine truth demonstrably affects temporal life we may consider its claim to affect our eternal existence to be established.

COMING EVENTS

BELFAST. June 8. Elim Pentecostal Church, Alexandra Park Avenue. Resident minister's first anniversary. Services at 11.30 and 7. Preacher: S. Shaw (Portadown). Convener: P. E. Streeter.

CARLISLE. June 7, 8. Elim Pentecostal Church, West Walls. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Convener: Frank F. Frost.

FELIXSTOWE. Elim Pentecostal Church. Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

LEYTON, London, E.10. June 8. Elim Pentecostal Church, Vicarage Road. Visit of the London Crusader Choir with D. B. Gray at 6.30.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

SOUTHPORT. June 7, 8. Elim Pentecostal Church, Evangel Temple, Manchester Road. Saturday at 7.30, District Presbytery rally. Sunday at 10.45 and 6.30. Preacher: A. R. T. Whittall (Woolwich). June 21. Baptismal service at 7.30.

WINTON, Bournemouth. June 8. Elim Pentecostal Church, Hawthorn Road, Winton. Visit of Catherine Picken (Rhodesia). Services at 11 and 6.30. Convener: G. N. Backhouse.

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE

Well appointed : Excellent catering

Close sands : Optional recreations

HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836) D1916



WHAT SUE BROKE

SUE came home from school tired and cross. She had a headache. Everything seemed to be going wrong. She sat down in the big chair in the parlour and leaned her head back to rest.

"Sue, come and give me a hand with this cleaning" called her mother. Sue got up, frowning. She fussed and scolded as she helped her mother do the cupboard, lifting down the china and glass, washing them and putting them back. When Jack came in from school she snapped at him for touching the old teapot with his grimy hands when trying to find the cooky-jar.

Jack went out in a hurry. Sue went on cleaning and snapping. "What is the use of cleaning the china unless you paint the cupboard?" she asked sourly. "It isn't fit to keep nice things in. The whole house is run down. I hate to bring my friends in here. Why can't we have things like other people? We haven't even a Ford, and everyone else on the street has a nice car."

Her mother said nothing, but her face was sad. Sue went on: "There's Jack with the Rollins boy again. If he brings him into this house I'm going to walk out." She wiped the tumbler in her hand and then looked at the boys outside.

"I'd like to throw this tumbler at him through the window!" she cried, her irritation reaching a climax.

"Well, why don't you?" said her mother quietly.

Sue's mouth fell open with amazement. "Why—why—this is one of the best tumblers. I'd break it, and smash the window too, if I did that."

"You've broken a great deal more than that in the last half-hour" said her mother gravely.

Sue was more and more bewildered. "I haven't broken anything, mother," she remonstrated.

"Yes you have. You've broken the peace every minute. You've broken every rule of good manners and right speaking. A tumbler is only a tumbler, and a pane of glass is only a pane of glass, but you are breaking things that count far more than that."

"I don't see——"

"Well, I'll tell you. Your father is trying to pay off his brother's debts and keep the family name honourable. You know that. You ought to honour him for it. Instead of that you complain that the house is shabby and you have no car. You're breaking something there that you ought not to touch—far worse than poor Jack with the teapot. You're just trying to smash away at my feelings. Can you see now?"

Sue saw. She did not say another word. She went on washing and wiping and putting away. There were tears in her eyes, and her mother saw them. But neither of them said any more.

She has not broken anything since.

Sunday school and Sunshine Corner missionary giving

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, Cadets and Sunshine Corners have been received during the quarter ending April 1969. We deeply appreciate the generous giving of our young people.

	£	s.	d.
Aberdare		10	0
Accrington		7	6
Barry, ship halfpennies	5	0	0
Bath		15	0
Birmingham (Erdington)	8	0	0
Birmingham (Kingstanding Pathfinders and Sunday school) ...	6	18	7
Birmingham (Weoley Castle, Woodcock Hill) ...	5	0	0
Birmingham (Winson Green) ...	2	17	6
Bournemouth (Springbourne), threepenny pieces	4	5	3
Brecon	1	1	7
Caerphilly	5	0	0
Cheltenham ...	1	10	0
Clapham: Tanzania vehicle	4	0	0
Croydon	3	12	6
Dowlais	4	1	4
Driffield		10	6
Eastleigh, ship halfpennies	2	0	0
Gosport, ship halfpennies and threepenny pieces: famine	26	1	0
Great Yarmouth	3	2	0
Grimsby (Bethesda)	2	7	0
Hove	2	13	2
Huddersfield, Pathfinders and Sunday school ...	13	1	0
Ilford	3	0	0
Ipswich	1	3	7
Islington	1	17	11
Knottingley ...	2	14	0
Larne Pathfinders	24	0	0
Leicester, branch Sunday school	3	0	0
Leigh-on-Sea ...	3	4	3
Leyton	3	3	0
Lincoln: designated M. O. Thomas	4	0	0
Long Eaton ...	4	6	6
Loughborough, ship halfpennies	2	1	0
Lowestoft, ship halfpennies ...	2	0	0
Maldon	2	2	0
Malton	1	3	0
Malvern: Mr. and Mrs. Persque ...	7	10	0
Newtownards ...	5	0	0
Oxford (Blackbird Leys)	1	11	8
Oxford, two little girls		4	0
Paisley (Hunter Hill) ...	6	0	0
Palmers Green: work of A. Renshaw	5	0	0
Rayleigh	4	0	0
Rochester (Star Hill)	3	0	0
Sheffield (Lee Croft) ...	19	14	8
Southport	5	13	4
Thornton Heath	25	0	0
Wimbledon	20	0	0
Wimbledon (Carshalton): famine	4	0	0
Woolwich	3	0	0
Wrenthorpe ...	28	0	0
Yeovil	5	10	0

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, June 9th — Acts 10:38-48

" I perceive that God is no respecter of persons " (v. 34).

It was hard for Peter to accept that God would receive Gentile as well as Jewish believers into the Church. Verse 28 makes it clear that the apostle had overcome an acknowledged Jewish ruling when he entered the home of Cornelius. Now he began to see and to understand God's love for the Gentiles. His words " I perceive " indicate that this new conception had come to him as he responded to the leadings of the Lord. It was important then; it is essential now, too, that we keep our minds open for a fuller understanding of God's purposes.

Tuesday, June 10th — Acts 11:1-18

" They . . . of the circumcision contended with him " (v. 2).

The news that the Gentiles " had also received the word of God " had a mixed reception at Jerusalem. There were those who were not satisfied until they had heard Peter himself rehearsing the things that happened in the home of Cornelius. When we hear news that disturbs us it is better for us to withhold our judgment until we are in possession of all the facts of the case. Much harm to the work of God is done by actions which follow premature decisions. Peter's critics found his final utterance unanswerable (v. 17). They were won over and God was glorified.

Wednesday, June 11th — Acts 11:19-30

" That . . . they would cleave unto the Lord " (v. 23).

Again the gospel is reaching out beyond Jewish boundaries. At Antioch a number of Grecians believed; Barnabas was sent on a mission of investigation. He was greatly encouraged by what he saw and exhorted the saints to cleave to the Lord. This word " cleave " is a good one here. It means " to adhere closely," or " to stick." There may be many fine things we are unable to do but if we can hold on to the Lord with a tightened grip we shall not fail.

Today's prayer:

" Keep us, Lord, oh keep us cleaving
To Thyself and still believing."

Thursday, June 12th — Acts 12:1-11

" Herod . . . stretched forth his hands " (v. 1).

Persecution breaks out again at Jerusalem. James is killed and Peter is imprisoned, and all in order to please the Jews and to satisfy Herod's desire for adulation (vv. 21, 22). Love of " the praise of men " can be a snare and a stumbling block to many. Some among the chief rulers of the Jews believed on Jesus and could undoubtedly have been of great use in serving Him, but they " loved the glory of men more than the glory of God " (John 12:43, R.V.). This was why the angel of the Lord smote Herod finally, " because he gave not God the glory " (v. 23).

Friday, June 13th — Acts 12:12-25

" Peter knocked at the door of the gate " (v. 13).

Today we meditate upon the very moving and marvellous account of the interrupted prayer meeting. How odd it must have seemed to find the door to a prayer meeting closed to him before whom the iron gate of the prison opened " of its own accord " (v. 10, R.V.). Yet it may be that we too close the door to the miraculous in our seasons of prayer because of our unbelief. Prayer was a mighty weapon in the early Church. On this occasion it proved far more effective than any lists of signatures and protests that might have been presented to Herod.

Saturday, June 14th — Ezra 1

" The Lord stirred up the spirit of Cyrus " (v. 1).

In an unexplained way God stirred up the spirit of Cyrus, king of Persia, and conveyed to him the charge to build Him a house at Jerusalem. Some think that the king's concern for the Jews to fulfil their religious duties reveals in him a superstitious faith in Jehovah. Whatever sort of faith it was, we must acknowledge that it gave rise to a zeal for the work of God in Cyrus's heart. There were not lacking those among the Jews who shared the king's vision and, like him, were ready to sacrifice willingly to achieve its fulfilment (vv. 5, 6).

Sunday, June 15th — Ezra 3

" Fear was upon them because of the people of those countries " (v. 3).

The first thing the exiles did on their return was to build the altar of the God of Israel at Jerusalem. The reason given is the fear they had of the surrounding peoples. This has been variously interpreted, " but that which best suits the situation is that they were conscious how, in neglect of the altar of God in the past, they had become contaminated by the idolatrous practices of surrounding peoples, and in order to prevent a repetition of such failure they immediately set up the true altar. It is at least significant that they never returned to idolatry."

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 69

EVENTS IN THE BOOK OF JUDGES

Can you put the following events in the order we find them in the book of Judges?

1. **Gideon called Jerubbaal.**
2. **The children of Israel fight against Gibeah.**
3. **Samson meets Delilah.**
4. **Ibzan judges Israel.**
5. **Ehud slays Eglon.**
6. **Gideon defeats the Midianites.**
7. **Samson bound with fetters of brass.**
8. **Jael kills Sisera.**
9. **Samson has his eyes put out.**
10. **Jephthah battles with the Ephraimites.**

ANSWERS

1. No. 5.
2. No. 8.
3. No. 1.
4. No. 6.
5. No. 10.
6. No. 4.
7. No. 3.
8. No. 9.
9. No. 7.
10. No. 2.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

CARAVAN to let, 4-5-berth, Birchington, Kent. Five-minute car ride from sea. 8gns. per week. Write for further details, Mrs. Curtis, Manor Guildhouse, Coventry, CV2 1JY. Tel. Coventry 87027. C.1913

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

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

ACCOMMODATION

REQUIRED, third Christian girl for new s/c flat, London, S.W.9. Adjacent Oval underground. Own bedroom. 5gns. per week. Apply Box 1912, Elim Evangel, P.O. Box 38, Cheltenham, Glos.

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ANYONE can play the " Stylophone " Electronic Organ! Invaluable for Sunday school, open air, etc. Only £8/18/- (including battery). C.W.O. please. Also amplifiers, etc., from £16/10/-. A. P. Hocking, 45 Barnes Road, Castleford, Yorks. C.1919

STUDENTS, graduates, sixth-formers. The Students' Pentecostal Fellowship will help you to maintain the Pentecostal testimony in the student world. Conferences, seminars, meetings, literature. Write today for details: The General Secretary (ref. E.E.), 50 Hillary Road, Basingstoke, Hants. C.1920

ITINERARIES

The President :
June 21, Hull; 22, York; 28, Wigan; 29—July 6, Blackpool (Marton).

London Crusader Choir:
June 8, Wormwood Scrubs prison; 14, Westminster Central Hall (M.V.); 15, Maidstone prison and Pitsea.

Miss C. Picken, Rhodesia:
June 22, Lane End (11 a.m., 3 p.m.), Watford (6.30 p.m.); 23, Luton; 24, Ealing; 25, Kensington Temple; 26, Finchley; 27, Woolwich; 28, Harlow; 29, Barking (a.m.), Rochester (p.m.); July 1, Ilford; 2, East Ham; 3, Dagenham; 4, Rye Park.

J. A. Prentice, India:
June 10, Aberystwyth; 11, Llanelli; 12, Swansea; 14, Port Talbot; 15, Newport; 16, Barry; 17, Cardiff; 18, Bridgend; 19, Llantrisant; 21, Pontypridd; 22, Porth; 23, Mountain Ash; 24, Caerphilly; 25, Treharris; 26, Merthyr; 28, 29, Dowlais (a.m.), Abertysswg (p.m.).

Joseph Smith:
June 7-9, Rotherham; 10-12, Sheffield; 14-18, Mosborough.

M. O. Thomas:
June 7, youth rally, Graham Street; 8, Selly Oak; 9, Erdington; 10, Dudley; 11, Weoley Castle; 12, Tamworth; 14, Henley; 15, Smethwick.

MARRIAGE

McCORMICK—CRUIKSHANK. On May 9th, at the Elim Pentecostal Church, Ballymena, William McCormick to June Cruickshank, both Elim Crusaders. Officiating minister: A. J. K. Magee.

WITH CHRIST

EVEN. On May 13th, Mrs. Marguerite Even, aged 83, " Gran " to Peter Inchcombe, and member of the Elim Pentecostal Church, Jersey. Officiating minister at funeral: J. J. B. Hounsome.

KENNEDY. Agnes (Nan), called home suddenly on April 27th. A devoted and loyal minister in the work for many years, sister of Pastor James Craig Kennedy. Entered into her reward. Officiating ministers at funeral: H. W. Greenway, G. H. Wallace, D. Ayling, A. Wilson, A. J. K. Magee and G. Blaney.

LEDBURY. On May 2nd, Fanny Elizabeth Ledbury, aged 81, loved and faithful member of Elim Pentecostal Church, Reading. Officiating minister at funeral: Frank Shadlock.

MAYOR. On Saturday, May 17th, Jenny Mayor, aged 83 years, of the Evangel Temple, Southport, died in the faith. Officiating minister at funeral: L. Knipe.

STEAD. On April 22nd, Mr. W. G. Stead, a faithful and beloved brother who for many years served in the Merthyr Tydfil Church as secretary. " For ever with the Lord."

FREE ! SOUND GOSPEL TRACTS TO ANY CHRISTIAN FOR DISTRIBUTION
(Postage 50-500 2/6, 1,000-5,000 6/-).

" ATTRACT PEOPLE TO CHRIST WITH TRACTS "

Write : Evangelical Enterprises, c/o 148 Norton Road, Stockton-on-Tees, Co. Durham

D.1918

BALLYMENA BIBLE WEEK

Sunday, June 22nd, 11.30 a.m. and 6.30 p.m.
Tuesday, June 24th, 8 p.m., Thursday, June 26th, 8 p.m.
PASTOR T. L. MIDDLETON (Birmingham)

PENTECOSTAL CONVENTION

Saturday, June 28th, 3 and 7 p.m.
BAPTIST CHURCH, HILL STREET
(Kindly loaned)
PASTOR T. L. MIDDLETON (Birmingham)
PASTOR D. AYLING (Belfast)
Soloist and musician : **Evangelist Charles Brookes**
REFRESHMENTS FOR ALL
Times given for receiving Holy Ghost and divine healing

D.1921

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. L No. 24 JUNE 14th, 1969 9d



See page 411 for repo

THE SEVEN CHURCHES OF REVELATION

SARDIS

by F. J. SLEMMING

(OXFORD)

"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:1-6).

THE CITY OF SARDIS

SARDIS was situated about thirty-three miles to the south of Thyatira; it was at one time the renowned capital of the ancient kingdom of Lydia, one of the provinces of Asia Minor. It lay in a splendid plain at the foot of the Mount Tmolus and was watered by the River Pactolus, famed for its golden sands. It was here that the celebrated Crœsus, proverbial even to this day for his wealth, reigned. It was one of the most splendid and opulent cities of the East. Subsequently it passed into the hands of the Romans, and it was under them that it sank rapidly in wealth and importance.

In the time of Tiberius it was destroyed by an earthquake, but it was rebuilt by his order. Its inhabitants bore an ill repute among the ancients for their opulence, voluptuousness and debauchery. The moral air was poisonous; the word life was written upon chambers of death; men gloried in their shame.

At the time when our Lord's message came to the church at Sardis the city was still a great and important one. In the message that Christ directed to it He said "Thou hast a few names even in Sardis which have not defiled their garments."

A succession of earthquakes and the ravages of the Saracens and Turks reduced this proud, celebrated, wealthy city to complete and absolute ruin. Its ruins still reflect its former splendours, the ruins of the theatre, the stadium and some of the ancient churches. Among the ruins there stand two pillars claimed to have belonged to the temple of Cybele; if so they would be among the most ancient ruins in the world, as the temple of Cybele was built just 300 years after Solomon. Reading the records and descriptions of the ruins of Sardis is both sad and salutary.

In his book *Discoveries in Asia Minor* Arundell has this sentence: "If I were asked what impresses the mind most strongly in beholding Sardis I should say its indescribable solitude, like the darkness of Egypt, darkness that could be felt." I learn that its ruins are more gone to decay than most other ancient cities. Here beneath the Asian sky lie the ruins of Sardis. There stand the cliffs of the Acropolis, once scaled by the conquering Persians, and there the ruins of what had been the palace of the wealthy, gorgeous Crœsus; once within its walls gathered the wisest of men, Thales, Cleobulus and Salon. Here the humiliated monarch wept at the feet of the Persian boy who wrung from him his kingdom; there in the distance one sees the huge mounds of earth marking out the graves of the Lydian monarchs; and on every side are the great rolling plains once trodden by the countless host of Xerxes hurrying on to find a sepulchre at Marathon.

All the human glory has passed away; all we have left to gaze upon are ruins of temples and palaces and tombs, and graves of forgotten monarchs and desolation upon desolation. Looking

upon the deplorable picture of the ruins of this once glorious city, I call to mind the words in the message we are about to consider, "thou hast a name that thou livest, and art dead. . . . I have not found thy works perfect before God. . . . if therefore thou wilt not watch . . . I will come upon thee."

THE MESSAGE TO THE CHURCH

We have, as is usual in these messages to the seven churches in Asia, the salutation to the angel of the church and a reference to the appearance of Christ as He comes to this particular church in its own peculiar situation. Then we are given an assurance that He had intimate knowledge about the church, and His statement about what He saw was that Sardis had a name to live and was dead. He then gave a solemn directive to the church: to be watchful, to strengthen the things that remained but were ready to die, to remember what it had received, to hold fast that which had been communicated to it, and to repent of its sins. Then the Lord gave a most serious warning as to the consequences of failure to obey His directive. Finally He speaks words of commendation in so far as He is able to do so, and makes some specific promises to them. The message ends with the usual call to hear what the Spirit says to the churches.

From all this I can speak in this study of

CHRIST'S COMPLAINT AGAINST THE CHURCH AT SARDIS

"I know thy works, that thou hast a name that thou livest, and art dead" (3:1). "I know." These two words have become familiar as we have considered our Lord's addressing the churches, and each time He has used them they have brought to the church some measure of comfort and encouragement, they have been words of tenderness. But here they come with a change of emphasis, like the blast of a trumpet, startling and shattering: "I know thy works, that thou hast a name that thou livest, and art dead." Whatever the form or method of corrup-

(*continued overleaf*)

PROVISION FOR PREACHERS

An old story: The prodigal

(Luke 15:11-32)

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

THE greatest story ever told is found in this chapter of Luke. It has been dissected, sentimentalised, criticised and preached from many aspects, but it remains a story of such truth that it transcends all time and peoples.

WHAT HE TOOK

"Father, give me" was his cry, and he took all that was his due. It must have seemed a tremendous fortune, far more than he had ever had before. He would make it more, of course, when he had finished enjoying himself! He was sure, of course, that he would never want again. Alas, there are many who have obtained much of this world's goods and have thought that they would never want again. Yet somehow they have spent all, and have also discovered that this world's wealth cannot insure against bankruptcy.

WHAT HE LEFT

"The portion of goods that falleth to me"! Did he imagine that all his portion, and that all his father and home provided, could be contained in a suitcase? Left behind were love, affection and real freedom of the kind found only at home. What a useless adventure this was, bringing to him unnecessary hardship and making a great gulf between him and his father. The separation was greater than physical distance, or walls, or even companions.

WHAT HE FOUND

The new life seemed wonderful; its emptiness was to be discovered later. Plenty of people would flatter him and spend his money, but few offered real friendship. Externally life was gay and friends were many, but it took only a little misfortune to bring to light the full barrenness of his lot.

WHAT HE RETURNED TO

His father's home and his sonship seemed lost for ever, but he came to see that service with his father was infinitely preferable to slavery with such a taskmaster as himself, assisted by the Devil and an ungodly world. "I will arise, and go to my father." Wisest of decisions! He returned to a welcome that exceeded both his hopes and his deserts; one that both proved his previous folly in leaving home and brought to him a clear apprehension of the fact that the real values of life are not possessions. Love and security, home, family and fellowship, one's own inheritance, cannot be put into a wage packet or a purse. The love of God shown on Calvary, the forgiveness of sins, eternal life and heaven are priceless, though they are offered to faith without money or price. "Now are we the sons of God, and it doth not yet appear what we shall be." Who can measure that beside frowns from neighbours, or the scorn of the world, or, more vital still, a lost eternity?

tion that has come in, be it of Jezebel or of Balaam, "I know it."

In Sardis it was not the leaving of the first love as in Ephesus or the suffering of persecution from Satan as it was in Smyrna; it was not dwelling where Satan's seat was or being plagued with a doctrine that allowed evil deeds as at Pergamos. It was not suffering Jezebel and her seductive doctrines as in Thyatira. Here in Sardis it was failure, spiritual death, a decay of vital power; there was just nothing to satisfy the heart of Christ, death was stamped upon what should have been the living church; He saw a dead form without living power. They held the name of Christ, they held the doctrines of the Christian faith, but He was not there. . . . "I have not found thy works perfect before God." He says, as it were, "You give promises but no products; you say prayers on earth but they never reach heaven; your choirs sing in splendid harmony but the harmonies fail to reach the throne; you give your gifts unfalteringly and regularly but they are never registered in heaven's treasury; everything you have done, all you are doing, stops short on earth; nothing is fulfilled before God, nothing satisfies His heart.

And there stands the Lord, with the seven Spirits of God and the seven stars, the Christ of all power, the Source of divine energy, the Baptiser with the Holy Ghost, and when He fills His Church and makes her to abound with life our sacred harmonies find their way into the holy of holies and our prayers cease to be sentences compiled out of a sense of duty but, being expressive of need, make their way through the mist and mysteries of life and touch the throne of grace, setting loose His power and His blessings upon a needy people. Then we have a compassion for souls, a fellowship with

(*continued on page 413*)

PRISON EVANGELISM

I met them inside



By

DOUGLAS B. GRAY

DARTMOOR

THE mist hangs over the beautiful moors at eight o'clock on a Sunday morning as the London Crusader Choir makes its way to Dartmoor prison. The sun breaks through as the coach pulls up alongside the forbidding walls of this grim centre. Hundreds of men are exercising in the dreary grounds in full view of an efficient staff with guard dogs, but the ranks are temporarily broken as some forty members of the choir make their way to the prison chapel.

In recent years the chapel has been greatly changed, tastefully decorated and brightly lit. We enter to the sound of music ably played by a man serving a long sentence. Soon scores of men begin to enter the chapel, including a number of those well marked as "escapees." The interest is evident and the quietness probably quite contrary to what one might expect.

Listening to a morning hymn of praise by choir and congregation is a moving experience when one reflects on the occasion, on the congregation and on the precincts. Following prayers the chaplain extends a warm welcome to the visitors. The service then continues. The Word of God is read. Choir songs and melodies never fail to disclose the purpose behind such a gathering.

It is a privilege to address such a company of men. The writer has been privileged to meet many of the inmates, give a word of hope and the assurance of God's love to us all through His Son, the Lord Jesus Christ. Splendid follow-up work is being done by Pastor Len Cowdery, of Plymouth.

One prisoner reminded me of his previously meeting me when I had preached in Cardiff. He even remembered the text! He apparently had been a good publicity agent for the choir's visiting Dartmoor and had no doubt added some to the morning's fine congregation.

Another man from this centre became a student in a Bible correspondence course and qualified therein with distinction as well as living the life within such surroundings. Recently in a London Elim church a man from Dartmoor publicly declared his allegiance to Christ and then followed the Lord through the waters of baptism. The ones and twos "picked as brands from the burning" more than compensate for so demanding a ministry. Another Dartmoor prisoner was so cheered and blessed by the choir's visit that he subsequently prepared in a most artistic manner a framed illuminated address on behalf of *all the inmates*. Small incidents perhaps, but sufficient to cause gratitude and thankfulness to God for the privilege of being His servants and ambassadors of the Christian message of salvation for all.

From my diary

By T. H. STEVENSON



WHEN I think of the evils of alcohol I remember the poster that advertised "Beer is best." Beside it the local temperance poster advocated "Beer is best left alone." When I read "Guinness is good for you" I think a poster could well be put beside it saying "Guinness is good for Guinness." Arising from recent political disturbances in a predominantly Catholic area of Crumlin Road, Belfast, the magistrate declared that if prohibition could be enforced for six months most of Northern Ireland's troubles could be remedied. The public-houses caused the public brawls. The directors of Glasgow Rangers soccer club express their concern at terrible hooliganism climaxed recently at Newcastle, and solely caused through "drink." A press photograph captioned "The morning after the night before" showed the stadium strewn with whisky and beer bottles. The week ended with a young American Air Force sergeant unlawfully taking off a giant plane single-handed, resulting in loss of plane and life. Less than three hours before the escapade began the young man was put to bed fully clothed after reputedly drinking 1¼ bottles of whisky. Alcohol can ruin a man, a city or a nation. The drug menace has a long way to go compared with the ever-with-us drink menace.

☆ ☆ ☆

Bertrand Russell, apostle of modern Humanism, has published the third volume of his autobiography. At ninety-seven years old his faith and philosophy seem summed up in his words "I am convinced that intelligence, patience and eloquence can sooner or later lead the human race out of its self-imposed torture provided it does not exterminate itself meanwhile." Founder of the Bertrand Russell Peace Foundation, he blatantly proposes that Kennedy and Harold Macmillan were more wicked than Hitler; that in the Cuban crisis it was Kruschev who allowed the human race to continue, not Kennedy. No wonder the old man (and some say old fools are the worst fools) is conscious of his many years of personal effort as "a load of failure" despite his propaganda by many books, speeches in many countries and his leadership of the Committee of 100 in mass disobedience, sit-downs and imprisonment. Ninety-seven years and admitted failure! How different from Him whom Bertrand Russell denies, who lived only thirty-three years, and after three years of public but limited ministry could cry in death "Accomplished."

☆ ☆ ☆

The Anglicans have increased the number of saints, to be followed by the Roman Catholic Church demoting or dismissing thirty surplus ones, to the dismay of millions of Catholics. With the Roman Catholic Church the whole thing seems to be a question of "more or less" as to the exploits or even existence of many saints. Now the only "more" is the elevation of St. Thomas More to be saint. St. George is not even discarded as a "has-been." He is disposed of as a "never-was." St. Patrick is left undisturbed, but is only a saint for Ireland—which must be a full-time job these days. St. Andrew also is uninterfered with, but the Pope has disturbed his bones, giving Scotland's newly appointed cardinal (the first since the Reformation) one of Andrew's bones to take as a gesture of Rome's love for Scotland.

☆ ☆ ☆

There are tricks in every trade, even when it comes to saints. The following letter which appeared in the press is indeed interesting. William Farenden, of Surrey, wrote: "On May 12th I read in your columns of the alleged liquefaction of the blood of St. Januarius. On the following day, walking by the River Wey at Guildford, I noticed a colony of that beautiful plant alkanet. Arriving home, I wondered if that delightful Victorian botanist Annie Pratt had anything interesting to record about it. I was astonished to read the following: 'The roots of most of the alkanets furnish some slight degree of red colouring matter. This abounds in the roots of the species called *Axteuctoria*. Among the Romans the roots of the alkanet were in great request for staining wool. Beckmann says: "A solution of spermaceti in sulphurous ether, tinged with alkanet root, which solidifies at 50° F., and melts and boils with the heat of the hand, is supposed to be the sub-

(*continued on page 411*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
F. J. Slemming	394
F. G. Evans	395
D. B. Gray	396
T. H. Stevenson	397
L. C. Quest	401
Peter Hill	403
A. R. T. Whittall	404
D. Ayling	405
Gladys Gorton	406
Tony Williams	407, 409
Brian Vidamour	408
A. Tee	411
Margaret M. Ladlow ...	412
F. H. Coleman	413
G. Harpin	415

EDITORIAL

REV. DR. L. D. WEATHERHEAD in reply to a letter from Mrs. Margaret Knight to *The Times* on the ascension has the following: "The modern Christian believes that at the resurrection Christ disposed of His physical body by some process of dematerialisation not yet understood by us . . . and that thereafter He appeared and disappeared so as to assure His disciples of His continued existence after His bodily death . . ."

The disciples, of course, did not need any assurance of our Lord's continued existence after His bodily death; continued existence after the dissolution of the body was part of their normal belief. But our Lord, after His resurrection, sought to bring home to His disciples that His resurrection body, though now independent of time and space, was a body that could be handled: "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have." In describing this new phenomenon, a *resurrection* body, in contrast with the *resurrected* bodies of Lazarus, Jairus's daughter and the son of the widow of Nain, who would all die again, the writers of the gospels almost miraculously avoid obvious pitfalls.

The apostle Paul describes the principle behind the change to the resurrection body: the animating principle of the present body is the soul, as he states in discussing the burial of the body "it is sown a natural [literally *soulish*] body," but the animating principle of the resurrection body will be the spirit, as he states "it is raised a spiritual body." Paul was as much aware as we are of the effects of the physical dissolution, but that did not prevent his believing in the resurrection. Modern knowledge has not added one whit to man's awareness of the completeness of physical disintegration after death. In fact Paul points out that he knew that it was much worse than the simple disintegration of the constituent parts of the body; it was their corruption, "it is sown in corruption."

Dr. Weatherhead continues: "As to St. Paul, Mrs. Knight must surely admit that it is not denigrating him to admit that he was often mistaken." As an example of Paul's "mistakes" Dr. Weatherhead writes: "The idea that Christians would not die but 'be caught up in the clouds to meet the Lord in the air' we now see to be based on primitive thinking which science has rightly displaced." Perhaps Dr. Weatherhead would give us some examples of the primitive thinking which posited a group of people suddenly ascending from the earth without dying. We do not know of any. Readers who compare 1 Thessalonians 4:13—5:11 with Matthew 24:31-51 will realise that the passage is not based on primitive thinking, as Dr. Weatherhead states, but on the statements of the Lord Jesus, as Paul himself states: "This we say unto you by the Word of the Lord" (1 Thessalonians 4:13).

All the records of our Lord's resurrection clearly *state* that the Lord is risen indeed, that that body which was laid in the tomb came forth resurrected. He then ascended with that body, and with it He will come again "in like manner" as He ascended.

To claim that Paul's statement that "Christians would not die but 'be caught up in the clouds to meet the Lord in the air'" is one of his mistakes is to imply an acquaintance with future happenings that does not come within the range of human investigation!

COMMENT, OPINION AND REVIEW

THE Bible states that God " is long-suffering toward us." He certainly needs to be. It is not so much that we are evil that prompts this thought at the moment, but that we, the products of the world's most advanced educational systems, can be so fatuous. A radio report that the doings of two of our more prominent publicity seekers were the lead story in the *Daily Mirror* and the *Daily Sketch* of May 29th prompted us, before commenting, to find out just how lead the story was. The radio report was not exaggerated. The combined circulation of the *Mirror* and *Sketch* runs to several millions. If several million people want this couple's inanities thrust at them in whole-front-page publicity, God help our society.

Both front pages carry also the news of the "£500,000 jackpot to boost the pools." But the *Mirror* goes one worse by carrying disc-jockey John's Peel's admission on his Radio One pop programme, an admission that prompted telephone calls to the B.B.C. from angry listeners. As one listener commented, "I would have thought it was the kind of thing that he would want to keep to himself." But the nation's attitude of permissiveness to publicising this kind of thing is its chief condemnation. As regards both press and radio we have the solution in our own hands. Incidentally, one paper dismissed the *Mirror* and *Sketch* lead story in a couple of inches.

But the Bible describes these exactly in 2 Timothy 3:1-9, and alerts the Christian to the fact that their manner of living is one of the signs of the last days.

BRITAIN TO BECOME A BUTLIN'S HOLIDAY CAMP!

Having fun is to become serious business in future. " Fun experts will need a university degree to keep Britain happy." The course is a " post-graduate Master of Science degree in leisure, lasting twelve months, and taken through the newly formed recreation studies department of the Loughborough University of Technology in Leicestershire. As one commentator said, "What Britain needs is not more leisure and pleasure but more hard work to get her out of her economic morass." But again to quote from the same scripture referred to in the previous comment, " men shall be lovers of pleasures more than lovers of God " in the last days (2 Timothy 3:4).

The chaotic condition of humanistic thinking is not better illustrated than by two quotes from *The Times* of May 24th. Nearly 1,000 delegates to the Police Federation's annual conference at Blackpool on May 23rd " voted overwhelmingly in favour of the reintroduction of capital punishment for murder." We have consistently maintained in these pages that the abolition of the death penalty, carried through Parliament on a wave of sentiment, emotion and personal persuasion, did not command the support of the majority of the British people. The action of the Police Federation's annual conference confirms our view. But while sentiment permits murderers to live, tens of thousands of babies are now murdered legally every year.

In the case of the infant delivered by abortion at Stobhill Hospital, Glasgow, which infant lived for nine hours, the jury recommended " that when an infant near or at viable age is delivered by abortion all possible resuscitation facilities should be used." The jury's finding is interesting: " that death was caused by the absence of resuscitation attempts immediately after birth . . ." Strange! The medical profession moves heaven and earth to resuscitate the aged who are at the point of dying and maintain them as living vegetables for years; it fails to resuscitate the newly born who are at the point of living. The Archbishop of Cardiff's comment is much to the point:

" ' The jury recommended that when an infant near or at a viable age is delivered by abortion all possible resuscitation facilities should be used.' If that quotation were not so tragic what a Gilbertian situation it would reveal!

" One removes a fœtus from a situation in which it will certainly live and places it in a situation in which it will certainly die. To all this no one says ' Nay.' Having done your best to kill it, you must now, by the recommendation of the jury, do your best to revive it, since, so the jury says, it died not by removal from the womb but because it was not resuscitated! . . . There are two ways of resuscitating a child, and one of them is to leave it where it is.

" Unless some breath of sanity hits our legislators we shall soon be mercifully bumping off all those we do not like and facing a charge not of murder but of non-resuscitation. However, we cannot blame a jury. When politicians walk where angels fear to tread, and allow government time to do it, all that a jury can do is administer the law and make asses of *themselves*, by association."

CHURCH REPORTS

SHEFFIELD **Pastor: A. V. Gorton**

The Easter services were remarkably blessed under the ministry of Pastors F. F. L. Frost and H. Burton-Haynes. It was remarkable, too, that although many members were on holiday for Easter and there was a bus strike over the weekend the Sunday morning attendance was larger than usual. We appreciated the help given by members with cars, and also the ministry of our brethren.

Our ladies' weekend was also very blessed. The services on Saturday and Sunday evenings were led by Mrs. Gorton and Mrs. Gregory. During the Sunday morning service, as the sick were being prayed for, one lady was healed of arthritis while sitting in her seat (see testimony herewith). On Sunday evening Mrs. Jessie Hathaway (Leeds) preached. Both she and Mrs. Watkins on Saturday night gave splendid addresses and much food for thought. During the service Miss C. Lidster (treasurer) handed a cheque to Mrs. Gorton for the E.W.M.A. This was half of the £300 which was our target for the year. The other half was given to our building fund.

The numbers at our services are increasing and we praise God for His goodness.

C. I. LADLOW.

TESTIMONY BY MRS. HAMMOND, SHEFFIELD

As we commenced our time of worship on the Sunday morning of our Sisterhood weekend we sang "Oh the deep, deep love of Jesus" and a deep sense of peace came over me. I have suffered from arthritis for twenty-five years, and as Pastor Gorton prayed for the sick, although I did not go forward for prayer. I felt a wonderful assurance of God's healing hand upon me as He said "Rest in Me." He touched me and I was relieved of all tension and the pain left me. I was just lost in wonder, love and praise. I do praise God for His love and guidance. How great is our God. He does all things well. Hallelujah!

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

It was good, following our conference, to welcome Pastor Ron Reid (Ontario) to Croydon. He was one of the speakers at the A.O.G. conference. A friend of our pastor in Ireland some years ago, it was good to have him, and his ministry was richly blessed of God. One young lady contacted at the open-air service the previous Sunday gave her heart to the Lord during the appeal.

This is a great field of witness in Croydon. Week by week the youth of the church, under the leadership of Mr. Winrow, in all weathers, present the gospel on one of the main streets, thousands of tracts being distributed in the year. In these days when this form of witnessing seems to be decreasing, here in Croydon it forms a special part of our outreach.

L. HOPPER.

SOUTHAMPTON **Pastor: J. Craig Kennedy**

Our series of special meetings started with a ladies' rally at 3 p.m. on Wednesday, April 30th, when the speaker and soloist was Mrs. Stone, of Swansea. A grand crowd of women gathered and many churches were represented. After the service about 120 sat down to tea. At the evening service Tony Stone related some of his experiences in Czechoslovakia earlier this year and told us of the persecutions and hardships of our brothers and sisters behind the Iron Curtain.

Mr. Stone also ministered at our Bible study on Thursday, and our last special service was on Sunday evening, when the speaker and soloist was Mrs. Stone. Testimonies of healing were given by three members of our fellowship.

Unfortunately our pastor and his wife were unable to be with us owing to the home call of our pastor's sister in Ireland. Our prayers, thoughts and deepest sympathy were with them.

From a report by HELEN CONNELL.

BLACKHEATH **Pastor: F. W. Jones**

Over the period Saturday, Sunday and Monday, April 19th, 20th and 21st, we held our male voice choir anniversary. This choir was formed in April 1967 with the purpose of visiting old people's homes and other such places to sing and testify to the glory of God. Its ministry has been greatly blessed over the two years and the older citizens have really enjoyed its visits and have often requested that the choir go back again. The Cardale Trio (three ladies) has also gone out from time to time to sing during these visits. On the Saturday evening a party of people from one of the homes came to visit us!

Pastor L. P. Cowdery (Plymouth) was the speaker during the four services over the male voice weekend, and we were blessed by his ministry both of the Word and in song. Apart from the singing by the choir there were various other items, including recitations, the Cardale Trio, testimonies, the young men's guitar group, solos, duets and quartets. Our own pastor was the convener during the weekend.

OUR ANNUAL CONFERENCE

Saturday and Sunday 1969 Conference, Blackpool

"Make His praise glorious" (Psalm 66:2)

By L. C. QUEST

D. B. GRAY, chairman of the opening service, made us welcome and asked us all to make it a "family service," and the Merseyside Youth for Christ Choir, under the leadership of Mr. Ron Jones, also welcomed us with their symphony of praise in melody and song. One brother said to me "My first impression of the meeting on Saturday night was the fact that I belong to a great family."

The Bible reading, given by Dr. Verna Wright, one of our guest speakers, was on Isaiah 58. "Cry aloud, spare not, lift up thy voice like a trumpet." This we did. The Southport "Gospel Four" sang a number of times, bringing blessing to all, as did the Kilsyth Male Voice Quartet, brethren who had supported Mr. Tee in his crusade work in Scotland. Pastor John C. Smyth introduced four ministers from Ireland to give testimony of God's grace. These quickly and briefly responded, and what stories! They were all saved early in life through the ministry of the Sunday school or of Christian homes, or in other words they were cradled in the gospel. Dr. V. Wright gave the epilogue, speaking of God's faithfulness and showing that our faithfulness in little things is very important, resulting in God's faithfulness in the greater things. He cannot fail.

The Sunday morning devotions were led by J. W. Newman, our minister at Coventry, who spoke on "The heavenly choir in the eternal purpose of God." The breaking of bread, conducted by L. W. Green, brought forth much praise to God, and Rev. Stanley Green, Moderator-elect of the Full Gospel Church of God of South Africa, spoke from the words "But now is Christ risen from the dead." We not only believed it, we felt it; the presence of the risen Lord was very real in such an hour. At the same time the children gathered for Sunday school under the leadership of the writer. "Pops," with the help of "Uncle Jim" (Mr. J. Ennis) and Pastor P. Sanderson as "Uncle Peter," had a profitable time with the children as they sang and were given Bible stories illustrated by the children themselves and by "Pops."

In the afternoon there was an open-air service on Blackpool beach conducted by Field Superintendent

The induction of A. Tee to the Presidential office by L. W. Green, the retiring President.





A happy party arrives by coach from London.

R. B. Chapman. What a meeting and a challenge as the amiable open-air preacher, Dr. V. Wright, proclaimed the good news. Hecklers were present and active, but the Victor held the fort. Much prayer was made that day for the conversion of these men and others who heard the gospel.

The evening evangelistic service was convened by L. W. Green, with supporting items from the Kilsyth quartet. Rev. H. H. Barber, from Winnipeg, Canada, spoke most convincingly from Daniel 5: "Thou art weighed in the balances, and art found wanting." This was a heart-searching message to all present about the sin of forgetting, about the sin of desecrating sacred vessels and about the power of an aroused conscience, but pointing out also that there are salvation, restitution and reconciliation for all. The day ended by making His praise glorious in the conversion of many and the reconsecration of His people. This indeed was a good beginning for the 1969 conference.

Back row (left to right); David and Kevin Norton, Sharon and Adrian Thomas. Front row: Roy and John Prentice.



Report on the Monday of conference week

By PETER HILL, MINISTER OF OUR ASHBOURNE CHURCH

ARRIVALS, day visitors and friends who had already spent a weekend at Pontin's all united with great anticipation to enjoy a feast of God's rich blessing at the Elim Conference 1969. Delegates got together, planning, hoping, campaigning and wondering perhaps if they might be among the speakers to set debates alight.

During the afternoon ministers gathered to consider matters relative to the pastoral field. It was good to witness the acceptance of a number of young ministers to full ministerial status and candidature for ordination. The most outstanding impression always gained from this session is that we have a movement of men constantly in touch with God.

While ministers conferred, the many friends choosing to combine holiday and convention got acquainted with each other and with the excellent camp facilities. Denominationally it might be business week, but for the children it was bonanza time, with boating, swimming, games, and a beaming smile from Auntie Sunny Blundell-Connell.

Monday evening is traditionally President's night, and this year was no exception. We felt the touch of God on the evening as Alex Tee, twenty-third President, was inducted to office. Supporting him were the Kilsyth quartet, who thrilled us with their setting of " Drinking at the streams of living water."

It is a thrilling thought when we consider evangelism and youth year as the dominant features of this coming year that Mr. Tee ably, and under the anointing of the Holy Spirit, presented his address.



The Field Superintendent and the President in relaxed mood.

He outlined the necessity of being partners together in prayer, progress, Pentecost and purity. Living in a " decade of destiny," we could not afford as a movement to be an introspectiv splinter group; we must mobilise the entire membership of our movement to be an introspective splinter group;

Seventy churches have planned crusades this year in addition to those being sponsored by the Evangelistic Committee. We must " arise and be doing."

At the close of a day of challenge it was gratifying to learn that a number of campers were baptised in the Holy Spirit; a good omen, setting the entire tone of the conference.

An ever welcome visitor to the conference, Sunny Blundell-Connell, introduced by A. Tee.





The children also had a great time. Here they are seen responding to Aunty Sunny's questions.

Tuesday at the Annual Conference

By A. R. T. WHITTALL

MINISTER OF WOOLWICH ELIM PENTECOSTAL CHURCH

TUESDAY is the first full day of conference, but first to morning devotions led by Pastor J. Osman, who turns our thoughts to Luke 22:39-44, where we read of our Lord praying in the garden—" Crisis time for Christ " as Mr. Osman put it. The victory of Calvary and the blessing of Pentecost were won in the garden of Gethsemane: a crisis, termed the " cup," became a challenge. Then to prayer, with a good number in attendance, but far more at the next meeting point—breakfast at 8.45!

Ten o'clock arrived and the delegates trekked to the representative session of the conference. Pastor A. Tee took the chair. After introductions, prayer and the reading of portions from Revelation chapters five and seven brought great praise to God.

Lively discussions followed, and genuine concern was revealed as the items from the agenda were discussed. Items dealt with during the day included election of Executive Council members Pastors H. W. Greenway, H. Burton-Haynes, J. C. Kennedy and a new member, John Lancaster. A warm expression of the conference's appreciation of D. B. Gray's seven years' service on the Executive Council was given. The election of the Vice-president, Pastor W. R. Jones, was then announced. Then on to the evangelistic campaigns report, the Elim Missionary Society report, the Elim Bible College report, the youth report, the holiday and eventide homes report, and the music and radio evangelism report. All these reports were fully and freely discussed by the conference. Mrs. D. Barrett, the matron of our Eastbourne Eventide Home, was present and received a standing ovation from the conference.

There were meetings planned for all age groups during the day. A well-attended meeting for young people was conducted by Pastor B. Barnett from 10 a.m. The subject, " Youth and speaking in tongues," emphasised this most important " Pentecostal distinctive."

At 11 a.m. the Bible study series was continued by Dr. Verna Wright, one of our guest preachers, his subject being " Studies in Ruth." Today's subject was " The decision of Ruth." God's blessing was upon these Bible studies. During the afternoon there



Mrs. D. Barrett, matron of our Eastbourne Eventide Home, who received a standing ovation from the conference.

was a further youth meeting, virtually a continuation of the morning meeting, convened because of interest aroused in the subject of youth and speaking in tongues. This meeting was led by Pastor E. R. Corsie.

A highlight of the conference was the children's

meetings conducted by Sunny Blundell-Connell and Pastor Derek J. Green. They thrilled their young audiences, and children's decisions for Christ were made, among which may be noted that of Adrian Thomas, son of M. O. and Mrs. Thomas, of Tanga, Tanzania.

The evening evangelistic rally, convened by Pastor Wynne Lewis, brought a capacity audience into the presence of God. Each item was honoured with God's anointing. The guest preacher, Rev. H. H. Barber, of Canada, took as his theme "The greatness of God" from Colossians 1:16, emphasising the need of the revelation of Jesus Christ to the heart for a true appraisal of God's greatness. The preacher declared that God was big enough to heal, to save, to keep, to fulfil His word, and to start a fire in this conference that would envelop the land. Our speaker, in illustrating this, spoke of one prominent preacher's father saying to his son "My son, if God has called you to be a missionary I would not have you descend to being a king." Then the application of the Word to the unsaved, and a number of hands raised to indicate acceptance of Christ as Saviour amid the praises of God's thankful people.

A choice of after-services, with their accompanying blessings: late-night special, conducted by Pastor Ron Jones, featuring "Spotlight on youth commissioners"; two appropriate gospel films; or the receiving meeting where at least six people received their Acts 2 experience.

And so the end of the day, with many richer in the grace of God for having spent it at our Elim conference.

Conference report—Wednesday

By D. AYLING
MINISTER OF ULSTER TEMPLE, BELFAST

WE had four alarm clocks in our chalet to waken us, but with the joys of the day before my companions were still fast asleep. However, I made it, just, and with 700 others listened to Pastor M. Priddle, of our Barry church, speak on the glories of Romans 8. Then to breakfast.

At ten sharp our President called us to order, and with a lustily sung hymn we were off with the business of the day. We dealt with greater or lesser alacrity with such subjects as the reorganisation of E.Y.M., Youth Department ages, the farewell to our Sunday school examination, with a recommendation that churches should think of schemes of their own, and central accounts.

We decided to come to Blackpool for next year's conference and ploughed on through the day amid a welter of business. The debate was interspersed with wit and wisdom and some flashes of fire from those who seem to constitute the "Opposition," sitting in the front row of the floor of the conference.

The heat of the afternoon discussion was softened by the faint sounds of singing coming from the Embassy ballroom. It was the Sisterhood rally in progress, when Mrs. E. F. Cole gave a thrilling message on "Rivers of revival."

Then to the evening meal and the rush to get ready for the missionary rally. This is always a highlight of our conference. We had nine missionaries home on furlough and they all took part, yet such was their conciseness that the service seemed to fly by. After the final word by Pastor Mervyn Thomas the missionary offering was received, which, with an added gift, amounted to over £600. Then to crown everything Mrs. Gorton presented Pastor Wigglesworth with £3,084 for the Elim Women's Missonary Auxiliary "Serve our stations" appeal.



W. R. Jones, the newly elected Vice-President.

After this service some lesser mortals would have called it a day and gone to bed, but not the Youth Department. They had still a youth effort to conduct, aimed at the camp staff. They held a coffee bar in the Regency Ballroom which over 120 of the staff attended, fifteen of whom were dealt with personally afterwards for salvation.

On top of this glorious news I met Pastor Leslie Green coming from the waiting meeting, where another six had been filled with the Spirit. After a cup of tea at the cafe we strolled to our chalets talking over the events of the day as Elim folk do anywhere. At midnight our light went out to await the dawn of yet another day in our conference camp.



Missionaries and children are seen as follows: back row—Anne Stephenson, Catherine Picken, Andrew and Kevin Norton, L. Wigglesworth and Sharon Thomas; front row—Duncan Norton, Mrs. Norton, Philip and David, Mrs. Prentice and Roy, John Prentice and Adrian Thomas.

The ladies' day

By GLADYS GORTON

"WEDNESDAY is the ladies' day" was the comment of our genial conference leader, Pastor D. B. Gray, and so it proved to be—or almost. Shall we who were at the afternoon rally ever forget it?

An air of expectation prevailed as women began to fill the Embassy Ballroom. They had not come to dance but, metaphorically, to sit at the feet of Jesus like Mary of old. Mrs. Tee, the President's wife, announced the first hymn. Her delightful demeanour, sweet voice and Scots accent immediately won our hearts. Mrs. D. Barrett, the indefatigable and loved matron of Elim's Eventide Home at Eastbourne led us in prayer. Here was a sister who knew her God, and with her we entered into His courts with praise and thanksgiving. The rich, controlled voice of Mrs. Hassell, the soloist, thrilled us as she sang old favourites "Take the name of Jesus with you" and "'Tis so sweet to trust in Jesus."

Mrs. Hardman read beautifully from Ezekiel 47, and one wondered what would be the speaker's theme. Then the ladies' choir sang "Yes, He did." Their confident singing, because they knew what Jesus had done for them, filled us with rejoicing. Over the vast concourse of women fell the gentle dew of the Holy Spirit, and as Mrs. Cole, the speaker, stood to minister the Spirit's anointing was poignantly evident. "Revival is the theme of my message" was her introductory remark. "This may seem strange for a women's gathering, but God has laid it upon my heart." Then she launched upon her subject. She likened revival to a river, a particular river, the one that Ezekiel saw in his vision, "the river of God," and spoke of its source, its course and its force. She inspired, challenged and endorsed the longing for revival which we all have.

At the close of the meeting Mrs. Tee invited all the pastors' wives to come to the front so that they could be introduced to one another.

☆ ☆ ☆

Mention must be made of the Elim Women's Missionary Auxiliary. I spoke for a few minutes expressing thanks to every sister and pastor's wife who had laboured with us for our missionaries. "We can't all be missionaries or evangelists, but we can be behind them in our prayers and giving. We



Mrs. A. V. Gorton, E.W.M.A. secretary, introduced by A. Tee.

can't all speak or pray in public, but we can all do something to help win souls."

Being a woman, I must say I really felt proud of our lady missionaries as they stood on the platform at the great missionary meeting in the evening. They were so fresh and immaculate in their attire, and their ministry held a hidden fire.

Our E.W.M.A. " Serve our stations " project realised the grand total of £3,084. Praise the Lord! We were invited by the Missionary Council to raise £2,500, so we exceeded this by over £500. Handing the amount to Pastor Wigglesworth, the Missionary Secretary, I thought of the widows, the " shut-ins, the forgotten ones, who had laboured and given sacrificially as to Jesus, their Lord and Saviour.

This coming year, which will terminate at the next conference, we are continuing the " Serve our stations " project, so let us forge ahead and see what we can do. Do you think we can beat this year's total? Combining with the Elim Youth Movement, we are making an all-out effort to collect Green Shield stamps. Nine hundred books will purchase a mini-bus for missionary service. Do you think we could get one, two or more for our missionaries? Time will tell! Faith without works is dead.



Mrs. Gorton presents the E.W.M.A. secretary, L. Wigglesworth, with a cheque for £3,084.

EVANGELISTIC COFFEE BAR

Fifteen camp staff respond

By TONY WILLIAMS

BIRMINGHAM YOUTH DIRECTOR

ON Wednesday of conference week the Regency Ballroom took on a look different from other nights. Instead of rows of chairs, tables were placed around the room and the lights were dimmed to present, for the first time at Pontin's, not a " good time " for Christians but an evangelistic coffee bar conducted by Wynne Lewis.

To appreciate the motives behind this effort one really needed to be present from the start to the finish, and those who were knew that God was present and was dealing with the camp workers. The " Gospel Folk " from Derby and Alan Caple sang—messages in song that were received with great appreciation by the camp staff. There was a testimony by David Chamberlain, from Derby, who said that once he followed tips at the dog track, but the day he found Christ he found the " surest thing ever."

A challenging short gospel message was directed to all by Elim Vice-president Ron Jones, and when Wynne Lewis invited decisions what a thrill to know that fifteen camp staff responded. At the close Christians sat around the various tables talking with many interested in hearing more about Jesus and His great love.



THURSDAY

By BRIAN VIDAMOUR

MINISTER OF WEYMOUTH ELIM PENTECOSTAL CHURCH

AN Elim Conference is more than a holiday—it is an experience; the venue might well have been Lytham St. Annes, near Blackpool, but to many it was a veritable Elim (oasis, see Exodus 15:27). This Thursday every opportunity for refreshment, relaxation and revivification was supplied. The morning air carried with it the melodious strains of the London Crusader Choir, and Pontin's radio announced the pre-breakfast devotional service, to be ably led by Pastor D. W. Anthony, of Chelmsford.

After breakfast the campers pursued their various activities. Some visited the stalls of the Music Department, Youth Movement, Grenehurst Press, Evangelism and Missionary Society. Others went to their choir practice, or just talked in groups, or read in the lounges. The more energetic visited the recreation rooms or hired bicycles made for two (or was it three?), while some of the younger element gathered at the children's boating pool for a ride in the *Skylark*!

While delegates attended the Elim Church Incorporated Conference under the chairmanship of Pastor L. W. Green a "youth viewpoint" meeting challenged campers to personal witness. Pastor R. Jones (Bristol) pointed out the responsibility, the opportunity, the requirements and the plan for person-to-person evangelism. At the same time he was being voted as Vice-president of the E.C.I. The delegates gave him a good clap *in absentia*!

The communion service stands out as one of the highlights of the conference. Who could forget the anointed singing of the male voice choirs as they rendered with tenderness the well-loved piece "Sweet hour of prayer"? Rev. H. H. Barber, of Calvary Temple, Winnipeg, Canada, spoke to us of the importance of thankful hearts. Jesus gave thanks for so little (John 6:23) and poverty became abundance; for prayer (John 11), as a link with Omnipotence; for spiritual experience that is made available on terms that the least pretentious of us can meet (Matthew 11:25); for the sacred privilege of pouring out His life for the redemption of the world (Matthew 26:27). After such a message in such an atmosphere many poured out their love to Him both silently and audibly before partaking of the emblems. Tribute was paid to Pastor and Mrs. McAvoy, who had retired after forty-two years of ministry.

The children were also blessed in their meeting conducted by Sunny Blundell-Connell and Pastor



Children also enjoying themselves.

J. Cave. They were told about the apple and the potato in addition to the story of Onesimus the runaway slave.

The afternoon session was open for all the Elim family gathered. The theme was "Four essentials of a virile Pentecostal Church." What are these essentials? Pastor H. W. Greenway outlined the first: "The apostles' doctrine." Pastor R. Chapman dealt with the second: "Fellowship." Pastor H. Burton-Haynes spoke on the third: "Breaking of bread." Pastor T. W. Walker emphasised the fourth: "Prayer."

The Elim Bible College was responsible for the evening rally, introduced by the Principal, G. W. Gilpin. The students asked us to imagine that we were in a public-house! It was a meeting with a difference. As if addressed by the outside world, the appeal of the students to our hearts was "Tell us in language that we can understand." Dr. V. Wright preached a sermon that told us just how to do this, based on Psalm 126:6. We were shown by the Spirit the condition of going out, the concern with which we should go and the confidence with which we go.

In "Late-night special" we were introduced to conference personalities, while in the camp chapel others sought for their personal Pentecost. Twelve received the baptism in the Holy Ghost. Hallelujah!

I am going to conference next year. Are you? Why not go on the "pay now—go later" plan (details from your pastor or from headquarters)? It is a glorious foretaste of that meeting in the air that we were reminded of by Mrs. Holmes (Newquay) when she sang:

"He'll return in clouds of glory;
Saints of every race shall behold His face.
With Him enter heaven's city
Ever to acclaim 'What a lovely name.'"

All conference photographs in this issue are by Brian Garrard.

FRIDAY AT THE CONFERENCE

By Tony Williams

WEST BROMWICH

THE day began with devotions led by Pastor W. H. Holohan from Northern Ireland, who presented some "stimulants from the capsule of Doctor Luke." Jesus was uplifted as the Son of the Highest, the Person of the Highest, the Prophet of the Highest and the Song of the Highest.

The conference began at 10 a.m., and it was good to know that our Elim missionaries are to receive gifts at Christmas as a result of a proposal from the Eastern Presbytery which the conference adopted. This means that opportunity will be given on a national scale for members of Elim churches to send contributions to headquarters towards Christmas gifts for Elim missionaries.

A proposal by the Salary Committee to increase the salaries of ministers and probationers was adopted, as was a proposal to form a new district presbytery, the South Midlands Presbytery, to include Banbury, Coventry, Leicester, Northampton, Nuneaton, Oxford and Rugby.

While the conference was continuing Pastor John Lancaster (Eastbourne) was conducting "Youth viewpoint." Mr. Lancaster, the newly elected member of the Executive Council, took the subject "Youth and the local church." The theme was dealt with in a concise and able manner, youth's part in the local church being shown to be fellowship, worship and service. At 11 a.m. Dr. Verna Wright continued his inspiring Bible studies, while over in the Regency ballroom "Aunty Sunny" led a children's meeting. The general conference met for its final session at 2.15 p.m. and concluded about 3.30 p.m.

The final main public meeting was a thrilling youth rally led by the President and members of the Youth Committee. It was a great joy to welcome a very respected and "ever young" man, J. Nelson Parr, of Manchester, who was given a characteristic Elim welcome. Everyone was sure God's touch was upon this rally and the tide of Pentecostal blessing rose and rose. Alan Caple sang two songs, and how blessed they were! There were outstanding testimonies from three young people: Carol Lloyd, who was healed in a recent Elim campaign, Ruth Biddle from Portsmouth and a young man from Newcastle. Two Elim ministers also stood to testify of healing from cancer.

The platform was "invaded" by about fifty children, who sang two choruses led by "Aunty Sunny" and Pastor Ron Mackenzie, and the President informed us that the first Green Shield stamp book had been handed over filled, and everyone was thrilled because the "mini-buses for missionaries" project had taken a forward step.

Pastor David Woodfield from Newcastle and Pastor John Cooper from Caerphilly preached God's Word. The former called for soul-winners, and in his four-point message showed the need was for people who were prepared, persuaded, persistent and Pentecostal. The final speaker said that nothing less than a new consecration would meet the need of the hour. The result of such a consecration would be a new understanding, new success and a new appreciation of what God has made us. I liked the phrase the speaker closed with: "God has not called us to be advisers but burning evangelists."



A group of Elim Bible College students.

A great day and a great week ended with a "late-night round-up" led by John Lancaster. It is a joy to record that while this was in progress, through the ministry of Pastor L. W. Green and Pastor and Mrs. A. V. Gorton, people were being filled with the Holy Ghost in the camp chapel.

The conference adopted the following resolution:

Religious instruction in schools

That this conference deplores the recent trend now apparent in the religious instruction to be given in schools as a consequence of the acceptance of the theories of Dr. Goldman, and reasserts its confidence in Bible-centred, child-related religious instruction.

SATURDAY MORNING

The conference concluded its business on Friday, but the day of Elim's exodus from Pontin's was Saturday. In spite of hurried last-minute preparations for departure we made our way before breakfast to the Embassy Ballroom for the final morning devotional session of conference week. Pastor E. J. Jarvis, of our Bradford church, conducted this session and ministered the Word to us from John 12: 28-30, the Father speaking from heaven to His Son, and showing how apprehension of the heavenly message reflects our awareness of spiritual things, with much acceptance and blessing.

It was fitting that this session should be the occasion of thanksgiving for a great week. Then, spiritually refreshed, we made our way to the dining hall and then departed to our various churches to spread there the blessing the week had brought us.

ELIM SUNDAY SCHOOL ANNIVERSARY



ROMSEY **Pastor: D. Edmonds**

The Elim church was filled to capacity last Sunday on the occasion of the Romsey Sunday school anniversary. The forty children recited and sang while a jig-saw puzzle was built up from the theme of the recitations. The puzzle, when completed, read: "The Lord is my Shepherd; I shall not want." The jig-saw was devised and constructed by Mr. Malcolm Pike, a teacher of the Woodley branch Sunday school. Rev. D. E. Edmonds followed this with a short address on the theme of Psalm 23, pointing out the value of the psalm as an experience rather than just a quotation from memory.

The children were then presented with prizes for attendance by Mrs. H. Clewer, who for over ten years has been been the superintendent. This happy occasion was somewhat clouded by a note of sadness, as this was her last Sunday with the children before retiring from the office. She was presented with a bouquet of flowers and a Bible concordance by two of the younger scholars.

In thanking Mrs. Clewer for her loyal and consistent service, Pastor Edmonds stated that the Sunday school had grown from five to the present number. He went on to announce her successor as Mr. D. Babey, and expressed every confidence in him as the next superintendent. He was assured that the Sunday school would reach new heights under his leadership.

Romsey Advertiser.

Letter to the Editor

Dear Sir,

It was with dismay that on Sunday last in the EVANGEL I noticed *another* photograph of a new Elim church with a cross.

As the saying is, it seems to be "all the go" to have a huge metal or wooden cross in our Elim churches. Let me say—and I am not alone in my view—I am utterly ashamed every time I see these "popish" crosses in our churches, and I make no apology for saying that.

The Christian does not have to look at a cross to see that Christ is alive. Praise God, he has the assurance within his heart.

When Elim was first founded we did not have crosses (and, praise God, in Ireland we still have not got them), so why the change now? We claim to be an evangelical church, so stop trying to "keep up with the Joneses."

The cross is not a proud symbol and should not be displayed in our churches or worn as jewellery; it is a base object and shameful to look upon, especially when we think of the agony and shame at Calvary.

In one of our publications we claim to be a movement, not a monument, so get rid of the monuments and let us get back to the "old-fashioned preaching." After all, it is not the building but the message.

ROBIN HARVEY
(Ballysillan Assembly, Belfast).

Youth Committee feature

Mini-buses for missionaries

By ALEX TEE

FOR the first time our E.Y.M. is joining with the E.W.M.A. in a very ambitious missionary project. The unusual thing about it is that we are not asking for any money.

During the recent conference in Blackpool the scheme was launched by Mrs. Gladys Gorton, our E.W.M.A. secretary, at the missionary rally. Much work, thought and negotiation had gone on long before then, as such a scheme as this had to be gone into very carefully.

For just under 1,000 books of Green Shield stamps we can get a beautiful new mini-bus. These vehicles are built in Africa as well as in Britain, and this will mean a great saving because we do not have to transport them to Africa. When they need to be transported to other countries where they are not built we simply give extra books of stamps to pay for this.

Many churches in this country know the benefit of having a mini-bus. How much more does a missionary who has many out-stations which need literature and amplifying equipment so as to conduct open-air services need one!

Picture it happening

The sun is blazing down and the missionary is due to make the fifty-mile journey each way before dark. There are four out-stations to be visited, where anything between 200 and 300 eager listeners will gather. A film unit, an amplifier and a record player, as well as literature, have to be put in the front part of the mini-bus, but before going to the first out-station the missionary's wife has to be taken to her dispensary, where at least fifty women will be awaiting her arrival. They have walked miles to be there for her professional care. Into the gleaming new mini-bus goes much more medical equipment than has ever been taken to the village dispensary. The job will be so much easier now for the nurse. Look at all the extra materials she has been able to transport to her needy patients. How glad both husband and wife feel as they set out to do a better and more efficient job for the Master because all of us in the homeland gave a book of Green Shield stamps.

We have over 16,000 boys and girls in our Elim Sunday schools and thousands more in the other youth departments. Then there are scores of E.W.M.A. branches in our movement. We are asking every member in every department to give one book of Green Shield stamps to this worthy cause. What a challenge! What a reward! Many more needy souls will hear the gospel and be reached for the Master because we all pulled our weight in this united effort!

It is important to note that children must NOT go round the doors collecting the stamps.

A supply of gummed labels has been sent to each church. Simply stick one of these labels on to the front of a Green Shield stamp book and when you talk to your friends about the scheme they will gladly help you to fill up your book.

As soon as it is full return it to the pastor or send it direct to the Missionary Secretary, whose address is on the label.

FROM MY DIARY (*continued*)

stance which is used at Naples when the blood of St. Januarius melts spontaneously, and boils over the vessel which contains it." '" So now you know.

☆ ☆ ☆

When his daddy's car drove alongside a parked empty car a little friend of mine said seriously "There's somebody not in that car." That may be the way your minister's mind acts when he sees an empty seat you usually seem to occupy at church. Even your being there "in spirit" does not alter the fact that when you are absent by necessity or choice the true pastor thinks "There's somebody not in that seat."

COVER PICTURE

ELIM BIBLE COLLEGE STUDENTS AT COVENTRY

Our cover picture shows the open-air service in the city's shopping centre conducted by E.B.C. students. Following this they conducted the evening service in our own church, which was "almost packed to capacity." Services on Sunday included "youth outreach in the afternoon and an after-church rally. Both student evangelistic team and congregation were refreshed after a very busy but worthwhile weekend." From a report by Claude Ellerington. Cover picture by David Butcher.

Margaret M. Ladlow's page



SURPRISED BY JOY

IT had been raining for three days; the sky was a dismal grey, with no break in the thick blanket of cloud. The rain was a steady, persistent downpour and the country road on which we were travelling was flooded at the sides. Even the hedges with their new spring green looked slightly bedraggled. As we got out of the car, avoiding the large puddles we turned into a driveway and passed sodden back gardens, and then I just had to stop, for there in the field beyond, soaring high, was a skylark in full song. The first skylark I had heard this year, it seemed oblivious of the rain and general chilliness. I tell you, its happy song really made my day. Unbidden there came into my mind a phrase my husband had mentioned earlier in the week, "surprised by joy." These words come from a quotation from Wordsworth and are the title of the book by C. S. Lewis in which he tells the story of his childhood, early manhood and subsequent conversion to Christianity. In his heart there had been an unsatisfied longing for joy; always through periods of pessimism, loss of faith and subsequent atheism there had been a relentless quest for joy; and at last, where he least expected it, he found true joy in accepting Jesus Christ as Lord and Saviour when travelling to Whipsnade zoo one sunny morning on the top deck of a bus! He was most gloriously surprised by joy, true joy, the only real lasting joy in earth and heaven. I think that one of the most delightful facets of our salvation is this totally unexpected joy. It may enrapture the repentant soul in a great sweep of gladness, or gradually as a timid, almost fearful, sinner takes one step of faith the joy is there; it begins to grow and is part of the miracle of salvation.

The sacred Book we all love is simply full of joyful surprises, and when we turn to Luke 24 we find it just packed with instances of unexpected joy. The anxious women who came to the garden sepulchre were surprised by the joy of the empty tomb and the announcement of the angels. The travellers on the Emmaus road, dejected and sad, were surprised by joy when they encountered the risen Lord. The crushed and doubting disciples were surprised by joy when their radiant Redeemer appeared in their midst and showed them His hands and His feet. In fact it is as plain as can be, for verse 41 reads "And while they yet believed not for joy, and wondered . . ." I can almost see their faces as I write: surprise, amazement, wonder in quick succession, culminating in the fullness of a joy they had never known before. At the end of the chapter the Lord Jesus led them out as far as Bethany, the place of such sweet and sacred fellowship, and there He blessed them. In that very act, with His nail-scarred hands uplifted, He was carried up into heaven. After the parting, did the despondency return, was the sudden separation a cruel anti-climax? Not at all, for we read that the eleven disciples "returned to Jerusalem with great joy." That joy remained with them to the end of their days; it had been promised to them by their Lord before His passion in John 15:11 and it came to their hearts when they least expected it, after the despair they had suffered at the cross and the apparent defeat of their hopes. One of the outstanding characteristics of the Christian faith is the joy of the Lord. It is this that makes it so far removed from and so superior to other religions. It is part of our inheritance in Christ, and despite adverse circumstances God has His own way of springing joyful surprises.

THE JOY OF THE LORD

An evidence of the truth of the Christian message.

"How I long for my bed! Not that I may sleep —I lie awake often and long—but to hold sweet communion with my God. What shall I render for all His revelations and gifts to me? Were there no historical evidence of the truth of Christianity, were there no well-established miracles, still I should believe that the religion propagated by the fishermen of Galilee is divine. The holy joys it brings to me must be from heaven. Do I write this boastingly, brother? Nay, it is with tears of humble gratitude that I tell of the goodness of the Lord." (*Extract from a private letter from Bapa Padmanji, a noted Indian convert to Christianity.*)

PRAYER AND PRAISE

By F. H. COLEMAN

THE LORD WILL PROVIDE

IN the *Redemption Hymnal* is a lovely song from the pen of the converted slave trader and then slave himself John Newton. It is based on the words of Scripture "The Lord will provide." How true this is. He provides for us the little things and the big ones too.

Perhaps some of the older readers of this column may have read the book *Holy Ann*. It is the story of a dear old saint who lived in Northern Ireland a generation or two ago. Ann was very poor, and as a result her health suffered from a lack of nourishing food. A kindly neighbour paid for her to see a doctor (no National Health Service in those days), who told her she must have more and better food, and among other things he prescribed was that she was to have a fresh egg every day. Ann was in the habit of telling her heavenly Father everything, which included the doctor's advice of a fresh egg every day. Next morning a neighbour's hen flew through the open kitchen window and, settling on Ann's table, laid an egg. This good hen did not fail in her duty to Ann for weeks, so Ann thanked her heavenly Father for a fresh egg every morning.

God provides not only the little things but the big ones too. Some time ago a group of Elim saints, with their pastor, were earnestly asking God in their weekly prayer meeting for £2,000, which was urgently needed in their building project. While still engaged in prayer the pastor felt a touch on his arm and, looking up, saw by his side a man who had been recently saved, and he had a cheque for £2,000 in his hand. The Lord had provided.

---

with D. B. Gray at 6.30. June 21-23. Saturday at 3 and 6.30. Monday at 7.45. East London Revival Rallies. Sunday at 11 and 6.30. Preacher: D. W. Anthony (Chelmsford).

MACCLESFIELD. June 14-16. The Town Hall. Saturday at 7.30. Elim Pentecostal Church, Mill Lane. Sunday at 11 and 6.30. Zion Tabernacle, Hawthorn Road, Bollington, near Macclesfield. Monday at 7.30. Preacher: J. Nelson Parr.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

NEWTOWNARDS, Northern Ireland. June 14—July 6. Tent campaign on Ards rugby ground (Circular Road entrance), conducted by David J. Ayling (Belfast). Sundays at 8.30. Weeknights at 8.

NUNEATON. June 15, 16. Elim Pentecostal Church, Queen's Road. Annual Sisterhood Weekend. Sunday at 6 Monday at 2.45. Preacher and soloist: Mrs. Jean Broomhall (Cheltenham).

YORK. June 22. Elim Pentecostal Church, Swinegate. Visit of the President, A. B. Tee. Services at 11, 6 and 8.15. Convener: A. Brooks.

EVANGEL INCREASES

Congratulations to the following churches which have increased "Evangel" circulation during the past two weeks: Banbury, Camberwell, Carlisle, Crewe, Delancey, Dundee, Edinburgh, Hadleigh, Hull (City Temple), Malton, Northampton, Portsmouth, Swindon.—Editor.

COMING EVENTS

BELFAST. June 8. Elim Pentecostal Church, Alexandra Park Avenue. Resident minister's first anniversary. Services at 11.30 and 7. Preacher: S. Shaw (Portadown). Convener: P. E. Streeter.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BRIGHTON, Preston Park. June 28. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Visit of H. W. Holdstock and youth team.

DUDLEY. June 20-22. Elim Pentecostal Church, North Street. Friday at 8. Saturday at 7.30. Sunday at 11 and 6.30. Youth weekend. Preacher: Eddie Smith.

FELIXSTOWE. Elim Pentecostal Church. Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

HARLOW. June 28. St. Paul's Church (kindly loaned), town centre. Third anniversary at 7. Visit of J. Lancaster, Miss C. Picken (Rhodesia), and Chelmsford Gospel Choir. Convener: F. Coleman.

LEYTON, London, E.10. June 8. Elim Pentecostal Church, Vicarage Road. Visit of the London Crusader Choir

(*continued at foot of column 1*)

SARDIS (*continued*)

Christ, a worshipping spirit and a life that is lived before God rather than before men.

Sardis had for her chief thought popularity, a name; and we stand in the same awful peril today. Others may flatter us and speak well of us, we may even deceive ourselves, but if Christ finds no element of value in us we are dead; if we have no love for the lost we are dead; if we exist solely for selfish preservation we are dead; if our church is not an asylum for the lost, a refuge for the broken-hearted, a home for the downcast, a place of welcome for the outcast, we may as well get out before we are put out, for in God's sight we are dead.

To this church Christ says "Remember . . . repent . . . or . . ."

THE LESSON

I commend to you this phrase: "Thou hast a few names even in Sardis which have not defiled their garments."

It is possible to be true and faithful under the most discouraging circumstances or when faced with the most hostile environment. In a corrupt world before the flood there was a Noah; in the cities of the plain there was a Lot; in contrast with the men of Sodom there was an Abraham; in Potiphar's house there was a Joseph. There is sufficiency in God to enable us to keep our garments unspotted from the world. Even in Sardis, where the Christian faith had so declined that few kept themselves from evil and carelessness, Christ had a few worthy of His commendation; they had not defiled themselves by contact with the profane and the polluted. They walked in the midst of defiling things like men clothed in white, yet kept their raiment from being soiled. And so, said our Lord, having walked thus down here they shall walk with Me in white.

Sunshine Corner



A BOY WHO BECAME A MISSIONARY

IF you had seen little Francois Coillard herding his turkeys when he was a little boy you would hardly have thought "Some day that boy will be a missionary," but even in those days he was thinking that some day he was going to be a minister, and help others to know and love God.

He was still a small boy when he became interested in the countries where the people did not know about the heavenly Father. It happened one day that there was a strange man at the church, the son of their minister. He was a missionary. As he told about his work in Africa, and how he was trying to lead the people there to love the heavenly Father, Francois listened intently.

Then when Francois was at Sunday school the next Sunday the teacher told more about the work, and asked the children to bring pennies to help with it. How he did want to help! But pennies were scarce with Francois. It was not easy for a boy of eight to earn money, but one day he saw an opportunity. Coming home from school, he saw the school teacher planting cabbages. The work was hard, for he had to haul the fertiliser from the village road. Francois asked if he might earn a few pennies by getting the fertiliser for him. The teacher thought the wheelbarrow was too heavy for the boy to push, but when Francois told him what he wanted the pennies for the teacher told him he might try it. He was happy indeed the next Sunday when he had two pennies to drop into the collection box for the little children in Africa.

Francois was eager to learn more about Africa, so the minister let him have books to read, and he learned a great deal that way.

In the part of France in which he lived the people gathered chestnuts in the autumn. They would gather them in the daytime, and in the evening meet in the homes of different ones and pick out the nuts. Often a crowd would be at the home of little Francois's mother. While they picked out the nuts, and enjoyed the fire in the fireplace, they talked and laughed, and had a jolly time. Sometimes someone would sing a song or tell a story; then "little cousin," as they called little Francois, would be called upon to tell a story about Africa.

One evening he said to his mother "Some day I am going to be a missionary." The mother thought she could not let her boy go so far away, but if God wanted him to be a missionary she wanted him to obey God. He had many hardships to endure before he was finally able to follow God's call and go to Africa as a missionary.

TEST YOUR BIBLE KNOWLEDGE

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

QUIZ NUMBER 70

THE TEN COMMANDMENTS

Can you fill in the missing words?

"And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of - - - - - - -. Thou shalt have no other gods - - - - - - Me. Thou shalt not make unto thee any - - - - - - - - - -, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a - - - - - - - God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and - - - - - - - - - - - unto thousands of them that love Me, and keep My commandments. Thou shalt not take the name of the Lord thy God in - - - -; for the Lord will not hold him guiltless that taketh His name in - - - -. Remember the - - - - - - - day, to keep it - - - -. Six days shalt thou - - - - - -, and do all thy - - - -: but the seventh day is the - - - - - - - of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made - - - - - - and - - - - -, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and - - - - - - - - it. - - - - - - thy father and mother: that thy days may be - - - - upon the land which the Lord thy God giveth thee. Thou shalt not - - - -. Thou shalt not - - - - - - - - - - - - - - - -. Thou shalt not - - - - -. Thou shalt not bear - - - - - - - - - - - against thy - - - - - - - - -. Thou shalt not - - - - - thy neighbour's - - - - -, thou shalt not covet thy neighbour's - - - -, nor his manservant, nor his maidservant, nor his - -, nor his ass, nor anything that is thy neighbour's.

ANSWERS (Exodus 20:1-17)

1. bondage (v. 2).
2. before (v. 3).
3. graven (v. 4).
4. image (v. 4).
5. jealous (v. 5).
6. shewing (v. 6).
7. mercy (v. 6).
8. vain (v. 7).
9. vain (v. 7).
10. sabbath (v. 8).
11. holy (v. 8).
12. labour (v. 9).
13. work (v. 9).
14. sabbath (v. 10).
15. heaven (v. 11).
16. earth (v. 11).
17. hallowed (v. 11).
18. Honour (v. 12).
19. long (v. 12).
20. kill (v. 13).
21. commit (v. 14).
22. adultery (v. 14).
23. steal (v. 15).
24. false (v. 16).
25. witness (v. 16).
26. neighbour (v. 16).
27. covet (v. 17).
28. house (v. 17).
29. wife (v. 17).
30. ox (v. 17).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, June 16th — Ezra 4

" We ourselves together will build " (v. 3).

God must be **our** God before we can build a house for Him. This is implied in the reply of the leaders of Israel to their adversaries who wished to help them with the building of the temple. Zerubbabel and the other Jewish leaders rightly judged that these men would not help but only hinder the work. To include such men is to hurt them, as it gives them a false sense of security. To have laboured for the Lord is of no value as long as He has to say " I never knew you."

Tuesday, June 17th — Ezra 5

" With them were the prophets of God " (v. 2).

The enemy had succeeded in halting the work of building the temple. It was only an interim ruling the king had given—" until another commandment shall be given from me " (4:21)—but the Jews seem to have given in all too easily. It was left to Haggai and Zechariah the prophets to rouse the spirit of the people. The accession of Darius brought new hope, too, and the work was recommenced. Let us who build the walls of the testimony of God today beware of apathy. Let not the true prophet cease to cry among us !

Wednesday, June 18th — Ezra 6

" That they be not hindered " (v. 8).

The decree of Darius seems to imply that he regarded Jehovah as the true God (v. 12). With Cyrus, his predecessor, he acknowledged the sovereignty of the God of the Jews and desired that the work of building His house at Jerusalem be continued unhindered. Tatnai, the governor, was told not only to " let the work of this house of God alone " (v. 7) but to take steps to help complete it (vv. 8, 9). The temple was finished about four years after the renewal of the work on it. Cherished hopes had been realised and faith rewarded. Let us likewise have faith in God and find encouragement.

Thursday, June 19th — Ezra 7

" A ready scribe " (v. 6).

" This phrase, descriptive of Ezra, is connected with the emergence of a new order in the life of the nation, namely that of the scribes. . . . During the time of the monarchy of the united kingdom a scribe was a royal secretary. Later . . . the scribes were men whose business it was to copy and to study the laws of the nation. With Ezra a new order began. The scribes now were men whose chief business was to interpret the law, and to apply it to . . . the new circumstances constantly arising. . . . They took the place of the prophets, with this difference: instead of receiving new revelations they explained and applied the old " (G. Campbell Morgan).

Friday, June 20th — Ezra 8:21-36

" The hand of our God was upon us " (v. 31).

The journey Ezra undertook from Babylon to Jerusalem (7:6-9) was a long and hazardous one through robber-infested territory. To undertake it without a military escort seemed unwise and even foolish. Ezra, however, though aware of the peril, refrained from asking the king for protection because he had boasted before him of the way in which Israel's God looked after His people who feared Him (v. 22). This was commendable in that Ezra was prepared to put into action that which he preached. Nor did God fail him. Verse 31 implies that there were real dangers along the road; nevertheless, Jerusalem was reached safely.

Saturday, June 21st — Ezra 9

" I sat astonied until the evening sacrifice " (v. 4).

Marriage for God's people in both Old and New Testaments is the same—it is to be in the Lord and both parties are to be the Lord's people. Deuteronomy 7:1-6 prohibited marriages with the inhabitants of Canaan. Ezra, as a " ready scribe," well knew this and was immediately affected by the news that the returned remnant had transgressed the commandment. It was an agonising situation and one in which sentiment could have swayed the judgment of the Jewish leader, for children had been born to some of those involved in these unscriptural marriages (10:44). His prayer was that of a true mediator.

Sunday, June 22nd — Ezra 10:1-17

" The people wept very sore " (v. 1).

Ezra's " vicarious repentance " produced immediate results. The effect of this crisis upon Ezra must have made a great impression upon the people who had gathered to him before the house of God. The sight of their great leader weeping and prostrating himself before God must have produced in them a degree of guilt that no amount of preaching could have brought about. God's people need not only to be told of their transgressions but to be made to feel the weight of them, and this is sometimes better achieved in the outpouring of their leader's soul in prayer than in his preaching.

ANONYMOUS GIFTS

We acknowledge gratefully the following gifts received at our office, and we appreciate the generosity of our anonymous donors.

Work in general

Receipt No.		£	s.	d.
4065	Anon.	2	0	0
4067	Sister in Christ, Croydon	10	0	0

Home missions

38	Debtor	5	0	0
401	Northampton, F.G.T.		10	0

E.M.S.

705	Loving memory R.S.	2	2	0
721	Two grateful ones	10	0	0
754	E.W.M.A.	5	0	0
797	Leicester, M.o.T.: vehicle fund ...	5	0	0
811	Belfast E.W.M.A.: famine relief	1	0	0
906	Two grateful ones	10	0	0
907	Ballymena: Brazil	5	0	0
1024	Paisley	5	0	0
1050	E.M.J.	2	10	0
1077	London	100	0	0
1152	Debtor	5	0	0
1165	Coleshill	2	0	0
1214	E.W.M.A.	10	0	0
1223	Gloucester: Jefferys' field	25	0	0
1224	Anon.	6	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.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

CARAVAN to let, 4-5-berth, Birchington, Kent. Five-minute car ride from sea. 8gns. per week. Write for further details, Mrs. Curtis, Manor Guildhouse, Coventry, CV2 1JY. Tel. Coventry 87027. C.1913

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ANYONE can play the " Stylophone " Electronic Organ! Invaluable for Sunday school, open air, etc. Only £8/18/- (including battery). C.W.O. please. Also amplifiers, etc., from £16/10/-. A. P. Hocking, 45 Barnes Road, Castleford, Yorks. C.1919

SMALL duplicating machine required urgently by Elim minister. Write Pastor E. J. Smith, 4 Trinity Place, Great Yarmouth, Norfolk. C.1922

STUDENTS, graduates, sixth-formers. The Students' Pentecostal Fellowship will help you to maintain the Pentecostal testimony in the student world. Conferences, seminars, meetings, literature. Write today for details: The General Secretary (ref. E.E.), 50 Hillary Road, Basingstoke, Hants. C.1920

TYPEWRITERS. Portable " Brother." Good discount given to Elim members. Fully guaranteed. Write Box C1924, ELIM EVANGEL, P.O. Box 38, Cheltenham, Glos.

ITINERARIES

The President :
June 21, Hull; 22, York; 28, Wigan; 29—July 6, Blackpool (Marton).

London Crusader Choir:
June 14, Westminster Central Hall (M.V.); 15, Maidstone prison and Pitsea; 29, Pentonville prison.

Miss C. Picken, Rhodesia:
June 22, Lane End (11 a.m., 3 p.m.), Watford (6.30 p.m.); 23, Luton; 24, Ealing; 25, Kensington Temple; 26, Finchley; 27, Woolwich; 28, Harlow; 29, Barking (a.m.), Rochester (p.m.); July 1, Ilford; 2, East Ham; 3, Dagenham; 4, Rye Park.

J. A. Prentice, India:
June 14, Port Talbot; 15, Newport; 16, Barry; 17, Cardiff; 18, Bridgend; 19, Llantrisant; 21, Pontypridd; 22, Porth; 23, Mountain Ash; 24, Caerphilly; 25, Treharris; 26, Merthyr; 28, 29, Dowlais (a.m.), Abertysswg (p.m.)

Joseph Smith:
June 14-18, Mosborough.

M. O. Thomas:
June 14, Henley; 15, Smethwick.

BIRTH

On May 17th, to Pastor and Mrs. E. Garner, Knottingley, a son, Peter Glen, a brother for David and John.

DEDICATIONS

REPATH. On May 4th, at Elim Pentecostal Church, Preston Park, Sharon Margaret and David Lawrence Repath were dedicated to the Lord. Officiating minister: G. W. Gilpin.

SHARRATT, Paul Adam, born April 7th, was dedicated by Alan and Margaret Sharratt in Elim Pentecostal Church, Old Hill, on May 4th. Officiating minister: T. W. Jacobs.

MARRIAGE

On May 10th, at the Knottingley Elim Pentecostal Church, Brian William Miller to Pamela Pease. Officiating minister: Pastor E. Garner.

WITH CHRIST

DOWST. On May 24th, Mrs. Edith Annie Dowst, aged 82 years. Faithful member of East Ham Elim Pentecostal Church, London, E.6. Officiating ministers at funeral: F. H. Coleman and H. L. Dawson.

SADLER. On April 18th, Mrs. Elsie May Sadler, a well-loved and loyal member for many years of Winson Green Elim Pentecostal Church. " For ever wth the Lord." Officiating minister at funeral: D. M. Chuter.

N.E. DISTRICT PRESBYTERY YOUTH RALLY
CITY TEMPLE, HULL, SATURDAY, JUNE 21st
Guest speaker :
REV. A. B. TEE (President)
3.30 p.m. OPEN-AIR DEMONSTRATION
7 p.m. YOUTH RALLY
PAUL BRECHT SINGERS
YOUTH CHOIR
TESTIMONIES D.1923

NEWS FLASH

Capacity congregations at Clydebank crusade. Decisions every night.—President.

HOLIDAY RESORTS
Symphonies of Praise
conducted by Pastor
DOUGLAS B. GRAY
and the
LONDON CRUSADER CHOIR

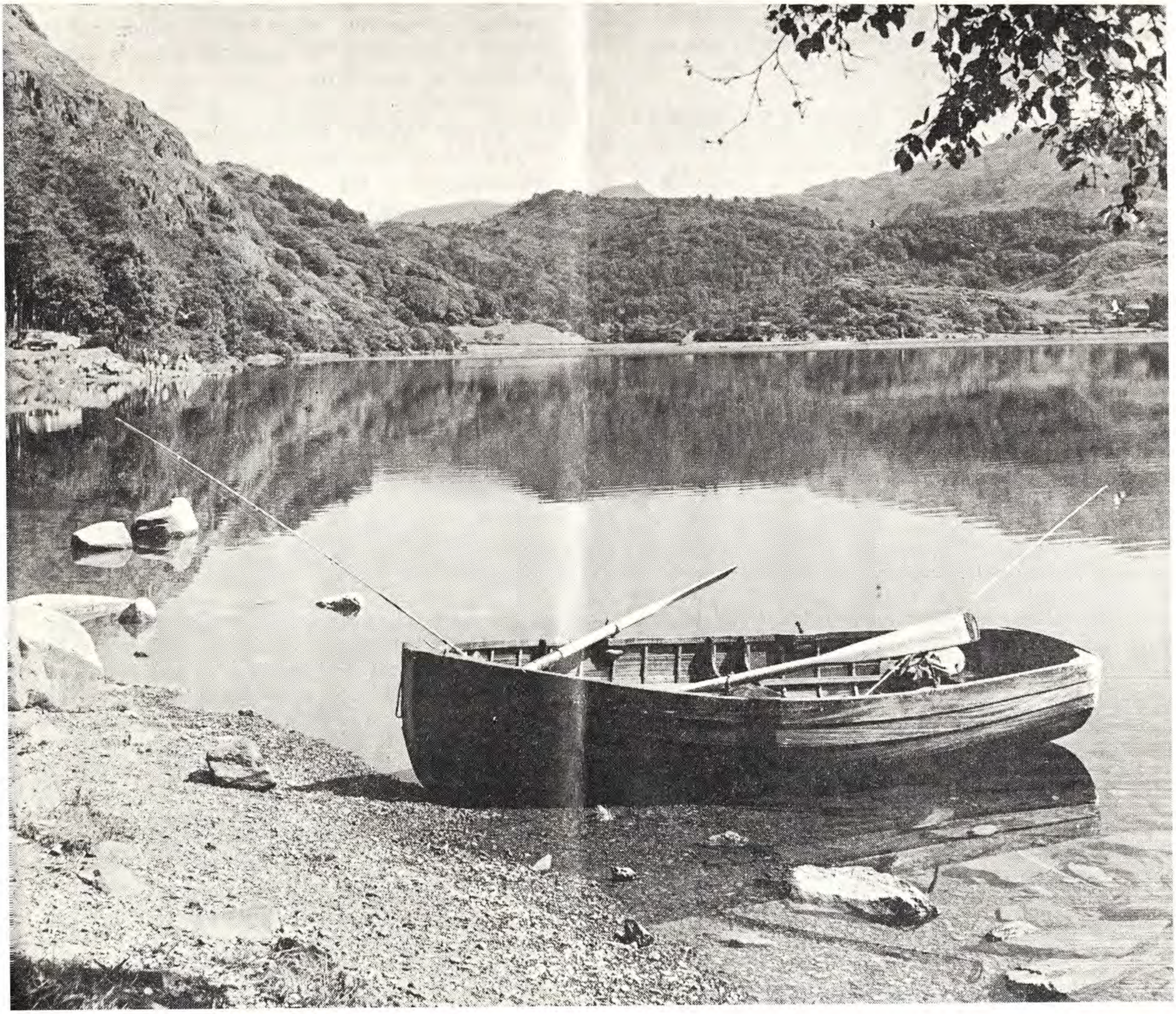
JULY 13th
Elim Pentecostal Church, NEWHAVEN, at 2.45 and 6 p.m.
JULY 20th
Elim Pentecostal Church, CLACTON-ON-SEA, at 2.45 and 6 p.m.
AUGUST 3rd
Elim Pentecostal Church, EASTBOURNE, at 11 a.m. and 6.30 p.m.
AUGUST 10th
Elim Pentecostal Church, WORTHING, at 2.45 and 6 p.m.

Watch announcements for visits to other holiday centres. Meet us at the seaside for ministry and fellowship.

Norton Way North, Letchworth, Herts.
Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd.,

THE ELIM EVANGEL

Vol. L No. 25 *June 21st, 1969* *9d*



SON OF MAN



By JOHN LANCASTER

THE people who saw it argued strongly about it. The religious press seethed with comment about it. Evangelicals on the whole did not like it. Many of them switched it off. It was the Wednesday play. It was called "Son of Man." It sought to understand Jesus of Nazareth. It failed. Because it was bound to fail.

The trouble with any attempt to explain Jesus of Nazareth is that He is too big for any medium. Art, literature, music, even theology, can never capture the whole truth about Him. Some come nearer than others, but the best we can do is nothing more than like trying to depict a rainbow in Indian ink.

It is easy to get very angry with the B.B.C. and Denis Potter, the playwright, for even trying to portray Christ, but before we do it is also worth while listening to what Potter had to say about his own play. In a recent issue of *Weekend Telegraph* he had this to say: "I suppose the play represents a retreat from political positions I previously held. I was staying in a flat in London when Danny le Rouge came over at that time. All the left-wingers met there one evening—Tariq Ali, everyone—debating away. I listened and felt very lonely and out of it. The same old hates, the same old dogma, the same belief that if only the systems of the world could be changed everyone would be happy. No concern for the sick and the bereft and the lonely and the suffering. Jesus was *their* man . . ."

Now it may be true that Potter completely failed to represent Christ. Indeed, anyone who knows his Bible knows that Potter's version of the life of Christ was not only untheological; it was also historically inaccurate; but at least he realised that Jesus was the only one who really cared about the sick, the lonely and the suffering. And in contrast with the flamboyant political agitators of our day Jesus stood out in peerless greatness. It was in trying to understand and portray this greatness that Potter came unstuck, partly because, as we have said, the greatness of Christ defies human analysis and partly because the playwright on his own confession is still as yet an unbeliever, albeit a seeking one. The truth is that a man who does not know the illumination of the Holy Spirit can never hope to interpret aright the things of God, "neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

J. S. Whale has said of Christ that "He transcends the power of our logic to make a synthesis of His qualities," that He is "inexplicable because He cannot be put into a class," and that it is "impossible to describe Him without becoming entangled in paradoxes." In other words He is unique. As Tennyson has put it:

> *"Thou seemest human and divine;*
> *The highest, holiest manhood Thou."*

And the mystery of the person of Christ is woven into this very name, Son of man. On the face of it—and this is where Denis Potter went wrong—it seems to suggest mere manhood and nothing more. The Christ of the Wednesday play was merely a man, a man with doubts about himself, a man who sometimes was afraid, a man of unpredictable temper, a chirpy little man whose life ends with a question mark. But in fact the name Son of man has, as Leon Morris has pointed out, "divine overtones . . . and human undertones." It was a name already familiar before Jesus was born to Jews who knew their Old Testament. To them it conjured up a picture of mystery and majesty, for it recalled the figure Daniel saw in His visions (Daniel 7:13, 14) and symbolised a being who combined within himself divine and human aspects and to whom was given ultimate authority.

The Jews, of course, would not have seen this as a prophetic anticipation of Jesus of Nazareth, but it seems clear that He Himself adopted this title, not only because it expressed His humanity but also because it implied His divinity. If one examines His use of the title certain clear implications emerge. In the first place, it expresses His true humanity. As Son of man He comes "eating and drinking" (Matthew 11:19), that is entering into the normal physical and social habits of human life, but under that same title He also experiences the realities of poverty, for "the Son of man hath not where to lay

His head" (Matthew 8:20). It is as Son of man that He goes forth into the world bearing the seed of the word of God (Matthew 13:37), and under the same title He declares that He has come not to be ministered to but to minister and to give His life a ransom for many (Mark 10:45). On two occasions Luke records His use of the title in relation to His saving ministry among men (9:56; 19:10). Thus His humanity is the vehicle through which He expresses God's truth, ministers to men's need and ultimately realises His redemptive work.

In the second place, the title is used in relation to His sufferings. Constantly he refers to Himself as Son of man when He speaks of His passion. "The Son of man must suffer many things, and be rejected . . . and be killed, and after three days rise again" He declares at Cæsarea Philippi (Mark 8:31), and the title is frequently on His lips in this context. Jonah in the great fish (Matthew 12:40) and the writings of the prophets (Luke 18:31) He interprets as predicting the inevitability of His own death and resurrection. Thus betrayal, suffering, death and resurrection are all woven into the meaning of this great title. His humanity is deeply involved with His atonement, for, as the writer to the Hebrews puts it, "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death" (2:14). Calvary was the corollary of Bethlehem.

In the third place, the title is used in relation to His divine authority. The Son of man has the right to forgive sin (Matthew 9:6) and He is Lord of the Sabbath (Matthew 12:8). Running through John's gospel are some cryptic utterances of Christ which indicate that the Son of man has a unique relationship with God (John 3:13; 6:29; 6:62), and the implications of these words are borne out by other utterances. Repeatedly He calls Himself Son of man in speaking of His second advent (Matthew 10:23; 16:27 are two instances among many). As Son of man He claims authority to commission angels (Matthew 13:41), and at one of the most significant moments of His life He takes the name on His lips in a final declaration of His supreme authority. Challenged on oath to declare Himself before the Sanhedrin He uses words which are powerfully

(*continued on page 429*)

OUR CHURCHES REPORT

NOTTINGHAM **Pastor: R. J. MacKenzie**

We have recently concluded an eight-day evangelistic crusade, with Rev. Don Evans as our guest speaker, who inspired and challenged many of the congregation with his forthright ministry and singing.

Young men and women who had never heard the gospel before came into the meetings and decisions were made.

The pastor then undertook the preaching of God's Word for the rest of the week. The services were supported by other local assemblies, which contributed to the blessing received. The final Sunday evening saw many new faces in the church and nine people yielded to the claims of Christ.

SALISBURY and SWINDON

On Whit-Monday the two Crusader branches met in Savernake Forest, and a day's enjoyment in the open air concluded with choir singing and Christian fellowship. We trust that those round about appreciated that followers of Christ are normal healthy people and at the same time received a message from the gospel singing.

CAERPHILLY **Pastor: J. G. Cooper**

The Caerphilly Sunday school shield was won by three classes this year for the first time. The shield award, introduced in the early days of the church by W. Ron Jones, the first minister, goes to the class with the highest marks for the year. The Elim Sunday school, under its superintendent, Mr. A. Bowring, has become one of the largest in the Welsh Presbytery and possibly the biggest in Caerphilly.

In the photograph (from left to right) are Pastor John Cooper (resident), Miss S. Jones, Mr. Lyndon Bowring, Mrs. M. Brock and the superintendent, Mr. A. Bowring.



MALDON, ESSEX **Pastor: D. White**

We recently held our first Sisterhood rally for eleven years. The attendance, about 140, exceeded our expectations—so much so that we requested the Salvation Army's permission to use their hall to accommodate the congregation. Though they had an officers' conference that day, they and we exchanged halls for the respective activities.

Mrs. J. A. Wright, of Southend-on-Sea, thrilled the sisters with her message.

From a report sent by MRS. QUY.

SINGING SALVATION

LONDON CRUSADER CHOIR

IT was fitting that during the London Crusader Choir's special celebrations it should visit the Elim church in Barking, the home church of its conductor, Pastor Douglas B. Gray, who at the time of the choir's formation was Crusader Secretary of a fine, virile group of Elim Crusaders. A great congregation almost filled the church. It was thrilling to see so many teenagers present as well as those who remember the pioneer days of the great revival meetings of Stephen and George Jeffreys.

☆ ☆ ☆

Pastor D. B. Gray, with members of the male section, shared in the great service of praise in Chelmsford cathedral, Mr. Gray conducting the massed male chorus. Backing some of the items was a sixteen-piece brass ensemble, with Geoff. Brough, of the London Crusader Choir, at the grand organ. The word preached will long be remembered as Rev. Tom Walker, of Birmingham cathedral, challenged the large congregation and afterwards dealt with those desiring to commit themselves to the Lord.

Two days later the London Crusader Choir made its first visit to Leytonstone, to the Salvation Army citadel, which was packed to capacity.

PROVISION FOR PREACHERS

THE RESURRECTION OF JESUS (1 Corinthians 15:20)

By F. G. EVANS (ERDINGTON)

IF Jesus is to occupy and retain the premier place in the faith of men His resurrection is a must; it is not enough that His ideals and truth live on. Many great teachers have made attractive suggestions about spiritual things, but all these teachers have died. Jesus is declared to be the Son of God with power by the fact that He rose from the dead (Romans 1:4). The virgin birth demands the seal of the resurrection. Death has always been a step into the unknown, bringing fear to the heart, and even to the spiritual Jew, well versed in Old Testament scripture, it was an awesome mystery. "Shall the dead praise Thee?" David had asked, and this doubt emerges in many passages. Death has also always been linked with judgment. Tyrants have perished before its inevitability; many sublime hopes have ended with its coming.

To the disciples our Lord's death meant the end of their hopes, the falling of a dark shroud of mystery upon that life that seemed to promise such light upon the mysteries of eternity. A bodily rising again was essential if death was to be seen to be conquered. Our salvation involves Deity coming in the flesh: "A body hast Thou prepared Me"; Deity incarnate in Bethlehem, crucified at Calvary and glorified in heaven. This is why the resurrection of Jesus is the best attested and most important event from eternity to eternity.

THE HISTORICAL FACT

The resurrection was not a shadowy rising of new thoughts and ideas, or the renewal of the consciousness of Jesus' presence, because what He had given them could never die; it was a historical, bodily, provable fact, prophesied in the Old Testament, occasioned by the cross and bound up with the raising of many sons to glory.

THE THEOLOGICAL IMPLICATION

He is the first begotten from the dead, and because He lives we live also. If Christ be not risen, then is our preaching vain. Justification, Pentecost, the second advent, high-priestly intercession, immortality for the believer, sanctified and victorious living, Satan's defeat and judgment—all are bound up in this tremendous event.

ITS METHODICAL ACCOMPLISHMENT

When we think of the method of resurrection we are surrounded by mystery, but as to principle we have certainty. All the essentials needed for a future body can be contained in a seed. God has planned and perfected the seed of the resurrection body; the bodily resurrection of Christ is the proof. As the first-fruits, He is the pattern and the guarantee.

ITS TRANSLATORY PURPOSE

To take us from the scene of sin to the one of glory is its translatory purpose. If we are redeemed He has translated us out of darkness into light, and at His coming He will give us a resurrection body fitted to our heavenly responsibilities. A stupendous miracle will close this miraculous dispensation. "We shall rise" to be with Jesus for ever. When you are raised will it be for this or to face the great white throne of judgment?

Good news for modern man

Elim Missionary Society feature

Read this challenge *from*

T. JOHNSTON, F.R.G.S., A.I.C.W., Kenya

IT would appear that quite a number of young people are anxious to take up overseas appointments, with a view to serving the Lord as missionaries in their spare time, say in the evenings or at the weekends. In the past the idea of a missionary was one sent to work in the " bush " to deal with a heathen and illiterate people, to sit all day under a banana tree talking to these people and struggling with a difficult native language, and at the end of a strenuous day to retire to a very primitive type of mud-and-wattle dwelling. I am quite certain that this indeed has been the lot of the early pioneer missionaries; but things have changed in this twentieth century, and indeed I have seen a big number of changes in my twenty-one years in Kenya. We must realise that many of our African countries are now independent, and are being ruled by wise and educated rulers. There are now universities, technical colleges, secondary and primary schools, etc., and every facility is given to those who want to learn and to hold good positions in government and commerce. In view of what I have said you will see that the old-time type of missionary work is fast coming to a close, and as a result of this many missionary societies have completely changed their methods of approach and are now concentrating on getting the gospel to the educated people, who no doubt will be some of the future leaders in these independent countries. When I came to Kenya I found very few missionaries taking the Word of God into the secondary and primary schools, or even into the prisons or other institutions. Now, however, a big number of the well-known missionary societies have their workers in these places, and rightly so, for we must move with the times. If Communism and other ideologies are trying to reach the minds of the educated why should not we try to reach them with the sure Word of God? I can look back over the years and can thank God now that the door did not open to me in 1947 to what I felt was full-time missionary service. As a result of taking up a government post I was enabled to get into schools with the gospel, and today have witnessed (since independence came to Kenya) that many of these former students who took Christ as Saviour were among the first to be offered positions of responsibility, not because of their educational abilities but because of the standard of truth and uprightness they had set. I think of Godfrey, today a senior engineer with the postal services in Uganda, saved at Mbagathi in 1951 and today still on fire for Christ; of Jonathan, an accountant in Nairobi head post office; of Mutugi, in charge of postal stores; and of Boaz, in charge of the post office dispensary at Mbagathi. These were saved about 1953/4, and today never miss an opportunity to witness for their Lord. Then there is Ezekiel, a Roman Catholic who took Christ as Saviour at a Kabete Sunday afternoon service about ten years ago, and after finishing his education secured a very responsible job with the Shell Oil Co. at Mombasa. After some time in that position he has now felt led to take up full-time service for the Lord, and today is studying at a Pentecostal Bible college in Canada. There are so many opportunities for those who will take up an overseas appointment and who will be His witnesses where God will call them to work. I love those words " His witnesses." An incident recently brought blessing to my soul as I was in conversation with the deputy chief accountant of the Ministry of Works. He is a well-educated man, immaculate in dress and possessing a large car. In course of conversation he said " You remember me in the past, don't you? " (Actually I did not.) He reminded me that about 1953 I had stopped my car to give him a lift, and after conversation about the Lord he had expressed his desire to be saved, and that I had again stopped the car and pointed him to the Lord. Now I could remember this all so clearly. After this conversation we went to the M.O.W. canteen to have a coffee, and how pleased I was to hear him give thanks in the presence of his friends. Yes, the door in Africa is wide open for service for Christ, even while one is holding down another job. You may ask " And can my wife and family have an opportunity to do a work for the Lord? " I can only speak for my own family when I say that my wife reaches about 700 children with the gospel each week in an African primary school, and has been at this school for about six-

(*continued on page 430*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
John Lancaster	418
F. G. Evans	420
T. Johnston, F.R.G.S., A.I.C.W.	421
Evelyn E. Green	424
S. Gorman	426
M. Chuter	427
Margaret M. Ladlow ...	428
G. Harpin	431
Reports	419, 430
Editorial	422
Comment, opinion and review	423

OUR FRONT-PAGE PICTURE is by Mrs. Jane J. Miller and shows a salmon-fishing boat on Lake Dinas, Caernarvonshire.

EDITORIAL

ARE we Pentecostals, by the very nature of the Pentecostal experience, too much concerned with personal experience and not enough concerned with God ? Dale Carnegie, the famous author of, among other books, *How to Win Friends and Influence People,* has the following: "The New York Telephone Company made a detailed study of telephone conversations to find out which word is most frequently used. You have guessed it: it is the personal pronoun 'I.' It was used 3,990 times in 500 telephone conversations. 'I,' 'I,' 'I,' 'I,' 'I.'"

Our choice of hymns is a good guide as to our concern with our own experience. Take two or three well-known and frequently sung hymns. One of five verses with a chorus has the pronouns "I," "me" and "my" twenty-five times. Another of three verses with chorus has "I," "me" and "my" fourteen times. A third, about rejoicing, has "I," "me" and "my" twenty-three times in four verses and a chorus.

Contrast this with the infrequently sung "O God of good the unfathomed sea," by Johann Scheffler, translated by John Wesley, with "Thee," "Thou" and "Thy" eighteen times and "I," "my" and 'me' only once, in the glorious closing verse:

"High throned on heaven's eternal hill,
In number, weight and measure still
Thou sweetly orderest all that is :
And yet Thou deign'st to come to me,
And guide my steps that I with Thee
Enthroned may reign in endless bliss."

Or take again Charles Wesley's "Love Divine, all loves excelling," with "I," "me" and "my" never.

His "O Thou who camest from above" has "I" never and "me" and "my" once.

Contemplation of God, either by meditation or through His Word, the Holy Spirit says, changes us from glory to glory. "We all beholding [contemplating, pondering] as in a mirror the glory of the Lord are changed into the same image from glory to glory . . ." (2 Corinthians 3 : 18).

The very early Pentecostals seemed to have emphasised this aspect of corporate meditation in their services—maybe, we might argue, too much so, to the exclusion of more important aspects of service. Yet if we come to God's house with the view of meeting with God, no service will be dry, or hard, or barren of results. And in unique, unexpected ways, not glorifying to the flesh, we shall find that "they that wait upon the Lord shall renew their strength, they shall . . . not faint."

An examination of the personal pronouns in the hymns of our choice helps us examine our attitudes: "I," "me," "my," or "Thou," "Thee" (You), and "Thy" (Your).

Revival comes when man steps aside and God steps in. Any church or denomination that has courage to step aside from the trammels of its past and contemplating not new ideas, new plans, new policies but contemplating God, will reverse the course of history that has always led away from the first enthusiasm and will receive not a return of the old but a new conception of God.

COMMENT, OPINION AND REVIEW

ON JOINING THE COMMON MARKET

IN discussing the development of the human situation it surely must be concluded that the only explanation for some of our decisions is that the future influences the present more than we realise. A predetermined destiny seems irresistibly to draw the nations forward. The acceptance of trends in society so obviously reversible by human decision yet invariably leading us on disaster courses seems to demonstrate this. The fault of our nature does not seem always to account for our inexorable progress towards obviously foreseen disaster.

The aphorisms "Convince a man against his will . . ." and "None is so blind as he who will not see" receive striking illustration in Rudolf Klein's article "Britain and the Common Market" in the June 1st *Observer*. He heads it "A bread-and-butter question," and then seems at pains to prove that joining the Common Market is not at all a bread-and-butter question. We believe it is.

He makes a good point, one we have consistently advocated: ". . . unless there is a *public debate* on what precisely is involved in securing entry, *sharp disillusionment may be ahead*" (our italic). "This," he states, "is particularly true of the economic impact of entry," and goes on "economics is only half the story." We believe that for all practical purposes economics is the whole story. But he continues: "Neither does it make sense to take for granted that Britain stands to gain economically from membership of the European Economic Community irrespective of the precise terms negotiated. . . . Unless Britain gets in on the right terms [our current economic difficulties] may be aggravated."

Then as an example he takes agriculture, and refers to the increase in the price of butter to the continental price of 7/4 to 8/-, but, he states, to argue against joining the Common Market because Britain thereby would deliberately increase the cost of living is nonsense.

But when it happens, in spite of the other compensating factors to which he refers, the British housewife will experience whether it is nonsense or not.

Actually, because Britain's agricultual work force is only a tiny fraction of the whole, the pressure here has been to keep down food prices for the benefit of the whole. But Europe's agricultural work force is a significant part of the whole, nearly twenty-five per cent in Italy, seventeen per cent in France and eleven per cent in Germany, therefore the pressure there has been to keep up agriculture prices. If Britain joins the Common Market these prices will be levelled off—upward.

Again, Mr. Klein states: "Obviously France would stand to gain from British entry . . . for France would thereby gain a market for her food surpluses. But the attraction to the French of the British entry could diminish if the system were changed, as it ought to be."

Mr. Klein goes on to state that on Britain's entry into the Common Market she could exert her influence to secure changes in agricultural policy of the Common Market countries, "*but the advocates of such a course would be well advised to concede that it is a gamble*" (our italic).

Again, Mr. Klein points out that Britain is now far more vulnerable economically than she was at her first application: "The balance of payments situation is gloomy enough," he states, "without taking on the extra burden (reckoned at £500,000,000 over five years) of membership of the Community." [Actually £500,000,000 is an underestimation—£850,000,000 is a better estimate.—EDITOR.] "Again," states Mr. Klein, "this is *not* a clinching point against seeking entry." Well, well, what is a clinching argument ?

Again states Mr. Klein, referring to Britain's possible bargaining counters in any attempts to win concessions from the Common Market countries, "It would be foolish to pretend that Mr. Wilson and his ministers are at present in a strong enough position to insist on any of these points."

Yet apparently Rudolf Klein writes in support of membership of the Common Market in spite of these five arguments that he adduces, which we would interpret as being arguments against.

A table in the

" In the wilderness . . . they did eat, and were filled " (Mark 8:4, 8).

" In those days the multitude being very great, and having nothing to eat, Jesus . . . saith . . ." (v. 1).

FOLLOWING His return from the region of Tyre and Sidon, a vast crowd of people from various parts of Galilee had gathered to Jesus, bringing with them those who were lame, blind and dumb, and many others afflicted in various ways, whom they had laid at the feet of Jesus, and He had healed them. Though the watching multitude must have come in the expectation of receiving from Him some relief if not complete deliverance, they were amazed to see the lame walk and the blind receive their sight, and to hear the dumb speak.

There was in their reactions to His wondrous works a marked contrast to the attitude of certain others who, on seeing His love and power in operation, had scorned the gracious works of the compassionate Saviour and had attributed them to Satanic possession (Mark 3:22). But this multitude reacted rightly; they testified " He hath done all things well " (7:37), and they " glorified the God of Israel " (Matthew 15:31).

And now, at the end of three days, their supply of food had run out and they were without sustenance. Notice that this happened in the very presence of the wonder-working Jesus. There is no doubt about it (His mighty works bear this out). He could have made their provisions as miraculously enduring as the meal and oil of the widow of Zarephath (1 Kings 17:6). Surprisingly, Jesus did nothing of the kind. Matters were allowed to proceed normally so that their supplies petered out, nothing remaining.

In our spiritual experience as the children of God have we not also known this baffling circumstance: the demonstration of the love and power of God in one department of our life, yet in another a curious lack of what might be called the *preventive* blessings of goodness and grace (Psalm 21:3)?

" They have now been with Me three days " (v. 2).

Three days packed with the thrilling experiences of His wonderful kindness and sovereign authority and of His life-giving, liberating words; three days of close companionship with Him! No wonder that at the later miracle of the multiplied bread they evinced nothing of that destructive unbelief long ago displayed by their unbelieving forefathers in another wilderness who, even with the fruit of the land and "the earnest of their inheritance " in their hands, refused to believe that God had appointed Canaan as their heritage and that He fully intended to bring them into the land to possess it, and who said " We be not able to go up " (Numbers 13:30, 31).

That period of fellowship, of daily association with Jesus, had, it might be said, prepared this multitude for that marvellous provision of food in this most unlikely place, the wilderness. There is no evidence that when, later, there was put into their hands the miraculously multiplied bread they stared at it with suspicion, or were disposed to reject it. On the contrary, they were receptive to Him and it because they had remained with Him.

" The secret of the Lord is with them that fear Him " (Psalm 25:14). Those who walk with Jesus are in an excellent position to see the works of Jesus and not stumble in unbelief at the display of His power.

" They . . . have nothing to eat . . . they will faint by the way " (vv. 2, 3).

Now here is a heart-warming fact: Jesus possessed, and showed, an awareness of their need before ever they seem to have realised their position. He tenderly recognised their necessity without any clamour on their part. " Your Father knoweth that ye have need of these things " said Jesus on another occasion (Luke 12:30). That does not, of course, rule out our obligation to obey the divine injunction to make our requests known to Him. But the point made clear in this story is Jesus' recognition of the people's need before they themselves had proclaimed it. And with what compassion did He regard their state. " They will faint by the way."

If we who so often feel the wearisomeness of our journey through life could absorb the fact that however troubled we are by our particular difficulty He, because He was in all points tested as we are (Hebrews 4:15), is Himself much more concerned we would realise that His very concern will cause Him to make it His business.

" From whence can a man satisfy these men with bread here in this wilderness ? " (v. 4).

How indeed could a *man* (if they were looking at themselves)? And how in this wilderness? Powerless man, and a hopeless situation! The disciples now saw the place for what it was: a place devoid of possibilities as far as food production was concerned.

derness

YN E. GREEN
FORD, ESSEX)

Wonderful things had been happening here in this wilderness, but now the stern reality of the place itself, its inhospitable bleakness, its barrenness, struck home to them.

This was a grim situation, for besides the humane considerations there was this factor to be reckoned with: that the collapse on the way home of those healed and delivered by Jesus would have furnished His enemies with a fine weapon against Him, namely that He cared more for the spectacular exhibition of His remarkable powers than for the well-being of His simple-minded audience.

"Can God furnish a table in the wilderness?" asked unbelieving Israel long ago in their particular wilderness (Psalm 78:19). He did so then. He did it here in Galilee. Shall He not do so today?

"How many loaves have ye?" (v. 5).

Christ, who could have drawn from the skies the modern equivalent of manna, or could have commanded a flock of ravens to bring bread and meat, asked what materials they had in hand.

Sometimes God, so to speak, "creates a world from naught." At other times He takes the present means and in His handling of them displays His sovereign mercy and supernatural might and, against all likelihood, produces a "table in the wilderness."

An Old Testament parallel of this example of God using the means to hand is found in the account in 2 Kings 4: 1-7. Said the prophet Elisha to the distressed widow faced with the forfeiture of her two sons as payment of a debt impossible to meet: "What hast thou in the house?" The answer was "Not anything in the house, save a pot of oil." A pot of oil! But you remember how the story ended. At the prophet's command she collected all the empty vessels she could beg or borrow from her neighbours and, in faith and at his command, began to pour out the oil, which did not stop flowing until every vessel was filled. "Go, sell the oil," he said, "and pay thy debt. and live thou and thy children of the rest."

"How many loaves have ye?" "What hast thou in the house?" We might with profit examine our own situation. Assuredly if God is asking us this question we should reckon that He actively concerned with that which we have at hand, will invest it with vast potential.

"He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set . . . before the people" (v. 6).

The means to hand were ridiculously meagre, utterly inadequate, but with them He fed 4,000 men, plus women and children. But in between the assessment of the materials—seven loaves—and the distribution thereof four things happened. (1) He took the bread. It was an act of kingly authority. He who was soon to declare to His disciples "All power [or all privileges, right, authority, jurisdiction] is given unto Me in heaven and in earth. Go ye therefore . . ." (Matthew 28: 18, 19) was demonstrating here that for Him are all things and by Him are all things (Hebrews 2: 10). (2) He gave thanks for the bread. "All things were made by Him; and without Him was not any thing made that was made" (John 1: 3); yet He, the Maker of all, gave thanks for the bread. Indeed, the gospels' record of Christ's giving of thanks makes most illuminating reading and is illustrative of the fact that our recognition of His sovereignty and the devoting of ourselves and our substance to Him should be coupled with humble gratitude and thankfulness to Him. (3) He broke the bread. He in fact acted as though there was an unlimited supply of the wherewithal to satisfy so great and urgent a need. What an act of faith! (4) He gave the bread to His disciples to distribute. There was not, to begin with, enough to meet even the needs of Jesus and the twelve disciples; yet they were instructed to dispense to the crowd of about 6,000. We see here the progression of faith.

(continued on page 431)

B.B.C. RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An open-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy.

Items broadcast include
"Jesus, my Song of Songs"
"Has God forgotten me?"
"The King of Love my Shepherd is"
(as broadcast on B.B.C.1 Songs of Praise)
"Jesu, Word of God" (Mozart)
Metrical psalm—Kedron
"In the name most high" (Handel)
"Christ, our King"
etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

OUR SAVIOUR'S GREATNESS



By Samuel Gorman

The greatest world influence

THIS will be seen to some extent by drawing a comparison between Jesus and Abraham, who exercised a wide, tremendous and far-reaching influence among mankind. Abraham was a great man, and this was recognised by the people of his day and the generations that followed. He was an outstanding character, and a man of considerable courage and faith. On many occasions his faith and courage in God were such that what seemed insurmountable difficulties were overcome by him. Great though he was, Jesus superseded him in every way.

GREATER IN HISTORIC INFLUENCE

To the Hebrews Abraham had an historic greatness, and they took pride in referring to him as " our father Abraham." Even today his greatness is acclaimed by Mohammedanism, Judaism and Christianity. It is estimated that in the *Koran* Abraham is referred to nearly 200 times. He stands out as one of the greatest personalities of human history. The power of his influence for good has been felt by the inhabitants of many nations of the world.

While the foregoing, and more, is true and commendable of Abraham, his historic greatness was tarnished by human failings, an obvious illustration of this being when he lied to the king of Egypt about his wife (Genesis 12:18-20), and in some of his lapses of faith. One fatal lapse of faith, and its evident and telling impact upon world history will be sufficient to record here. Although God had promised him a son by Sarah, Abraham took Hagar to wife, not content to leave it to God to fulfil His word to him regarding the promised seed. In a moment of unbelief he accepted the word of Sarah in preference to God's word (Genesis 16:2). It was indeed a fatal lapse of faith, with far-reaching consequences not visualised at the time by Abraham and Sarah. It reacted upon them both in such a way that in the end Hagar and Ishmael, her son by Abraham, were compelled by force of circumstances to leave the house for ever. Ishmael, called the son of the bondwoman, mocked and made things difficult for Isaac, who was born at a later date to Abraham by Sarah and called the son of the freewoman (Galatians 4:22). In fact the situation between them became so untenable that the expulsion of Hagar and Ishmael was decided upon. A survey of history confirms the prophetic forecast concerning Ishmael and his seed, the Arabs, that " he shall be as a wild ass among men ; his hand shall be against his brethren." Almost without exception, from the time some Ishmaelites bought and sold Joseph, the young Hebrew, until the present tension and trouble in Israel between Arabs and Jews, the seed of Ishmael have been oppressors. Ishmael's seed gave birth to Mohammedanism, which today holds millions of people in its grip. On the other hand, the seed of Isaac has brought much blessing to the world, and from his direct line, the Jewish people, came the Saviour of the world, the greatest blessing and influence of all. From the home of Abraham through his two sons, Isaac and Ishmael, came influences of good and evil which have lasted even to this day.

The Saviour has superseded Abraham historically because His impact upon the world for good has exceeded Abraham's influence. According to statistics Jesus is loved by millions of people all over the world, and is accepted as Saviour among people speaking well over 800 languages and dialects. This is seen in particular in the establishment of the Church, and will also be seen by the influence He will exercise over the nations of the earth during His millennial reign. In contrast with Abraham, Jesus was impeccable in character and perfect and steadfast in faith, purpose and practice. He was in Himself not only absolutely righteous but able to impart righteousness to those who accepted Him as Saviour (1 Corinthians 1:30; 2 Corinthians

5:21), whereas Abraham's righteousness was imputed to him by God (Galatians 3:6-8).

Jesus was historically greater than Abraham because He was pre-existent (John 1:1; 6:38; 2 Corinthians 8:9; Philippians 2:6, 7; Galatians 4:4). When some Jews publicly asked Jesus if He was greater than Abraham He replied in the affirmative and added: "Your father Abraham rejoiced to see My day: and he saw it, and was glad. . . . Before Abraham was, I am" (John 8:56-58). This refers to His confrontation with Abraham in one of the Saviour's manifestations in the Old Testament as "the angel of Jehovah" (Genesis 18—elsewhere called the "angel of the Lord"), and referred to by theologians as one of the theophanies—forms used by the Lord Jesus when He made such appearances. All the foregoing proves conclusively that Jesus was greater than Abraham historically because of who He is and the impact He has made upon world history.

GREATER AS A FOUNDER

He was the founder of a nation. In the programme of God Abraham was the one from whom the Jewish nation sprang. God called and entered into covenant with him. Certain promises were made to him by God (Genesis 12:1-3; 15:5) and these were renewed to his descendants Isaac and Jacob (Genesis 26:3, 4; 18:12-15). Among them was the promise "I will make of thee a great nation." This came to pass literally through Isaac and Ishmael, from whom the Jews and Arabs have descended. God also said "I will bless them that bless thee, and him that curseth thee I will curse." Every nation that has ill-treated the Jewish people, the seed of Abraham, has suffered—Assyria, Babylon, Spain, Russia, and more recently Germany. For sixteen centuries the Jewish people have been persecuted and steeped in sorrow, their suffering being unparalleled, yet in spite of it all they have thrived, until today they are a nation and there are millions of them in the world. Thousands upon thousands of them in recent years have gone back to the Holy Land to live under national conditions. Under such awful conditions of suffering, persecution and death experienced by them over many centuries it is a wonder that they are not extinct as a people. In fulfilment of His promise to Abraham to make of him a great nation God has miraculously preserved them. This nation witnesses to the greatness of Abraham as its founder.

This greatness of Abraham pales almost into insignificance in the light of the everlasting kingdom (Luke 1:30-33), the holy nation (1 Peter 2:9), founded by the Saviour through His death and resurrection, and by the regenerating agency of the Holy Spirit. The Church-kingdom exists now, and is growing, and will reign with Him during the millennium (Zechariah 14:4, 5; Jude 14, 15; Matthew 19:28; 1 Corinthians 6:2), and will be with Him throughout the countless ages of eternity—His kingdom will last for ever.

In the culmination of the programme of God among mankind on earth, and in the eternal state, the greatness of Jesus will be seen in its fullness and perfection; His world influence will never be superseded.

Next: THE GREATEST BENEFACTOR

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

THE LAYMAN'S BEATITUDES

Blessed is the man whose calendar contains prayer meeting nights.

Blessed is the man who does not remain away from church because it drizzles.

Blessed is the man who can stay more than an hour in a church service.

Blessed is the man who loves the Lord's work with his cheque-book as well as with his heart.

Blessed is the man whose watch keeps church time as well as business time.

Blessed is the man who leaves the back seats for latecomers.

Blessed is the man whose eyesight will stand as much reading of the Bible as of magazines and newspapers.

☆ ☆ ☆

You cannot be a Christian without others knowing it.

☆ ☆ ☆

To bring up a child in the way he should go you must travel that way yourself.

☆ ☆ ☆

"One look-see is worth a thousand say-sos."

☆ ☆ ☆

If we are going to get blessing we have to get it on God's terms, and not upon our own; and that is why I fear that a good many people will not get it—simply because they cannot have their own way about it.

☆ ☆ ☆

There are no crown-bearers in heaven that were not cross-bearers here below.

Margaret M. Ladlow's page



CATERING PAR EXCELLENCE

I HAVE always been fascinated, right from childhood, by the story of the feeding of the people by the Lord Jesus, usually referred to as the miracle of the loaves and fishes. It is significant that it is mentioned in great detail in all four gospels. The whole amazing and stupendous drama is described so simply, and yet a full word picture is built up for us. It was sunset hour and the disciples were rightly concerned about the weary, hungry people. Jesus took control and there, on the green grass, surely the most wonderful picnic ever to be held took place. With a minimum of fuss, with almost the precision of a military operation, the people were divided into companies of 100s and fifties, and systematically the disciples took on the role of waiters and everyone was fed. Please do not ask how the five loaves and the two fishes were multiplied; it is enough to know that they were taken into the hands of the Son of God, that He lifted up His eyes to heaven and blessed and broke the loaves and divided the fish. One does not explain miracles, one glorifies God for them. In spite of the liberality of the repast, I remember that no waste was tolerated and Jesus Himself instructed that the fragments should be gathered; and again the gospel narrative omits no necessary detail, for we are told that twelve baskets were filled. It was an excellent meal, eaten there in such blessed company and in the good fresh air—a balanced meal containing first-class protein derived from the fish, and bread, the staff of life, rich in energising and filling carbohydrates!

As I enjoyed my meals each day at our recent annual conference at Blackpool, and saw the large dining hall filled with fellow Christians and estimated their number to be in the region of 1,200 or more, I marvelled again at the story of the feeding of the 5,000. What a lot of work and organisation was required to cater for our needs at Pontin's camp! Then I brought things down to my mundane level, catering in the local church, the responsibility of providing sufficient food for a presbytery rally, working out ways and means to give a substantial lunch to delegates attending a day of prayer and Bible study and coming from all parts of Scotland. It may seem trivial to the menfolk to have to know how many slices of bread there are in a sandwich loaf; how much butter and how many slices of meat and tins of salmon are needed to make those said sandwiches; how much milk, sugar and tea are needed to quench the thirst of 250 folk who have been singing lustily at an Elim rally. To provide a full-scale lunch is an added headache. Will the packet soups be as acceptable as the good old home-made product? Where does one get the tastiest steak, will it be too expensive and, most crucial of all, will there be enough for everyone? I need not elaborate further, but I write with my sister housewives and all the "noble army of Marthas" in the home and in the church in mind. I think it is wonderful how God helps us through, enabling us to cater within our means and those of the church, for we can be generous without being extravagant and our Lord did not permit any wastage of food. We may not see a replica of the miraculous feeding of the multitude, but it is wonderful how God does supply the needs of both our homes and our churches. It is often those with only small means and average incomes who give food and hospitality, and God multiplies their sacrifice and service to make it an untold blessing. Many a lonely, dispirited child of God has taken fresh heart after enjoying good fellowship in a Christian home. Many a discouraged worker has returned to his or her assembly with renewed faith and determination after a day of similar fellowship provided by a generous-hearted church. Therefore I salute all my sisters, and I daresay some of the brethren too, who humbly follow in the steps of the Master and His disciples and gladly and graciously serve the needs of others.

I make no apology for quoting this well-known couplet, for we can make it our prayer:

"Thou who didst love to give men food in room
or by the sea,
Accept this service that I do; I do it unto Thee."

SON OF MAN (*continued*)

reminiscent of Daniel: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" (Matthew 26:64). For this they condemned Him, because in their eyes He had made an unwarranted claim to deity. No wonder, then, that they stopped their ears and reacted with verbal and physical violence when Stephen stood before them in the same place and said "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56). That was too much, for it corroborated the claim of Jesus of Nazareth. The Son of man is more than man—He is God as well.

This is our difficulty. We can analyse Him as a man, but that divine category baffles us. Give us a Son of man who is merely human and we can understand Him, for we can base our interpretation of His life on our knowledge of our own lives. On this basis we are pretty sure He must have had the same fears and frustration, the same maddening limitations that we experience. But a Son of man who is also Son of God, who can understand an equation like that? Psychological, theological and moral questions leap at us like sparks from some massive grindstone. How can God and man co-exist in one Person? How could He still be God without having some unfair advantage over us? Can it be really true that He was tempted in all points as we are, yet without sin? Can the Eternal die? How . . .? Why . . .? What . . .? the questions come thick and fast from the revolving wheel of thought. But the Bible calmly and solemnly asserts that "God was in Christ" (2 Corinthians 5:19); indeed, it bases its whole system of salvation on the fact of His deity. As Paul puts it in the opening verses of Romans 1, ". . . the gospel of God . . . concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Without this divine-human Son of man there would be no gospel to preach, but because God became man and bore as our representative and substitute the judgment of His own law against sin we have access to God's presence once again.

Here, then, is the supreme question: "Whom do men say that I the Son of man am?" When this question was asked in Cæsarea Philippi there were varying opinions (see Matthew 16:14), and there still are varying opinions today. Some think He was a deluded fanatic, others that He was a social reformer, still others that He was merely a religious teacher whose sermon on the mount provides "the Christian ethic." But the ultimate form of that supreme question is "But whom say *ye* that I am?" and the only answer that satisfies Him is "Thou art the Christ, the Son of the living God." An answer like that not only recognises His true identity but also expresses a personal faith in Him and the acceptance of His lordship.

What is your answer to that question?

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BLACKPOOL, Marton. June 28—July 6. Elim Pentecostal Church, Fredora Avenue. Crusade conducted by the President. Soloist: Pastor W. Hunter. Bring your sick friends for prayer.

BRIGHTON, Preston Park. June 28. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Visit of H. W. Holdstock and youth team.

DUDLEY. June 20-22. Elim Pentecostal Church, North Street. Friday at 8. Saturday at 7.30. Sunday at 11 and 6.30. Youth weekend. Preacher: Eddie Smith.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

HARLOW. June 28. St. Paul's Church (kindly loaned), town centre. Third anniversary at 7. Visit of J. Lancaster, Miss C. Picken (Rhodesia), and Chelmsford Gospel Choir. Convener: F. Coleman

ILFORD. June 29. Elim Pentecostal Church, Clements Road. Pastor's Anniversary Services at 11 and 6.30. Preacher: G. Wesley Gilpin (Principal of Elim Bible College).

LEYTON, London, E.10. June 21-23. Elim Pentecostal Church, Vicarage Road. Saturday at 3 and 6.30. Monday at 7.45. East London Revival Rallies. Sunday at 11 and 6.30. Preacher: D. W. Anthony (Chelmsford).

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

NEWTOWNARDS, Northern Ireland. June 14—July 6. Tent campaign on Ards rugby ground (Circular Road entrance), conducted by David J. Ayling (Belfast). Sundays at 8.30. Weeknights at 8.

PONTARDULAIS. July 12-16. Elim Pentecostal Church, Twyniago Road. Annual Convention and Church Anniversary. Saturday, Monday, Tuesday and Wednesday at 7. Sunday at 11 and 6. Preacher: A. Nicolson (Dowlais).

SOUTHPORT. June 21. Elim Pentecostal Church, Evangel Temple, Manchester Road. Baptismal service at 7.30. June 29, 30, Sisterhood weekend. Sunday at 6.30, Mrs. Connie Stitson and ladies' choir. Monday at 2.30, Mrs. H. Fardell. Convener: Mrs. F. Windle.

YORK. June 22. Elim Pentecostal Church, Swinegate. Visit of the President, A. B. Tee. Services at 11, 6 and 8.15. Convener: A. Brooks.

HOLIDAY RESORTS

Symphonies of Praise
conducted by Pastor
DOUGLAS B. GRAY
and the
LONDON CRUSADER CHOIR

JULY 13th
Elim Pentecostal Church, **NEWHAVEN**, at 2.45 and 6 p.m.

JULY 20th
Elim Pentecostal Church, **CLACTON-ON-SEA**, at 2.45 and 6 p.m.

AUGUST 3rd
Elim Pentecostal Church, **EASTBOURNE**, at 11 a.m. and 6.30 p.m.

AUGUST 10th
Elim Pentecostal Church, **WORTHING**, at 2.45 and 6 p.m.

Watch announcements for visits to other holiday centres. Meet us at the seaside for ministry and fellowship.



SUNSHINE CORNER

THE GRAIN OF SAND

"MOTHER, mother, there's something in my eye. Please take it out quick."

"Why, what is it?"

"I don't know. It's an awful thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing but tears. "I don't see anything in it, dearie."

"But it's there, mother. Please get it out. It feels so uncomfortable."

"Well, Flossie, I think we had better go to Dr. Wright and see what he can do."

"Ah!" said the doctor, and in an instant he held his instrument toward her. "Here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossie, "but my eye does not hurt any longer."

"It's just a tiny speck of sand" replied the doctor, "too small to see unless you know where to look for it."

Some days afterwards Flossie was fidgeting about the room where her mother was sewing. It was rainy weather out of doors, and Flossie was in a bad humour. Nothing pleased her.

"Please don't, Flossie," said her mother over again. "You make me very uncomfortable. If you do not stop worrying you must go away by yourself."

Flossie sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek. "I'm like a grain of sand, mother. Don't you think so?" said she.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you truly, and I would not hurt you, as that sand did me, for anything. The sand could not help itself, but *I* can and I will, right away."

GOOD NEWS FOR MODERN MAN (*continued*)

teen years or more. Also our daughter Ruth, who is a commercial teacher, has a grand Sunday school work each Sunday on the site of the postal school at Mbagathi, and for the past eleven years has been carrying on this work, with at least 100 children attending each week. It is true that perhaps very few are acquainted with this work, but it is done only as to Him, and after all that is what matters most.

We thank you for your prayers in the past, and will covet them for the future, so that together we shall rejoice when the "sheaves" have been gathered in.

MORE CHURCH REPORTS

STAFFORD **Pastor: T. Partington**

This year's Sunday school prizegiving saw the church packed to capacity, with extra chairs having to be brought in. A feature of the service, which attracted many of the parents, was a display showing some of the visual aids used by the teachers and a graph explaining how the various youth groups integrate to feed the church. The photograph shows a section of this display.

At a recent baptismal service four of the candidates were from the local R.A.F. camp. Their padre, an evangelical Anglican, was present to witness their confession. In the last few months we have witnessed a real move among these service men; each new convert has won another and now a goodly number worship with us. Two of these young men were baptised in the Spirit at Easter, and now, after only a few months of discipleship, they are witnessing boldly and praying and testifying publicly.

OPENING OF NEW CHURCH AT ASHTON-IN-MAKERFIELD

By A. LAMBIE

A NEW venture for God was launched in May in Ashton-in-Makerfield under the direction of our Wigan church. The building taken over had fallen into a bad state of disrepair as the then existing work petered out, but what a thrill to our souls as the freshly decorated interior was revealed to us when T. E. Francis, first pastor of our Wigan assembly, declared this house open again for God's glory.

With a packed church, and a brief introduction by the district superintendent, E. J. Thomas, the service was conducted by J. Seaman, of Wigan, his youth group also taking part, and the Word was ministered by T. E. Francis.

One of the Crusaders from the Wigan assembly, John Cannell, who is to be the church leader, gave us a telling account of how he first saw this building and desired it for God and for Elim. Although it took some three years to realise that desire, when finally it was secured many of the brethren from Wigan put in hours of hard work to make it presentable. Your prayerful support is requested for this new venture for God.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, June 23rd — Haggai 1

" The time is not come . . . that the Lord's house should be built " (v. 2).

The date was 520 B.C. Fifteen years had gone by since the Jewish remnant had seen the foundation of the temple dedicated (Ezra 3). The work had stopped shortly afterwards because of the opposition of the enemy (Ezra 4:24). The sight of the unfinished house of God no longer aroused interest. Indifference had taken over. The time would come for the building of the temple; in the meantime there were their own houses to build and beautify. So, apparently, they reasoned until Haggai roused them from their spiritual apathy by means of his God-given pronouncements. Is it so with us? Does God's house mean less to us than our own?

Tuesday, June 24th — Haggai 2

" Who is left among you that saw this house in her first glory?" (v. 3).

The foundations of the new temple appeared inferior when compared with those of Solomon's temple, and more so in the eyes of those Jews who had seen Solomon's structure before its destruction. The Revised Version rendering of verse 9 seems the better one, viz. " The latter glory of this house shall be greater than the former." It is not the latter **house** but the latter **glory.** The expression " this house " appears to be used of more than one temple, beginning with Solomon's temple in verse 3 and making mention of Zerubbabel's in verse 9. It was to Herod's temple that " the Desire of all nations " came, filling it with a greater glory than that of Solomon.

Wednesday, June 25th — Zechariah 1

" The Lord shall yet comfort Zion " (v. 17).

Zechariah was a contemporary of Haggai, and with Haggai delivered his messages to the Jewish remnant returned from Babylon (Ezra 5:1). The returned exiles had begun the task of rebuilding the ruined city and temple at Jerusalem, but the difficulties had been too great for them. King Darius (who was on the throne of Persia) was so absorbed in the work of holding his great empire together that he had no time to spare for the little company of poverty-stricken folk in distant Jerusalem. In a series of thrilling visions Zechariah assures the remnant of God's continued care (vv. 16, 17), and His promise of material and spiritual restoration.

Thursday, June 26th — Zechariah 2

" Behold a man with a measuring line " (v. 1).

However indifferent the nations might be to the fate of Jerusalem, God Himself was eager that the work of restoration should be successfully achieved. The vision of the youth with the measuring line was directed against those who plan too sparingly and without ambitious faith. The city was to overflow her ancient fortress walls. This, of course, has been literally fulfilled. Certainly in the spiritual sense Jerusalem has flowed to the ends of the earth. The Jerusalem of David has been replaced by the Jerusalem of Christ. Forgetting the inventiveness of God's Spirit, we, too, seldom leave room for greater things than those the Church has already seen.

Friday, June 27th — Zechariah 3

" I will bring forth my servant the Branch " (v. 8).

Joshua the high priest was one of the leaders of the people back from captivity into their own land, as his great namesake first led the Israelites into Canaan. Both of them are forerunners and types of the " heavenly Joshua "—the Lord Jesus, our great High Priest and Leader, to whom both Isaiah and Jeremiah gave the name " the Branch " (Isaiah 11:1; Jeremiah 23:5). " The use of the word ' Branch ' (v. 8) is revealed by the Septuagint translation, which rendered the word Anatole, ' that which rises or springs up.' This is the word rendered dayspring in Luke 1:78, R.V.: ' The dayspring from on high shall visit us.' " Thus Zechariah and Zacharias foretold Christ's coming.

Saturday, June 28th — Zechariah 4

" Not by might, nor by power, but by My spirit " (v. 6).

The hands of Zerubbabel were strengthened by the promise that he should finish the building of the house of God. What an inspiration this must have been after all the opposition and indifference the Jewish leader had met with. Zechariah saw something more; he saw two olive trees continually feeding with their pure oil the bowl of the lamp. There was no fear of the oil failing, for it came straight from the living tree. Oil is a symbol of the Holy Spirit; if the believer will draw his strength from Him his light will seldom be unsteady and dim.

Sunday, June 29th — Zechariah 8:1-13

" There shall yet old men and old women dwell " (v. 4).

Jerusalem in Zechariah's day was a tense community of hard-working, harassed men, with little among them to make for gentler living. There were few children, for there was little family life (Ezra's difficulties illustrated this lack). Few old people had returned from exile, and life tended to be harsh. Hence the comfort of the vision, which saw a peaceful city in which children played securely in the streets and elderly folk found the serenity which is the crowning joy of old age. These are things men strive for today—security for their children and peace and quietness in old age.

A TABLE IN THE WILDERNESS *(continued)*

" A few small fishes . . . He blessed, and . . . they did eat, and were filled " (vv. 7, 8).

Do note this: not bread only did the Lord provide; not just the bare means of subsistence, but that also which gave relish to the other. Bread alone would have sustained the hungry throng until, arrived at home, they could have regaled themselves with toothsome delicacies. Bread alone would have met their need, but would have afforded their palate no delight. The fish which He supplied did this and supplied extra nourishment. Does the Lord promise to give needed grace? He promises glory too (Psalm 84:11). We are assured of obtaining mercy at the throne of grace, but is that all? By no means: " and find grace to help in time of need " (Hebrews 4:16).

" So they did eat, and were filled: and they took up of the broken meat that was left seven baskets " (v. 8).

This catering venture started with seven loaves and ended with seven baskets of " left-overs," so even that which was left over was about a 700 per cent increase of the initial amount. So the supply exceeded the demand.

What a table in the wilderness! What a Provider is Jesus our Lord!

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines; homely atmosphere; car park facilities; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kiddermaster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. "Ebenezer" 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.1823

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ANYONE can play the "Stylophone" Electronic Organ! Invaluable for Sunday school, open air, etc. Only £8/18/- (including battery). C.W.O. please. Also amplifiers, etc., from £16/10/-. A. P. Hocking, 45 Barnes Road, Castleford, Yorks. C.1919

SMALL duplicating machine required urgently by Elim minister. Write Pastor E. J. Smith, 4 Trinity Place, Great Yarmouth, Norfolk. C.1922

TYPEWRITERS. Portable "Brother." Good discount given to Elim members. Fully guaranteed. Write Box C1924, ELIM EVANGEL, P.O. Box 38, Cheltenham, Glos.

ITINERARIES

The President :
June 21, Hull; 22, York; 28, Wigan; 29—July 6, Blackpool (Marton).

London Crusader Choir:
June 29, Pentonville prison.

Miss C. Picken, Rhodesia:
June 22, Lane End (11 a.m., 3 p.m.), Watford (6.30 p.m.); 23, Luton; 24, Ealing; 25, Kensington Temple; 26, Finchley; 27, Woolwich; 28, Harlow; 29, Barking (a.m.), Rochester (p.m.); July 1, Ilford; 2, East Ham; 3, Dagenham; 4, Rye Park.

J. A. Prentice, India:
June 21, Pontypridd; 22, Porth; 23, Mountain Ash; 24, Caerphilly; 25, Treharris; 26, Merthyr; 28, 29, Dowlais (a.m.), Abertysswg (p.m.).

BIRTHS

GROVE. On March 29th, to Chris and Jean Grove, of Elim Pentecostal Church, Carlisle, twin daughters, Angela Dawn and Rosemary Joy,

MUNGALL. On May 27th, to Allaistair and Mavis Mungall, of Elim Pentecostal Church, Carlisle, God's precious gift of a son, Cameron Stuart. A brother for Joanne.

WARD. On May 2nd, to Brian and Pat Ward, of Elim Pentecostal Church, Carlisle, the precious gift of a daughter, Judith Anne. A sister for Michael.

DEDICATION

BOURGAIZE. On June 1, at Ilford Elim Church, Alison, the adopted daughter of Owen and Mavis (*née* Pettet), of Guernsey, sister for Paul.

MARRIAGE

JOLLY—SANGER. On May 31, at Elim Pentecostal Church, Salisbury, Raymond Jolly to Eileen Rosemarie Sanger. Officiating minister: T. W. Walker.

JUSTIN—BLOOMFIELD On May 31, at Elim Pentecostal Church, Mill Lane, Macclesfield, John Justin to Josephine Bloomfield. Officiating minister: R. Hughes.

WITH CHRIST

HOLLIS. On May 29, Mrs. Emily Jane Hollis, aged 75, fell asleep. Lovingly remembered by her family. Officiating minister at funeral: T. W. Walker.

N.E. DISTRICT PRESBYTERY YOUTH RALLY
CITY TEMPLE, HULL, SATURDAY, JUNE 21st
Guest speaker :
REV. A. B. TEE (President)
3.30 p.m. OPEN-AIR DEMONSTRATION
7 p.m. YOUTH RALLY
PAUL BRECHT SINGERS
YOUTH CHOIR
TESTIMONIES D.1923

THE PRESIDENT'S NEXT CRUSADE

BLACKPOOL
Marton Elim Pentecostal Church, Fredora Avenue
JUNE 29th—JULY 6th
Sundays 6.30. Nightly 7.30

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

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. L No. 26 *JUNE 28th, 1969* *9d*



THE MODEL PRAYER

"When ye pray, say,

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4).

THE DAWN

IN response to the appeal "Lord, teach us to pray" the Saviour gives the model prayer for all time. "When it has been prayed intelligently," Dr. Campbell Morgan says, "we have swept the whole realm of prayer." Our Lord makes it clear that it is not a set liturgy. He does not say "In these words pray ye" but "*After this manner* pray ye"; that is, it is a pattern for all prayer, not a stereotyped petition to be constantly repeated; there is no record in Scripture that it was ever used by the apostles or by the apostolic Church. And its model nature is shown by its division: seven—three the Deity plus four the world—that is God in contact with man; the number therefore stamped on all Scripture stamps this prayer also: the first three petitions relate to God alone and the last four solely to our human needs; the seven together of perfect contact between God and man in prayer.

The prayer's first words are an open door into the heart of God: "Our Father, which art in heaven." In the words of Archbishop Trench, "We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness." It is all the regenerate on earth approaching not the awful Creator of the universe before whom we are as dust but our Father in heaven; our appeal tells of love, tender care and deep concern on the one side and of confiding affection, complete trust and unhesitating approach on the other. And the marvel of this Fatherhood is in the words "our Father *in heaven*": it is a Fatherhood comprehending all knowledge, all power, all wonder, all eternity. And it is "*our* Father," not "*my* Father"; it is a brief prayer in which every petition is offered by the whole Church, just as on one occasion some years ago nine men prayed in fifteen minutes in eight different languages.

Now the prayer, as petition, opens, and its opening is worship: "hallowed be Thy name." We do not pray "hallow Thy name," for it is already absolutely holy, but "hallowed be Thy name"—let it be sacred on every lip of angel and of men. Our first deep, strong note in prayer is to be the glory of God; our first petition, prompted by what we already know of God, is that God will not rest till all heaven is filled with His love and all the universe knows how spotless, how everlasting, how awful is the holiness of God. It is the Church's echo on earth of the cry that envelops the throne: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

The glory of God

The first petition thus concerns the glory of God; the second petition concerns the dominion of God, and covers all prophecy—"*Thy kingdom come.*" It is the only prayer (as far as we know) that God ever commanded Christ to pray—"*Ask of Me,* and I will give Thee the uttermost parts of the earth for Thy possession" (Psalm 2:8). Never was there a moment more urgent than the present for prayer invoking Christ's universal dominion. The fundamental denial of scripture eschatology in the churches requires what is, as a fact, almost universal—the change of "the coming" of the kingdom into "the extension" of the kingdom; *but the kingdom has not come.* It is very beautiful to observe that we do not pray for the Church to be taken to the kingdom but for the kingdom to be brought to the world: it is not love *of* the world but love *for* the world that is to make us to pray the Bible's last prayer. "Even so come, Lord Jesus" (Revelation 22:20).

The third petition is missionary: "*Thy will be done on earth, as it is done in heaven.*" The first

petition seeks the glory of the Father, the second the glory of the Son; the third absorbs us in the present work of the Holy Ghost. For what is the will of God that can now be done? "God willeth that all men should be saved, and come to the knowledge of the truth" (1 Timothy 2:4). So here we cover in one brief sentence the Holy Spirit's work throughout the world. And what a prayer of how God's will should be done at this moment! A Sunday school teacher once asked his class "How is the will of God done in heaven?" The first child replied "Immediately," the second "Diligently," the third "Always," the fourth "With all their hearts" and the fifth "All together." So we pray that God's will may be done, here and now, as the burning seraphs do it—without ceasing, without doubting, without delaying, without sinning.

We now reach the human petitions, and the first is for bodily need: "*Give us this day our daily bread.*" We are so slow to realise the source of all our supplies. A minister in Edinburgh asked a chil-

(*continued on page 442*)

FAREWELL SERVICE TO MISS ANNE STEPHENSON

The Huddersfield church was filled to capacity for the presbytery farewell service for Miss Anne Stephenson. The sadness of parting was outweighed by the joy of sending forth our sister again to work for the cause of Christ in Transvaal. After a brief introduction by the presbytery missionary secretary, Pastor H. W. Greenway ably led the service. Pastor R. B. Chapman spoke on behalf of the Missionary Council, expressing appreciation of the work already done by Miss Stephenson.

The local church E.W.M.A. presented our sister with a parcel of household linen and the presbytery presented her with a Bible. Following Miss Stephenson's address on Ezekiel 47 the ministers present laid hands on our sister, commending her to God's blessing in the new term in Transvaal.

A. CECIL JARVIS.

CLACTON-ON-SEA **Pastor: H. Burton-Haynes**

Our Whitsun convention commenced on the Saturday evening with a stirring message from our guest speaker, Leslie Green. We realised that we were to receive during the weekend rich spiritual food. It was a thrill to see the services well attended, with many people from other local churches present. Monday was the climax of a great spiritual weekend. The church was packed at each service. Pastor Green's evening message went right to the heart of his congregation, and as tears filled his eyes his listeners shared with him in tears of joy.

During the weekend Pastor Green was supported by Clacton Elim church choir and soloists from Ipswich and Bury St. Edmunds.

C. G. ARMSTRONG.

Our churches report

BLACKPOOL (Jubilee Temple) **Pastor: F. J. Day**

The Elim church, Blackpool (Jubilee Temple), at its first Sisterhood weekend, enjoyed the ministry of Pastor J. A. Prentice, of India, who showed us slides of India and the missionary work there.

Sunday evening saw a new venture when the sisters took part in a song service about Sankey and his sacred songs.

On Monday afternoon there was a united rally, when Miss Wriglesworth, one-time missionary to India, was our special speaker. Supporting items were rendered by our sisters and recitations by Mrs. Higgins were greatly enjoyed. At the evening service Miss Wriglesworth and Mrs. Higgins were supported by the South Shore Salvation Army songsters. We praise God for a rich time of blessing.

MRS. N. DAY.

BOLTON **Pastor: K. Smith**



The occasion of the twenty-first anniversary of the opening of the Bolton Elim Pentecostal church. Left to right: Pastor and Mrs. K. Smith, Mrs. M. Butterworth, the oldest member of the church, and Pastor and Mrs. R. D. Bradley. Pastor R. D. Bradley was present to give a series of studies on prophecy.

LONG EATON **Pastor: W. G. Turney**

A very happy and successful weekend was held recently to celebrate the Sunday school anniversary. It proved to be a time of rich blessing to old and young. On Sunday afternoon a large number gathered in the market square, and with banners held aloft proclaiming that Jesus saves and that we were the Long Eaton Elim church we marched through the town to the strains of the songs of Zion. A very large number of parents and friends gathered in the church to see and hear the children take their part in word and song. They really excelled themselves and their singing was very inspiring. The children were ably trained by the superintendent, Mrs. M. Saunderson, and Mrs. Turney, our pastor's wife. The special speaker was Pastor Clifford Stockdale from Leigh-on-Sea, and his talks were enjoyed by everyone present. Children from our branch school at Petersham also took part. Pastor W. G. Turney convened all the services. The work among the children and young folk is very encouraging. Junior Crusaders, Sunshine Corner and the Sunday afternoon family service are all very well attended, even when the sun shines and schools are on vacation.

Over seventy prizes were presented at the recent prize-giving. We have much to praise the Lord for in that we are seeing results for our labours and some of the older children are yielding to the claims of Christ.

A. D. TURNEY.

HOVE **Pastor : T. W. Thomson**

Our church celebrated its fortieth anniversary during the recent Whitsun weekend, when great blessing was experienced by everyone. The preachers were H. W. Greenway and A. Chuter, whose preaching was apt and forthright. The unanimous verdict was in line with that on the conference services, namely " the best ever."

At the celebration tea extracts were read from letters of good wishes sent by former ministers and friends, and expectations run high for even greater blessings in the future.

L. NORTHCOTE.

I MET THEM INSIDE

By DOUGLAS B. GRAY

I LOOK at the big drab buildings of more than forty of Her Majesty's penal institutions throughout Great Britain and Ireland and never cease to wonder what goes on on the other side of those high walls: the population of some 35,000 men and women who occupy those small cells and the many who are directly and indirectly involved in the lives of this vast community within our land. When Elim's prison evangelism was commenced in June 1933 I little thought that for so many years following I would, with others, be spending interesting hours of my life " inside " ; that behind those iron-barred windows we would see strong, fearless criminals cry unashamedly. Such scenes, however, have been witnessed, and in a countless number of ways musical evangelism has carried the message to those whose way of life from its very beginning has been completely remote from everything one associates with God and His Church.

Such congregations Sunday by Sunday fill the prison chapels ; men and women who would rarely be found in any church or chapel. It is these one faces with the message of love, hope and good news. The power of the gospel does work and is relevant to the needs of men and women today.

Continuing these articles we shall endeavour to tell of some of the characters we have met inside. Did not the prophet Isaiah say " With a voice of singing declare ye . . ."?

One remembers a Sunday afternoon when the congregation of 400 men included a bank cashier at the organ, three one-time ministers of the gospel, a brilliant concert pianist, a member of the prison choir and a director of seven companies in addition to doctors, lawyers and university personnel. Every stratum of society could be discovered in such a concourse of men, yet they listen not only to music with a message but to the challenging comments that are interspersed throughout the service lasting seventy-five minutes or more. The frequent combining of the London Crusader Choir with the local prison choir is greatly encouraged in a number of centres. Such "get-togethers" provide wonderful opportunities for personal links and talks.

Such occasions have resulted in unusual endings and happy results. In passing we recall such an afternoon when " boy met girl " inside. A one-time medical student and a member of the Crusader Choir for some years have shared and enjoyed a wonderful home life with a lovely young family. It all started at a combined choir rehearsal on a Sunday afternoon " inside." In the same prison choir was a son of a superintendent Methodist minister whose youthful escapades, similar to the prodigal of old, landed him inside. We rejoiced later, however, on his return to his father and home. Writing to his father on one occasion following a visit by the Crusader Choir, he wrote " The visits of the Elim choir here are like a breath from the eternal hills."

Breathe on me, breath of God,
Fill me with life anew,
That I may love what Thou dost love,
And do what Thou wouldst do.

The George Canty Viewpoint



ON THE CHURCH

A clutch of sourheads more satisfied with their own spirituality and company than anybody else's—that is not a church. A junta that failed to dictate to its pastor and sets up in round-the-corner opposition ; a joint-stock company with exclusive claims to blessing, acting like the board of the ministry of power. Churches?

Churches do not come in five minutes. Even the Christian cream are not "instant whip." A pearl growing out of living and suffering—that is Christ's picture of the Church. A splinter group cannot be " transubstantiated " into the body of Christ by any magic. Societies for propagating doctrinal quibbles, conclaves of deliverance for casting out stomach and headache demons and clubs for speaking in tongues do not qualify merely on the basis of " Where two or three . . ." any more than a duet practice, beat group or choir rehearsal. A technicality of Scripture cannot focus congregations into definition as churches. Substance is needed, composed of three basic ingredients: *agape* (fervent love among yourselves), *koinonia* (fellowship) and *pistos* (to be faithful).

Agape. Robinson Crusoe Christianity is out. Like marriage, you cannot do it all on your own. " Enduring all things " calls for involvement in church life. We adopt some group of believers to love. 1 Corinthians 13 was written for a church, not for hermits.

Koinonia. The fishing business of Peter, James and John was a *koinonos.* Their fishing was for mutual profit. They did not free-lance as casual labourers in anybody's boat. They knew where they belonged. A church is a *koinonos,* and fellowship means more than a handshake. We are working partners in a fishing company. " They " who keep churches on their feet should be all of " us." To have a spiritual home is more than having a temporary religious address. " Board-and-lodge " subscribers to a church who are not in the family think they can quit if the household fortunes affect their comfort.

Pistos. Old inconveniences, such as sticking to the local church, need not trouble us once we can afford a car. The cross of faithfulness can be sawn shorter. We can pop in as customers where a good spiritual menu is offered by the management. We avoid responsibility. To the credit of thousands, they use their cars to be loyal to their original churches even when they move miles away. *Pistos* makes churches possible. The " you-won't-miss-me " brigade rely upon the rest being more reliable than they are themselves.

Much New Testament exhortation takes for granted that we are linked with some assembly. " We who are strong ought to bear the burdens of him that is weak." How, unless we constantly meet him who is weak? To " weep with them that weep and rejoice with them that rejoice " requires intimate personal knowledge of one another. Even " not to keep company with fornicators " depends on our keeping company with somebody in the first place. To " love the brotherhood " implies being in it. Being " members one of another " is not a theory about my unity with folk in Australia but an objective fact about those I know, so I can consciously " suffer " with other members. A church is people " builded together," and in this complex of interrelated persons true worship becomes possible—" to offer up spiritual sacrifices."

Moses, despite his consciousness of princely greatness, " chose to suffer affliction with the people of God." He made his reputation by associating with people of no reputation. So did Christ, who bound Himself fast to the low order of mankind by being made " like unto His brethren." This willingness to share our lot in discipline and obedience and responsibility we must emulate. " Let this mind be in you which was also in Christ Jesus." It was in Christ's ancestry. Ruth said " Your people shall be my people." We sing " We share our mutual woes." So? Paul always knew who would be at certain churches. Certain people will always be at some church or other. But is that the same thing? And suppose we were all such people, would we find a church to go to?

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Douglas B. Gray	436
G. Canty	437
T. H. Stevenson	439
Samuel Gorman	440
J. Nelson Parr	441
Sunny Blundell - Connell's testimony	443
Margaret M. Ladlow ...	444
G. Harpin	447
The model prayer	434
Church reports	435
Editorial	438
Sunshine corner	439

OUR FRONT-PAGE PICTURE is by Mrs. Jane J. Miller and shows the ancient twin-arched packhorse bridge at Allerford, Somerset.

EDITORIAL

THE PHRASE "the hinge of destiny" appositely describes the relationship of the cross of Calvary to God's purpose for the universe. Our Lord appears to have had this thought in mind when, five days before His crucifixion, He stated "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me" (John 12:31, 32). Focusing our attention on the word "judgment" in our quotation, we suppose that most of us think of it in the sense of condemnation, as if Jesus were saying "Now is the condemnation of this world."

The actual word our Lord used was *krisis*. Readers will realise that this is almost exactly our word "crisis." A dictionary defines crisis for us as "a turning point in any affair of importance."

The "affair of importance" *vis-à-vis* Calvary is, of course, God's purpose for men; Calvary itself is the turning point in that affair—the hinge upon which all revolves—it is indeed the hinge of destiny. Many "hinges of fate" have swung important human affairs, but *the* hinge of destiny is the cross of Calvary: all eternity moves toward Calvary and then moves therefrom; all time moves toward Calvary and then moves therefrom. The world acknowledgment of the B.C.—A.D. system of chronology well illustrates and supports our theme. Even the eternal world was changed at Calvary; it was an event in time that revolutionised the eternal state, an event on earth that had repercussions in the heavenly realms.

History confirms exactly that *for the city of Jerusalem* the cross was the hinge of destiny. The Jews of our Lord's day asked that it should be so; our Lord prophesied that it would be so; history demonstrates that it has been so: Jerusalem was the first of the world's capitals to be destroyed after Calvary; it was, as readers know, almost totally obliterated.

History confirms that *for the world* the cross was the hinge of destiny. The Holy Spirit states that every creature under heaven had heard the gospel within Paul's lifetime (Colossians 1:23). A minority received the gospel, the majority rejected it. The history of the minority contrasted with that of the majority demonstrates that the cross was for the world the hinge of destiny.

Since Calvary the cross has been the hinge of destiny for *every* individual who has heard the gospel, the preaching of which draws men to the cross—some to eternal life, some to eternal condemnation, but the cross is the turning point. And since we came to Calvary and by God's grace were converted the cross continues to be for us the place of crisis, the hinge, the turning point. We are to take up our cross *daily* and follow Jesus. In other words, as I take up my daily duties I must identify myself with the Lord Jesus in a hundred and one different situations, each with its challenge to stand with or against my Lord. To stand with the Lord means crucifixion of the flesh, its plans, intentions and desires. The test comes in simple or complicated situations: maybe the simple act of saying grace in public, or a simple act of honest dealing, or refusing to work on the Lord's day—examples could be multiplied, but each of us knows that even as for the world the cross is the hinge of destiny, so for us the cross is the hinge of effective Christian testimony.

From my diary

By T. H. STEVENSON

SWITZERLAND has a reputation of neutrality in international affairs, a position that has created it a centre of world organisations, including the World Bank, the International Red Cross, the International Labour Organisation and the World Council of Churches. But on the occasion of the Pope's one-day visit there was not room for the Rev. Ian Paisley also. In the end Geneva might well have wished that Mr. Paisley had been there also, if only to have created enough excitement to have brought the populace to line the pavements, instead of the cold shoulder shown to Pope Paul. It was a poor show, and that Geneva, the citadel of Calvin and the Reformers, should not have been able to cope with Mr. Paisley made it a poor show on all sides. The famous Swiss Guard, former mercenaries employed as bodyguards in France and Italy, may be able to guard the Vatican, but at home the Swiss seemed more timid. The Swiss need hardly have feared the report that Mr. Paisley and his Scottish colleague might have plastic bombs with them. Even the customs could have attended to that. The militant Protestants are not very good at bomb outrages. When a bomb was placed on an outside window ledge of a Roman Catholic church near Belfast the priest easily detected and disconnected it, informing the press that the bomb was a most amateurish effort. How different the work of " experts " when two Northern Ireland reservoirs and an electric substation were seriously damaged by explosives. No sane person seriously believes that Protestant loyalists did that work. There are others in Ireland more competent in such matters.

* * *

We have reached a pretty pass when it seems that Protestant ministers may get away with anything, even to conducting a communion service with coca-cola and sausages as the emblems, or an undressing and nudity performance and orgy in a church. Any blasphemous anti-Christ behaviour is tolerated, but when it comes to a Protestant minister holding an orthodox Reformation belief that the papal system is anti-Christ this is not to be tolerated.

* * *

There seems to be something in the old ditty " It's not what you do, it's the way that you do it." The Rev. Ian Paisley disturbs the peace, however peacefully he disturbs it. He is accused of incitement, while others whose protests are equally sincere and serious could not even be complimented for causing excitement. A case in point is Lord Fisher of Lambeth, former Archbishop of Canter-



bury. In former times he might have found himself in the Towner of London (just across the Thames from Lambeth Palace) for his interference in retirement with the proposed Anglican-Methodist unity scheme, about which a final decision will be made on July 8. He not only strongly criticises the merger, but points to a sinister future emergence from this beginning of things. About the services of reconciliation planned to inaugurate the unity scheme he declares " The services also contain a solemn pledge to be made in the name of the two churches which, if it means anything tangible, commits them to seeking their total unification as a step towards the ultimate absorption of all the autonomous churches into a single unified universal church embracing all Christendom." If Lord Fisher were not in blissful retirement I would hail him as " nailing his colours to the mast," but at least he has certainly " hit the nail on the head."

* * *

The word transplant seems itself to have been transplanted. The use of the word is more likely to conjure in our minds the hospital surgeon rather than the horticulturist. In its new usage it may mean life instead of death for the recipient, but the almost greater question now seems to be concerning the donor, as to when he or she is dead and not alive. Some modern theologians had fewer qualms in their pronouncement about God. Without hesitation the world was told " God is dead." However, the latest news from the U.S.A. is that the " death of God " theology has itself dropped dead. Even Bishop Robinson of *Honest to God* fame—or infamy—tells in his later book, *Exploration into God,* that as far back as 1966 one of his U.S.A. colleagues wrote to him about the " death of God," confirming that it could now be " decently retired—because we do not have the conceptual tools at hand to give it clarity." Not being able to have a clear conception about it, the subject is now decently retired. Meanwhile we can say on good authority that the subject of their dead and deadly theology is still alive and not even retired.

THE SAVIOUR'S GREATNESS

THE GREATEST BENEFACTOR



By Samuel Gorman

IN order to see this in perspective and fullness it is necessary to consider the incident in which a question was asked by a woman and the reply given by the Saviour. She asked "Art Thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus replied "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:12-14). In this statement Jesus claimed to be greater than her ancestor Jacob.

In relation to the woman, and all Samaritans, the claim "our father Jacob" would have been strongly refuted by the Jews, but the Samaritans were absolutely convinced that they were his descendants through Joseph by way of Ephraim and Manasseh. They belonged to the northern kingdom of Israel.

From this incident three important and revealing truths emerge, which show in what respect Jesus was greater than Jacob.

GREATER AS A BENEFACTOR

Despite the feud that had existed for hundreds of years between Jews and Samaritans, Jesus felt constrained to go to Samaria; consequently He came to Jacob's well, known as such to the present time. The well was built on a piece of ground purchased by Jacob (Genesis 33:18, 19) and was bequeathed by him to Joseph (48:52). In the eyes of the Samaritan woman Jacob was a great and good benefactor, and she felt indebted to him for providing the well, which was a boon and blessing to her, especially as she was ostracised by the other women because of the life she was living. Because of this she was not permitted to draw water from the wells they frequented. Jacob's material provision was appreciated by her, and as a consequence she was loyal to his memory. In this respect she could not visualise any person greater than Jacob.

Jesus, in effect, claimed that He was greater because He was the benefactor of another kind of water, a *spiritual* provision of which she could partake and never thirst again. She had testified to the hope of the coming Messiah (John 4:24), and Jesus told her He was the Christ (v. 25), the dispenser of living water (v. 10) in contradistinction to the stagnant water of the well, as the water in it, according to some commentators, percolated only from the subsoil and not from a spring. Jesus informed her that He could impart the living water to her as a gift. He was making clear to her that Christianity is essentially and supremely a divine life communicated. This life is conferred by the power of God, and is not obtainable in any other way. Its origin cannot be explained by any physiological theory, for its quality is not natural but supernatural. On another occasion, when conversing with Nicodemus, Jesus made clear to him that this new life is not derived from flesh and blood but from the Spirit. Not until men and women have this new birth created within them can they know real fellowship with God (1 Corinthians 2:11, 12). To become a Christian, a citizen of the kingdom of God, one must become a recipient of a new life in Christ. In the provision He made for humanity Jesus was by far a greater benefactor than Jacob, for His provision was limitless, permanent and eternal, while the provision of Jacob was limited and temporary (John 4:14; 10:28; Romans 6).

GREATER IN STATUS

The woman said to Jesus "Our fathers worshipped in this mountain" (John 4:20), and in this she included Jacob. The Saviour's reply in verses 22-26 is most revealing, and can be summarised as follows: God is the only true object of worship, and must be worshipped by individuals in spirit and truth. As He, the Messiah, had come to make "all things known," through Him God could be worshipped intelligently and reverently, not ignorantly, superstitiously and by depending upon the morality of an ancestor, religious and good though he may

have been. Jacob had never reached the status or acquired the ability to transform people by his beneficence. In spite of his provision of the well, and her memory of him as a great and good man, following his transformation at Jabbok's ford, her own life had degenerated, and as a result she was hopelessly adrift from the God of Jacob. To be changed, to be able to worship correctly, she must in her own spirit be brought into transforming contact and intimate fellowship with God Himself. She must realise that only Jesus Himself, who had the unique status of being the Son of God, the Messiah, could bring this about in her life if she would only commit herself to Him. She did, and was made a new creature in Christ Jesus.

GREATER AS A SEARCHER OF PERSONALITY

In a clever and cunning way Jacob searched and correctly interpreted the personality of Esau in at least one respect, for he knew that Esau would do anything to assuage his hunger. Jacob used this knowledge to rob him of his birthright (Genesis 25 : 29-34). Years later, as Israel, he searched and analysed his sons, and was helped in this by divine

(*continued on page 445*)

SUPERNATURAL POWER



By J. NELSON PARR
MANCHESTER

JOHN WESLEY once said "Give me 100 preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen ; such alone will shake the gates of hell and set up the kingdom of heaven on earth. God does nothing but in answer to prayer." The first 120 disciples were men and women of this calibre. As far as we know they did not possess any of the human qualifications which we consider so important for preachers, but they feared nothing but sin and desired nothing but God. They had praying power, soul-winning power, divine power. The power they possessed did not come from the level, it came from on high. They had devil-defying power. They had power to go through fire, flood, famine and flame for Jesus and perishing souls. When the magistrates commanded them to stop preaching about Jesus of Nazareth they replied "We cannot help but preach about Him and the things which we have seen and heard." They feared neither men nor devils, and within fifty years they had turned the world upside down. Here is my text : "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses" (Acts 1 : 8). We are living in an age of power—atomic power, hydrogen power, cosmic power—and a fantastic machine called Zeta will produce twice as much heat power as the sun—approximately 30,000,000 degrees.

But the greatest power in this world is the power of the Spirit of God. His power is omnipotent. One evidence of His power is the fact that since the first day of Pentecost billions and billions of men, women and young people have been gloriously regenerated by the Spirit of God. The power of God did something in them which could not possibly be done by human power or will power ; power received from that level may give us brain power, financial power, logical, oratorical, social, political and psychological power, but the power the early Church received came from above and it was supernatural, dynamic, everlasting and heavenly. This gave them power over sin, disease, sickness and devils. This power was so mighty that when they preached their listeners became either mad or glad. Their preaching pierced the people's hearts. It made some tremble ; others became furiously enraged and the power of God burned with such furious intensity within them that their words of witness scorched their hearers. One Church historian says : "This burning passion crowded all secular things out of their lives. Social prestige and money held no charms for them unless such could be used for the spread of the message."

After quoting that extract from church history one of our great preachers said : "We say we believe as the early Church, but our lives deny this fact. We have many ambitions and many pursuits

(*continued on page 447*)

dren's class "Who gave you your bread?" Almost every voice answered "My mother." "But who gave it to your mother?" "The baker." "And who gave it to the baker?" "The miller." "And who gave it to the miller?" "The farmer." "And who gave it to the farmer?" "The ground." "Not," says the minister, "until I had asked 'And who gave it to the ground?' did I get the answer '*God.*'" It is startling that not only must we ask for support, and not assume it; we must ask daily: "Give us *this* day our daily bread." Ponder what we are to ask. We do not ask for property, or fortune, or wealth, or even for tomorrow's loaf: "bread" in Scripture simply expresses the necessaries of life (Genesis 49:20), and these—no more—we beg of our heavenly Father day by day.

"As we forgive"

The second human petition—the only one that is dependent on a condition and the only one that our Lord explains and enforces—is most gravely challenging. "*Forgive us our debts, as we forgive* [as we have forgiven in the Revised Version] *them that trespass against us*"; or, still more emphatic, in Luke (11:4) "for we also forgive every one that is indebted to us." Our preconversion sins were forgiven on the ground of Calvary alone, with no condition as to our attitude to others; known sin after conversion, confessed and abandoned, is instantly forgiven (1 John 1:9); but our remaining sins, either unknown or unabandoned—and the Lord assumes sin in us all; the saint must confess sin as well as the sinner—actually depend for pardon on our forgiveness of others. Ours is to be what was the master prayer of Calvary: "Father, forgive them." Our Lord stresses this petition alone. "*For* if ye forgive not men their trespasses, neither will your Father forgive your trespasses." No statement could make it more fatally certain that there are unforgiven sins of believers which will appear, for punishment and not pardon, at the judgment seat of Christ. Such sins, Jesus says, God does *not* forgive; therefore such sins He can only punish. How unutterably blessed that we can be forgiven by forgiving!

Character uncovered

The third human petition strikes the keynote of wise and profound humility: "*Lead us not into temptation*"—testing, proving, sifting; trial in order to the discovery of character, which may be done by friend or foe. Satan—as Job experienced—has no power to tempt except such as God allows him; but the deeper our knowledge of our own hearts the more passionate will be this prayer. We plead against any severe trial of our fidelity; we do not covet martyrdom, lest we fail in the moment of crisis; we pray to escape the hour which is to come upon the whole world, "to *try* [to test, to prove] them that dwell upon the earth" (Revelation 3:10).

Our final petition is for sanctification. "*But* [if testing does occur] *deliver us from evil.*" This covers all forms of evil—physical pain, persecution, peril—but supremely spiritual evil—evil thoughts, evil ambitions, evil suspicions, all summed up in the Evil One. "Deliver us from evil—from all the wretched fascination and all the miserable results of sin, from its blindness and insensibility, from its unspirituality and rebellion, from its hardness and its punishment, from all that dishonours God and ruins the soul, from its guilt, its power, its shame and its doom" (H.R. Reynolds, D.D.).

The power of prayer Dr. Samuel Chadwick has well summed up: "Satan dreads nothing but prayer—the Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organisations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways. The one concern of the Devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray!"

EVANGEL INCREASES

Congratulations to the following churches which have increased "Evangel" circulation during the past two weeks: Ballymena, Coventry, Dewsbury, Dundee, Hadleigh, Hull, Northampton, Preston Park (Brighton), Salisbury, Smethwick, Vazon.

JUST OFF THE PRESS

By Marshall, Morgan and Scott Ltd.

WINDOWS ON JERUSALEM

By W. G. Hathaway

A digest on the imminent return of Christ

Publication now in book form of the series of articles which appeared in the pages of the "Elim Evangel," together with the addition of four new and hitherto unpublished chapters.

Attractive paperback. 144 pages.
Price 9/-

Secure your copy now, post free, from the author, 47 Seaward Avenue, Bournemouth, BH6 3SJ.

BOOKSTALL INQUIRIES WELCOMED

WHAT GOD HATH WROUGHT !

Read this challenge of Auntie Sunny's testimony

MRS. Sunny Blundell-Connell (affectionately and more generally known as "Auntie Sunny") is a large-hearted little lady evangelist specialising in children's work and illustrating her Bible stories by means of flannelgraph pictures in luminous paint.

In 1940, while serving in the British Army, Sunny was prevailed upon to attend a Sunday night meeting in the Liverpool Elim church. During the sermon she came under deep conviction, which she managed to stifle until she reached the church door, but at that point the Spirit of God arrested her and she made a complete commitment of her life to the Lord Jesus Christ. She had been an inveterate cigarette smoker, but an hour after conversion the Lord instantaneously delivered her from the vice of chain smoking as she threw her cigarette and matches into the fire with the cry to God for deliverance from the habit. The baptism in the Holy Spirit came some time later.

That conversion worked an immediate and miraculous change in her disposition was evidenced by the fact that the following day her fellow lady soldiers spotted the difference and promptly fastened on her the name of Sunny, by which name she has since become known throughout the British Isles, the U.S.A., Canada, South Africa and New Zealand.

During the remaining five years of the war Sergeant Sunny took charge of the Salisbury Elim Sunday school with such evidence of God's blessing that many children were converted, six of them being now in full-time Christian service.

ORDAINED A MINISTER

When the war ended Sunny was ordained a minister of the Elim Pentecostal Church and for some years pastored various churches, the last being in Glasgow. A remarkable chain of circumstances led to her first visit to South Africa. On the first Sunday of her ministry in Glasgow a girl of ten was converted. Three years afterwards the family to which this child belonged emigrated to South Africa, where the girl was asked to give her testimony in the Full Gospel Church. She started her testimony "I was saved when Auntie Sunny came to Glasgow . . ." By this time Sunny had relinquished pastoral work in order to answer what she knew to be God's call to full-time children's work and was therefore free to accept an invitation to visit and engage in children's work in South Africa. That was in 1954, and since then she has twice crossed the Atlantic, run around South Africa on three other occasions and visited New Zealand, and in between has served the Elim churches in the British Isles.

Auntie Sunny not only believes wholeheartedly in the new birth, but is concerned that this glorious experience should be effected in people at the earliest possible moment in their lives. The elder daughter of Elim's President, Margaret Tee, was saved under Auntie when she was four years of age. There was indubitable proof of the conversion of a child of three and a half, the daughter of Rev. Stanley Green, of Germiston Full Gospel church, South Africa, who was a speaker at the 1969 Elim Conference. Today that girl, at the age of nineteen, has become an accomplished musician and is the church organist. She received the baptism of the Spirit at the age of nine.

In 1963 Auntie Sunny was approached by a teenager in Dayton, Ohio, U.S.A. This young lady was also the church organist in a very large church and her brilliant playing had much impressed Sunny. Very cheerfully she said "Auntie Sunny, I guess you don't remember me." Of course not, so the girl went on to inform a delighted Auntie Sunny that she had been converted under her ministry eight years previously.

In view of these and many other testimonies to child conversions, is it surprising that Auntie Sunny throws the whole of her energies into untiring work for the salvation of children? Her converts to date run into tens of thousands. Her work has taken her into churches of various denominations and to people of various races, languages and colours of skin. Not only do her flannelgraph pictures appeal to white people, but the different tribes of South Africa, Indians, Cape Coloured, Maoris and South Sea Islanders are all eager and responsive listeners. At one of the children's services on Durban beach the State President stood and listened throughout her message. Owing to her natural gift of humour and sparkling presentation "there is never a dull moment" in any of her meetings.

Margaret M. Ladlow's page



THE TOUCH OF THE MASTER'S HAND

" My hands were filled with many things that I did precious hold,
As any treasure of a king—silver or gems or gold.
The Master came and touched my hands (the scars were in His own),
And at His feet my treasures sweet fell shattered one by one.
' I must have empty hands,' said He, ' wherewith to work My works through thee.'

My hands were stained with marks of toil, defiled with dust of earth,
And I my work did oft-times soil, and render little worth.
The Master came and touched my hands (and crimson were His own),
But when, amazed, on mine I gazed, lo, every stain was gone.
' I must have cleansed hands,' said He, ' wherewith to work My works through thee.'

My hands were growing feverish, and cumbered with much care,
Trembling with haste and eagerness, nor folded oft in prayer.
The Master came and touched my hands (with healing in His own),
And calm and still to do His will they grew, the fever gone.
' I must have quiet hands,' said He, ' wherewith to do My works through thee.'

My hands were strong in fancied strength, but not in power divine,
And bold to take up tasks at length that were not His but mine.
The Master came and touched my hands (and might was in His own),
But mine since then have powerless been, save His are laid thereon.
' And it is only thus,' said He, ' that I can work My works through thee.' "

THE poem you have just read was printed on the last page of a team handbook prepared for the workers at a seaside mission to be conducted during the coming holiday months. As far as I know its author is unknown, but I think you will agree with me that whoever the writer may be we can pay tribute to his or her honesty—or shall I say frankness?—and a true conception being presented of Christian service. The third line in each of the verses seems particularly beautiful and sacred, and I felt curious to discover the occasions in the life of our Master when He actually touched the hands of those He met during His earthly ministry. I recall at least five incidents in which it is recorded that Jesus, our Lord, touched human hands and in so doing reached and met great needs. When Peter's wife's mother lay grievously ill with high fever Jesus came to her room and touched her hand, and immediately she was healed. Jairus, the ruler of the synagogue, was very definite in his desperate plea to Christ for help for his daughter: " I pray Thee come and lay hands on her." In Mark 5 we are informed that the Lord took that still, cold little hand in His warm and tender grasp and, speaking the words of power, raised her to life and health once more. Also in Mark's gospel we are told how the Saviour, while passing through Bethsaida, was halted by a deputation who besought Him to touch a blind man. Gently He clasped the blind man by the hand and led him out of the town, and we all know how the story ended. Again, we read of a distraught and heart-broken father, tears coursing down his cheeks as he cries out " Lord, I believe; help Thou my unbelief." There at the foot of the mountain that father's tears of sorrow became tears of joy as his son was set free from the deaf-and-dumb spirit and the compassionate Christ took him by the hand and lifted him up. Last of all I feel that when the disciple Peter walked on the waters and his faith failed him and he began to sink we can assume that it was the strong and firm grip of the Master's hands that closed on his own in that moment of seeming peril. Matthew 14:31 records that " immediately Jesus stretched forth His hand, and caught him." I am not an expert at alliteration, but here is a category of such needy people who were touched by the Master's hands: the dead, the dumb, the diseased, the darkened and the distressed all received deliverance from His mighty touch.

One of our ministers was spending a holiday in

Northern Ireland, and out in the countryside, off the beaten track, along with friends was caught in a heavy rainstorm. They sought shelter in a nearby cottage and were kindly received by a lady who it transpired was a " born-again " believer. They enjoyed happy fellowship and even had a sing-song round the piano before taking their leave. Their hostess taught them the little chorus

" Oh ! the touch of His hand on mine,
Oh ! the touch of His hand on mine,
There is grace and power for the trying hour
By the touch of His hand on mine "

and it has remained with this minister ever since, not only as a reminder of sweet and totally unexpected fellowship but of the truth I have been exploring. There is no substitute for this vital and intimate touch of the Master's hand on ours, and in every emergency in life, and whatever our circumstances or need may be, His hand is outstretched to help, to rescue, to comfort and to guide.

THE GREATEST BENEFACTOR *(continued)*

insight and foresight. Speaking of their future, he referred to their virtues and faults and warned them against the outcome of their shortcomings (Genesis 49), but he was powerless in himself to change their way of life and the course of events that followed. He had to leave them to work out their own policies, destinies and salvation.

Mentally alert, cunning and sharp in practice in the early stages of his life, Jacob failed to make a true assessment of his own nature and character. A man (Genesis 32:24) later referred to by Jacob as " the angel of the Lord " (Genesis 48:16), a title ascribed to Jesus on occasions in the Old Testament, met Jacob at Jabbok's ford and revolutionised his life. He received a new experience, a new name, Israel, and new power in his life (Genesis 32:28).

The Saviour searched the woman's personality as He talked with her about Jacob, and startled her into her senses relative to her sin by saying " Go, call your husband, and come here " (John 4:16, R.S.V.). Her past came before her in panoramic view, leading to the confession of her sins (vv. 17, 18). Jesus demonstrated His superior greatness to Jacob, for having searched her He offered her the " gift of God " that could transform her life. She accepted and was so made anew that she went to the city joyfully witnessing to having found the Christ, the Messiah who had been long promised (vv. 28-30, 39, 42). What a wonderful climax to her meeting with the greatest Benefactor of all time! Jesus came and died for all men, and when they turn to Him in repentance and faith He bestows upon them the gift of eternal life.

Next: THE GREATEST PROPHET

COMING EVENTS

ABERDARE. July 5-7. Elim Pentecostal Church, Monk Street. Convention. Saturday and Monday at 7.15. Sunday at 11 and 6.

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BLACKPOOL, Marton. June 29—July 6. Elim Pentecostal Church, Fredora Avenue. Crusade conducted by the President. Soloist: Pastor W. Hunter. Bring your sick friends for prayer.

BRIGHTON, Preston Park. June 28. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Visit of H. W. Holdstock and youth team.

CREWE. July 3. Elim Pentecostal Church, St. Paul's Street. Induction of D. Fenton (from the U.S.A.) at 7.30. Convener: E. J. Thomas (district superintendent).

EALING. July 5, 6. Elim Pentecostal Church, Northfield Avenue, W.13. Saturday at 7, West London Revival rally. S.A. songsters. Sunday at 11 and 6.30. Preacher at all services: H. W. Greenway.

EAST HAM. July 4. Elim Pentecostal Church, E.6. Brotherhood meeting at 8. Preacher: Ken Rose (Ilford).

FALMOUTH. July 12, 13. Elim Pentecostal Church, Dracaena Avenue. District Presbytery rally on Saturday at 6.30. Plymouth Elim Pentecostal Church male voice choir. Sunday at 11 and 6.30. Preacher at all services: J. Sainsbury (Exeter).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

HARLOW. June 28. St. Paul's Church (kindly loaned), town centre. Third anniversary at 7. Visit of J. Lancaster, Miss C. Picken (Rhodesia), and Chelmsford Gospel Choir. Convener: F. Coleman.

ILFORD. June 29. Elim Pentecostal Church, Clements Road. Pastor's Anniversary Services at 11 and 6.30. Preacher: G. Wesley Gilpin (Principal of Elim Bible College).

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

NEWTOWNARDS, Northern Ireland. June 14—July 6. Tent campaign on Ards rugby ground (Circular Road entrance), conducted by David J. Ayling (Belfast). Sundays at 8.30. Weeknights at 8.

PONTARDULAIS. July 12-16. Elim Pentecostal Church, Twyniago Road. Annual Convention and Church Anniversary. Saturday, Monday, Tuesday and Wednesday at 7. Sunday at 11 and 6. Preacher: A. Nicolson (Dowlais).

SOUTHPORT. June 29, 30. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sisterhood weekend. Sunday at 6.30, Mrs. Connie Stitson and ladies' choir. Monday at 2.30, Mrs. H. Fardell. Convener: Mrs. F. Windle.

SOWERBY BRIDGE. July 13. Elim Pentecostal Church, Willow Street. Sunday at 2.30 and 6.30. Preacher: J. Kay (Leeds).

THE PRESIDENT'S NEXT CRUSADE
BLACKPOOL
Marton Elim Pentecostal Church, Fredora Avenue
JUNE 29th—JULY 6th
Sundays 6.30. Nightly 7.30



SUNSHINE CORNER

FUZZY-WUZZY THE WANDERER

FUZZY-WUZZY was a little bear. He first opened his eyes in a dark, leafy glen. The first thing he knew was the warmth of his mother's great body. On cool nights he used to burrow into her long, soft fur like a hungry kitten. Fuzzy's brothers and sisters did the same, so it was nip and tuck to see which could get closest to the mother bear.

From the first Fuzzy was of an inquiring mind, not to say curious. His mother often warned him, as he grew older, of the pitfalls in life. One maxim that she taught him was "Mind your own affairs." The advice is good for little folk too. Another saying she often repeated in his hearing was "Curiosity killed the cat." "It might kill little bears, too," she added.

As the little cubs grew, Fuzzy became her greatest anxiety. He had the wander-lust, a disease that makes folk stray from home. Fuzzy was fond of adventure and was for ever poking into trouble. Once he put his nose in a hornet's nest. I leave the rest for you to imagine. He soon took it out. We all know that bears like honey-bees and the dripping sweetness from the flowers that they store away, but when it comes to hornets—oh, no!

After the hornet experience Fuzzy stayed close by home for a long time, but that something in him that loved to stray got the better of him one day. His mother said "Fuzzy, listen to me; you are not big enough to venture from home. Some day you may, but not today."

"Mother, let me go; I'll go without my breakfast if you'll let me. I'll stay for ever with you if I may go today." So Fuzzy teased, and the wise mother bear refused. Fuzzy thought his mother was very cruel; he just couldn't see it in any other light. Now listen to the tale of Fuzzy-Wuzzy.

The night when the moon came up Fuzzy stole stealthily away through the deep glen, climbed up its steep side to the hill, then down on the open fields below. He soon sniffed something—something very delicious. Was it—no, not that. It smelt like something his mother had brought home one day for her family. Sweetmeat! That was it.

Fuzzy followed his nose and came to a tree from the low branch of which hung a piece of that delicious-smelling stuff. Fuzzy wondered if it would taste as good as it smelt. It seemed to be just beyond reach. Again and again he sprang for it, getting just the least nip of it each time, but that nip made him long for more.

He was so interested that he did not see two dark objects creeping towards him. Nearer and nearer they crept, and all the time Fuzzy was growing more and more absorbed in that delicious food. What a fine story he would tell when he reached home! Suddenly a big black thing was thrown over him and though he scratched and dug hard it held him tightly. Poor Fuzzy! He felt himself being carried he knew not where. When daylight came he found himself in a cage with bars so strong that he could never hope to break them. Queer white-faced creatures that walked on two legs stared at him. One was merciful enough to give him some milk. In the cage next to him were animals that made faces at him—monkeys, someone called them.

Fuzzy-Wuzzy lived a sad life of confinement in a zoo. Never again did he see or hear from his dear mother. Often he recalled her last words. He had thought them cruel at the time, but he could see very clearly now that he should have obeyed her. The fine piece of sweetmeat was only a bait to catch little straying bears for the zoo. How he wished he had obeyed his wise mother and saved himself a whole lifetime of misery. Surely to obey is better than sacrifice. God gives mothers for the very reason that little creatures need guidance. Little people obey God when they obey their mother, and it always saves trouble. Just watch and see how it works out. Fuzzy was sorry all his lifetime.

B.B.C. RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An on-the-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy.

Items broadcast include
"Jesus, my Song of Songs"
"Has God forgotten me?"
"The King of Love my Shepherd is"
(as broadcast on B.B.C.1 Songs of Praise)
"Jesu, Word of God" (Mozart)
Metrical psalm—Kedron
"In the name most high" (Handel)
"Christ, our King"
etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, June 30th — Zechariah 8:14-23

" The fast of the fourth month " (v. 19).

In verse 19 four fasts are mentioned, all of which had been instituted and observed by the Jews while in Babylon. The fast of the tenth month mourned the besieging of the city of Jerusalem; that of the fourth its taking; that of the fifth its destruction; and that of the seventh the murder of Gedaliah when the last poor remnant of a Jewish state was swept away (see 2 Kings 25:1, 3, 8, 25). The fasts were not ordained by God and were not acceptable to Him. They were religious exercises, but they failed to produce godliness (7:5-14). Religion without repentance is unacceptable to God (see Isaiah 1:11-19; 58:3-8; Micah 6:6-8).

Tuesday, July 1st — Zechariah 9:9-17

" Thy King cometh unto thee . . . riding upon an ass " (v. 9).

For Christians the full meaning of these verses is realised in the " triumphal entry " of the Lord Jesus into Jerusalem, the " city of peace." The very way in which our Lord chose to enter the city seems to show His determination to make it clear that He was fulfilling this ancient prophecy of Zechariah and that He was indeed " the King " for whom His people were waiting. He came to Jerusalem riding upon an ass, the animal of peace, not upon a horse, the beast used in war (see 9:10; 10:3). When His people rejected Him they rejected the Prince of peace and exposed themselves and Jerusalem to war and desolation.

Wednesday, July 2nd — Zechariah 12:1-10

" They shall look upon me whom they have pierced " (v. 10).

" How full of suggestiveness are these words: " They shall look unto me whom they have pierced " (v. 10, R.V.). What a day that will be for God's ancient people when they find that the One whom they rejected is indeed their Messiah. What sorrow will be theirs; yet because of His grace that sorrow will be turned into joy. The spirit of grace and supplication will be poured upon them and godly sorrow will lead them to repentance (2 Corinthians 7:10). There will be life for a look at the crucified One ! In that day all Israel shall be saved (Romans 11:26).

Thursday, July 3rd — Zechariah 13

" Smite the shepherd " (v. 7).

Jesus told His disciples that verse 7 of today's passage pointed to Himself and to them in the day of His betrayal (Mark 14:27). So the unbelieving nation was " scattered "; but through all its distresses a chosen number of the people would be saved (8, 9; compare Romans 9:27), purified by suffering and cleansed in the fountain opened to the house of David for sin and uncleanness. Salvation can come only when sin is dealt with, and sin can be cleansed only by the death of the Shepherd who lays down His life for the sheep (John 10:15). They in penitent acceptance turn to Him who still calls them " My people " (v. 9).

Friday, July 4th — Zechariah 14:1-11

" The Lord shall be king over all the earth " (v. 9).

" That hour will come when the feet of the rejected King stand again upon the Mount of Olives, no longer in the pathway of sorrows, but in recognised and acknowledged authority. The earthly centre of His reign will be Jerusalem, that very Jerusalem so long trodden down of the Gentiles, but at last the city of the great king. . . . Today the signs of His coming multiply. The eyes of the world are already centred on Jerusalem " (G. C. Morgan). Today we read of one final assault, and the ultimate triumph of Jehovah: " Then shall the Lord . . . fight. . . . the Lord shall be king over all the earth " (vv. 3, 9).

Saturday, July 5th — Zechariah 14:12-21

" There shall be no more the Canaanite " (v 21).

Among the tribes to which Canaan gave origin were the Sidonians, the Hittites, the Jebusites (the heathen inhabitants of Jebus or Jerusalem), the Amorites, the Girgashites, etc. (Genesis 10:15-18; 15:19, 21). The Canaanites were doomed to destruction on account of their sins (Deuteronomy 20:17), but the Israelites to a certain extent failed to carry out the injunction. They in many cases contented themselves with putting the Canaanite inhabitants to tribute (Judges 1:27-36). Zechariah's prophecy foretells the day when no " godless or unclean person, whether Jew or Gentile " (v. 21, Amplified Bible) shall be found in the house of the Lord.

Sunday, July 6th — Romans 1:1-7

" Paul . . . to all that be in Rome " (vv. 1, 7).

" The salutation occupies the first seven verses. In one grand single sentence Paul tells the Roman Christians of his solemn setting apart, by grace, to the apostolate, of the truth that the gospel is the pre-ordained fulfilment of a dispensation prophesied in Scripture, of Christ's descent from David, and of His establishment with power as the Son of God according to the Spirit of holiness by the resurrection of the dead. Has anyone ever compressed more thoughts into fewer words, or has any letter been written which swept so vast an horizon in its few opening lines ? " (F. W. Farrar).

SUPERNATURAL POWER *(continued)*

and pleasures which take first place in our hearts' affections and our intellectual exercises. The gospel and soul-winning come second."

He continued: " What a transformation would come to the Church of God today if we really put first things first and dedicated all we possess to world-wide evangelism and soul-winning." I endorse every word of that famous preacher.

Too many Christians are playing at chocolate soldiers. They are spiritual pigmies when they should be mighty giants full of the Holy Ghost and power, taking the jaw-bone of an ass in their hands and smiting the enemies of the gospel with it. The members of the early Church were not men and women with delicate hands and bland smiles, chanting sanctimonious dirges with rag and paper sermons, neither did they preach and witness with the fashionable and fastidious power of human eloquence. They were men and women who were so full of the power of God that their words of witness were like forked lightning. They had one consuming passion, the salvation of the lost and the snatching of brands from the burning fires of hell.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines; homely atmosphere; car park facilities; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR. Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. "Ebenezer" 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.1823

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ANYONE can play the "Stylophone" Electronic Organ! Invaluable for Sunday school, open air, etc. Only £8/18/- (including battery). C.W.O. please. Also amplifiers, etc., from £16/10/-. A. P. Hocking, 45 Barnes Road, Castleford, Yorks. C.1919

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

TYPEWRITERS. Portable "Brother." Good discount given to Elim members. Fully guaranteed. Write Box C1924, ELIM EVANGEL, P.O. Box 38, Cheltenham, Glos.

ITINERARIES

The President:
June 28, Wigan; 29—July 6, Blackpool (Marton).

London Crusader Choir:
June 29, Pentonville prison; July 13, Newhaven; 20, Clacton.

S. Beardwell, India:
July 5, Goldthorpe; 6, Barnsley; 7, Halifax; 8, Bradford; 9, Leeds; 10, Sowerby Bridge; 12, Huddersfield; 13, Wrenthorpe; 15, Dewsbury; 16, Knottingley.

Miss C. Picken, Rhodesia:
June 28, Marlow; 29, Barking (a.m.), Rochester (p.m.); July 1, Ilford; 2, East Ham; 3, Dagenham; 4, Rye Park.

J. A. Prentice, India:
June 28, 29, Dowlais (a.m.), Abertysswg (p.m.).

BIRTH

CORMACK. To James and Hazel (*née* Turney), Wick, Scotland, on May 19th, a son, Mark Geddes, a brother for Wendy Anne and precious grandson for Pastor and Mrs. W. G. Turney. All praise and thanks be to God.

MARRIAGES

BETTS—RENOUF. On May 27th, at the Elim Pentecostal Church, Jersey, Leslie Betts to Dasia Renouf, both Elim Crusaders. Officiating minister: J. J. B. Hounsome.

BROWN—STANLEY. On June 7th, at the Elim Pentecostal Church, Croydon, David Ernest Brown to Barbara Ellen Stanley. Officiating minister: W. J. Maybin.

MURRAY—FEASEY. On May 10th, at the Elim Pentecostal Church, Islington, Angus Murray to Marjorie Feasey, both Elim Crusaders. Officiating minister: F. H. Coleman.

WITH CHRIST

BICKLEY. On May 7th, Mrs. M. A. Bickley, aged 83. Faithful worker of Elim Pentecostal Church, Kidderminster. "A succourer of many." Officiating minister at funeral: A. R. Smith.

BRACHE. On June 4th, Mr. E. J. Brache, aged 84, a faithful and beloved brother, and for many years member of the Vazon Elim Pentecostal Church. Officiating minister at funeral: A. J. Downes.

ELSTONE. On May 30th, Jessie Elstone, aged 76 years. Member of Elim Pentecostal Church, Southend-on-Sea. Funeral by cremation. Officiating minister: J. A. Wright.

POLDEN. On May 22nd, Ellen, wife of Arthur, and beloved and faithful founder member of the Elim Pentecostal Church, Bath. Called to be with her Lord. "Looking for that blessed hope." Ministers present: R. J. Morrison, son-in-law, and W. G. Channon. Officiating minister at funeral: Douglas O. Ward.

TAYLOR. On May 31st, Mrs. Dorothy Taylor, aged 67, suddenly as the result of a tragic motor-car accident. Faithful member of Elim Pentecostal Church, Plymouth, for many years. Officiating minister at funeral: L. P. Cowdery.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

MEET THE NEED

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

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. L No. 27 July 5th, 1969 9d



One thousand people attend Cardiff Sunday school anniversary (see page 451)

THE KINDNESS OF GOD

" Is there not yet any of the house of Saul, that I may shew the kindness of God unto Him ?" (2 Samuel 9 : 3).

By STEPHEN C. SQUIRE
MINISTER OF WEOLEY CASTLE ELIM PENTECOSTAL CHURCH

WHAT a subject for man's thoughts! The psalmist said " We have thought of Thy lovingkindness, O God, in the midst of Thy temple " (Psalm 48 : 9). Have you ever thought about it? But it is more than a subject for men to speculate about ; it is a matter of divine revelation. Paul enthused about it while a prisoner ; he could look forward to the " ages to come " because of God's " kindness toward us through Christ Jesus " (Ephesians 2 : 7).

In His hands

David's relationships with other people were often tempered by the kindness of God. One such relationship beautifully demonstrates God's kindness. The story begins with David as king of all Israel. He had united the tribes under his sovereignty, established Jerusalem as the capital city and settled the ark of the covenant there, making Jerusalem the focal point of worship. He had begun to put the nation on the road that led it to its greatest heights of national power and glory. David was on the way to becoming Israel's greatest king. In such a position he could manipulate the destiny of any of his subjects ; but great as David was, the One I want to tell you about is the King of kings, the King of glory. The Bible teaches us that the destiny of us all is in His hands. Nebuchadnezzar had to learn that " the Most High ruleth in the affairs of men." Belshazzar learned that " man's breath is in God's hands."

You see, there is a key phrase in the story we are beginning to consider. It is this: " the kindness of God." That was what David wanted to show somebody—kindness ; the kindness that is characteristic of God.

Kindness to the family

Probably with a sense of gratitude for the success of his reign, David remembered his predecessor, Saul. Moved by a divine constraint, he said " Is there not yet any of the house of Saul, that I may show the kindness of God unto him ? " Kindness to the family of Saul! Saul was the man who twice tried to thrust his javelin through David, the man who tried to exploit David's love by offering him Michal's hand in marriage if David could show proof that he had personally killed 100 Philistines. Saul had no care for the tender feelings of young lovers ; he hoped that David's love would be so blind that he would get himself killed. Saul was the man who had hounded David among the barren hills and mountains, rocks and caves of Judah and Philistia. This was the man who had said concerning David " He shall surely die." The family of Saul! This was the family that had set up a rebel king when Saul died ; the family of whom it was said " There was long war between the house of Saul and the house of David."

God's kindness

David's intentions were genuine, as history tells us. They were genuine because they were of God. This is God's kindness. It is not within man to " bless them that curse you " and " do good to them that hate you." Only God can make people behave like that. Because God's kindness *is* like that, God gave His only begotten Son. The greatest thing that God ever did was done for rebels. No matter how undeserving or rebellious we may have been, God wants to " bless us with all spiritual blessings in Christ."

By and by Mephibosheth was located and taken to the king. Little wonder that " he fell on his face, and did reverence." He knew nothing of David's intentions, but he well knew the stigma upon his family.

Fancy conjures up a speculative picture of a man before God. There was Mephibosheth, lame, fearful, and prostrate before the regal splendour of a great king. Any amount of speculation falls far short of the whole truth, but the comparison serves to remind us of our position before the " Majesty on high." People who think they can strut in the presence of Holiness, parading their virtues, will be met with " fiery indignation."

But, as we know, David's thoughts were " thoughts of peace, and not of evil." David said to Mephibosheth " Fear not : for I will surely show thee kindness for Jonathan thy father's sake." Ah! For Jonathan's sake! This was the secret that motivated David's heart ; He remembered Jonathan—Jonathan, whose soul " was knit with the soul of David," the prince who made " a covenant because he loved him." David remembered.

What a beautiful picture of God's kindness to sinners! A person is accepted by God only because of " the Beloved." Do not imagine that there is any safety in God's presence without Jesus. Jesus Himself said " No man cometh unto the Father, but by Me." The New Testament presents Jesus as God's right-hand Man. He is heaven's Adviser. Jesus alone

is qualified and authorised to plead for sinners.

The king's sons

What a day this must have been for Mephibosheth. Restitution was made for all that had been lost. The king's declaration was as follows: "I have given . . . all that pertained to Saul and to all his house. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons."

That is just what God does when He accepts a person because of Jesus: He bestows the bounty of His grace. All that is lost by rebellion and sin is restored. The love of God finds expression by giving inestimable blessings. "Accepted in the Beloved . . . He hath abounded toward us" wrote Paul (Ephesians 1:6, 8). Isaac Watts penned it thus:

"Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their fathers lost."

What a revelation we have of the capacity of God to show kindness!

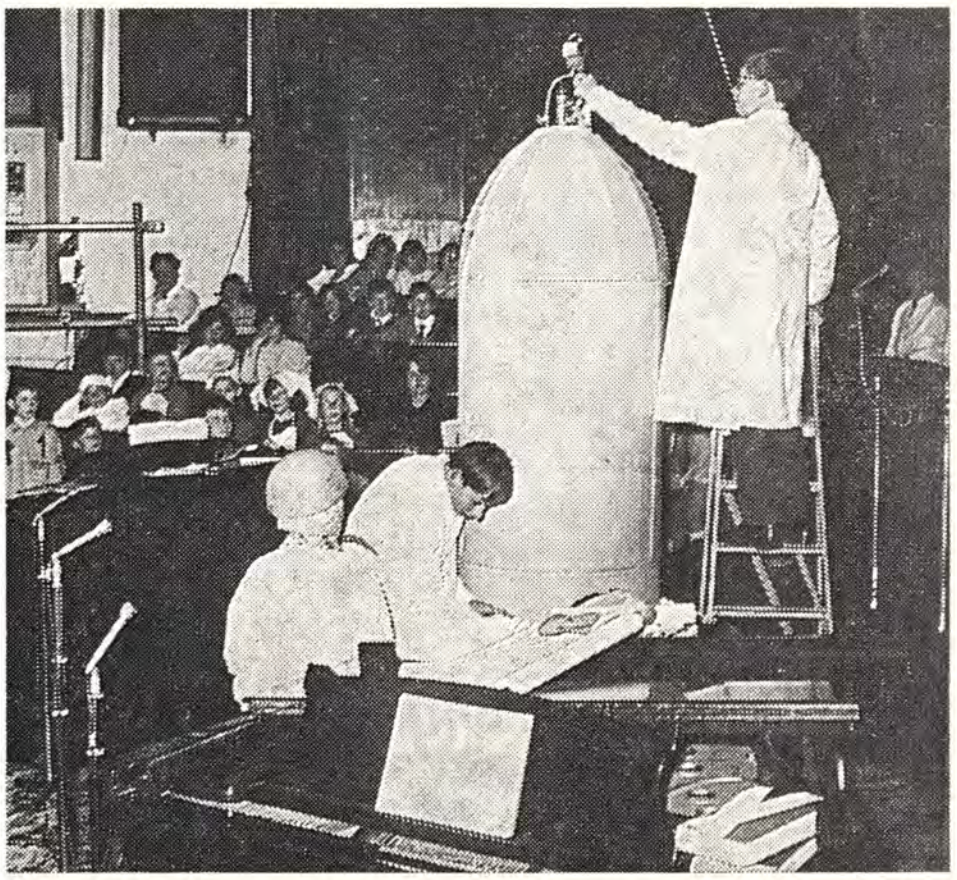
Consider one last incident in the story of this relationship. When an atonement was required to be made for Saul's sin and "seven men of his sons" were wanted for execution we read "but the king spared Mephibosheth." Sin always requires atonement, and every one of us is responsible for sin, but safety is to be found in Jesus. Confess *your* sin, accept Jesus as *your* Saviour, and surrender *your* life to God that He may bless *you*.

OUR CHURCHES REPORT

CARDIFF **Pastors: P. Brewster, R. Hunston and J. Dick**

1,000 people attend Sunday school anniversary

The Sunday school anniversary this year included a demonstration of a space ship. Two space ships were built and completely electrified by the trades-



men of the church. One space ship failed to take off, but the other went according to plan. The boys and girls were thrilled with all the drama, pathos, humour, tremendous laughter over some of the mistakes and then a living silence as the gospel message went over to the congregation, composed of many parents of the Sunday school scholars who had never been inside the church before.

The fall of man was depicted, with all the efforts of man to save himself, and the children showed



how utterly impossible it was for man to redeem himself back to God.

The climax came when one space ship failed to take off and then fell completely apart. The second space ship went up exactly on the count-down and then the second advent and the surety of the Lord's return and the rapture of the saints were fully taught and illustrated in detail. Mr. Brewster then preached for about twenty minutes and thirty-one men and women surrendered to Christ and accepted Him as Saviour.

P. S. BREWSTER.

BURTON-ON-TRENT **Pastor: R. Morrell**

The first Sunday in June was our youth weekend and our pastor's third anniversary. We had a well-filled church and the evening service was convened by Mick Norton, one of our youth leaders, ably assisted by Miss B. Greening. The timbrel group

demonstrated just how good they have become in the short time they have been together. Mr. J. Hincks, our Sunday school superintendent, preached a short, sharp sermon which we all, including our pastor and Mrs. Morrell, greatly enjoyed, and the harmonica group took part. Pastor Morrell was presented with cuff-links and Mrs. Morrell received a Bible from the Crusaders and from the diaconate and congregation a chrome tray, teapot, sugar bowl and cream jug. Praise the Lord for three years of continued blessing.

R. T. WELHAM.

CLYDEBANK **Pastor: John Harrison**

It was fitting that a Scots President, A. Tee, should conduct the first major crusade of his office in Scotland, only a few miles from his birthplace.

In the lovely new modern building in Clydebank it was an obvious joy to the evangelist to see the fruits of his pioneer crusade conducted eight years earlier.

There was a full church on the opening night and God richly blessed the ministries in word and song in decisions for Christ. Throughout the crusade we were well supported by Elim churches in the area. At the end of the crusade believers had been blessed and backsliders brought back, and there were over twenty-five inquirers for salvation. Thanks be to God.

JOHN HARRISON.

DIVINE HEALING

A sister from our Graham Street church testifies



I WOULD like to tell you how the Lord healed me a few weeks ago.

Nine years ago I suffered a severe nervous breakdown. After a few months of blackouts and distress I was sent by my doctor to different brain specialists. They found nothing seriously wrong, but said that the trouble lay in the nervous system. I was sent to another specialist and was under his care for the last eight years. I had a lot of nerve tablets to take, but lately things began to go wrong. I was given the wrong sort of tablet and was very ill.

There was a healing session at Graham Street Elim church after the main meeting was over and I went out. Pastor Cole laid hands on me, anointed me with oil and prayed that the Lord would change my outlook on life. This puzzled me, but Pastor Cole is a wise man, so I just prayed that I would understand in due course. The following week I was very ill indeed. I could not stand or walk without assistance. On Thursday I fell heavily and bruised myself badly. I then decided no more drugs, no matter what; I prayed earnestly to the Lord to take me home. I abandoned myself before Him. I was very ill and weak and weary. I felt the Holy Ghost touch me as I prayed and I thought it was just a touch, but I was wrong. He came in in full power, and washed up and down my body with the life of God. My mountain-top experience had begun. I had read of such an experience, but never thought I would be so blessed. For a whole week this washing of the Holy Spirit went on. Hour after hour, day after day, He bore me along with strength and power. I prayed constantly to my Lord, and He was very near, and He spoke to my heart. He showed me many things about my life, the rough and stormy path I had trodden; but then He impressed on me to look back no more but to look on and up. He was waiting there with hand outstretched. I took His hand gladly, and I am walking with Him, not running on ahead but walking. Daily I grow stronger; the joy of living has returned in all its fullness. How gracious and merciful is our Lord! I feel very humble, but most of all I feel safe and secure. I am holding tight to the Master's hand, and I pray that He will show me what I can do in His service. Praise His matchless name.

(MRS.) WYN RICHARDSON.

HOLIDAY RESORTS

Symphonies of Praise

conducted by Pastor

DOUGLAS B. GRAY

and the

LONDON CRUSADER CHOIR

JULY 13th
Elim Pentecostal Church, NEWHAVEN, at 2.45 and 6 p.m.

JULY 20th
Elim Pentecostal Church, CLACTON-ON-SEA, at 2.45 and 6 p.m.

AUGUST 3rd
Elim Pentecostal Church, EASTBOURNE, at 11 a.m. and 6.30 p.m.

AUGUST 10th
Elim Pentecostal Church, WORTHING, at 2.45 and 6 p.m.

Watch announcements for visits to other holiday centres. Meet us at the seaside for ministry and fellowship.

The post-resurrection activity of Jesus (Acts 2:32-36)

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

JESUS is alive. This is the keynote of the gospel. Life means activity and productivity. Jesus lives in the power of an endless life and is now neither idle nor complacent. An important part of the Scriptures deals with His activity after the resurrection. It can do us nothing but good to rest from the popular theme of our own shortcomings and responsibilities and to think of the perfections of His present occupations.

His post-resurrection gifts

Early Pentecostal preaching had two important things to say of Jesus apart from His death and rising again. One: He has ascended and is now at the right hand of the Father exalted. In short He is the accepted One. Two: He has shed forth the Holy Spirit which you now see and hear. He who was the given One is now the giving One. What is He giving? The answer is a full salvation; new life for old; whole bodies through divine healing; dynamic power by the baptism in the Spirit. He is saving the lost, healing the sick, and filling believers with the Holy Ghost. He can certainly meet your need if you will let Him.

The difference between a legacy and a gift is that you receive a legacy after the death of the testator, while a gift is given or sent by the giver while he is still alive. The Bible declares that Jesus is alive, has led captivity captive and gives gifts to men.

His post-resurrection ministry

Mark tells us that the disciples went everywhere preaching the gospel, the Lord working with them and confirming the Word with signs following. He is the Head, and through His body He is ministering to a lost and dying world. He is working with His own, and we are His co-workers. He is bringing many sons to glory. He is using men and building His Church. We are ambassadors pleading in Christ's stead, but behind every ambassador is the Government that sent him. It can truly be said that when he acts his Government acts through him. So with us and Jesus.

Not through us, but through Jesus and the power of His name, said Peter and John to the lame man at the gate Beautiful of the temple. We can declare emphatically that He is alive and as active as ever in ministering to the needy.

His post-resurrection office

He is always the Saviour, but on earth He was a prophet greater than Moses, while now in heaven He is our great High Priest, interceding for us. At His coming again He will be God's anointed and crowned King. These are offices, not merely activities.

His priesthood is an unchangeable one; that is, it can never pass from Him to another as Aaron's did. This is an office He could not be appointed to while on earth but could only come to after the ascension. This office also makes Him the Mediator of the new covenant which guarantees that His law will be written in our hearts and that we will be presented faultless before the presence of His glory.

AT LAST!

A lad of fifteen named Luke Short, a native of Dartmouth, heard a sermon by John Flavel, an eminent nonconformist divine who ministered the gospel chiefly at Dartmouth in the seventeenth century. The text was 1 Corinthians 16:22: "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." Flavel's sermon became unusually solemn as he explained that anathema meant "let him be accursed." When he rose to pronounce the benediction he paused and asked: "How shall I bless this whole assembly, when every person in it who loves not Jesus Christ is anathema?" Luke Short heard this sermon and soon afterwards sailed to America. When he was 100 years old he was still able to work on his farm, and his mental faculties were still vigorous. He had lived all his life in carelessness and sin. One day, however, as he sat in the field reflecting on his past life, he recalled Flavel's sermon of eighty-five years before. Divine grace accompanied his meditations. He felt that he had not loved the Lord Jesus Christ, and had consequently incurred that terrible anathema. Conviction was followed by the application of the blood of atonement to his conscience, issuing in gospel repentance, and so by sovereign grace an aged sinner

(*continued on page 461*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Stephen C. Squire	450
Wyn Richardson	452
F. G. Evans	453
Joseph Smith	455
S. Gorman	456
Elizabeth S. Wells	457
Seymour Alexander ...	458
Margaret M. Ladlow ...	459
Paul Atkinson	460
F. H. Coleman	461
G. Harpin	463
Reports	451
Editorial	454

EDITORIAL

THE current "debate in a teacup" conducted by correspondence between Dr. Leslie D. Weatherhead and Mrs. Margaret Knight in *The Times* on our Lord's going "up" to heaven at His ascension and His coming "down" therefrom at His second advent reflects the difficulty of conveying the facts of supra-temporal (eternal!) existence in terms we can understand.

It is surprising, however, that either Dr. Weatherhead or Mrs. Knight should find difficulty in this Bible description of departure from the time-space continuum of our present existence to a dimension beyond it, for both must be acquainted with the theories of a multi-dimensional universe which, assuming their truth, show at least that there are possible solutions to this problem. The acceptance of a multi-dimensional theory of the universe solves at one stroke the problem of going "up" and coming "down"; the language used simply describes in understandable terms the passing from this time-space dimension into a dimension where neither exists, or where at least they are superseded. Even though the Bible may not teach a multi-dimensional universe it would nevertheless appear to leave room for such a view.

Dr. Weatherhead and Mrs. Knight may argue that if our universe is multi-dimensional, and at death we simply pass from one dimension to another, or if other forms of existence are in being into which we enter at death, Paul should have corrected the then prevailing notions of *ascending* to heaven and *descending* from heaven, as such are not in accordance with known (!) facts, and should have revealed things as they are, seeing that he was writing under divine inspiration.

Obviously the Holy Spirit knows all the facts about the universe, but He may not necessarily be able to communicate these facts, or even to reveal them by inspiration, simply because of human incapacity to understand them. The Bible is full of examples of attempts to convey the incomprehensible to minds that are, by our very nature, limited in their ability to comprehend.

And supposing for a moment that He had been able to communicate them to Paul, He still has, through Paul, to communicate new ideas in language the readers could understand. Even if Paul could have had revealed to him the complexities of a supra-time-space existence it would have been unlikely that his readers would have understood. In fact he gives a hint of this in 2 Corinthians 12:1-4. Hence the simple phraseology, going "up" to heaven and coming "down" from heaven, to describe the departure "to" and arrival "from" another—the eternal?—dimension.

But another aspect of going "up" to and coming "down" from heaven presents itself. According to current science space is limitless, it stretches for millions of light years in all directions, hence it is inferred that the idea of heaven being "up" there is no longer tenable.

But can we be sure of this? We do not doubt that our readers, like we have done, have wondered about the juxtaposition of the temporal and eternal realms in the context of the earth's movement through space. If the inhabitants of the eternal world are independent of time and space, why do they continue to associate with earth as obviously

(*continued on page 462*)

HOW WE CAN BUILD UP THE LOCAL CHURCH

By JOSEPH SMITH

SINGING

THE spirit of our meetings has far more to do with the building up of the local church than the average person realises. We are all familiar with the first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Love, by its very nature, desires to find expression (John 3:16). When our hearts are filled with love towards God, and we give expression to that love in song, how the blessing of the Lord comes into our meeting! When God is pleased with our worship He soon lets us know it. The singing of the praises of the Lord should never lack soul, volume, spirit and life. How this transforms a meeting! When this is lacking it gives the enemy an opportunity to invade our meeting with a hard spirit, which the preacher soon feels and which deprives the people of God from receiving the blessing which God desires them to enjoy.

PRAYER

Prayer is another important part of our meetings. How our hearts have been thrilled as some brother has begun in simple prayer to seek the face of God in adoration, worship and thanksgiving, and then has gone on into intercession. How we have listened with living delight as we have heard him "begin low, rise higher, touch heaven and take fire." How the entire meeting has been lifted into the presence of God. But if you followed this person to his home you would find that the old maxim "Practice makes perfect" holds good even in prayer. We must also remember that public prayer is prayer offered to God expressing the sentiments of the congregation, and it should be in a voice loud enough for the people present to be able to say "Amen" intelligently. I am persuaded that more practice in private would put this right in public.

PRAISE

We hear the people frequently being exhorted to praise the Lord, but I am persuaded that it is only when our hearts are filled with a consciousness of the goodness, mercy, love and faithfulness of a loving heavenly Father that we do offer acceptable praise to Him. Take the psalms of David as an example: "Bless the Lord, O my soul: and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits" (Psalm 103:1, 2). Read the psalms through and catch the spirit in which they are offered.

WORSHIP

Worship is, I think, the most important of the ways in which we may approach God. Jesus said "God is a Spirit: they that worship Him must worship Him in spirit and in truth. The Father seeketh such to worship Him." Acceptable worship must come from a heart that believes God, otherwise it cannot be said to be in spirit and in truth. As we contemplate the holiness, the goodness, the mercy, the righteousness, the faithfulness and the greatness of our God, as our souls are filled with a sense of His presence and His marvellous loving-kindness in spite of our failings, our hearts are humbled within us and all we can do is kneel in His presence in adoration, praise and gratitude. True worship is always offered in faith, because it believes that God is what He is (Hebrews 11:6). It is therefore pleasing to God. Worship offered to God after this fashion will soon change the atmosphere of a meeting. How soon everyone will be conscious of the presence of the glorious Lord moving among His people. I remember going into a meeting in Lurgan, Northern Ireland, about forty-eight years ago. It was following a campaign conducted by three members of our Elim Evangelistic Band, in

(*continued on page 461*)

Letter to the Editor

Dear Sir,—At this year's conference phrases were used by two speakers that puzzled me—"We want God, not gimmicks" and "Gimmicks do not bring the touch of God on a meeting"—phrases that were greeted with choruses of amens. I would ask sincerely what is a gimmick? Something unusual? Something new?

The hymn is a variation of the ancient chant, the choir is an improvement in group singing and an aid to congregational praise. Sankey, as a dedicated spiritual singer, was an aid to Moody in his evangelistic crusades. Two brothers with trumpets under a street lamp were the forerunners of the Salvation Army bands that were instruments of attraction and blessing in General Booth's outreach. The field preaching of Wesley and Whitfield was the "shocking approach" that moved masses of men from apathy towards the Church to faith in God.

In more modern vein there are the paintings of Canty, Cantelon and West and the organ of Pierre Van Woorden, not to mention the dedicated soloists and musicians who have influenced hundreds for Christ, Sangster's sermon titles, or the voice of Bruce Pinchbeck that, with guitar, stilled Trafalgar Square. Surely a dedicated talent can be a God-blessed "gimmick" to bring the touch of God on a meeting, a message or a man.

Macclesfield. R. HUGHES.

THE SAVIOUR'S GREATNESS

THE GREATEST PROPHET



By Samuel Gorman

HISTORY has ascribed uniqueness to Moses as a prophet, some commentators even considering him the greatest of the Old Testament prophets. Dr. J. Kyle was so impressed by the record of Moses that he declared him to be " the greatest man among men in the whole history of the world," and Robert Young, LL.D., in his *Analytical Concordance,* says that " as historian, orator, leader, statesman, legislator, patriot and man Moses stands pre-eminent." Alexander White, D.D., declared " Moses was made the greatest of all the prophets of Israel." Many other expositors state that he was the greatest prophet until Jesus came. He was the youngest son of Amram and Jochebed, born when Pharaoh had ordered the destruction of all newly born Israelitish male children, was wonderfully preserved, and grew up to become a great and distinguished man. He was a man of wisdom and learning (Acts 7:22) and was chosen by God to be the leader of the Israelitish people out of the bondage of Egypt. Great though Moses was, Jesus was greater than him in every way.

GREATER AS A PROPHETIC MESSENGER

In the Old Testament usage a prophet was one who received his appointment from God and came forth from Him with a message to the people (Exodus 7:1; Deuteronomy 18:18). Frequently he received divine revelations in visions and dreams, and on occasions by verbal communications which he passed on orally to the people (Numbers 12:6-8; Isaiah 6; Jeremiah 1:4-10; Ezekiel 3:1-4,17). Among other things Moses was a prophet of God who was signally blessed, used and supernaturally guided by God in his life's work for Israel. Significantly, it was Moses who prophesied " The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken " (Deuteronomy 18:15). It was this that Stephen confirmed and applied to Jesus (Acts 7:37) before he was put to death (vv. 57-59). That Jesus was the literal fulfilment of the prophecy of Moses was testified to by the people of the Saviour's day (Luke 7:16; John 6:14).

As with all other prophets, God spoke through Moses to his people, but that order of things was superseded in Jesus, for God spoke *in* Him and not merely through Him (Hebrews 1:1,2). He was therefore the supreme messenger and revelation from God. As the prophet of God, Jesus was the embodiment and personification of the truth He propagated, the message He came direct from God to proclaim. He alone and no other, not even the great Moses, could claim " I am the truth " (John 14:6) and that He was the communicator of it to men and women (John 8:31,32). Those who accept Jesus as *the* truth He empowers to become the sons of God (John 1:12). As God's prophet Jesus was greater than Moses—He was and is incomparable.

GREATER AS A SACRIFICIAL SUBSTITUTE

Moses had a great love for the people of Israel. He showed it when he reached manhood by refusing " to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt " (Hebrews 11:24, R.V.). This was attributable to his faith in God and the righteous cause of his people, his kinsmen. The word " accounting " indicates that the decision of Moses was not an impulsive and ill-considered one, but calculated and taken after a period of deep and deliberate thought. Having convinced himself of what was right in the circumstances, and of the call of God to him, he acted in faith, believing God would guide and undertake in the matter. The magnificent splendour, culture and wealth of the palace set-up he set aside to share the sufferings and afflictions of his people. He was willing to sacrifice riches for poverty, exaltation for humiliation. One of the most touching and moving illustrations of his sacrificial attitude was when he expressed willingness to

substitute himself for the people when they had grievously sinned against God, incurring His righteous wrath (Exodus 32:30-32). This splendid gesture of Moses was not accepted by God.

Jesus was greater than Moses as a sacrificial substitute, for He not only offered Himself as a substitutionary sacrifice to God but was accepted by God as an atonement for the salvation of men and women. It was for this purpose that Jesus determined to go to Jerusalem and be crucified (Luke 9:52; Matthew 16:21; 20:18,19). The Lord Jesus is able to save sinners because He is the only man, the God-man, who was able "to put away sin by the sacrifice of Himself" (Hebrews 9:26).

GREATER IN STATUS AS A LEADER

Moses received his call and commission to become the servant-leader of Israel when confronted with the presence of God in the burning bush. Concerning this the writer of the Hebrew epistle testified that as a servant and leader Moses was faithful to the commission of God and the discharge of his duties to Israel (Hebrews 3:2-5). The words "his house" in the marginal rendering of the Revised Version of the Bible. In this sense Israel could be referred to as God's house, family, the Church in the wilderness (Acts 7:35), because He dwelt among them as symbolised by the ark, the pillar of cloud and the pillar of fire.

The writer of the Hebrews goes on to show that Jesus was greater than Moses, for as the Son, not merely servant, He is the builder of God's house, the Church of this dispensation. In consequence of this Jesus is worthy of more honour (Hebrews 3:2, 6), for He is more glorious than the Church's most distinguished and faithful servants. The ministry of Moses as a servant-leader was temporary and transient, but the ministry of Jesus as God's only begotten Son abides for ever (John 8:35). Without doubt Jesus is greater in status than Moses.

This greatness is also seen by contrasting the ministry of Moses as the leader of Israel's exodus from Egypt with what Jesus has already done for the Church and the deliverance He will yet accomplish on her behalf. This was vividly illustrated on the mount of transfiguration. There Jesus was in company with His three disciples, Peter, James and John, and two distinguished visitors from heaven, Moses and Elijah. Significantly, these two were talking with Him about His decease (Luke 9:30, 31). "His decease" can be rendered "His exodus" (*exodon*), which literally means "going out" or "out of." The discussion between Jesus and Elijah, who led

(*continued on page 461*)

"DID CHRIST EVER SIN?"

By ELIZABETH S. WELLS
Elim Crusader, Woolwich Elim Pentecostal Church

"NO, of course not!" you exclaim. But if you were asked could you prove that Christ was sinless? This was the question that faced us at a young people's discussion group when someone suggested that Christ was not absolutely free from sin. It was important to find an answer, for Christ's sinlessness is bound up with our salvation; if one fails the other falls. But where to start? That indeed was "a poser," until it was realised that not only was Christ's life actually free from sin but that of necessity it had to be.

A lamb

My mind went back to a scene that took place 4,000 years ago. Abraham and his son Isaac toiled up Mount Moriah, and as they neared the summit Isaac asked, with some misgiving perhaps, "Where is the lamb for a burnt offering?" and Abraham replied "God will provide Himself a lamb" (Genesis 22:7, 8).

To find out how God fulfilled this requires a leap forward through just over 2,000 years to the time when John the Baptist was baptising in Jordan, not so very far from Mount Moriah. The crowds on the banks of the Jordan were intent on John's words. Suddenly John saw Jesus walking towards him through the throng, and he cried out "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). What had this startling proclamation to do with Christ's freedom from sin? The Old Testament law states "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" (Leviticus 22:20).

So far I had discovered only what Christ needed to be, not what He actually was. Before Christ could lay His life down in spotless sacrifice on the cross that life had to be lived out spotlessly as a man among men, and not with the negative sinlessness of inaction, for Peter tells us "He went about doing good."

We can hunt all through the gospel accounts and hear Jesus say to us, as He did to those accusing

Jews, "Which of you can prove Me guilty of sin?" (John 8:46, J. B. Phillips). The last few hours of Christ's life gave the seal to all that had gone before, as Pilate stood, a hapless judge in the presence of the Judge of all mankind, and asked "What is truth?" and Jesus held His peace, for that question had already been answered by the life of Him who could say "I am the way, the truth, and the life" (John 14:6). But it is all very well living an apparently blameless life if there is no challenge, no conflict, no temptation.

Direct conflict

Yes, admittedly Satan was brooding there when Jesus taught the people truth and they called Him "blasphemer"; when He stretched forth His hand to heal and they called Him "sabbath-breaker"; when He did good and they called Him "sinner." But Christ did meet Satan face to face in direct conflict. Baptised in Jordan by John, He was driven of the Spirit into the wilderness for forty gruelling days and nights of fasting. Then, when Jesus was at His lowest ebb, Satan came and tempted Him until he had "exhausted every kind of temptation" (Luke 4:13, J. B. Phillips), going beyond those temptations that we know about directly from Luke's gospel, "for we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin," as the writer to the Hebrews says.

This just person

Already aware of the witness of Christ's friends to His sinlessness, it was with surprise that I read Pilate's declaration in this context. As the seething mob cried "Crucify Him!" and the evil priests hovered for their prey on the threshold of the Gentile palace, Pilate cried "I am innocent of the blood of this just person" and tried to wash his hands of the whole matter. Even the thief on the cross testified "This man never did anything wrong in His life" (J. B. Phillips).

For the unjust

If this was human witness to Christ's freedom from sin, how much greater was the Father's witness to His Son's sinlessness. Scripture declares "The wages of sin is death," but Christ had no part in these wages; He had not earned the condemnation to death through sin that had been passed upon all "Adam's helpless race," but "He suffered, the just for the unjust," to bring us to God. Christ was the spotless Lamb demanded by Old Testament law. God the Father showed for all time that He had accepted His Son's sacrifice on the cross by raising Him from the dead. "And declared to be the Son of God with power . . . by the resurrection from the dead" (Romans 1:4).

Christ is "a lamb without blemish, and without spot," and as such was acceptable to God the Father as a full and sufficient sacrifice. As such is He acceptable to us? John 1:12 says "As many as received Him, to them gave He power to become the Son of God, even to them that believe on His name."

MID-OCEAN MESSAGE

By SEYMOUR ALEXANDER
OF FAR EAST BROADCASTING ASSOCIATION

Readers who saw the filmstrip "Miracle in Mid-ocean" and others will be interested to read further about this new project.

"I HAVE been hearing the Word of God through your messages. I repent of my sins and want to be saved. I accept the Lord Jesus Christ as my Saviour and I thank Him for His grace." So writes an Indian listener in response to the gospel programme by radio from the Far East Broadcasting Company's short-wave transmitters at Manila in the Philippines. This is one letter out of the 2,000 letters every month, mostly from the southern half of the sub-continent. Owing to geographical barriers the broadcasts are rarely heard with clarity in the north. The urgent need is to speak with a strong, clear voice which can be heard all over India, where 500,000,000 people live.

The Far East Broadcasting Association of Great Britain took up the challenge and responsibility, two years ago, of a new Christian missionary radio station to be built in the Seychelles Islands in the Indian Ocean, a strategic site having a clear salt-water path all the way into India 2,000 miles away, ideal for radio transmission. The coast of Kenya lies nearer at hand, so broadcasting to south-east Africa is very much in future plans as well. We own gratefully how God has guided and provided so that we have the freeholds of two sites on Mahé, the principal island—one about 600 feet up the mountainside, where the offices, studio buildings and staff houses are now in course of construction, and the other down by the sea opposite a lagoon and coral reef on which the transmission masts and power lines are to stand. The F.E.B.A. pioneers—five men, three of them with their families, under the directorship of John Wheatley, an Englishman, former overseas programme director of F.E.B.A.—are thus labouring so that the gospel of Christ will sound out across the Indian Ocean to the millions of Indians, some of whom may never hear the message by any other means.

Margaret M. Ladlow's page



A FOUNTAIN OF GARDENS

SOME folk are said to be born with a "silver spoon in their mouths," but I am one of those who must have been born with a garden trowel in my hand! In the scheme of things it appears that either one is a gardener or one is not; there are no half measures. I am an inveterate gardener and confess quite freely that I would rather toil in the garden than do my housework. When I go up the path to hang out the washing I cannot resist doing a spot of weeding on the way back. I must linger with pleasure over each unfolding flower or cherished plant that is making vigorous growth. I actually derive pleasure also from knowing the names of all the plants and shrubs and from springtime onwards I revel in the glorious cavalcade of colour and bloom as the seasons progress.

One of the delights of the amateur gardener is to supply other enthusiasts with cuttings, bedding plants, spare seedlings and roots of this and that. One feels rather beneficent and happy as well to be having a share in adding to the beauty of a friend's garden. The greatest challenge of all is to be asked to lend a hand or to make suggestions when a new garden is to be created. Where should the roses be placed, and the herbaceous border planted? What of the flowering shrubs? Could a rockery be constructed? Then comes the task of judiciously digging up one's own contributions and planting them lovingly in their new home, satisfied that one has added a little beauty to the neighbourhood.

Here in my garden in Scotland I have many daffodil bulbs which were sent to me from the island of Guernsey, masses of yellow alyssum from Northern Ireland and white campanulas brought from a remote village in Derbyshire—and so I could continue with quite a list, all of which give my garden character. Within the last few weeks I have gladly helped to stock several new gardens, sending friends away laden with plants and, I hope, helpful advice about their cultivation.

The kingly poet who wrote the Song of Solomon must surely have taken a delight in a well-stocked garden, for he writes with obvious knowledge in chapter four. We know too that the garden he describes is a picture of the Church, the bride of Christ. His language is figurative and prophetic. The words in verse 15 are very apt, because the Christian Church has developed like a garden of ever expanding and increasing growth. Down the years, wherever her witness has been carried a new garden has begun to grow in places where only barrenness existed before.

A fountain suggests to us a perpetual flow, a constant source of supply, and it would seem that this is what Christ wishes His Church to be. There are to be many gardens wherein He may walk and discover fragrance and fruitfulness.

As individual believers I hope we are interested and active in the gardening business. By our lives, by our witness, by our sharing and by our planting we can increase the gardens of the Lord.

Finally, is the personal garden of your heart strictly private, tended with care but yet exclusive, with a "keep out" notice on display? Or do you share the good things of God which have already been imparted to you with others whose lives are empty, perhaps even dreary and colourless?

"Let my beloved come into his garden, and eat his pleasant fruits. . . . My beloved is gone down into His garden, to the beds of spices, to feed in the gardens, and to gather lilies."

BOOK REVIEW

"Prisoners of the Sea," by Dennis W. Boreham. Published by Victory Press, 6/-.

An invitation from kindly Mr. Mortimer to holiday on his private island sets the scene for real excitement. The fun of faring for themselves in the cottage, frightening experiences in the discovery of smugglers and the imprisonment of friends in the lighthouse seem to underline that two sets of twins are double trouble! Rescue of the friends and capture of the prisoners make for a happy ending, together with the fact that Jane's testimony of faith and trust in the Light of the world to overcome all fear and darkness brings John also to a knowledge of saving faith.

The drama of this book will appeal to ten—fourteen-year-olds, while the seed sown here and there may possibly cause some others to think of the need of a Friend at all times. W. J. BROOMHALL.

A REVOLUTION OF THE SPIRIT

By PAUL ATKINSON
MINISTER OF THE ELIM CHURCH, MERRIOTT

WE are living in an age when everyone is crying out for change—change in government, change in education, change in our social system, and change in our road signs and money to conform to continental practice.

Students protest, workers strike, politicians seek to change our system of government and women agitate for equal status with men.

But, sad to say, in the very place where revolution is needed we see materialism and spiritual apathy. We Christians need to be revolutionised, but this can be brought about only by a move of the Holy Spirit. We need to be filled with the Spirit (Ephesians 5:18). We need to seek, pray and fast if necessary, until we obtain from God that power which will enable us to do our part in winning others back to Him. Let us ask God to translate us, as it were, into the upper room of Acts chapters one and two, there to receive the Acts 2:4 experience of the baptism in the Holy Spirit. Do not fear, reader, that this gift is not for you; Peter makes it clear that it is for all believers in all generations (Acts 2:38, 39).

The cry for action

If we turn again to the situation in our nation today we find that those who are seeking change have realised that it is of no avail just to talk and keep on talking. The cry is for action, now; and so we get the protest marches and often even violence. Why is it that the world gets so excited, in some cases over senseless issues, while we who have the greatest cause on earth, the cause of Christ, sit idle in our pews? Are we using the power that has been given to us to turn the world "upside down" to fight among ourselves? We see the need, so what do we do? Set up a committee, or organise a day of prayer. We spend more time discussing issues than winning the lost. We must awake from our sleep now and go out to a sinful world.

Without Christ

You may claim that you stand for orthodoxy and fundamentalism, that you spend hours in study and that you know the Bible. But, friend, remember that while you may hold fast to the letter of the law millions are dying without Christ. In the last day the Lord Jesus will not ask you what you know but what you did. You may have been taught to hold fast that which is good, but we are also taught by the Lord to go into the highways and byways and compel the lost to come in. It must be that "by all means we win some." Let us each take up the challenge for the greatest cause on earth: spiritual revolution in our lives, in our churches, in this land, and throughout the world. Seek the Holy Spirit today; in His might take your stand for the truth, and reach out to the world through your school, college or church or in your place of work. Use every method—open-airs, door-to-door work, coffee bars, youth clubs. It is revolution or stagnation. Stop talking about what you are going to do and do it. We do not have to stand in our own strength or power (see Acts 1:8). When you are in the right place you will find that Jesus is ministering through you, and people will be moved to seek God. "Thy people shall be willing in the day of thy power" (Psalm 110:3).

DON'T WAIT TOO LONG!

A huge truck went out of control on a curve in the road and pinned a young man under it. Spectators wanted to help him, but the mass of metal could not be budged.

"Get this off me!" he screamed in agony. "Somebody help me!" He wanted to live, but the tormented pleas finally ceased.

He was unable to concentrate on his soul's need—the pain was too great. He died pleading for someone to save his life—not his soul!

Are you putting off the matter of your conversion to Christ? Don't wait too long! Don't depend on faith when you are dying to save your soul. Usually it is not easy to become a Christian when the death angel is standing at the door. Tragedy often strikes without warning and finds people unprepared to die.

The choice is yours. You must decide—and you must act *in time*. The Bible says "Now is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2)!

ADA B. BROWNELL.

Prayer and praise

by F. H. Coleman

THE power of influence is greater thar we imagine, and it is always positive, never negative. We are making the world a better place or making it worse. A great example of this is found in the case of Rubens, the great painter. His works of art were greatly influenced by the two women who shared his life at different times. His first wife exerted a spiritual effect upon the artist. While she lived his paintings showed a dignity of refinement culminating in his greatest masterpiece, "The descent from the cross."

His wife died and he remarried. Under the influence of his second wife Rubens's paintings were very different and pandered to the lower instincts of coarseness and sensuality.

We are told in the gospel story that when Jesus had ceased praying on one occasion His disciples asked Him to teach them to pray as John taught his disciples. It seems that they must have been listening to the Master at prayer and so wonderful was His praying that it influenced the disciples, hence the request.

Every Christian should be a man or woman of prayer. Do our prayers influence others and make them people of prayer ?

I spoke some time ago to an old woman who remembered George Muller visiting the church of her girlhood. The one thing she never forgot about that remarkable man of faith was his prayer. That influenced her to become a woman of prayer.

How are you influencing people ?



THE SAVIOUR'S GREATNESS (*continued*)

Israel out of spiritual bondage during Ahab's reign, and Moses, who led Israel out of physical bondage on the night of the passover, was about His own way out, not merely from death but through His death and resurrection, and this on behalf of sinful humanity. Already the Saviour has superseded Elijah in the great spiritual exodus He has made and continues to make in bringing men and women out of the spiritual darkness and bondage of sin (Ephesians 2:1; 1 Peter 2:9). He will accomplish a greater physical exodus than that conducted by Moses when He comes for His Church (1 Thessalonians 4:16, 17). Then will take place the miraculous resurrection of the dead in Christ, the glorious transformation of those Christians alive on the earth at His coming again, and the supernatural translation of them all to meet Him in the air to be with Him for ever. Beyond question Jesus was the greatest, the supreme prophet among men.

Next: THE GREATEST LIBERATOR

AT LAST! (*continued*)

obtained mercy and was "found in the way of righteousness." He joined the Independent and Congregational Church at Middleboro, and to the day of his death, which occurred in his 116th year, gave evidences of genuine piety.

HOW WE CAN BUILD UP THE CHURCH (*continued*)

which about 200 people (mostly young) had been converted. They were all delighted with their newly found Saviour. I sat down in the body of the hall and closed my eyes. The presence of the Lord was simply glorious! I said to myself "I don't care whether anyone sings or preaches tonight; Lord, it is good to be here."

COMING EVENTS

ABERDARE. July 5-7. Elim Pentecostal Church, Monk Street. Convention. Saturday and Monday at 7.15. Sunday at 11 and 6.

BECCLES. July 5. Elim Pentecostal Church, Alexandra Road. Monthly Living Faith rally. 7.30. Subject: Jesus the healer. Preacher: F. A. Hodge. Soloist: Joy Inight. Convener: J. Patterson.

BLACKPOOL, Marton. June 29—July 6. Elim Pentecostal Church, Fredora Avenue. Crusade conducted by the President. Soloist: Pastor W. Hunter. Bring your sick friends for prayer.

EALING. July 5, 6. Elim Pentecostal Church, Northfield Avenue, W.13. Saturday at 7, West London Revival rally. S.A. songsters. Sunday at 11 and 6.30. Preacher at all services: H. W. Greenway.

FALMOUTH. July 12, 13. Elim Pentecostal Church, Dracaena Avenue. District Presbytery rally on Saturday at 6.30. Plymouth Elim Pentecostal Church male voice choir. Sunday at 11 and 6.30. Preacher at all services: J. Sainsbury (Exeter).

MALDON. July 19, 20. Elim Pentecostal Church, Wantz Road. Evangelistic weekend. Saturday at 7 with Chelmsford Elim Church Choir. Sunday 11 and 6.30. Preacher at all services: George Canty.

NEWTOWNARDS, Northern Ireland. June 14—July 6. Tent campaign on Ards rugby ground (Circular Road entrance), conducted by David J. Ayling (Belfast). Sundays at 8.30. Weeknights at 8.

PONTARDULAIS. July 12-16. Elim Pentecostal Church, Twyniago Road. Annual Convention and Church Anniversary. Saturday, Monday, Tuesday and Wednesday at 7. Sunday at 11 and 6. Preacher: A. Nicolson (Dowlais).

SOWERBY BRIDGE. July 13. Elim Pentecostal Church, Willow Street. Sunday at 2.30 and 6.30. Preacher: J. Kay (Leeds).

THE PRESIDENT'S NEXT CRUSADE

BLACKPOOL

Marton Elim Pentecostal Church, Fredora Avenue

JUNE 29th—JULY 6th

Sundays 6.30. Nightly 7.30



THE TRUTHFUL BOY

" JOHNNY, it is time for you to go to the pasture and drive home the cows " said a farmer to his little boy.

Johnny was playing ball with several of his young companions and the pasture was a long way off, but he was always obedient to his parents, so off he started, without a word of objection.

Being in a hurry to get back to his play, he only half let down the bars and then hurried the cattle through, and one fine cow, in trying to crowd over, stumbled and fell and broke a leg.

Johnny stood by the suffering creature and thought to himself " Now what shall I do? That was the finest cow we had, and it will be a great loss to father. What shall I tell him about it ? "

" Tell him," whispered the wicked tempter, " that you found the bars half down and the cow lying there with her leg broken."

" No, I can't say that, for that would be a lie " said Johnny.

" Tell him that while you were driving the cows that big boy of farmer Brown's threw stones and hurried the cows so that this one fell and so injured herself " whispered the tempter again.

" No, no ; I never told a lie, and I won't begin now. I will tell my father the truth. It is all my fault. I was in a hurry and I frightened the poor creature, and she fell over the bars that I ought to have taken down, and so broke her leg," said Johnny.

So, having taken this right and brave resolution, Johnny went straight home to his father and told him the whole truth, taking all the blame to himself alone. And what did his father do ? He laid his hand on Johnny's head and said " Thank God, my dear son, that He has led and enabled you to tell the truth. I would rather lose every cow that I own than that my boy should tell a falsehood. Always be truthful, in the fear of God, my child, and His blessing, and the blessing of your father, will ever be with you."

The most dangerous animal

Visitors to the New York Zoo are confronted by a notice announcing " The most dangerous animal in the world." Looking closer, they see a reflection of themselves in a mirror. " Man, the destroyer."

EDITORIAL (*continued*)

the Bible teaches they do and as Dr. Weatherhead would seem to believe they do ? Why does not the earth in its movement through space leave them behind ? Why do they cling to the earth ? The solar system moves with great velocity through space, therefore the earth must be a vast distance from the place it occupied at, say, our Lord's ascension. But more importantly, the spiritual beings of the eternal world, independent though we assume them to be of time and space, are still clearly linked to earth in spite of its time-space motion (Ephesians 6 : 12). Why do they move with it instead of staying put ?

And even if the Bible be thought to be unprovable in regard to the existence of these spiritual beings, Dr. Weatherhead at least, if we may judge from his writings on the subject, would, we think, agree that the departed still maintain a close link with earth.

Assuming that there is an actual movement of the earth through space and not simply a movement relative to other bodies, does not all this seem to imply that heaven and earth are linked in a time-space-eternity continuum ; that heaven *is* " up " there, but is another form of existence of which we can have no cognisance ; that Jesus went " up " there and will come " down " from there?

The fundamentalist has no problems here—he realises that God in His Word tells of things beyond our understanding but in language appropriate to our intellect—he accepts the divine revelation by faith.

But we set out the above propositions to show that even the divine revelation, from the point of view of reason alone, can be shown to have foundation therein.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 74 KINGS

Fill in the missing letters in the names of the following kings.

1. — — U —
2. — O — H — —
3. — H — B
4. — A — — —
5. — — — E — I — —
6. — — R — — O — —
7. A — — Z — — H
8. — — L — M — —
9. — — A — H
10. — Z Z — — H

ANSWERS

1. Saul. 2. Jotham. 3. Ahab. 4. David.
5. Zedekiah. 6. Jeroboam. 7. Ahaziah.
8. Solomon. 9. Joash. 10. Uzziah.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 7th — Romans 1:8-17

" I am not ashamed of the gospel of Christ " (v 16).

Many are ashamed of the gospel; Paul is not. Rome was the very centre of human culture, and the apostle is well aware that to the world's culture the cross is foolishness, and feebleness to the world's power. Yet the gospel, Paul declares, is the display of God's power. Men and nations may think it a crude and offensive way of providing a refuge and a deliverance from the power of evil. The apostle, however, sees revealed in it ' the righteousness ' of God " (v. 17). The gospel is an offence to many because it declares that all have sinned (3:23), and that they therefore need a Saviour.

Tuesday, July 8th — Romans 1:18-32

" The wrath of God is revealed . . . against all ungodliness " (v. 18).

" The cause of that sinfulness is the holding of the truth in unrighteousness. Some ideas men had of the being of God, and of the difference between good and evil, but they held them in unrighteousness; that is they knew and professed them in consistency with their wicked courses. They held the truth as a captive or prisoner, that it should not influence them, as otherwise it would. An unrighteous wicked heart is the dungeon in which many a good truth is detained and buried. ' Holding fast the form of sound words in faith and love ' is the root of all religion (2 Timothy 1:13), but holding it fast in unrighteousness is the root of all sin " (M. Henry).

Wednesday, July 9th — Romans 2:1-16

" God shall judge the secrets of men " (v. 16).

The gospel is the good news that God has made a way for the sinner to be justified before Him, but the gospel is also the declaration of the fact that men will be judged by One through whose atoning death justification was made possible. The Saviour is to be the judge (v. 16). All men must meet Him as judge, but before they do so He comes to meet them with His mercy and forgiveness. Paul was certain, however, that the God of love would one day be the judge of all men, rewarding those who have patiently sought to please Him (v. 7) and punishing the workers of evil (v. 9).

Thursday, July 10th — Romans 2:17-29

" Behold, thou art called a Jew " (v. 17).

Having proved the guilt of the Gentiles Paul turns to the Jews. It is as if he said to them " You who are Jews are as inexcusable as the Gentiles, because in judging them you are condemning yourselves, and though you habitually call them sinners you are no less sinners yourselves." In fact, the Jew had less excuse than the Gentile because the Jew was more enlightened. In spite of the superior privileges which the Jew enjoyed (vv. 17, 18; 3:2) he was no better than the Gentile (3:9). Are we who believe the gospel a privileged people? Then let us not incur greater judgment by abusing our privileges.

Friday, July 11th — Romans 3: 1-8

" As it is written " (v. 4).

It is a most interesting study to note how many times Paul makes reference to the Old Testament scriptures in this letter. There are at least seventy-three verses in which such direct references are found. This reveals the respect the apostle had for the authority of the scriptures. His quotations are from each section of the Hebrew Bible: Moses (Genesis, Exodus, Leviticus and Deuteronomy), the prophets (1 Kings, Isaiah, Jeremiah, Hosea, Joel, Habakkuk, Malachi) and the writings (Psalms and Proverbs). The scriptures in both Old and New Testaments are the " oracles of God " (3:2; Hebrews 5:12; 1 Peter 4:11). How blessed is the man who loves theem and who seeks to be approved of God in studying them (2 Timothy 2:15)!

Saturday, July 12th — Romans 3:9-20

" There is none righteous ' (v. 10).

" The intention of the law ' is that every mouth may be stopped, and all the world be recognised as guilty before God '; guilty because by works of the law—seeing that, as a fact, neither Jew nor Gentile has obeyed it—no flesh shall be justified before God. Half, then, of Paul's task is done. For before he could prove the thesis of chapter 1 verse 17, that in the gospel was being revealed a justification by faith, it was necessary for him to demonstrate that **by no other means** could justification be attained. ' For by the law is the knowledge of sin ' (v. 20) " (F. W. Farrar).

Sunday, July 13th — Romans 3:21-31

" Christ Jesus . . . set forth to be a propitiation " (vv. 24, 25).

Jesus Christ is the great propitiation, or propitiatory sacrifice, typified by the mercy-seat, under the law. He is our throne of grace, in and through whom atonement is made for sin. It is through Him that we as believers are accepted of God (1 John 2:2). He is our priest, our sacrifice, our altar, our all. " God was in Christ as in His mercy-seat, reconciling the world unto Himself." By faith in His blood we become interested in this propitiation and are moved to declare with the hymnist

" I need no other argument,
I need no other plea,
It is enough that Jesus died,
And that He died for me."

" How strong a proof of the gospel narratives is this statement of the rending of the veil. The evangelists were bold to publish their accounts in the midst of the Jews, and under the very eyes of the priests. Were they ever contradicted? How would it have been caught at and used by those acute and watchful infidels Celsus, Porphry and Julian? But no; the enemies of Jesus were silenced. They could not say that never before had they heard of it. As, therefore, it fell asunder, strange and awful must have been its effect upon the witnesses. And as the sight of it affected the priests, so must their report of it have struck with wonder the excited community. In the great coincidences of the hour, how could it have failed to turn every honest thinker both Christ-ward and cross-ward? What a practical consummation it was of the truth and meaning of the occurrence when, as soon as the gospel began to be proclaimed, 'a great company of the *priests* became obedient to the faith'!" Bishop W. R. Nicholson, from " The veil of the temple," an article in *The Ministry*.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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. C1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

TYPEWRITERS. Portable " Brother." Good discount given to Elim members. Fully guaranteed. Write Box C1924, ELIM EVANGEL, P.O. Box 38, Cheltenham, Glos.

ITINERARIES

The President:
June 29—July 6, Blackpool (Marton).

London Crusader Choir:
July 13, Newhaven; 20, Clacton.

S. Beardwell, India:
July 5, Goldthorpe; 6, Barnsley; 7, Halifax; 8, Bradford; 9, Leeds; 10, Sowerby Bridge; 12, Huddersfield; 13, Wrenthorpe; 15 Dewsbury; 16, Knottingley.

ENGAGEMENT

SPURLING—STOCKDALE. The engagement is announced between Alan Malcolm, eldest son of Mr. and Mrs. M. R. Spurling, of Leigh-on-Sea, and Rosalind Mary, elder daughter of Pastor and Mrs. C. D. Stockdale, of Ashingdon and late of India.

WITH CHRIST

BOND. On June 5th, Mr. Francis (Frank) Bond, aged 88, beloved father of Edith and Harry, of the Evangel Temple, Southport. Officiating minister at funeral: L. Knipe.

DUNSTAN. On June 4th, Mrs. Sarah Emma Dunstan, aged 81. A faithful follower of Christ. Officiating minister at funeral: C. J. Watkins (Rotherham).

SAUNDERS. On May 8th, Miss E. V. Saunders, aged 68, for many years member of the Elim Pentecostal Church, Ealing. Officiating minister at funeral: A. S. F. Horne.

WHEELER. On April 27th, Miss M. Wheeler, aged 72, for many years member of the Elim Pentecostal Church, Ealing. Officiating minister at funeral: A. S. F. Horne.

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY
D.1806

B.B.C. RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An on-the-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy.

Items broadcast include

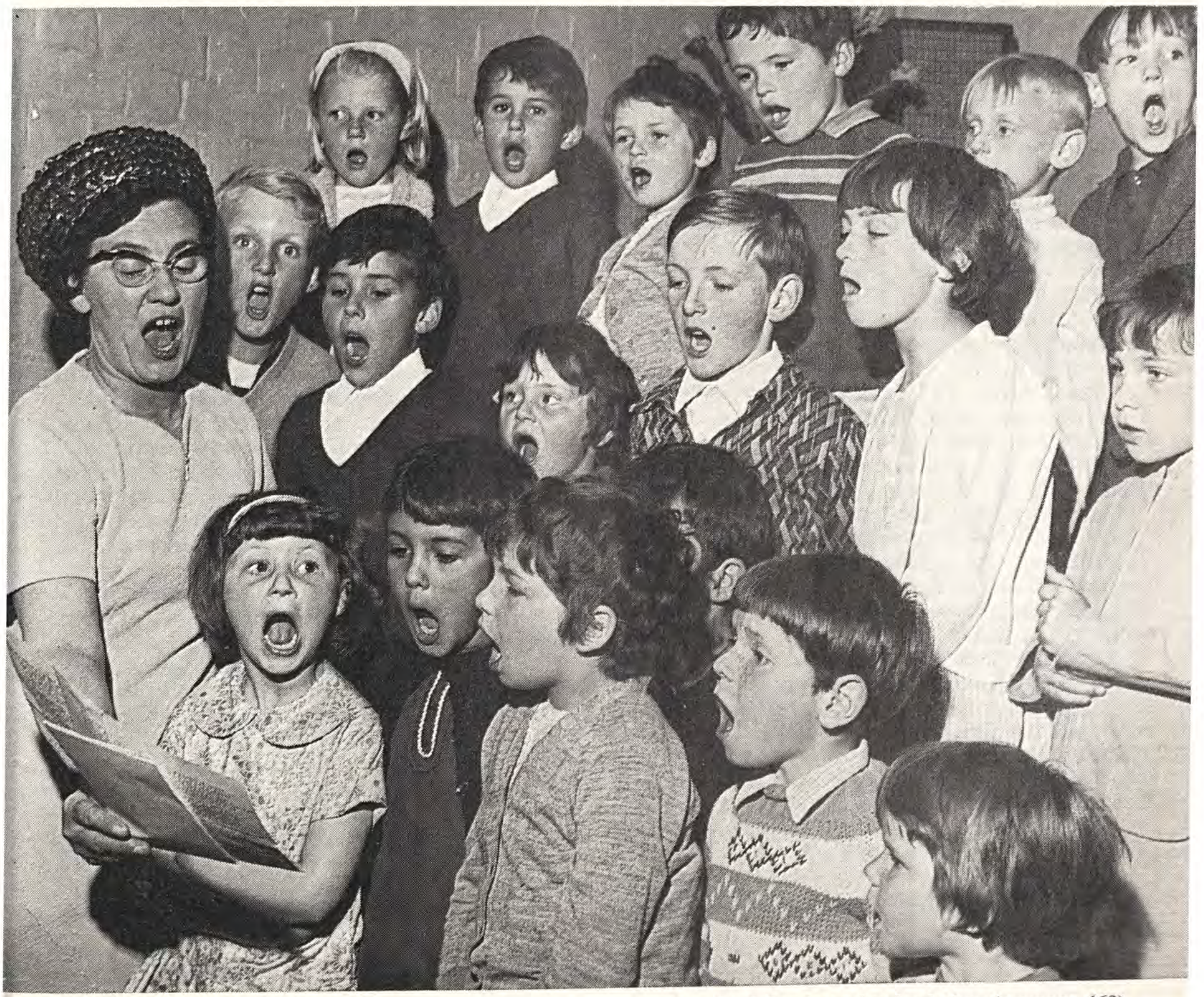
" Jesus, my Song of Songs "
" Has God forgotten me ? "
" The King of Love my Shepherd is "
(as broadcast on B.B.C.1 Songs of Praise)
" Jesu, Word of God " (Mozart)
Metrical psalm—Kedron
" In the name most high " (Handel)
" Christ, our King "
etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

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. L No. 28 JULY 12th, 1969 9d



Romford Sunday school scholars (see page 469)

THE PRESENT REBELLION

2 Thessalonians 2 : 7



By W. J. ALLEN

MINISTER OF FALMOUTH ELIM PENTECOSTAL CHURCH

THE present state of unrest and rebellion in society, highlighted by student protest and protest in other circles, is, naturally speaking, very disturbing ; but Bible history shows again and again the spirit of rebellion manifesting itself. It was even strongly evident in our first parents in Eden, for in their disobedience they rejected law and its Giver and but for His mercy in forgiveness and His plan of redemption would have plunged into irretrievable disaster in the abyss. But here was warning that the spirit of rebellion was abroad in the world.

Cain soon showed his spirit of rebellion when, his soulish offering rejected by God, he murdered his brother, went out from God's presence, and in complete rebellion built a city. In contrast later, " Abraham looked for a city whose builder and maker is God." Later still we find that Pharaoh rebelled against the demands of Moses and Aaron to let God's people go, and only under pressure and fear did he yield.

But when we find Israel, after loving instruction and education through the commandments and laws and through signs and wonders in the camp, on the march and in war, and with the overall covenant assurance of God's presence, and having competent leaders, turning to rebel we can but ask why. Is it just the fruit of sinfulness? It is certainly intensified through sin. But notice the words of Samuel to Saul when he had rebelled against God: " Rebellion is as the sin of witchcraft [divination] " (1 Samuel 15 : 23). It suggests that where a heart is in a state of rebellion evil spirits aggravate its passions and inflame unreasonable attitudes.

So also is this development surely seen in the act of Judas as Jesus probed his heart: Satan entered therein and Judas went out to betray his Lord.

Rebellion is basically evil. Israel shows us what happens to a people with a rebellious spirit. The Bible records that " in all their affliction He [God] was afflicted, and the angel of his presence saved them . . . and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy " (Isaiah 63 : 9, 10). Solomon wrote " An evil man seeketh only rebellion " (Proverbs 17 : 11).

THE REBELLION AGAINST SOCIETY

In 2 Thessalonians 2 the Amplified New Testament presents " the mystery of lawlessness " (v. 7), that hidden principle of rebellion against constituted authority which is the power that is at work in the world. An article on the flower people stated " It is a situation in which people are questioning normal values. They are trying to create their own society in terms of their own environment, taking LSD in search of an awareness and breadth of experience they do not believe they can achieve under normal circumstances." Far more common is the desire to smoke pot or marijuana. Basically these desires or ideas boil down to a desire for freedom and to declaring that society is wrong ; but they have nothing to replace what they are rejecting.

Let me say to anyone reading this that Jesus Christ offers to you just what you are seeking, and waits for you to avail yourself of what He has provided. " He sets the captive free."

Because a lot of people think alike that does not make what they think right to be right. Any departure from constituted authority is wrong unless you have something better to put in its place. The secret of the early Church lay in its constituted and directed authority, and it is sad to see, under the cover of new revelation, " the rebellion " within the Church.

We must guard against anything that weakens the

structure of the Church, whatever form it may take. God has set in the Church the ministry gifts, with accompanying authority.

THE REBELLION AGAINST CONSTITUTED AUTHORITY IS A WARNING AND A SIGN

Among the gravest words ever penned about Israel were "Every man did that which was right in his own eyes" (Judges 17:6)—complete rebellion against all authority. We must see to it, as far as lies in our power, that we maintain that which God has constituted; any rebellion against proper authority must be corrected and replaced by the true scriptural attitude. It is a warning that we must earnestly contend for the faith once delivered to the saints, and allow nothing to replace or undermine it. Rebellion is also a sign of two comings: the coming of the lawless one and the coming of our blessed Lord.

THE PRESENT REBELLION CAN BE MET AND OFFSET BY THE POWER OF GOD

We must redeem the time and propagate the whole counsel of God. We have here a great incentive to seek for revival, for as we study the history of the Church we find that in the darkest times God came in revival power in answer to the prayers of His people.

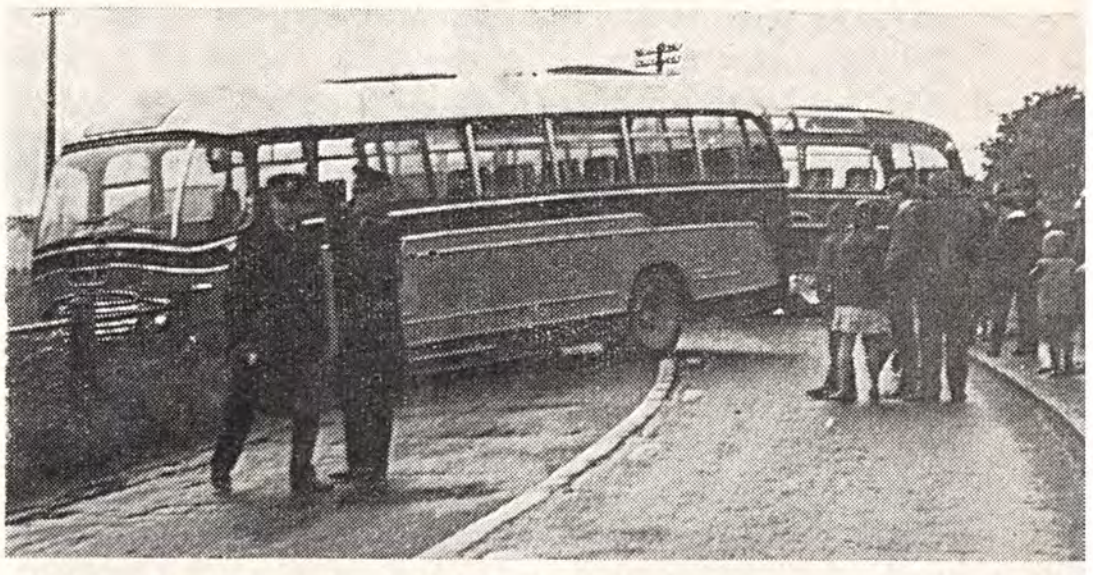
Our churches report

THORNTON HEATH ELIM CHURCH

"For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psalm 91:11, 12).

Our Norbury Avenue Sunday school children, and a number of parents, boarded coaches to Littlehampton on May 31st for their annual Sunday school outing. On arrival at the beach about sixty children quickly became acclimatised to the sea air and were soon busy with bathing costumes, buckets, spades and all that goes with a day by the sea. After dinner there were sand castles, races, ball games and treasure hunts. The weather was changeable, so we were not too surprised to see drops of rain appear at 4 p.m. The rain held off long enough to have tea, and at 5.30 p.m., half an hour earlier than planned, we set off for home.

As it was raining heavily by this time we were glad to be on our way. The driver of the second coach remarked that the coach always seemed to go better on its way home. To our dismay he was proved wrong, for a few miles from Littlehampton a car coming in the opposite direction collided with the first coach of our party. This damaged and locked the steering, sending the coach through the railings at the side of the road and causing it to hang over a steep drop and block the path of the second coach, in the direction of which the car was now heading. The road being very wet with heavy rain, the second coach swerved completely across the road, collided with the car and jammed itself between the railings on either side of the road, thereby preventing a major accident.



The Sunday school staff and parents present are convinced that only the hand of our mighty God prevented a tragic disaster, as although the first coach alone suffered £600 worth of damage the only casualties were bruises.

R. CHEESMAN.

EXETER **Pastor: J. H. Sainsbury**

Opposite Exeter Central station stands Providence chapel, a well-known centre for evangelism and Christian witness in the cathedral city. For the past eleven years this has been the home of Elim in Exeter and, as indicated by the large red neon sign, is now *Elim* Providence chapel.

In these past eleven years the work has grown and we give thanks to God for the work and inspiration of godly ministers.

On a recent Sunday evening our new minister, Pastor Sainsbury, had the joy of baptising nine candidates, including his own daughter. Several of those baptised were senior members of our large Sunday school. God is blessing the Sunday school and in recent months a number of children have asked to give their young hearts to Jesus.

Praise God for His abundant goodness.

D. G. CAVE.

(*continued on page 468*)

YOUTH WORKERS' RETREAT AT BARRY

Report by ROBIN REES

A YOUTH workers' retreat proved to be most exciting as well as informative for over 100 Sunday school teachers and youth workers from the Elim churches of the Welsh Presbytery.

After introductions, which revealed that there were representatives from Llanelli, Swansea, Bridgend, Dowlais, Llantrisant, Mountain Ash, Pontypridd, Porth, Trealaw, Cardiff and Barry itself, an inspiring "keynote" address was given by the National Youth Director, Alex Tee.

The first lecture of the day, on "Knowing your child," was given most ably by an N.S.P.C.C. officer, Mr. Alcwyn Williams, who attends our church in Llantrisant, and was followed by a discussion period. Then the first of three "workshops" was convened



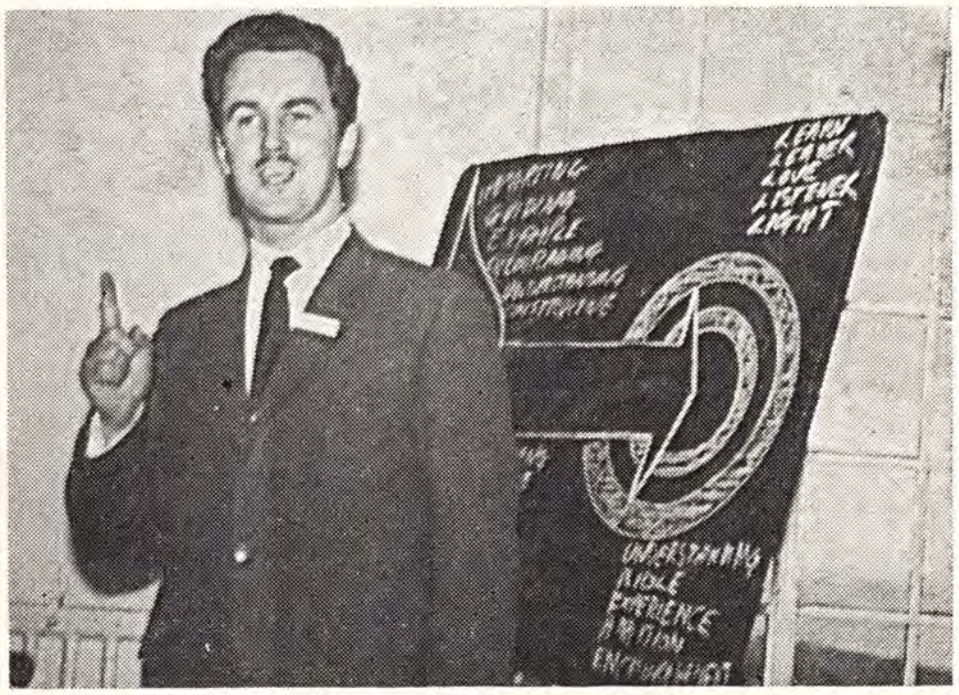
Youth workers of South Wales.

to discuss the needs of the pupil and how to meet them.

The most amusing highlight of the afternoon—an impromptu mock-up of a difficult Sunday school class, with Pastor Nicolson as the exasperated teacher—left a lasting impression upon everyone present on how to—or perhaps how not to—conduct the class.

After tea came the final rally, when the whole weekend was brought to a most fitting close with an address given by Pastor P. S. Brewster. In just twenty minutes, taking as his text "The zeal of Thine house hath eaten me up," he so enthused each of his hearers with a passion for souls that we all left overwhelmed by the consciousness of God's presence with us. Indeed, everyone agreed that this had been no ordinary retreat, but a real spiritual treat, as evidenced by some of the comments recorded. Last, but by no means least, were the expressions of gratitude to Pastor Derek Green, the youth director for Wales, whose untiring efforts had made the whole conference a resounding success.

"Better than I thought it would be. I hope I will be a better teacher in future."—Miss Helen Williams, Llanelli. "A wonderful privilege to be present. It has been constructive, instructive and challenging. I realise my class is my family."—Mrs. Price, Porth. "I have realised what a great privilege it is to be a Sunday school teacher."—Miss C. Scoberg, Swansea. "We shall be doing a lot more—our efforts will



Derek J. Green, who convened the retreat.

be redoubled."—Tom Alexander, Cardiff. "I pray the Devil will not loosen the foundation of the bridge we have started to build today."—Richard Chapman, Mountain Ash. "The food was excellent, the fellowship even better. We have had much practical help, even for the smaller churches."—Lyndon Jones, Trealaw. "There is so much we can do even without equipment and facilities."—M. Priddle, Barry.

CHURCH REPORTS *(continued)*

ROMFORD **Pastor: A. K. Chamberlain**



We would like to share with you two special services recently held at the Romford Elim church. The first service was unique. It was the first time a baptismal service had been held in our own church building. Previously it had been necessary to use a local Baptist church for such an occasion. Members, ministers and friends had worked hard to complete

(continued on page 469)

Letters to the Editor

Dear Sir,—I am eighty-one and a member of Alton Road Elim Pentecostal church, Birmingham. I gave my heart and soul to Jesus Christ in November 1951 in Pastor A. Newman's pastorate.

We have a fine new building, at the opening of which I was present. I agree with Robin Harvey wholeheartedly. I never want any cross save the memory of Golgotha. It is not Biblical to wear a cross. As for the building trade, the architect is the servant of the congregation and planning authorities. Money spent on a cross could be better spent. No popery, no outward show, but strictly Biblical Christianity.

Weoley Castle. H. CARTWRIGHT.

Dear Sir,—I should like to mention how much I am in agreement with the letter from Mr. Robin Harvey recently saying how he deplores the fixing of wooden crosses on our Pentecostal churches. Why should we try to imitate the Catholics even if the ordinary churches do (and we are not ordinary, for which we can thank God).

I suppose that if things go on like these we shall see wooden figures of Christ nailed to these Pentecostal crosses, and that will be the beginning of the end.

Southend-on-Sea. J. W. FOWLER.

Dear Sir,—May I be allowed to comment briefly on the letter from Mr. Robin Harvey, of Belfast, in the EVANGEL of June 14th concerning the use of crosses in Elim churches ?

Those who read the newspapers will know that in Ireland the symbol of the cross is, in the minds of the general public, associated with Roman Catholicism, and any church or organisation that uses it is immediately denigrated as being " popish." Hence it would be wrong for any Elim church in Ireland to use the symbol of the cross in any way.

However, it is important to realise that in England this situation does not exist. The cross is generally accepted as a symbol of Christ and Christianity, and nothing more. It would therefore be wrong to describe an English church as " popish " simply because it uses a cross.

I would ask Mr. Harvey, and those who think as he does, to bear in mind this difference in attitude between the English and the Irish when judging the appearance of a new church.

Birmingham. ANDREW RAMSEY.

Dear Sir,—May I say " Thank you " to Robin Harvey for his letter on the subject of popish crosses in—and on—Elim churches. As I read his letter I said Amen to everything he wrote. It would be interesting to know what the minister of the church concerned makes of Deuteronomy 5 : 8.

What a pity we have not one or two Ian Paisleys in our midst!

Reading. T. WHITEHEAD.

CHURCH REPORTS (*continued*)

a baptistry which had been left unfinished for many years.

A wonderful sense of God's presence was felt during the service, especially when ten people testified in turn to their new life in Christ by passing through the waters. A note of deep dedication was sounded by the congregation as they sang " O Jesus, Lord and Saviour, I give myself to Thee " in response to each baptism. How grateful we were to the Lord who had saved and kept those who were baptised, and grateful we were also to those who had contributed to make such a service possible in our own Elim church.

The other service was our Sunday school anniversary, when the scholars presented a message in verse and song on the theme of " The whole armour of God." A bright and enjoyable spot was included when Christopher Woodard led the children, and then the congregation, in happy chorus singing. Later his message on David and Goliath fitted well into the theme of the service. Before returning home each pupil was delighted to receive a prize proportionate to his attendance over the year. The children who had worked so hard at their practices were rewarded also in knowing that their message had reached home to the hearts of those who listened.

A.K.C.

NEATH **Pastor: A. T. Harries**

The enclosed photograph was taken during the Whit-Monday annual march through the streets of Neath. The local reports gave us the most gratifying news that Elim presented by far the largest Sunday school—150 children and forty adults, which includes teachers and senior Bible classes. The photograph includes our newly appointed minister, Pastor A. T. Harries.

In recent weeks the Lord has brought two adults to decision, two others have been filled with the Holy Spirit, and one young woman received an immediate healing of a perforated ear-drum, enabling her to return to work within twelve hours after the laying on of hands. GLYN THOMAS.



THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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. Allen	466
Samuel Gorman	472
Douglas B. Gray	473
F. H. Coleman	474
Mont Hurst	474
Margaret M. Ladlow ...	475
A. Tee	476
T. H. Stevenson	478
G. Harpin	479

Church reports	467
Letters	469
Editorial	470
Comment, opinion and review	471

EDITORIAL

PAUL'S challenge to the Gentiles at Lystra and Derbe that God permits the nations to go their own ways yet "He leaves not Himself without witness in that He does good . . ." provides the ultimate condemnation of mankind. The Bible's consistent verdict is that mankind has gone astray not because it does not know the truth about God but that, knowing it, it rejects that truth that is known by intuition, intelligence, conscience and observation. The particular sentence in Romans 1:18, ". . . men, who *hold the truth in unrighteousness,*" exactly describes the situation. Truth would spring like a fountain in heart, mind and conscience, but men, in the pride of their life (1 John 2:16), reject God's inbuilt witness to Himself in their nature and in creation, and prefer to find their own way (Proverbs 14:12).

Yet the very results of rejection of divine truth and the breaking of God's laws bear testimony to their existence and their intended application to the human situation.

The announcement in the book of Revelation of the hitherto almost incredible self-generated disasters awaiting mankind is part of God's witness to Himself. Man-made disasters have already overtaken significant parts of the race. These disasters are God's warning that what have hitherto been limited in their effects will certainly one day become universal unless man repents. The emergency in Holland, the facts of which will be known to our readers, emphasises our theme. We make but one quote: "The Netherlands authorities have today been trying to head off a national emergency which might still result from the presence of a powerful poison in the River Rhine" (Dan Van der Vat, *The Times,* June 24th).

On the subject of D.D.T. Nature-Times News Service makes grim reading. In Britain the average person carries one hundredth of an ounce of D.D.T. in his body. The concentration is four times as great in the U.S.A.. *As far as is known* these concentrations are not poisonous to man. The risks imposed on us may be judged by the fact that Britain's general policy towards the D.D.T. type of pesticide has been one of gradual withdrawal. This policy is reasonable *on the argument that D.D.T. residues have been at their present levels in animal and human tissue for several years without any catastrophic effect.* But so little is known about the poisonous nature of these pesticides that their long-term effects may be more damaging than is realised. Do we then have to wait for greater, maybe continent-wide, disasters to overtake us before we take preventive action? Denmark and Sweden have already banned D.D.T. and in the U.S.A. legislation has been introduced into the Senate calling for a ban.

The eighth and ninth chapters of Revelation provide an example of God's not leaving Himself without witness even in the context of current man-made near-catastrophes.

COMMENT, OPINION AND REVIEW

ON JOINING THE COMMON MARKET

FURTHER to our comment in June 21st EVANGEL on the extra burden joining the Common Market would impose on Britain, the *Guardian's* leader on the subject on June 25th has the following: "Immediately, however, the situation is that *Britain could not now afford to join the E.E.C.* for balance of payments reasons which would be compelling for several years to come. During the French presidential election campaign M. Poher, who (more than most Frenchmen) wants Britain to join, said that this might be possible in twelve years' time" (our italic). After commenting on the tentative calculations of the size of the burden on Britain's balance of payments by the Treasury, the Ministry of Agriculture and the National Farmers' Union, and setting out the *Guardian's* own calculations, the leader's comment is "For the time being Britain simply *cannot afford this sort of entrance fee.*"

PESTICIDES

After writing the accompanying editorial we came across these:

"Everyday dirt is at least not lethal. What happened to the fish in the Rhine is a reminder that sophisticated societies can create their own disasters, almost comparable to the plagues and floods and tempests of old."—*The Guardian.*

Evolutionists may care to note that man is the only species that creates problems it does not solve, and the only problems it does solve are those it creates.

D.D.T. THREAT TO BABIES

"Mothers' milk contains more than twice as much poisonous D.D.T. as is allowable in commercial milk, according to a report by a Swedish scientist to the World Health Organisation.

"Mr. Alan Morgan, an official of the Massachusetts Audubon Society, referring to this 'alarming fact,' told a legislative committee in Boston investigating the use of pesticides: 'Mother and child are equally the victims of a new environmental development spawned by human negligence.'"—U.P.I.

CATASTROPHIC CONSEQUENCES ?

"U Thant, the United Nations secretary general, in the sixty-page United Nations report which summarises the prevailing concern about what man is doing to the delicate envelope of the earth, atmosphere and oceans, warns an advanced technology which is often poorly integrated with human needs that combustion of fossil fuels has increased carbon dioxide in the atmosphere by one-tenth in a century and may attain an increase of one-quarter by the year 2000. The consequences for the weather and climate of the world are uncertain but could be catastrophic."—Innis MacLeath from New York in *The Times.*

CHRISTIAN PACIFISM

IT needs to be made clear that the scriptural believers' refusal to bear arms is completely severed from political pacifism. The Scriptures (Romans 13, etc.) allot to the State an absolute right to the use of force, a right inherent in the State as God has made it, and for the use or abuse of it—in righteous or iniquitous war—the State is responsible to God alone. The Church, on the contrary, as a body completely "called out" and embodying the radically antithetical principle of grace, can resort to force only in violation of her very nature and calling. The children of mercy are directed by their Father to show nothing but mercy. Nevertheless it is an exclusively dispensational attitude which is wholly reversed at the advent, when "judgment" is given to the risen saints (Revelation 20 : 11) in a shattering jurisdiction (Revelation 2 : 27) over the nations. While a correct setting of Christian pacifism is thus not to be expected where prophecy is not studied and the Church's exact relation to the State but dimly seen, it is interesting to observe that Carr's Lane Church, Birmingham, by a unanimous vote of the whole assembly some years ago, rightly based the Christian refusal of arms four-square on the teaching of Christ.

Affirmations

1. That Christian discipleship means unreserved loyalty to Christ and a sincere attempt to express such loyalty in life.
2. Such loyalty must always be supreme for the Christian, since for him no political body (national or international) can sanction participation in war.
3. A church, therefore, which is true to the way of Christ must maintain the fidelity of its witness to the gospel, and pursue the way of sympathy and service toward all men ; in the last resort it must endure injury instead of inflicting it.
4. On the world's level war may seem to be a political necessity in the presence of aggressive evil, but a Church committed to the way of Christ cannot, without reproach to the gospel, be used as part of the military machine or give its sanction to the injury of others.
5. The resources of human nature are not in themselves sufficient for these things ; but we can do all things through Christ, who strengthens us.



THE SAVIOUR'S GREATNESS

THE GREATEST LIBERATOR

By Samuel Gorman

GREATER AS A SAVIOUR

THIS can be seen by comparing and contrasting Jesus with the great king David. The history of David's life prior to his assuming the throne of Israel, and during his reign as king, bears conclusive testimony to the occasions when he became a saviour of the people, working mighty deliverances on their behalf. This they greatly appreciated and were more than grateful to him, and as a consequence rendered him loyal and devoted service. However, this was not permanent and was limited in scope, being confined to his own kingdom, with many variations and fluctuations, for good though David was his reign was far from perfect, and eventually terminated, Solomon reigning in his stead.

The Lord Jesus, born in David's city (Luke 2:11), superseded David in that He came to be the Saviour not only of His people Israel (Matthew 1:21) but of the whole world (John 3:16). Dr. G. Campbell Morgan, commenting on the angelic announcement to the shepherds concerning the Saviour's birth, said: "The angels were not only celebrating the birth of the Baby but greeting the new race that would result from the coming into human history of that Child. They understood that the ultimate issue of that birth would be the rebirth of men who would fulfil the divine purpose of God; and their song declared that in this race there would be the realisation of peace. . . . Thus the song of the angels spanned the centuries from the birth of the Baby to the consummation."

While David won the affection and loyalty of his subjects he had no authority or power to redeem them from their sins and transform their lives. The Lord Jesus is able to accomplish this, and has in fact done so in the lives of those who have accepted Him as Saviour and Lord. Having loosed them from their sins by His own blood and saving power He has made them a kingdom of kings and priests to God, who ascribe and render to Him glory and dominion for ever and ever (Revelation 1:5, 6, R.V.). He has broken the power of cancelled sin (Colossians 2:14), and delivered them from its bondage, so that they glorify God in their lives—they reign in life through Jesus Christ (Romans 5 : 17). Men need the saving power of Jesus, for sin is deep-rooted and perilous in their lives. Because of this, sin cannot be destroyed and dispensed with by good deeds as Buddha advocated, or covered and glossed over by God as propagated by Mohammed, who said "He is too good to punish men and women for their sins." The Saviour considered sin so deadly and soul-destroying that He died in order to redeem men and women. Only by coming to God for forgiveness can people have their sins blotted out, be cleansed by the blood of Christ (1 John 7:7; Revelation 5:9) and covered with His righteousness (1 Corinthians 1:30; Revelation 19:7, 8). Jesus, as the Saviour, is superior to and greater than David.

GREATER AS A CONQUEROR

David was known as the warrior king. He continued warring after his coronation, and one of his first victories as king of Judah was to take Jerusalem from his enemies and make it his chief city. He continued to conquer and subdue nation after nation, for God was with him. David's throne is to be occupied by a greater conqueror than he, none other than Jesus, for did not the angel prophesy to Mary concerning Him "He shall be great, and shall be called the Son of the Highest; and 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" (Luke 1:32, 33; cf. Revelation 11:15-18)? There is a vivid and awesome description of the Lord Jesus as the incomparable conqueror, the "King of kings, and Lord of lords," in Revelation 19:11-21. These verses set forth Christ and His army (the saints) and the havoc that will be wrought among the armies of Antichrist. When this greater warrior King rides forth to war upon a white horse, clothed in a vesture

dipped in blood, accompanied by the armies of heaven, Jerusalem will be surrounded by the armies of Antichrist, but the Son of God will smite them and overcome them all, and will set up His earthly throne. Then on a far wider scale than David will the true King of Israel rule all the nations of the earth.

GREATER IN GRACE

The reign of David was characterised by grace. After he became king it was in his power to preserve or take life, yet one of his first actions was to seek out Mephibosheth, the son of Jonathan, and show grace and favour to him for Jonathan's sake. He spared the life of Shimei, who had grievously cursed him, and overlooked Joab's sin of shedding the blood of war in peace time. Throughout his reign he tolerated these last two men; they were allowed to live, and grace was shown to them. But on his death-bed David charged Solomon to put them to death, for no further mercy was to be shown to them. David's conduct on the throne of Israel was certainly characterised by grace, but the grace and forgiveness he extended were not always permanent. How much greater in grace is Jesus, for when He extends forgiveness and mercy to a repentant sinner they are abiding, and though the recipient of His grace may constantly grieve Him His forgiveness is still extended and His attitude unchanged, while a permanent throne of grace ever abides where mercy may be ever obtained.

Unlike David, who manifested on other occasions characteristics so unlike grace, Jesus was grace per-

(*continued on page 479*)

I MET THEM INSIDE

OXFORD

By DOUGLAS B. GRAY



THE university city of Oxford has on several occasions been visited by the London Crusader Choir. The commodious Town Hall, St. Matthew's Anglican church, the famous Martyrs' Memorial (with the Salvation Army) and the local prison have all been scenes of our activities.

Many summers ago a party from the choir was making one of its earliest prison visits and the occasion created no little interest among choir members. During the previous week a tragedy had occurred at one of the colleges in the city: the murder by one undergraduate of another, a sad and distressing story.

This very young and frail youth was soon observed among the congregation, though separated from the rest and personally escorted by a discipline officer. Little did we know at the time that this intelligent young man was a son of the manse and that the message brought by the choir, and the closing comments by the writer, were not new sound or talk to his ears. In his own words to me subsequently: "I was brought up on C.S.S.M. choruses and all that . . ."

Trial followed and a long sentence ensued. Bitterness, resentfulness, a total rejection of God and His claims and a long period of complete backsliding followed. For a period our paths never met, but in God's good time again we met face to face. Still retained within security area, this young man, through bitter testing and the renewing of the friendship of the choir, has found his way back to the fold and service of the Lord Jesus Christ. His present-day duties involve the care of young offenders who daily need the guidance of one who has trodden the path of sin and has tasted bitterness, sorrow and hopelessness, but who knows the power of the living Christ.

Most people have limited knowledge of the vast population in some 100 or more places of detention in these islands. A few may occasionally, in passing one of our great penal institutions, conjure up some picture of those inside; each time I gaze across the week-by-week audiences in prisons I am moved,

I MET THEM INSIDE *(continued)*

and realise that it would be wrong and unchristian not to respond to this present-day challenge and give prayerful thought and consideration to bringing God's message of saving grace to them. We praise God that through prison evangelism the ones and the twos are responding to the challenge of the gospel and proving true to their decision and testimony.

In the series to follow we will mention a question put to me by an old lag: "Do you want a car, sir? You just leave it to me; I'll fix it later on." What about the eighty-year-old who said "Sir, the bed is clean, the grub's good and you treat me like a gentleman! No, sir, I'm staying"?

Prayer and praise

By F. H. COLEMAN

THE Elim Pentecostal Church is now engaged in a continuous year of prayer. This was a decision of the last conference. Thousands of Elim people both at home and overseas will be praying for revival. As one person finishes praying another will be waiting to take up the cry to God to send His power in these last days. This is a wonderful thing.

Some years ago I visited Sweden, and on the night of my arrival preached in one of the largest Pentecostal churches. At the close of the service some hundreds of people came out to the front, and these were addressed by the assistant minister. I asked what this was all about and I was told. At a Bible conference a pastor told of his visit to Britain and what God had done for an Elim church through prayer. It was then decided to have continuous prayer. So it was for this reason that the hundreds had come forward at the invitation of their minister. That night a system of continuous prayer was put into operation. Three nights later the Spirit of God came upon that church in a new way and revival commenced. When I visited that church two years later they were still enjoying revival and 1,000 new members had been added to the church roll.

God so loved the world, God so loved Britain, that He gave His only begotten Son. God loves us and desires the salvation of the sinner. He wants you and me to pray that His Holy Spirit will come upon us in a new way and that revival will commence. Will you pray?

THE WAY OF SALVATION

The sacrifice

By MONT HURST

A GREAT and most mysterious plague once descended upon the city of Marseilles, France. Doctors, health experts and scientists searched for the cause and cure. Many people were dying and the situation was very desperate. At a crucial meeting of leading doctors and authorities, it was decided that the body of one of the victims should be dissected in an effort to ascertain the cause of the plague if possible. They knew that the plague was extremely contagious, but that was all they knew about it.

A courageous doctor named Guyon said he would volunteer to conduct the dangerous research. He realised that he would be risking his very life, but he was fully determined to make the supreme sacrifice if necessary, so he made his will. The next day he dissected one of the bodies. Hurriedly he wrote out his revealing report; then he died in just a few hours, a victim of the raging plague. But his report opened the way to the cure that stopped the plague. He had sacrificed his life in order that others should live.

In this same manner God looked down and saw the awful sin plague that was destroying the human race He had placed on earth. Then He sent His only begotten Son, Jesus Christ, to dissect the body of sin, as it were, to provide the cure. Jesus willingly made the supreme sacrifice, and He left the sure cure for the sin plague. It is an infallible remedy and one which is readily available to all. Jesus made His will, which provided the greatest legacy possible to a human being. He left the way and means of entering heaven.

Jesus was the very picture of stalwart, robust young manhood, but He died from the ravages of all the sins ever committed and which can ever be committed by humanity. Thanks to His supreme sacrifice, through His stripes we are healed of sin, sickness and distress. While He lived on earth they asked "Can anything good come out of Nazareth?" Yes, praise God, the greatest sacrifice ever made, and with it the greatest asset a human being can possess! May we draw closer to Him each time we think of His sacrifice, and may we think of it often. Our constant prayer should be "O Lord, let us keep Thy cure in our hearts, and Thy sacrifice in our minds."

Church of God Evangel.

Margaret M. Ladlow's page



JESUS BIDS US SHINE

THIS is the time of the year for Sunday school anniversary services, or the children's day as it is sometimes called. In reminiscent mood I recall that in Yorkshire when I was a scholar it was called " the sermons " and in the church I attended a special tiered platform was erected and covered with baize. I can still remember the thrill of filing in from the Sunday school premises and climbing up the platform. What bliss to sit on the top row, where in such an exalted position everyone would see my new white dress and shiny hair ribbon! Looking back to those days and to some of the tedious practices I remember, and now today being involved in Sunday school activities, I realise how much hard work is done in the training of our children, and what patience, persuasion and imagination are needed to capture the interest of the scholars. I salute every superintendent and every teacher who undertakes this task, and all the mothers (for it is usually they) who help the children to learn their recitations and dialogues. I do not forget, either, the unknown and often unnoticed few who construct models and necessary equipment to make services more colourful.

I received a telephone call tonight from a very helpful mother. Her little boy and his classmates are to sing " Jesus bids us shine." Was it correct that Jackie had to hold a candle in his hand when he sang? Could she bring candles for the other boys? This evidence of co-operation, even in such a simple thing, warmed my heart. I am glad I have not forgotten what it is like to be a child. I hope that for all of us who are engaged in children's work the realisation that small details count so much and a little one can be easily overlooked or snubbed unwittingly will never be lost. On the other hand, I have seen a timid, backward child blossom out and do his or her part with obvious happiness when encouraged by a devoted teacher or a loving mother. I believe that our children should enjoy their service and worship in God's house. The child psychologist tells us that impressions made in childhood are lasting, and we who believe in allowing the Spirit of God to have free course in our services know that the Holy Spirit can and does make His presence felt as the scholars sing and speak. I do not think there are any of us who cannot repeat or sing from memory the well-loved hymns of childhood. This is evidence enough.

From a selection of letters about favourite hymns that appeared in the Scottish *Daily Express* some time ago I culled the following: " We were amid war, famine and flood in central China, and my husband had to fetch money for famine relief. As bullets whistled overhead he and the rickshaw-puller dropped at the side of the road. A tough-looking Chinese officer, after giving rapid orders to the soldiers who were dealing with brigands on the road, took a moment to chat. Then " Do you know this?" and he began to sing " Jesus bids us shine," and the two Christians—Chinese soldier and Scottish missionary—walked back to the rickshaw singing together " You in your small corner and I in mine."

What an amazing commentary on the preciousness of a simple children's hymn, and what an example of the universality of the Christian gospel. The cynic and the unbeliever may consider the words of this hymn to be trivial, but they are not so; in fact the poetess Susan Warner did in her hymn something exceedingly difficult: she wrote attractive, meaningful verses, using words which even a small child can read and understand.

I seem to hear in them the words of the Lord Jesus echoing down the years: " Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven " (Matthew 5:14-16); and I shall think of them again on the day when six little boys will sing " Jesus bids us shine." I know that I too must heed the children's message and keep on shining until all " the sin and want and sorrow " referred to in the last verse are no more and, as we read in Revelation 22:5, " there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

YOUTH PAGE

THE DRUG DILEMMA

By A. TEE

DRUG addiction is seriously on the increase in our modern society, although it is not anything new. David Livingstone had problems with drug addicts who took cannabis. Mohammedan sects dosed their soldiers with drugs, then encouraged them to run amok among the crusaders, brandishing their huge knives and similar weapons. It is thought that the drug they took might have been some form of hashish.

Hashish, pot, cannabis and marijuana are narcotic drugs; that is they produce drowsiness and dullness. They come from the dried flowering tops of the hemp plant.

To see the emaciated body of a poor addict is to see sin in its naked foulness. To bite the drug-bait of elation and joy and of feeling like some superman is ultimately to feel the cold steel of the horrid hook digging into the jaw of one's future happiness. The cunning temptation of just trying it to see what it is like is so heinously diabolical that language cannot describe it.

LSD acts on the delicate mechanism of the brain in such a devastating way that, according to Dr. J. W. Fairbarn, D.Sc., Ph.D. (professor in the department of pharmacognosy at London University), we should keep it a long way off. It can lead straight to insanity. The Los Angeles police department issued a warning against taking LSD by saying "Epileptic seizures, panic, depression, hallucinations, anxiety, confusion and suicidal tendencies have been the product of this psychedelic substance."

One LSD victim told a policeman he could see little black worms crawling out of his fingers. A normal size box to hold ladies' face powder could contain 15,000 doses.

Smoking marijuana definitely disturbs the user both mentally and emotionally. It is often the springboard leading on to taking "hard drugs," which have effects on young people that are too sad to explain. Opium and cocaine are hard drugs which come also from plants. The former comes from a fairly common poppy and the latter from a shrub called coca grown in South America. These drugs, of course, are killers.

WHY DO YOUNG PEOPLE TAKE DRUGS?

There are many reasons offered in answer to this question. In some cases "bravado" has a lot to do with it. In other cases spineless young people, led like a flock of sheep, do not want to be the odd man out. In other cases young people have been talked into the story that by taking these drugs they can escape from the problems of life. Others have been told that they will have "instant courage" or "instant relief" from this and that if they take certain drugs. Other young folk want kicks, thrills and excitement; they want to feel elated. Others have been told that certain drugs liven up their minds and this will help them when taking exams. They are led to believe that certain drugs do the trick. Trick is the right word, for they are tricked into trouble!

WHAT IS THE ANSWER?

First, positive, purposeful Christian service is well able to give ample thrills to young people. There are ample thrills in evangelism, in youth work, in helping old-age pensioners and in creative projects. Relief from depression is found in quiet prayer and seeking strength from the Lord and a mighty baptism in the Holy Spirit will give genuine joy and elation. Honest, hard work in our studies coupled with prayer for God's help and calm as we face any exams is certainly much better than any drug-trick.

Secondly, we must love and seek to help those poor victims who are in the clutches of this horrid octopus. In the main this is specialised work which needs medical knowledge, Christian love and lots of patience. Unless we are specialists in this field we do well to be very careful, for many are the disappointments and snares awaiting those who are carried away by sentiment and emotion.

National youth rally

WESTMINSTER CENTRAL HALL

Saturday, September 20th, at 6.30

Book your coach NOW. Speaker: Ray Hughes, U.S.A. Singer: Lee Robbins



SUNSHINE CORNER

AN INFIDEL'S DAUGHTER

IN the city of London there lived a little girl who was the daughter of an infidel (an infidel is a person who does not believe in the truth of the Bible). For three years this little girl went to a Sunday school without her father knowing about it, and hearing about Jesus she was saved. She soon got a Bible and wished she might put it into the hands of her father; but she did not know how she could, for he would be displeased and perhaps she would never get back to Sunday school. She prayed for the Lord to help her. While the little girl prayed her father passed her door, and heard the voice of his child in prayer. She prayed for him. He was disturbed and troubled. When at length the family gathered around the tea-table and the drink was passed he would not take any, but said "Is there a Bible in the house?"

"My dear," replied his wife, "did you not burn every Bible that we had, not leaving as much as one?" "Is there any good book, then?" he inquired. His little daughter, thinking that God might be answering her prayer, arose, took him by the hand, and asked him to go with her, and when they had left the room she looked into his face and said "Father, surely you won't be angry with me. Come with me, and I will get you a Bible," and she gave him the Bible which for this very purpose she had bought.

He felt deeply, and trembling while he handed it back to her said "My child, I cannot read this book; will you read it for me?" She did so, and then, taking her in his arms, he kissed her and said "Tell me, my child, where did you get this book, and how did you obtain this knowledge of it?" She told him all, how she attended the Sunday school, the effect upon herself, and how she became concerned for his salvation. That very evening he went with her to the chapel. As they entered the minister was engaged in prayer; his manner and address made a powerful impression. Two or three Sundays afterwards that father, William Hone, the notorious sceptic, accepted Christ.

VACATION VENTURE

Owing to cancellations, six vacancies are now available for one week of Vacation Venture (August 16th—23rd).

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOLTON. July 26, 27. Elim Pentecostal Church, Higher Bridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: T. J. Broomhall (Cheltenham).

BOURNEMOUTH, Winton. July 27. Elim Pentecostal Church, Hawthorn Road. President's visit. Services at 11 and 6.30. Convener: G. Backhouse.

BRIGHTON, The Lanes. July 13. Elim Pentecostal Church. Broadcast service at 10.10 a.m. Preacher: A. J. Chuter. July 20. Baptismal service at 6.30.

FALMOUTH. July 12, 13. Elim Pentecostal Church, Dracaena Avenue. District Presbytery rally on Saturday at 6.30. Plymouth Elim Pentecostal Church male voice choir. Sunday at 11 and 6.30. Preacher at all services: J. Sainsbury (Exeter).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

MALDON. July 19, 20. Elim Pentecostal Church, Wantz Road. Evangelistic weekend. Saturday at 7 with Chelmsford Elim Church Choir. Sunday 11 and 6.30. Preacher at all services: George Canty.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

PONTARDULAIS. July 12-16. Elim Pentecostal Church, Twyniago Road. Annual Convention and Church Anniversary. Saturday, Monday, Tuesday and Wednesday at 7. Sunday at 11 and 6. Preacher: A. Nicolson (Dowlais).

SOUTHPORT. July 27. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday at 10.45 and 6. Preacher: T. E. Francis.

SOWERBY BRIDGE. July 13. Elim Pentecostal Church, Willow Street. Sunday at 2.30 and 6.30. Preacher: J. Kay (Leeds).

VAZON, GUERNSEY. July 19. Opening of new Elim Pentecostal church, Route de la Mare, by G. L. W. Ladlow. Saturday at 3 and 7. Sunday at 10.45 and 6. Monday and Tuesday at 7.45. Preacher: G. L. W. Ladlow. Convener: A. J. Downes.

ELIM
MISSIONARY CONFERENCE
AT CAPEL

September 12th to 19th

To be present:

Our missionaries from India, Rhodesia, Tanzania and Transvaal.

- ✱ Bible readings
- ✱ Prayer sessions
- ✱ Missionary rallies
- ✱ Up-to-the-minute news

A GREAT SPIRITUAL FEAST

Write to Pastor and Mrs. G. Wesley Gilpin, Elim Bible College, Grenehurst Park, Capel, Surrey. Telephone Capel 3238

From my diary

By T. H. STEVENSON



THE long-established magazine *The Christian* has ceased publication. Despite being brought under the wing of the Billy Graham Evangelistic Association, and incorporating the shorter lived *Christianity Today,* this well-known paper has ceased to be. The heavy subsidy from the U.S.A. could no longer be sustained, and this seemed the final blow. It was attractively presented and sought to cater for a wide readership and catholicity of tastes, but such a wide aim may have left it without a definite target and been the cause of its demise. Despite ecumenicity in various spheres, there is also, and because of this, an increasing number who are seeking their "own company." An undenominational magazine that caters for the conservative evangelical or fundamentalist and the more theologically liberal is liable to fall between two stools. More exactly, as the subject is Christian literature, *The Christian* seems to have fallen between two schools.

☆ ☆ ☆

While some Christian magazines discontinue new ones appear and existing ones continue. We ministers seem favoured to receive quite a number of complimentary copies, including independent Pentecostal publications, British and American. I am being factual, not facetious, in observing that the British magazine will request the prayers of its readers, maybe going as far as asking prayers for the financial needs to be met. More than one U.S.A. magazine promises to pray for the readers, and will offer an appropriate form for special requests and including provision for money gifts for the work concerned. That may be the accepted U.S.A. approach, and I certainly think we British are too reticent in putting the needs of God's work to our people, but I have reservations when a pay request is inserted beside a pray request.

☆ ☆ ☆

Worcestershire county cricket grounds are owned by the county's largest landowner, the Church of England, and the landlord has given permission for the Worcestershire County Cricket Club to have Sunday cricket. It has been remarked to me that at least every Sunday game has been interfered with by inclement weather. This may be so, but such weather can also interfere with our church attendance, so the cure might be worse than the disease. I hesitate to think that the Lord will change the laws of nature, even if Parliament changes Sunday entertainment laws or the C. of E. condones such changes.

☆ ☆ ☆

Mention of Sunday cricket reminds that this week I took a retired Church Army officer to see an exceptionally beautiful country church, which is as empty on Sundays as at any other time. My friend drew attention to the only church announcement on display. On Sunday afternoon there would be a special charity cricket match in aid of the church restoration fund. Every church needs a team, and plenty of support—but not that kind. God just wants, and justly wants, ourselves and our offerings. Such faithful giving of self and substance will meet the need.

☆ ☆ ☆

With such foregoing "parochial" accounts, I might well conclude by completing an Anglican "trilogy" (a part definition of a trilogy is "three incidents complete in themselves but similarly connected"). The Bishop of Worcester, Dr. L. M. Charles-Edwards, urged the parishioners of Elmsley Castle to trust their new vicar as they would their doctor. "You would not expect the doctor to come if you did not send for him, so you cannot expect it of a vicar" he said. "God has not given him the gift of second sight. You must be willing to help and encourage him. Don't assume he will automatically come" he added. I cannot credit the bishop as being original with this illustration, but an induction service was appropriate to use it. Of course, a doctor is only expected to make a diagnosis after he has been requested to make a visit, or a visit has been made to him. On the matter of sickness the minister is not expected to diagnose what is wrong, but he might be expected, without any intimation, to diagnose that something *is* wrong. That is rather much to expect, but, let us not hide it, in other matters a minister who is alert to the state of his church or member may see symptoms and often make a correct diagnosis when it is hoped, and thought, that he is completely in the dark.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 14th — Romans 4:1-12

" Abraham believed God " (v. 3).

The apostle refers to Abraham as an example of one who was justified by his faith in God. First, Paul asks if Abraham benefited in this respect by his works of obedience, and especially by his circumcision. The answer is that he gained nothing at all, for if his acceptance with God arose from his works of obedience he would have ground for boasting (v. 2). The scripture (Genesis 15:6) expressly states that Abraham's righteousness was the result of God's counting, or imputing, it to him; and this was done because Abraham believed, in spite of the deadness of Sarah's womb (vv. 19, 20), that he would become the father of many nations, even as God had promised.

Tuesday, July 15th — Romans 4:13-25

" Now it was not written for his sake alone " (v. 23).

We who are believers are encouraged by today's passage. Paul spans the centuries and shows us that what was true of Abraham is true of all who believe the gospel; for the kernel of the gospel is stated here in the reference to our Lord's death—He was delivered for our offences—and His resurrection, for He " was raised again for our justification." Because we have believed from the heart these wonderful truths, God has imputed His righteousness to us also. " Therefore being justified by faith, we have peace with God through our Lord Jesus Christ " (5:1).

Wednesday, July 16th — Romans 5:1-11

" Tribulation worketh patience " (v. 3).

The believer's standing in grace (v. 2) is the reason for much of his rejoicing along life's way. He has been saved from self-destruction by the grace of the Lord Jesus Christ and can look forward to the day when he will share His glory. This is the Christian's hope (v. 2), that to which he aspires and that for which he is prepared to suffer. As Paul elsewhere says, " If we suffer, we shall also reign with Him " (2 Timothy 2:12). Now it is the cross and conflict resulting in much tribulation (v. 3). But even this has a ministry, for " pressure and affliction and hardship produce . . . endurance, and endurance [fortitude] develops maturity of character " (vv. 3, 4, Amplified Bible).

Thursday, July 17th — Romans 5:12-21

" By one man's disobedience many were made sinners " (v. 19).

" Adam was a public person. God dealt with Adam and Adam acted as such a one, as a common father and factor, root and representative, of and for all his posterity; so that what he did, as agent for us, we may be said to have done in him. . . . Thus Jesus Christ acted as a public person, the head of all the elect. He dealt with God for them, as their representative—died for them, rose for them, entered within the veil for them. When Adam failed, we failed with him; when Christ performed, He performed for us " (M. Henry).

Friday, July 18th — Romans 6:1-11

" Reckon . . . yourselves to be dead indeed unto sin " (v. 11).

" How shall we, that are dead to sin, live any longer therein?" asks Paul. The Christian is dead to sin in profession and obligation. He professes to have no more to do with it and feels no longer obliged to respond to it or bow to its dictates. Having already instructed his fellow believers to consider themselves to be dead to sin (v. 11) the apostle goes on to show them that they can have victory over it. " For sin shall not have dominion over you " he declares (v. 14). To be dead to sin is to be cut off from it. Of this baptism is a symbol (vv. 3, 4).

Saturday, July 19th — Romans 6:12-23

" Yield yourselves unto God " (v. 13).

Christ's salvation offered to men is the gift of life—abundant life. Men must die to self in order to experience it to the full. Such self-denial is the ending of all confidence in self, and all endeavour to win life by effort. It is by trusting God and yielding self to Him that one receives of His fullness—trusting first, because a man does not surrender his life to someone he does not trust. Our refusal to yield all may be due to our lack of trust in our heavenly Father, but full surrender calls down God's refining fire from heaven, purifying our " members " and making them instruments of righteousness (v. 13).

Sunday, July 20th — Romans 7:1-6

" If her husband be dead, she is free " (v. 3).

" Here the apostle further enforces the metaphor that the Christian is dead to his past moral condition and has arisen to a new one. A woman whose husband is dead is free to marry again; we are dead to the law (v. 4) and are therefore free to be united to Christ. Obviously the illustration must not be pressed, because if used as more than an illustration it is incomplete—because, to make the analogy perfect, the law ought to have died to us and not we to the law. But Paul makes a cursory use of the illustration to indicate that the Christian life involves totally new relationships " (F. W. Farrar).

THE SAVIOUR'S GREATNESS *(continued)*

sonified in its completeness—" He was full of grace " (John 1:14). In fact grace came by him (John 1:17), " bringing salvation to all men " (Titus 2:11), and men and women who receive Him as Saviour are freed from sin through the riches of His grace (Ephesians 1:7)—they are freely justified by His grace (Romans 3:24). Commenting on Titus 2:11-14, Dr. Campbell Morgan has written: " Through that great passage the thought of Paul was fixed upon the two advents of Jesus, the appearing of grace when He came, the appearing of glory when He comes; the appearing of grace in the loneliness of His first advent and of His ministry and His patience and His dying, the appearing of glory in the splendour of His second advent and the triumph of His administration. Can you measure that? When you can measure that you can measure this. When you can understand the meaning of that glory which at last shall triumph, in the hope of which we rejoice even in affliction and limitation, then you can understand the fullness of His grace." Thank God for His marvellous grace in and through the greater than David, the Lord Jesus Christ.

Next: *The greatest administrator.*

STAMPS FOR MISSIONARY WORK

Pastor G. L. W. Ladlow requests that no more stamps be sent to him in view of his departure for Ghana. A new address will be announced soon.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. " Ebenezer " 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.1823

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

ITINERARIES

London Crusader Choir:
July 13, Newhaven; 20, Clacton.

S. Beardwell, India:
July 12, Huddersfield; 13, Wrenthorpe; 15, Dewsbury; 16, Knottingley.

BIRTH

WILLIAMS. On June 20th, to A. R. and Mrs. Williams, Elim Pentecostal Church, West Bromwich, God's precious gift of a lovely daughter, Helen Clare.

DEDICATION

RICKARD. Timothy Idris, born May 4th to Pastor and Mrs. Rickard, of Rye Park, was dedicated to the Lord on June 15th at the Elim Pentecostal Church, Newquay. Officiating minister: D. G. Holmes.

MARRIAGES

HARVEY—FORSYTH. On June 7th, at the Ballysillan Elim Pentecostal Church, Robert King Harvey to May Rosemund Forsyth (Elim Crusaders). Officiating minister: A. Seeman.

MAINWARING—FALK. On June 7th, at Nkinga Pentecostal Church, Bryan Mainwaring, member of Hadley Elim Church, to Barbro Falk, of Norsjo, Sweden (missionaries with Swedish Free Mission, Tanzania). Officiating minister: Andrea Shaushu.

YOUNG—WOOLLARD. On June 21st, at Bethesda Baptist Church, Ipswich, Sgt. Brian L. Young (U.S.A.F.) to Marion Pearl Woollard, of the Ipswich Elim Pentecostal Church. Officiating minister: W. J. Hilliard.

WITH CHRIST

CLARK. On June 15th, William Clark, aged 84, beloved husband and father, passed into the presence of the King. Officiating ministers at funeral: T. E. Francis and L. Knipe.

GREGSON. On June 18th, " Jenny " Gregson, aged 59, sister of Mrs. N. Carter, of Evangel Temple, Southport, passed into the presence of her Saviour. Officiating minister at funeral: L. Knipe.

HOBBS. On June 9th, Miss Blanche Hobbs, aged 61. Loved member of Kingston Elim Pentecostal Church. Officiating minister at funeral: H. Palliser.

LAVER. On June 19th, Mrs. E. M. Laver, aged 85, member of Elim Pentecostal Church, Ilford. " For ever with the Lord." Officiating minister at funeral: James F. Hardman.

ROOKS. On June 3rd, Mr. W. Rooks, of the Elim Pentecostal Church, Bournemouth. One-time member of Exeter Elim Pentecostal Church and a founder-member of Yeovil Elim Pentecostal Church. For many years an active Elim member until his homecall. " Faithful unto death, thou shalt receive a crown of life."

" CROYLANDS "
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

B.B.C. RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An on-the-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy.

Items broadcast include
" Jesus, my Song of Songs "
" Has God forgotten me ? "
" The King of Love my Shepherd is "
(as broadcast on B.B.C.1 Songs of Praise)
" Jesu, Word of God " (Mozart)
Metrical psalm—Kedron
" In the name most high " (Handel)
" Christ, our King "
etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

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. L No. 29 *July 19th, 1969* *9d*



ELIM BIBLE COLLEGE OPEN DAY **(see page 483)**

Photograph by Dave Butcher

THE BEST GIFTS

By J. A. WRIGHT
MINISTER OF SOUTHEND-ON-SEA ELIM
PENTECOSTAL CHURCH

"Covet earnestly the best gifts: and yet shew I unto you a more excellent way" (1 Corinthians 12:31).

THE PROBLEM

BUT which are the "best" gifts? Paul does not explicitly tell us. He places high value on prophecy, which is one of the nine gifts listed at 1 Corinthians 12:10, and, as though in a category by itself, gives it priority at 14:1. There cannot be anything greater than to speak to men by the inspiration of the Holy Spirit. But in the same context he equates tongues and interpretation of tongues with prophecy. Are these three "vocal" gifts then the "best"? Paul does stress their value, and also seems to teach that they are potentially present in all believers (14:5, 13, 31, 39).

Strangely enough, many Pentecostals do not regard these three so highly, for when in prayer or conversation with others "coveting the best gifts" they have in mind the first five or six rather than the last three. Many Christian teachers and commentators also come to an opposite conclusion to the one suggested above, and argue, in particular, that tongues is the least of the gifts because it is the last mentioned in the ninefold list. It must therefore, they argue, be the least in value. This is a very weak argument and hardly worth consideration. The Bible does not list its values ordinally. As though the Queen of England were inferior to all those important people who precede her in procession! By the same reasoning, love would be the least of the three graces, faith, hope and love, since it is the last-mentioned, whereas it is expressly said to be the greatest (13:13).

A SUGGESTED ANSWER

Look again at our text. Does Paul really exhort us to "covet earnestly the best gifts"? This sentence, as it stands in the A.V., is in the imperative mood: action commanded. It may equally be rendered in the indicative: "You are coveting earnestly the best gifts"; a simple statement of fact. The Greek allows either. Supposing we understand it in this way: "You are coveting the best gifts; yet I show you a more excellent way"! Dr. Adam Clarke endorses this, as does also Arnold Bittlinger in his *Gifts and Graces,* suggesting that Paul is here using gentle irony (a common feature in his letters). He adds that the apostle would hardly be likely to encourage them to strive after the best gifts when he had just admonished them to be content with the gifts they have according to God's wisdom in apportioning them (vv. 11, 18).

It is clear from this twelfth chapter that our gifts indicate our functioning in the body. Bittlinger suggests that the trouble with the Corinthians seemed to be that many wanted to be other than that which God had appointed them: a hand rather than a foot, an eye rather than an ear; distinguishing what they considered to be the "greater" and "lesser" gifts. But all cannot be apostles, prophets, teachers, miracle-workers, healers, speakers in tongues and interpreters (vv. 29, 30). Were these, in their estimation, the "best" gifts? If so there was a wide diversity among them, as there still is today among us.

AND AN ENDORSEMENT

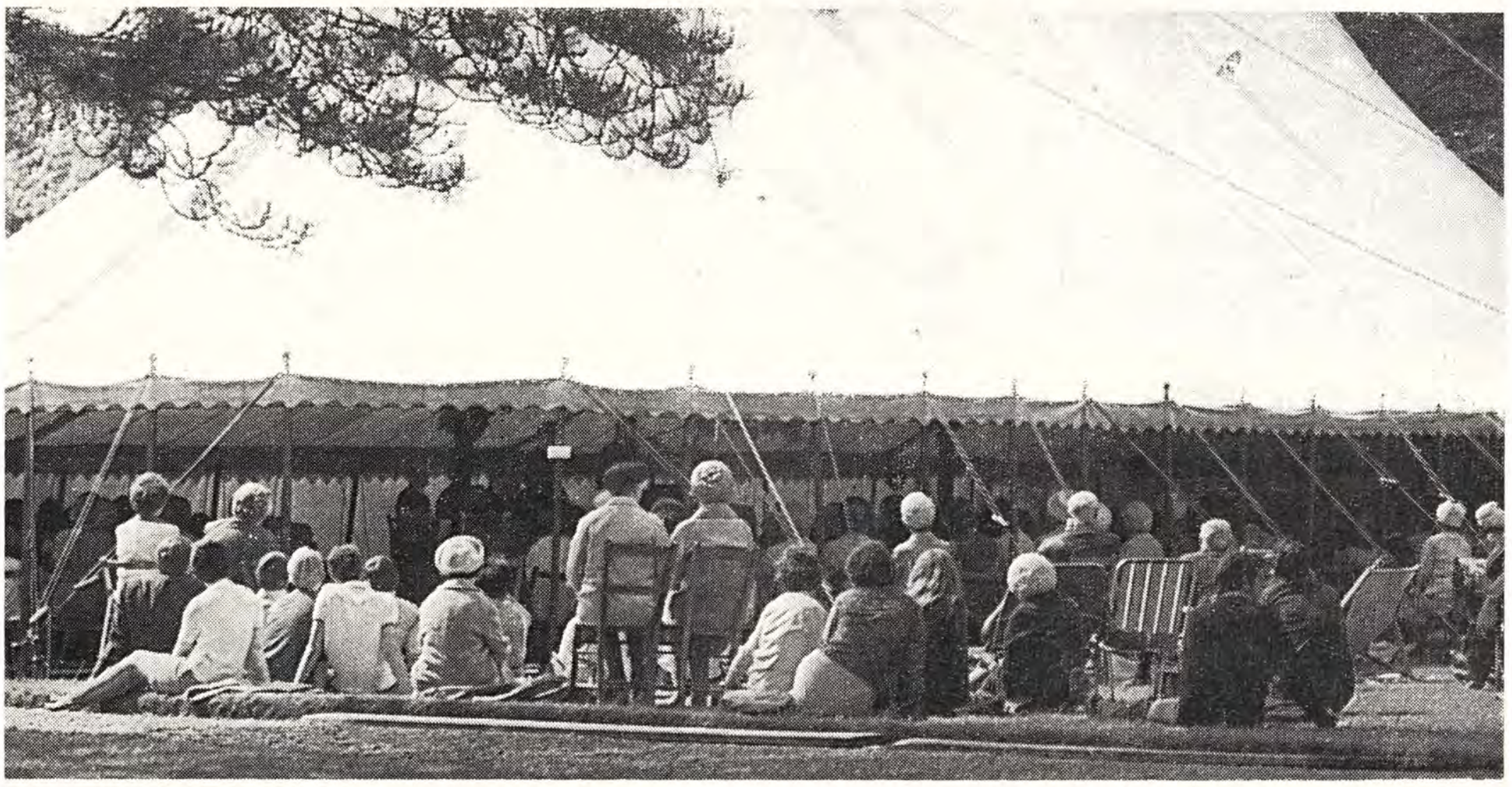
Surely the whole argument of this chapter is that in the matter of spiritual gifts it is as with the several parts of the human body, there are really no "greater" or "lesser," "best" or "least." These are purely human distinctions and have no divine warrant: all are needful and essential to the functioning of the whole. "Spiritual gifts must not be interpreted as natural endowments; but the principle of distribution is the same, and the two are not unrelated. The gifts of the Spirit transcend the gifts of nature, but they function through the sanctified powers of man" (Samuel Chadwick in *The Way to Pentecost*). Indeed, if any preference is there given it is to the "lesser" (vv. 22, 23). This is how God acts (v. 24). Who then wants "greater" or "better"?

"And yet I shew unto you a more excellent way." A more excellent way to what? To functioning in the body of Christ, undoubtedly. It is the way of love. "You are not to strive for any one gift be-

cause it is more highly esteemed, or because it is more apparently useful, or because it is more easily attained. That which will consecrate every struggle for attainment, and every gift when attained, is love" (Ellicott's Commentary). "You must want love more than anything else" (13:1, Jerusalem Bible). When all our activity is interpenetrated with this grace we shall be in our rightful place in the body of Christ, "not coveting earnestly gifts which God has not given us" (Conybeare and Howson), and not aspiring to others which we might mistakenly think are the "greater."

ELIM BIBLE COLLEGE

Open day at Capel



BY tradition open day at Elim Bible College means rain. This tradition was happily broken this year. About 500 people gathered at the college at Capel in brilliant sunshine, some arriving early in the afternoon, glad of the opportunity to view the stately Victorian mansion and beautiful sixteen acres of lawn and woodland.

For the afternoon service the marquee was found to be insufficient for the crowds. The college Principal convened and several student music groups took part, among them the "Internationals" and the "Contacts 69," who are well known in Dorking for their activities in the recent crusade. The second-year students, the majority of whom will be leaving within four weeks, spoke briefly on what they hope to do in the future. Some will return to their trades, others will become ministers or missionaries. Mr. Stephen Hilliard gave the closing message.

At the evening service the marquee again bulged at the seams. The Principal convened and invited several students to tell why they had decided to become Christians. One who did this was Peter Kuzmic from Yugoslavia. There were students present from Sweden, Germany, Yugoslavia, Denmark, Finland, the U.S.A., Switzerland, Italy, the Channel Isles and Ireland. W. R. Jones, of our church in Bristol, preached with much fervour and brought the meeting to a climax as many stood to their feet to express their desire to commit their lives to God or to be better Christians.

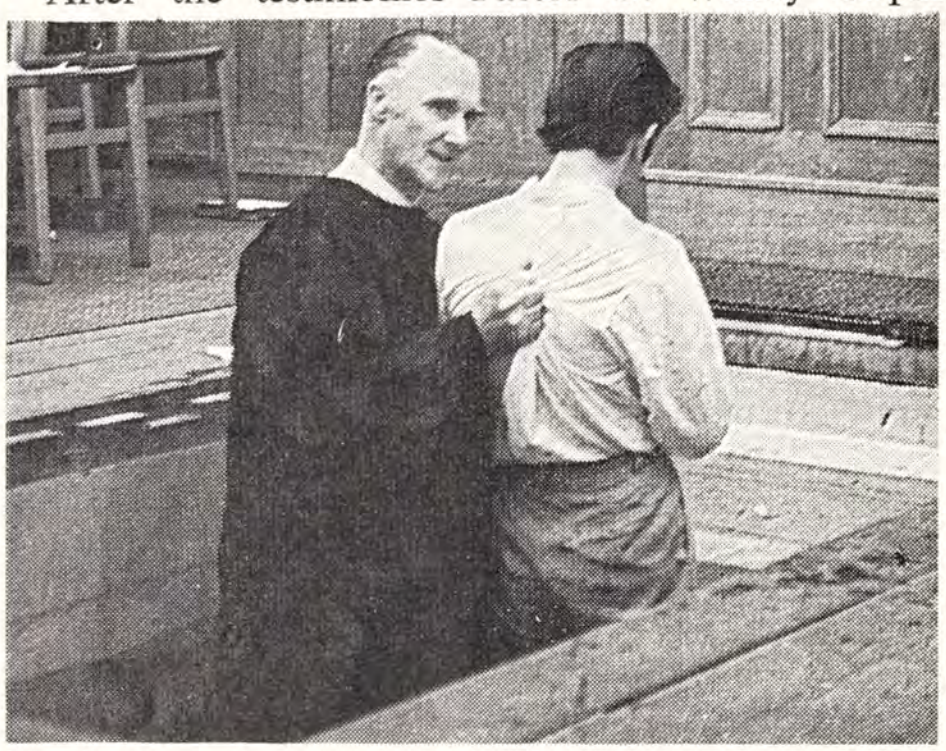
E.B.C. IN DORKING

A congregation of 130 met in the Brethren hall, Hampstead Road, Dorking, recently for a baptismal service. Since the commencement of the college year the students of Elim Bible College have worked to establish an Elim church in Dorking, and this service demonstrated that their work had not been in vain.

The candidates, six ladies and three men, testified, before their baptism, to their conversion. Sixteen-year-old Gillian Howe, from Dorking, told us that

she had been saved about three months and that her whole outlook on life had been changed. This change was obvious in every candidate. Being baptised with seven Dorking converts were two Swiss girls, students from the college, of whom one was a Roman Catholic and was brought to Christ while at college.

After the testimonies Pastor G. Wesley Gilpin



baptised each one, and the convener, Adrian Hawkes, led the congregation in a final hymn of praise.

* * *

Since the Elim church, Dorking, was founded in the "Contact 69" crusade last March theology students of the Elim Bible College, Capel, have undertaken the responsibility of the leadership. As from this weekend, however, the Principal of the college, G. Wesley Gilpin, will become the official minister of the church.

His induction took place in a special rally held in the Oddfellows hall, Dorking, on June 21st. Gordon Verral, a country and western gospel singer from Birmingham, took part, and two Yugoslavs explained why they had become Christians in an atheistic country.

J. BRISTOW.

CLYDEBANK MISSIONARY WEEKEND

OUR church was well attended on Saturday and Sunday for the visit of L. Wigglesworth, the Elim Missionary Society Secretary, and D. L. Norton, our missionary from South Africa. Mr. Wigglesworth spent twenty-five years as a missionary in Congo before becoming the headquarters secretary. He showed many coloured slides of various missionary centres in different parts of the world, and graphically described some of the more stirring events of his own missionary service. Mr. Norton is going back to the Transvaal at the end of the year. He showed a good selection of coloured slides to the Sunday school and gave a challenging message in the evening. In a number of ways the congregation were reminded of the changing pattern of Christian missionary work. The traditional type was being replaced by the missionary who lived among the people of his adopted country, supporting himself in secular employment. Yet the message of Christ would always be the same. Mr. Wigglesworth told of the hundreds of churches that were formed in the Congo through the simple preaching of the gospel in the open air. The same was said of the Transvaal.

F. W. NEWEY.

Church news

INDUCTION OF PASTOR G. H. WALLACE TO HALIFAX ELIM PENTECOSTAL CHURCH

A warm and sincere welcome was given to Pastor G. H. Wallace on his induction as the new minister. Pastor Wallace's previous ministry has been in Northern Ireland. The service was convened by Pastor E. J. Jarvis, the district superintendent. The charge to the church was given by Pastor J. Fry, of Huddersfield, and the charge to the minister by Pastor J. C. Smyth, from headquarters. We are praying that God will bless us richly and that there will be a wide outreach of the gospel.

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

Whitsun weekend was full of blessing, with anointed ministry by Pastor J. Hyde (Scarborough) and Pastor Dalziell (Spennymoor). The soloist for the weekend was W. Healey (Spennymoor).

On Whit-Monday we had a visit from the Ambassadors, of Huddersfield, whose ministry the Lord wonderfully blessed.

At the close of the evening service many sick persons were prayed for.

From a report by M. BROWN.

MOSBOROUGH **Pastor: P. Bunting**

Our June Bible convention brought a floodtide of blessing to our church under the anointed ministry of Pastor Joseph Smith. Pastor P. Bunting convened every service. Friends from Beeston, Mansfield, Swallownest and the surrounding villages attended. Throughout the convention messages on salvation, healing, the baptism in the Holy Ghost, and the Second Coming were given by Pastor Smith. During the convention a nurse rededicated her life, another yielded to Christ and, on the closing night, a young Salvation Army officer testified how he had lost out but after hearing Pastor Smith had gone home and prayed and had been baptised afresh in the Holy Spirit and filled to overflowing.

From a report by F. LEDGER.

The George Canty Viewpoint



ON TONGUES

I need a tranquilliser when some Pentecostals begin to recite all the times when tongues were heard before the modern Pentecostal age. Nervously, I wonder what they will do with this information. Just leave it around, without directions for use, to be taken up and wielded by anybody as he likes? Such history can be turned against us, and with this blue book we have already been bludgeoned. Opponents ask us if there is not something fishy when tongues appear so often but just fizzle out. Does not that only prove tongue-speaking to be merely a freakish and casual effect without divine encouragement? Ronald Knox uses this kind of argument from the Roman Catholic angle in his book on enthusiasm.

> However, there is a new factor today which will guarantee that history will not die out. The story of the Pentecostals will show what it is.

Tongues were heard, for instance, at the beginning of the nineteenth century in the Irvingite movement, and were set in the foundations of the Catholic Apostolic Church. Still, except for saying that the gifts were available again, doctrinal shape and clarity were not reached and the movement was strangled in the muddle.

> Later, the truth of the baptism with the Spirit emerged and was taught by Charles Finney, Mahan and others. By the end of the last century it was almost a traditional doctrine, but still lacked cohesion of presentation. There were too many ideas of the nature and reception of the blessing.

One crucial question needed to be answered, but nobody thought of even asking it until forty or so people met in the Bethel college at Topeka and almost chanced upon it. The issue was "There are diverse kinds of blessing, so how can we distinguish the baptism? What identifies that particular feature of the activity of the Spirit? Has it any specific mark or sign?" After long study the Topeka students decided unanimously that in the New Testament the baptism with the Spirit was always marked by speaking with tongues.

> At once the thing caught fire. The truth of the baptism had waited for this simple realisation, as soon became evident. Tongues as the sign—this gave the baptism critical definition. For one thing it firmly welded the blessing of God to the physical side of man's nature as well as to the spiritual, and so established the whole heart and genius of the Pentecostal movement.

Nobody minded tongues except when tongues became "the initial evidence." The Pentecostals can avoid persecution about tongues by not treating them this way. This is revealing. The very bitterness of the attack underlined how deep was the radical difference in the eyes of our opponents. They saw it if we did not. Evangelical doctrine had developed a purely "spiritual" outlook, and had lost sight of the significance of creation. Pentecostal truth with speaking with tongues shakes this edifice.

The Pentecostal movement could become just another isolated instance of a peculiar spiritual phenomenon, but only by questioning its own basic discovery of tongues as the true mark of the baptism. Treat tongues as an option instead of an essential and surrender begins. Stop claiming tongues and the characteristic Pentecostal witness blurs. It is not an arbitrary sign, but has a built-in effect of the widest consequence. Waver on this and next we waver on healing, treating it as possible rather than promised; then evangelism becomes mere evangelicalism, and to claim anything from God is neglected among ideas of God's unpredictability, falsely called sovereignty.

Tongues may be the least gift (and may not be!), but James pointed out the importance of the little member that steers a great ship. Tongues marks a goal, a point of extension in a new sphere, and has historically demonstrated its own necessity. Without this mark of the baptism we would wander confused in ever more limited spiritual possessions.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
J. A. Wright	482
G. Canty	485
S. Gorman	488
D. B. Gray	489
Jessie Kirkland	491
A. Tee	492
F. H. Coleman	494
Mansel Chuter	494
G. Harpin	495
Reports	483, 484, 490
Editorial	486
Comment, opinion and review	487

EDITORIAL

THOUGH we know John as the apostle of love we still note the forcefulness of his language. In fact the very strength of his language, in the context of his known character, serves to enhance the importance of what he has to say. We may contrast, therefore, verses nineteen and twenty of the fifth chapter of his first letter. The sentences under consideration are "the whole world lieth in wickedness" (v. 19) and "we are in Him that is true, even in His Son Jesus Christ (v. 20).

All the versions make the point in verse nineteen that "in wickedness" should be "in the wicked one," emphasising thereby John's intended contrast between the Christian being "in His Son Jesus Christ" and the world lying "in the wicked one."

The versions, however, draw back from giving full weight to John's intended contrast "in . . . Christ," "in the wicked one." The Revised Standard Version has "in the power of the evil one." *Good News for Modern Man* has "under the rule of the evil one." Ferrar Fenton has "trusts in the wicked one." Moffatt has "in the power of the evil one." *Twentieth Century New Testament has* "under the influence of the evil one." *Living New Testament* (Kenneth N. Taylor) has "under Satan's power and control." J. B. Phillips has "under the power of the evil one."

But do these versions convey John's thought—the closeness of the link between the world and Satan? One rendering has "the whole world lieth in the lap of the wicked one." Nurtured or cradled by the wicked one! Reference to all the uses of the original word would show that the idea of lying in the lap of the wicked one is not overdrawn.

"In Christ" or "in the wicked one" is John's contrast. The world of finance, the world of sport, the world of politics, the world of business, the world of entertainment, the world of science and the world of fashion all lie in the lap of the wicked one. "It's in the lap of the gods" is more true than we realise—the world is in the lap of its god, the Devil.

Although the Word of God leaves not a shadow of doubt that the whole world lies in the lap of the wicked one and that God's purpose since Calvary has been to "call out a people for His name" from the world, how easily do the "called-out people" allow themselves to be ensnared again by the world. The Church becomes indebted to the world of finance, and pays it heavy interest for the privilege, though the world of finance lies in the lap of the wicked one. The "called-out people," instead of protesting against the world of sport, entertainment and fashion, imitate it, partake of it and even use its methods in a vain endeavour to further God's purpose to "call out a people" for His name from that very world whose principles we adopt and whose help we seek.

God's warning to Israel of old, "woe to them that go down to Egypt for help," instead of relying on the Lord their God, is appropriate to our situation: "Woe to them that go down to the world for help."

Currently the world of entertainment provides example that "the whole world lieth in the lap of the wicked one," nursed in evil by him, in the recent degrading suggestions made by the more evil-minded of entertainment promoters.

(*continued on facing page*)

COMMENT, OPINION AND REVIEW

BIG BUSINESS AND INTEGRATION

" WE squeeze fifty tons of soul into six seconds " says Carl Porter, of Detroit, who built up his Theme Productions by producing and selling radio commercials as well as distinctive, hard-rhythm station breaks. Porter creates radio spots for Mustang Malt Liquor, Lanolin Plus Liquid, Mystery of Black Cosmetics and other products. He argues that only a black firm can " get the ear " of modern blacks.

Last week, for example, Zebra Associates opened shop in Manhattan *with an integrated staff*. The agency is a partnership between Raymond League, a former account executive at J. Walter Thompson, and Joan Murray, a correspondent for Manhattan's WCBS-TV. Zebra's admen are not the least self-conscious about using heavy Negro dialect in their ads. Sample from an All-Pro radio commercial: " Good-lookin', don't shout. Go 'head on. Tell me 'bout it." League sees his agency's future in aiming ads at low-income groups of all colours, who together spend about £40,000,000,000 a year. Because black agencies concentrate on the ghetto, he figures, they have the best experience in selling to all the poor.

Up from bleaching cream. Some black ad agencies are already well established. A couple of the more successful are Chicago's Vince Cullers Advertising Inc. and Manhattan's Howard Sanders Advertising and Public Relations. For fifteen years Vince Cullers got by on the fringes of advertising as a freelance artist in Chicago; it was tough for a Negro to find a job in a white agency. *In the past three years, the rise of black consciousness has turned his colour into an asset*. His agency now bills an estimated £600,000 a year from accounts that include Kent, Newport and True cigarettes, Wayne-Gossard Corp. and the Joe Louis Milk Co. His ads are characterised by what he calls " a pride in being black." One magazine layout for Afro-Sheen, a hair preparation that is supposed to enhance the natural, curly look, carries the headline " A beautiful new product for a beautiful new people." That is quite a change from the wording of older ads for cosmetics intended to bleach skin and straighten hair.

The same sense of black pride is found in the slogans of Howard Sanders, a former radio executive who opened his own agency on Madison Avenue in 1966 and now bills £600,000. His frank approach is illustrated by a campaign to present R. J. Reynolds Tobacco Co. to the black community. One picture shows a Negro in a white shirt and necktie adjusting a complex piece of laboratory equipment. *Time* (*our italic*).

AN ATHEIST VICTORY!

According to the *Evening News* of Harrisburg, Pennsylvannia, U.S.A., Mrs. Madalyn Murray O'Hair, who won a U.S. Supreme Court ruling banning compulsory prayers in public schools, claims " I am so pleased about [not one prayer in the last two Apollo flights] originating above the earth's atmosphere. There's something going on behind the scenes that we don't know about." Mrs. O'Hair claims that the prayers of the Apollo 8 astronauts were a violation of " U.N. logs and agreements . . . between former President Lyndon Johnson and former Russian Premier Nikita Khrushchev." She also claims " no money allocated in the space programme for a Bible " in N.A.S.A. projects.

A HUMANIST VICTORY!

The rejection of God and His ways does not leave a mental vacuum. The Word of God comments on the speed with which error replaces truth, wrong replaces right and evil replaces good when men, of set purpose, reject their God-endowed dignity as beings created in His image; it states that He hands them over, of set purpose, to their own perversions of the divine purpose (Romans 1:24, 26, 28).

As a terrifying example that once-Christian Britain now experiences this very substitution of evil for good and error for truth we cite the following: " London now regarded as the world's abortion capital " (Dr. Philip Addison at the annual meeting of the Canadian Medical Association in June).

EDITORIAL (*continued*)

The Puritan attitude to life, though now much despised, even among the people " called out for God's name," indicates a true instinct in the context of the basic moralities. In the light of current evils. proposed or actual, in the world of entertainment in particular, we need a return to Puritanism.

The world has a vested interest in keeping the Church innocuous, for a powerful and growing Church would put large areas of worldly business out of action. If half the nation practised Christianity the brewing, tobacco, armament and entertainment industries and large sections of the press would be forced out of business.

The apostle of love points the contrast: " in Christ," or " in the Devil."

THE SAVIOUR'S GREATNESS

THE GREATEST ADMINISTRATOR



By Samuel Gorman

IT was in a statement Jesus made to the scribes and Pharisees, who asked for a sign from Him, that He claimed " Behold, a greater than Solomon is here " (Matthew 12:42). Solomon was a great king with a magnificent kingdom, yet in spite of the Saviour's human and humble origin and lowly circumstances He boldly claimed to be a greater personality than Solomon. To His hearers this must have sounded arrogant and ludicrous. Nevertheless, it was perfectly true, for as the Son of God in the flesh He was greater than Solomon because He brought into being the Church-kingdom of which He is the administrator.

GREATER IN WISDOM

It is a fact of history that Solomon was a very wise man and administrator. In the Bible there are many illustrations of the exercise of His wisdom during His kingly reign. This was not to be wondered at, because it was given to Him by God: " And God gave Solomon wisdom and understanding exceeding much. . . . And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt " (1 Kings 4:29, 30). This God-given and excellent wisdom caused his fame to spread abroad and brought people from afar to hear him (v. 34), one of the notable personalities being the Queen of Sheba, who, among other things, came to prove him with hard questions (1 Kings 10:1). Later she testified: " It was a true report that I heard in mine own land of thy acts and of thy wisdom . . . and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard " (10:6, 7).

The Lord Jesus was greater than Solomon, for He was the embodiment and personification of wisdom. He was the wisdom of God manifested in the flesh (1 Corinthians 1:24). Reading the life of the Saviour as recorded in the gospels, one marvels, as did those who heard Him, at His unerring judgment. One incident will suffice to illustrate this. When questioned by the Pharisees concerning the tribute money He said " Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." The Pharisees had hoped that in answering this question He would bring Himself into disfavour with either the people or the Roman authorities. If Jesus had answered " Render it to Cæsar " they would have stirred up the people against Him, saying " He put Cæsar before Jehovah," and if He had said " Render it to God " they would have accused Him before Pilate of speaking against the dignity and power of Cæsar. But the wisdom of Jesus outwitted them. Illustrations of His perfect and unerring wisdom could be multiplied. His judgment was correct and just because He subjected His will to God who sent Him (John 5:30). He could not make a mistake or give an unwise, untimely answer because He lived and moved in the atmosphere of God's will.

The Queen of Sheba came to hear the wisdom of Solomon, but he could not impart his God-given gift to her. Jesus, " in whom are hid all the treasures of wisdom and knowledge " (Colossians 2:3), the greater than Solomon, imparts His wisdom to those who accept Him as Saviour—He is " made unto us wisdom " (1 Corinthians 1:30).

GREATER AS A BUILDER

The great achievement of Solomon's reign by wise administration was the building of the temple. It was probably the costliest and most magnificent building this world has ever known. Thousands of men were employed in noiselessly erecting it, and its cost must have been incalculable. Jesus is accomplishing a greater task, for He is building an eternal house, the Church. It is a spiritual house of living stones, and the inestimable cost of this building was the sacrifice of Himself on the cross.

When the building of Solomon's temple was completed and the ark of the covenant, symbolising God's presence, was in its proper place the power and fire came down from heaven (1 Kings 3:10-13;

2 Chronicles 5:11-14). After Jesus, the true Ark of God, had entered into the "holiest in the heavens" the Holy Spirit descended from heaven, filling the early Church with the power and glory of God (Acts 2:1-4). This happened in response to the prayer of Christ (John 14:16, 17), whom God had given to be "the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (Ephesians 1:22, 23). The Church, therefore, is not an organisation but a *living* organism, Jesus being its very life.

Solomon's temple has long since crumbled to the dust, but the Church will stand for ever, being built upon Jesus Himself, the impregnable rock. Now her "life is hid with Christ in God" until as a glorious Church she appears with Him in glory (Colossians 3:3, 4).

GREATER IN GLORY

A graphic account of the glory of Solomon is given in the tenth chapter of 1 Kings, the effect of the sight of such magnificence upon the Queen of Sheba being that there was no more spirit left in her (vv. 4, 5). Solomon ruled in glory over Israel only, and when he left his kingdom it was full of schism, and from the time of his death commenced its decay, it being rent in twain within a few years. Jesus will reign in glory over all the world (Matthew 15:31) and "of His kingdom there shall be no end"

(*continued on page 495*)

I MET THEM INSIDE

By DOUGLAS B. GRAY

I WAS lazily relaxing in a deckchair on a glorious summer afternoon, while on holiday with Mrs. Gray on the Kentish coast, when the quietness was interrupted by a childish voice asking "Are you Mr. Gray?" After a momentary period of "coming round" I replied "Yes, I am. Do you know me?" The reply from the elder of the two little girls was "No, but daddy does." "Where is daddy?" I asked. "Over there with mummy" said the younger of the two.

So I wandered across, with both my hands tightly held by my young lady friends, and so we met mummy and daddy. I recognised the father immediately, but momentarily I could not quite place the venue of our previous meeting. However, a few casual comments very soon gave me a clue. Yes, it was in a London prison and (my usual inquiry in such encounters) "it must have been on a Sunday afternoon."

I well recalled the occasion. It was a stifling day, with the temperature well in the eighties. The prison governor and the chaplain thought it would be a good idea if the London Crusader Choir's service of music could be transferred from the chapel to a section of the prison grounds. It was an idea well received by both choir and prisoners. The location was a section of the grounds well shaded from the sun and, with tall surrounding buildings, made a splendid sound trap, almost equal to the acoustics of a good concert hall. Each man when assembling from his cell had to carry his own chair (or stool). Very soon some 300 or more men were well placed, and surrounding the choir made a scene unique and informal. We noticed, too, the presence of two or three well-fed cats, one of which was duly nursed throughout the seventy-five-minute service by one of the prisoners.

During this particular visit discipline was relaxed a little and we were able to make personal contacts



with many men, not least of all "the man with the cat." From that afternoon to the afternoon of my being aroused by two charming little girls much had happened.

During this man's sentence it was my privilege to pay him a number of visits. Our conversation now went back to our first meeting, when his care of the prison cat enabled us to discuss more important matters, and to talk of the great care and love of One whom the choir's prison ministry never fails to make known. And so on this lovely sunny afternoon, joined now by Mrs. Gray, we teamed up with the family at the seaside and enjoyed a wonderful time of fellowship and mutual thanksgiving.

On release from his place of detention the one-time prisoner soon commenced attending an Elim church in the eastern counties, and when we last met the family only a few months ago we renewed fellowship and rejoiced in the fact that "Jesus saves from the uttermost to the uttermost."

MORE ELIM ACTIVITIES

A challenge !

Family " records " cheer up old folk

RECORDING sessions in his Newhall home will be used by an ex-pitman and his wife to help old folk —with a short religious service.

With grandsons Kevin (six) and Christopher (four), George Garland—for thirty-two years bank foreman at Cadley Hill colliery — and his wife, Evelyn, sing hymns into a tape recorder.

" We plan to take a recording lasting about fifteen minutes to old folk's homes and anywhere else we're invited," said George, whose son, Colin, is a Cadley fork-lift driver.

George and his wife often visit people living



alone or in hospital for a cheery chat. " Our own lives have changed tremendously since we went to a church campaign service a few years ago, and we hope our experience can help others," he said.

Help others

" I used to gamble and drink, but I've never felt the need since. My wife never touches a cigarette, though she used to smoke heavily. Even when women at work blew smoke at her to tempt her it had no effect.

" All we want to do is to help others, because it's what we enjoy—and we're busier than ever visiting and preaching at church services."

Both work for Elim church, Woodville, and are superintendents of the Sunday school.

Photograph and report by permission of the N.C.B. publication *Coal News*.

LONDON CRUSADER CHOIR

In June the London Crusader Choir celebrated the thirty-sixth anniversary of its prison visits. Thus Elim's outreach in prison evangelism reached a great milestone in its history. The celebration coincided with the choir's visit, on Sunday, June 8th, to Wormwood Scrubs prison, where the first visit was made in June 1933. The Scrubs is now one of the foremost security jails, and we feel it a great privilege that we are able to continue such ministry.

The chaplain-general, Rev. J. Lloyd Rees, Home Office, has warmly expressed the deep appreciation of the choir's respected ministry in so many of Her Majesty's establishments.

As a further gesture of recognition of this ministry the writer has been invited to attend as guest of honour the prison chaplains' annual conference being held in Cheltenham and to participate in the various proceedings. We give God the glory for the privilege of facing masses of men and women (nearly half a million) who will have heard during the 1,000 visits something about the Saviour of men and the love and goodness of God. How often have we sung

" O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art !
How good to those who seek."

ANONYMOUS GIFTS

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

Work in general

Receipt No.				
4070	Praise the Lord (Sunderland) ...	1	0	0
4071	London, E.C.	1	0	0

Gifts for E.M.S.

1277	Two of His	10	0	0
1288	Belfast B.C. 36. E.W.M.A. ...	10	0	0
1289	Anon.	1	0	0
1386	E.W.M.A.	12	10	0
1479	Minibus missionaries, Northampton		5	0
1480	A very old member who believes in the Lord	2	0	0
1493	Two grateful ones	10	0	0
1506	E.W.M.A.: famine relief, Coverdale	2	0	0
1532	Leper work, Sheffield	100	0	0
1536	Eastleigh	20	0	0
1543	Epsom	6	0	0

NEWS FLASH. New Blackpool church repeatedly packed to capacity during crusade. Many converts.

President.

Margaret M. Ladlow's page



We take the liberty this week, unknown to Mrs. Ladlow, of using her page to give space to the farewell service, described below, from Motherwell prior to the departure of Pastor and Mrs. Ladlow for Ghana to supervise the work there during Pastor and Mrs. D. L. Mills's furlough.

We know that they would value our readers' prayers during their stay in Ghana.

Mrs. Ladlow, in spite of the many duties she will have in Ghana, will be continuing her page, so we shall have, without doubt, interesting sidelights on Ghana and its people from time to time.

Readers will wish our brother and sister God-speed on their journey.

EDITOR.

MOTHERWELL SISTERHOOD

Farewell service to Mrs. M. Ladlow

It was with mixed feelings that our Sisterhood met for a special evening on June 10th to pay tribute to Mrs. Ladlow, who will be leaving soon to spend some months in Ghana with Pastor Ladlow and Andrew.

After a lovely tea provided by the ladies, Mrs. Ladlow sang the lovely solo " My heavenly Father cares." The secretary of the Sisterhood then paid tribute to Mrs. Ladlow, her theme being " There came a woman." Amid laughter she brought home the message of a dedicated life such as Mrs. Ladlow's.

At this point two sisters brought in two boards of love gifts as a missionary tribute, things Mrs. Ladlow will need when she goes to Ghana: items such as marmalade, jellies, packets of fruit, vegetables and potatoes, tins of meat, even a Christmas pudding, plus writing paper, Sellotape, etc. An added joy was when two Crusaders joined in with their love gift of ten packets of ballpens for use in the Ghana Bible school, plus four boxes of tinfoil.

Mrs. Ladlow was deeply moved as she saw the gifts, and saw also that each gift had a message and text taped to it. As she tried to thank the sisters a great feeling of " oneness " in sharing His work came over us as a sister rose and dedicated these offerings to God's work. Mrs. Ladlow brought a fine message of challenge to the sisters and paid tribute to the great blessing this meeting had been to her.

As she closed another token of love was expressed as Mrs. Bates presented a gift of a stainless steel tea service to Mrs. Ladlow. Then Mrs. Ladlow presented to our " pancake lady," Peggy, a lovely bouquet in appreciation of " many pancakes baked and eaten in the Sisterhood."

A lovely greeting was read from our President's wife, Mrs. Tee, in which she expressed the prayers and wishes which will surround Mrs. Ladlow as she leaves for Ghana. Truly a very blessed evening when God's presence was truly felt.

JESSIE KIRKLAND.

Just to please Jesus

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road ;
This the sweet thought, making doth delight,
Turning the shadows of gloom into light—
Just to please Jesus.

Staying at home with the children perchance,
Watching a sick one's oft-wandering glance,
Sweeping and dusting and tidying a home,
Deeds not recorded 'neath fame's painted dome—
Just to please Jesus.

Turning the eye from the vanity show
Sparkling and flashing with glittering glow,
Turning away to a quiet and calm,
Singing in secret a thanksgiving psalm—
Just to please Jesus.

Swinging the hammer if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick or the pen,
Serving my Lord and my own fellow men—
Just to please Jesus.

Giving a smile or taking a hand,
Leading lost feet to the fair better land,
Doing and thinking and hearing and seeing,
Eating and drinking and working and being—
Just to please Jesus.

Youth Committee feature

The evangelist's irreducible minimum



By A. TEE

AN American judge attended a youth crusade which was being led by a young evangelist. When the local pastor whispered to the young preacher that the judge was in the meeting the thought was expressed that both would pray for the judge to get saved. The evangelist felt he must try to make it easy. His text that night was "'Sirs, what must I do to be saved?' 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

"The Bible makes it abundantly clear from this text that all you need to do to be saved is simply to believe" said the evangelist. "Only believe, that is all you have to do to receive the forgiveness of sins, the gift of complete pardon, the guarantee of a home in heaven and a new start in life from God. Only believe."

After emphasing this one point he made his altar call. No doubt he tried hard to get other converts, but all the time he was hoping that the judge would be among them. However, the judge was not, so as a final appeal the evangelist suggested that anyone who would like a word with him regarding spiritual matters should say so when shaking hands at the door. Imagine the thrill the young man had when the old judge asked if he could have a word with him in the vestry. Before long, however, the young preacher was made to realise just whom he had in the vestry.

"My young man," said the judge in an authoritative voice, "I have read the Bible for many more years than you and I find in it that God commands men to repent and be deeply sorry for their sin. He expects them to own up to their guilt. What about Psalm 38:18 and Psalm 51:3,4?"

The young evangelist was shaken rigid, for he did not even know what these verses said.

"You see, son, if those men who face me in the dock believe that I have a free pardon to offer them all whenever they come this would only encourage them to be criminals. Believing is all very good, but it is not enough. In future preach the full facts and implications that are involved in getting saved." At this the judge left the vestry and promised to come back another night. This last promise, as well as his point of view, drove the young preacher to his knees.

While it is not possible to give all the implications demanded in conversion in every sermon or effort in personal evangelism, there is an irreducible minimum which makes it clear that to be a convert to Christ one must repent, leave his sins with a sincere desire to say "sorry," to put things right and to follow Christ. To believe on the *Lord* Jesus Christ is to accept Him as Lord, Master or Controller of our lives. This involves obeying His commands just as the ancient servant or slave obeyed the commands of his lord.

Believing on the *Lord* Jesus Christ means accepting His right to say how we will conduct our lives in the future. Where there is no change in a sinner's life and allegiance there is no real conversion.

While we agree that we should encourage people one step at a time in their spiritual lives, it is plainly not enough merely to offer "pie in the sky when you die" as a basis for a sinner to become a New Testament Christian.

If recently you came to Christ it is very important that you grasp what is meant by "making a decision." It surely must mean among other things that you have decided to leave any and all sin. It also involves being willing to be led by Jesus Christ. His will and teachings will be accepted without reserve in view of what He, the divine Son of God, did on our behalf on the cross.

National youth rally

WESTMINSTER CENTRAL HALL

Saturday, September 20th, at 6.30

Book your coach NOW. Speaker: Ray Hughes, U.S.A. Singer: Lee Robbins

Sunshine Corner



THE VALUE OF TRIFLES

" WELL, you certainly are fussy. What possible difference could a fraction of an inch make ? " said Gordon Trevor to his chum Billy Gray, who was busy measuring some boards to make a kennel for his dog.

" Perhaps you are right in this case, seeing it is only a house for a dog, but if I was careless in making it I might be tempted to act the same when I was making something far more important."

" Go ahead and waste your time this glorious morning if you want to, but as for me I prefer to spend it fishing instead of in fussing over a hundredth part of an inch as you are doing. So long. You will find me at the old bridge when you are ready to follow."

Billy went on with his accurate measurements while his precious dog watched him as if he knew that his master was making a house for him.

" I wonder if I am silly to be so accurate about things." Then as he remembered something he said to himself " I wish I had told Gordon about what I saw in the paper about the Sloane Physics Laboratory having perfected a process for making metal foil less than one millionth of an inch in thickness, and how the doing of this would be a great help in X-ray work. If a millionth of an inch counts in some things surely one should be particular about a quarter of an inch."

Jiggs, the dog, wagged his tail as if to show that he approved of what Billy was doing. Before very long the kennel was finished, and Billy, with his fishing tackle over his shoulder and Jiggs following in the rear, joined Gordon at the old bridge. Gordon saw him coming and held up a big bass that he had caught.

" See what you might have got if you had hurried instead of being so fussy."

" Just wait a while and I may have one bigger than that " said Billy as he opened his can of bait and prepared to bait his hook.

When the time came for the boys to return home Billy had three more fish than Gordon ; besides this he had given Gordon some of his bait, as Gordon had used all his.

That evening uncle Howard, who was passing in his car, stopped to see the kennel, and when Billy was showing it to him he said " Uncle Howard, do you think I am too fussy and particular about things? Gordon thinks I am because I would not let one of the boards remain a third of an inch too long without waiting to saw it off."

" It always pays to be particular Billy. Never forget that. I heard about a ship that went off its course and was wrecked. No one could understand why until investigation showed that there was a tiny speck of steel left beside the compass. The man who was doing some repairs to it and had accidentally broken off this speck of steel was responsible for the shipwreck. It had deflected the compass needle so that it pointed in the wrong direction."

Billy painted the dog's house and forgot all about the way Gordon had teased him, until one day in the early autumn uncle Howard told him that he had put the dog's house on exhibition.

Billy's joy when he discovered that his workmanship had taken first prize was even greater than what he experienced when he received the money it brought to him.

" If I hadn't been particular I am sure that uncle Howard would never have thought of putting my dog's house on exhibition. And to think it won first prize. If ever I am tempted to let a thing go when it is not quite right I am sure the thought of this day will make me do it right " he said to himself.

Remember the words of our Lord Jesus, " He that is faithful in that which is least is faithful also in much."

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOLTON. July 26, 27. Elim Pentecostal Church, Higher Bridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: T. J. Broomhall (Cheltenham).

BOURNEMOUTH, Winton. July 27. Elim Pentecostal Church, Hawthorn Road. President's visit. Services at 11 and 6.30. Convener: G. Backhouse.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

MALDON. July 19, 20. Elim Pentecostal Church, Wantz Road. Evangelistic weekend. Saturday at 7 with Chelmsford Elim Church Choir. Sunday 11 and 6.30. Preacher at all services: George Canty.

NEWQUAY. Elim Pentecostal Church, Seymour Avenue. Sundays at 10.45 and 6. Tuesdays and Fridays at 8. Visitors welcomed. Pastor: David G. Holmes.

PONTARDULAIS. July 27. Elim Pentecostal Church, Beulah, Twyniago Road. Minister's fifth anniversary. Sunday at 6. Preacher: J. E. G. Cooper (Caerphilly).

SOUTHPORT. July 27. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday at 10.45 and 6. Preacher: T. E. Francis.

VAZON, GUERNSEY. July 19. Opening of new Elim Pentecostal church, Route de la Mare, by G. L. W. Ladlow. Saturday at 3 and 7. Sunday at 10.45 and 6. Monday and Tuesday at 7.45. Preacher: G. L. W. Ladlow. Convener: A. J. Downes.

Prayer and praise

By F. H. COLEMAN

THERE have been many stories told about great men who have been used of God and about those who prayed that their ministry would be used of God. I recall one I like very much.

It is about a very brilliant preacher who wherever he went moved crowds to enthusiasm by his splendid eloquence, culture and genius. He was blessed by having an attractive gift of mind and body. This man had a brother who was so absolutely different from himself. The brother was blind and had no gifts at all, but he lived a holy life and was a great man of prayer. It was his custom when his famous brother stood up to preach to kneel in prayer, fervently beseeching God to use his brother's power and intellect for His glory.

One day when a great congregation had been stirred to great devotion the preacher had a vision. He saw heaven opened and the glory of God streaming down from the throne. To his surprise, he saw that it shone not upon his head but upon the upturned face of his brother as he knelt in prayer at his feet, and from that face it was reflected upon the faces of the crowd. Then he knew that the power did not come through his genius and eloquence but through the pure life and prayers of his poor blind brother at his side.

Few are gifted with genius and eloquence, but all can live a life of purity and pray for those God has gifted for His service. Will you so live and pray and in that great day hear the Master say "Well done, good and faithful servant"?

☆ ☆ ☆

MACROPSIA

HAVE you heard of the eye disturbance called *macropsia*? This particular affliction is a form of distorted vision in which objects seem to be larger than they actually are.

In the Old Testament there was a crowd of folk who were so troubled. They saw the enemies of the Lord as giants, and themselves as mere grasshoppers in proportion (Numbers 13 and 14). Because of this defect in spiritual vision they refused to venture obediently upon the promises of God.

The New Testament calls it *unbelief* (Hebrews 3:19). Unbelief always magnifies the negative. If you find yourself continually seeing the commands of God as being impossible you should consult the Great Physician!

Spiritual macropsia can be corrected by faith in His love and confidence in His precious Word.

F. HELEN JARVIS.

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH, WINSON GREEN, BIRMINGHAM

My pastor and I

HE is my pastor, and you had better not criticise him. I know he is not perfect, and neither are we. As long as he is my pastor he is the best in the world.

The pastor deals with the individual and the masses. He is preacher, administrator, counsellor and friend. Somewhere there might be one who excels him in one category, but not certainly in all.

There is seldom a moment in any day that he can call his own. He is the first to bring comfort in the hour of sorrow, the first to share our joys. His ministry is not limited to our church; he serves all men at all times. Not even his secretary or diaconate knows all these outside demands that take so much of his time and energy.

And then, tired in body, he must find the hours for prayer and study so essential to his ministry. He must find the time, for twice on Sunday he stands in the pulpit and speaks as God's servant. *He is my pastor*. His name? That is not important; but it is important that I give him my loyalty, my support and my prayers to carry on God's ministry in our church.

☆ ☆ ☆

Matthew 20:3: "And he went out about the third hour, and saw others standing idle in the marketplace." It must have hurt the Lord to see those standing idle, as it does those today who work for the Master and walk where He walked.

☆ ☆ ☆

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

Go, labour on, 'tis not for naught;
Thine earthly loss is heavenly gain:
Men heed thee, love thee, praise thee not;
The Master praises—what are men?

Go, labour on; enough while here
If He praises thee; if He deign
Thy willing heart to mark and cheer
No toil for Him shall be in vain."

H. BONAR.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by G. Harpin**

Monday, July 21st — Romans 7:7-13

" When the commandment came, sin revived " (v. 9).

Paul is still trying to show the position of the law in the scheme of salvation. The law could not justify, he had declared (3:20). Had it been able to do so the death of Christ would have been unnecessary. But why was the law so ineffective? It is because the law, as regards its form, is external; it is a command from without; it has no sympathy with which to touch the heart. It is in no sense a " quickening spirit," and therefore can impart no life. And why? Simply because it is defeated by a strong, sensuous principle which dominates the whole man in his body and his soul (see 8:3).

Tuesday, July 22nd — Romans 7:14-25

" The law is spiritual; but I am carnal " (v. 14).

" The apostle reveals at once the supremacy and inadequacy of the law. The law is spiritual; it is not the result of human contrivance. It is the authentic revelation of the will of God. It is a revelation, not an enablement. It tells a man what to do, but it does not help him to do it. That would be sufficient for man were he living under the power of his spiritual nature, but he is not; he is living under the power of his flesh. . . . Grace, however, without lowering the standard of the law, enables a man to live according to that standard " (G. Campbell Morgan).

Wednesday, July 23rd — Romans 8:1-8

" Them which are in Christ Jesus " (v. 1).

It should be needless to tell the Christian not to sin; he is **dead** to sin; the very name of " saint " excludes the idea of sin, because the Christian is " in Christ." The words " in Christ " and " with Christ " are phrases much used by Paul. This mystic union is expressed by the apostle in the metaphors of stones in a temple of which Christ is the foundation (Ephesians 2:19-22) and members of a body of which Christ is the head (Romans 12:5; Ephesians 4:15, 16). As believers, we work for Him, we live in Him, we die in Him, we rise with Him, we are justified by Him.

Thursday, July 24th — Romans 8:9-17

" His Spirit that dwelleth in you " (v. 11).

Verse 11 is a wonderful verse. Paul writes not now of the sin that dwells in him (7:17, 20) but of the Spirit of God and of His abode within the heart of the believer. What a difference! The " law of sin " had been working death in him; it was in conflict with the " law of God " in which Paul in his new nature delighted. But now, with the Spirit of God resident within him, he was able to oppose and overcome the working of the carnal mind; and not only this, but his mortal (short-lived, perishable) body would be continually quickened by the indwelling Spirit of life.

Friday, July 25th — Romans 8:18-27

" The sufferings . . . are not worthy to be compared with the glory " (v. 18).

" The sufferings of the saints are but sufferings of this present time (2 Corinthians 4:17) . . . light affliction and but for a moment. The sufferings are weighed in the balance and found light. In the other scale of the balance Paul puts the glory and finds it a weight, an exceeding and external weight. It is ' glory that shall be revealed.' In our present state we come short not only in the enjoyment but in the knowledge of that glory (1 Corinthians 2:9). It is not only to be revealed **to** us but **in** us (1 John 3:2). Paul knew what the sufferings of this present time were (see 2 Corinthians 11:23-28). He knows also what the glory of heaven is (see 2 Corinthians 12:3, 4) " (M. Henry).

Saturday, July 26th — Romans 8:28-39

" More than conquerors " (v. 37).

It is " in all these things " that the believer, says the apostle, is more than conqueror. What things? The things of verse 35; circumstances which, naturally speaking, often succeed in overwhelming the human spirit. It may be today that the reader of these lines is being assailed by one or more than one of these things (though it is more likely to be something less severe for most of us); and if he is let him take encouragement, for none of these things and not any of those listed in verses 38 and 39 can separate us from the love of God which is in Christ Jesus.

Sunday, July 27th — Romans 9:1-5

" I have great heaviness and continual sorrow " (v. 2).

Paul was brought face to face with a tragic fact—the fact that the Jews were being rejected, that the Gentiles were being received. The Church of the future would be mainly a Church of Gentiles. Was God breaking His promises? Was He forgetting that the Jews were the seed of Abraham? The answer of history is that the rejection of the Jews was the natural result of their own obstinacy and hardness. We do not wonder at the sorrow of the great apostle, but we cannot fail to marvel at the extent to which he was prepared to suffer (v. 3) in order that his Jewish brethren might be saved.

THE GREATEST ADMINISTRATOR (*continued*)

(Hebrews 1:8), for He is King of kings and Lord of lords (1 Timothy 6:15). The Lord's glory supersedes and outshines the glory and magnificence of Solomon and his reign, for He was the effulgence, the majestic and glorious outshining of God's glory (Hebrews 1:3). The day will dawn when Jesus will come in His glory and will sit upon the throne of His glory (Matthew 25:31) and establish His glorious reign of 1,000 years in the earth (Revelation 20:1-7). This glorious aspect of His magnificent kingly reign was foreshadowed in that wonderful transfiguration scene when Moses and Elijah talked with Jesus, and which was witnessed by Peter, James and John. Moses and Elijah are taken to represent the two classes of saints who will reign with Jesus: Moses, who died, typifying all those who die in the faith, and Elijah, who was translated, those raptured at Christ's coming in the air. The glory (2 Peter 1:16-18), majesty and meaning of that scene lived in the mind of Peter. Just as the glorious transfiguration scene was a literal happening, so Peter declared the coming of Christ to reign to be.

MEET THE NEED

The Public Transport Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

D.1815

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

"HALDON COURT"
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1. C.1926

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

ITINERARIES

London Crusader Choir:
July 20, Clacton.

S. Beardwell, India:
July 22, Wells; 23, Bridgwater; 24, Bath; 25, Bristol; 26, Chippenham; 27, Cheltenham (6.30 only); 28, Cheltenham; 29, Gloucester; 30, Swindon; 31, Oxford.

BIRTHS

FOREMAN. On June 22nd, to Pat and Valerie Foreman, of Salisbury, a daughter, Elaine, a sister for Colin.

VAUDIN. On May 12th, to Peter and Sandra Vaudin (*née* Langlois), of St. Peter Port, Guernsey, a daughter, Anita Sandra.

MARRIAGES

MITCHELL—HATCHER. On June 14th, at Elim Pentecostal Church, Springbourne, Bournemouth, Anthony Frederick Mitchell to Irene May Hatcher. Officiating ministers: J. Osman and D. Robson.

PRICE—MORRISON. On June 7th, at the Elim Pentecostal Church, Kingstanding, John Leslie Price to Gillian Anne Morrison. Officiating ministers: W. J. Patterson and Alex Tee.

WYLIE—BUCK. On June 14th, at Elim Pentecostal Church, Newcastle-upon-Tyne, Ian Wylie to Joan Margaret Buck (Elim Crusaders). Officiating ministers: D. G. Woodfield and F. A. Hodge.

SILVER WEDDING

HOPPER—WRIGHT. On July 29th, 1944, at Elim Pentecostal Church, Ripple Road, Barking, Florence Violet Ruth Wright to George Stanley Hopper. Service conducted by the late Rev. H. T. D. Stoneham. With grateful thanks to God. "For hitherto hath the Lord helped us."

WITH CHRIST

JONES. On June 15th, Jack Jones, beloved and faithful former member of Elim Pentecostal Church, Springbourne, Bournemouth, and latterly living at Basingstoke, passed suddenly into the Lord's presence. Sadly missed.

PECKHAM. On June 20th, Mrs. Edith Rose Peckham, aged 89, oldest and much-loved member of Salisbury Elim Pentecostal Church, fell asleep in Jesus. Officiating minister at funeral: T. W. Walker.

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

SHARON STUDIOS



422 Bromley Road, Bromley, Kent
Tel. (01) 698 0915/6
and at
St. Michael's Road, Sittingbourne, Kent
Tel. Sittingbourne 3421

COMPLETE RANGE OF HAMMOND-LOWREY-PHILICORDA ORGANS

ORGANS

NEW

Hammond J100	£375
Hammond J300	£479
Hammond T200	£795
Hammond A100	£1,215
Lowrey Holiday. Rev. and rhythm	£680
Lowrey Tempest. Rev. and rhythm	£540

USED

Lowrey Holiday. Leslie and A.O.C.	£439
Lowrey Holiday. Wow-wow and bass guitar	£495
Hammond J122	£325
Lowrey Tempest	£350
Hammond A100	£899
Philicorda GM751	£175

TERMS · EXCHANGES · TUITION · ORGAN SOCIETY
D.1927

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. L No. 30 JULY 26th, 1969 9d



Pastor J. Hyde sees that all is in order.

This photograph and another on page 500 taken by Mr. Charles Bean, of York, show the Scarborough grand festival procession, which is the highlight of the town's Benelux festival, in which, for the first time, Elim was represented.

The theme of Pastor Hyde's contribution was "Youth for Christ year," the dray having two sides, one depicting "years gone by" and the other "present-day youth." This procession, which toured the main streets of Scarborough, must have been seen by thousands of people, for, it being a lovely day, the streets were lined two or three deep each side.

Pastor Hyde and his workers are to be congratulated on their efforts and success in witnessing to so great a company.

Extracts from a letter from Mr. C. Bean, of York.

Proclaiming the Truths of Pentecost

WHY YOU NEED THE BAPTISM IN THE HOLY SPIRIT



By ALEX TEE

THE baptism in the Holy Spirit is not an "optional extra," or an additional luxury for a select few who are earnestly seeking to make a success of their Christian lives. This baptism is as essential to every Christian as equipment is to a soldier going out to war. How foolish it would be to expect a soldier to go out to war without proper and adequate equipment! How equally foolish to try to be a success for God in our own strength, when God has provided such splendid equipment for us!

Here then are a number of reasons why *you* need the baptism in the Holy Spirit.

ZEAL AND POWER

Because souls are going to hell, there to remain for ever, we must see to it that we do not lose a single opportunity to win every possible one from such a fate. Yet human zeal is not enough; we need the power to fasten conviction into the minds of the people we contact, in such a way that they will not be able to shake off the Spirit of God. He will use the words He gives to us, and make them stick fast, like sharp arrows, in the sinner's mind. Such conviction can come only from lips that have been soaked or baptised in the Holy Spirit.

This sort of power is ours only as we have taken time to immerse and soak our innermost beings in God. This is no slick, fast, shallow baptism in the Spirit. God cannot give power-filled words, which cut deep into the hearts of men, to Christians who are so busy that they have not time even to wait before God to receive them. This is the sort of power mentioned by Jesus when He said "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." It is this that transforms personal evangelism into a dynamic success. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me . . ." Ask yourself the question: "Do I possess this divine power? Do I speak words that fasten on to people's minds, bringing them deep conviction of sin?"

This is the baptism in the Holy Spirit which every Christian needs.

FIRE AND CLEANSING

When John the Baptist spoke concerning the baptism in the Holy Spirit he said "He [Christ] shall baptise you with the Holy Ghost and fire." Fire does at least three things: it raises the temperature of everything that gets near to it; it brings out the impurities from a metal in a crucible; it always burns upwards, in spite of the law of gravity.

The Holy Spirit will do these very things when you receive this wonderful baptism. Your spiritual temperature will rise! Any sin or impurity will soon be brought to your attention. Thirdly, your love for the Lord will defy the law of carnality, which would seek to drag you down and keep you from pouring out your soul heavenward in streams of adoration.

PERSONAL BENEFIT

The baptism in the Holy Spirit will not only help you to witness to others; the Spirit will build up and strengthen your own life. You will notice that time and again in the New Testament we are told that when people received the baptism in the Holy Spirit they spoke in unknown tongues. While it is possible for someone else to recognise the particular language used, as was the case in Acts 2, this is not always so. In 1 Corinthians 14:2 we are told "For he that speaketh in an unknown tongue speaketh not unto men, but unto God." Verse 4 continues "He that speaketh in an unknown tongue edifieth himself." Another translation reads "builds up himself" (Williams), while another is "you encourage yourself" (Beck).

Speaking in unknown tongues is nothing to be

afraid of, because Jesus is the One who baptises in the Holy Spirit. However, we do not seek to be able to speak with unknown tongues so much as to be filled with real spiritual power. Speaking with unknown tongues unleashes fountains of joyful adoration from your soul to your Saviour. This gives you rich personal delight. On the other hand, power to witness to lost souls is more important. The best thing to do is to enjoy both in their correct proportions and thus experience fullness of joy in yourself while bringing the message of full salvation to others.

OUR CHURCHES REPORT

BAPTISMAL SERVICE AT YORK

Pastor: A. Brooks

THIS was the third baptismal service in the York church since Pastor Arnold Brooks commenced his ministry here. Eighteen candidates were baptised, three having expressed their wish for baptism just before the service began.

Three of the candidates were children of our local



Sunday school, and there were seven young men who are students at an agricultural college not far from York. It was a delight to see these strapping young men giving testimony in word, and in action by being baptised in water. They have their own branch of Christian Union at the college and one realises, by talking to them and seeing their enthusiasm, that the Lord has at least seven keen witnesses for Him where they are studying. The soloist was John Knox, a member of the Elim church in Worthing.

Fifty persons have been baptised in water in the sixteen months that Pastor Brooks has been in York. We see evidence of increased blessing in the assembly. Souls have been saved and numbers been baptised in the Holy Ghost. Only a week or two ago over fifty young people in the Crusaders met



to pray and seek the baptism in the Spirit, and we praise God for the hunger which our young people are showing for the things of God.

We have a hard-working and enthusiastic pastor in Mr. Brooks. His faith and love for the Lord Jesus Christ are an example and inspiration to all, and one feels that blessing must come as a result of such labour of love and faith being poured out.

ALEX LAWRENCE.

EVANGELISTIC CRUSADE AT GUILDFORD

Pastor: L. S. Jackson

We recently concluded a fourteen-day evangelistic and divine healing crusade under the anointed ministry of Charles Brookes. The power of the risen Christ was present to heal and save from the outset, and precious souls received His never-to-be-forgotten touch. One respiratory cripple, a long sufferer with the dreaded emphysema, after receiving Christ, was told to breathe in the name of the Lord: his

panting for breath vanished as he filled his lungs with air and was free. He just burst into tears of joy, weeping upon brother Brookes's shoulder. A woman with a spinal support who could not bend or twist was freely doing both without pain. Another woman with chronic laryngitis of long standing, speaking only in whispers, after prayer was told to say "I believe God" and in a short time was shouting it right down the church. The deaf and dumb man looked as defiant an enemy challenge as the walls of Jericho, but even they fell flat as the man *heard* the instruction to speak the name of Jesus and began to *speak* that wonderful name!

Of the conversions, the most outstanding to me was the down-and-out who was brought in and sat at the back. His hand shot up at the appeal and he was obviously in earnest. He now comes to the prayer meetings and the Lord's table. He is faithfully looking to the Lord for the beginning of a new life.

STAN JACKSON.

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



Pastor A. F. Seeman presenting the Sunday school shield for Northern Ireland to Doris Anderson, who topped the school with ninety-six marks. Uel Stewart and David Hoey tied with ninety-one marks. [With them is Pastor Magee.—EDITOR.]

During Ballymena's recent civic week a number of the Sunday school children were entered in the parade on a float representing Sunday school work among the children of the world. In this very exciting event their float gained the prize for being the most enthusiastic. On Sunday, June 1st, eighteen members were received into fellowship and on the 5th five more candidates were immersed. Our hearts rejoice in the forward move of the gospel which is "the power of God unto salvation to every one that believeth."

A. J. K. MAGEE.

BALLYSILLAN **Pastor: A. Seeman**

During recent months the Lord has been graciously blessing His Word and we have rejoiced to see souls saved and a man returning to the Lord. One result was a request for a baptismal service, and seven candidates followed the Lord in this act of obedience. For two of the candidates it was a time of great joy, as the husband had come back to the Lord and his wife was turned from the path of Mormonism into the path of truth and had been saved in the first gospel service that she attended after a visit from the pastor.

The mid-week services continue to be a source of blessing and encouragement, and new contacts are being made, especially in the Sisterhood.

We look forward to further blessing and a move of the Lord upon a children's crusade later in the year.

H. ARMSTRONG.

SCARBOROUGH



See cover for report.

E. B. C.



Coffee bar evangelism in Dorking by E.B.C. students.

An invitation to Capel — September

See page 505 for information



Elim Missionary Society feature

ELIM MISSIONARY CONFERENCE

By L. WIGGLESWORTH

SEPTEMBER 1969 is almost here, and with it Elim's annual convention and conference of missionaries, Council members and friends at our Bible College at Capel. Let us consider the reasons for the success of past Elim missionary conferences.

Why is the morning devotional period so popular ?

The majority of the house party crowd into the meeting room to hear a gem from the Word of God ; not so much to study as to breathe in divine life. What a wonderful way to commence the day! The seal of the Holy Spirit is impressed upon the daily programme.

Why is the prayer session after breakfast so well attended ?

Up-to-date requests for prayer and the latest news flashes from our mission fields given briefly before each session rivet attention, create inspiration and provoke true intercession ; the needs of our missionaries to many nations are brought with one accord before the Lord. And somehow, in seeking solutions to the problems of others before the Lord we find our own are alleviated.

Why does the presentation of a missonary problem create such interest ?

Missionaries and experts in field matters discuss modern difficulties in informative, instructive and interesting ways. Because our work is the saving of souls, our hearts warm to the challenge of the difficulties. This is evidenced by the spirited questioning in the discussion and debate period which follows every talk.

Why do the evening services attract people of all ages ?

As missionary after missionary tells of the working of God's Spirit in other countries, and of the amazing power of Christ to change men and women, delivering them from the awful power of evil, an overwhelming joy, because we are partakers with them in this great work, grips the gathering.

The realisation that heathenism has been replaced by Christ, idol worship by God worship, spirit seances by Christian gatherings, fear of the dead by a great blessed hope and transmigration of souls by belief in the resurrected Lord fills the meetings with a sense of participation in triumph.

Why do the visitors enjoy the free afternoons so much ?

The grounds of Elim Bible College are so beautiful that one can enjoy hours of quiet contentment there without stirring from the place. The surrounding countryside is glorious and hikes or bus rides can be taken to nearby places of interest. The coast is only twenty-five miles away, as is the great metropolis, London, so those who wish to venture farther can do so without fear of being too far away to return in time for the evening sessions.

There is no question in the minds of those who attend the convention that it is a time of spiritual refreshing and uplift. The missionaries meet their counterparts from the far ends of the earth, and in comparing notes often have a word of encouragement and assistance. The unhurried fellowship presents splendid opportunities for prayer partners and supporters to become better acquainted with their overseas representatives. Those who are home on furlough with the Missionary Council work together in sessions when the rest of the conference is free, and all adds up to a far better understanding of both field and home circumstances. Missionaries and friends who have attended the conference speak of it as a highlight of the year.

Why do so many friends miss this wonderful week ? Have you ever tried this kind of holiday, or must you go to the sea in true traditional style ? Your soul needs just as much refreshing as your body, and in the beautiful atmosphere of Grenehurst Park we promise you the blessing that you like. We sing " I want that kind of blessing," and here is an opportunity for you to enjoy true benediction from the Lord. For the Council it is indeed a very busy week, a remarkable time of concentrated missionary endeavour. Come to Capel. Write to Pastor and Mrs. Gilpin about accommodation.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
A. Tee	498
L. Wigglesworth	501
T. H. Stevenson	503
Ramon Hunston	504
Margaret M. Ladlow ...	507
Eric Garner	508
Joseph Smith	509
John M. Cuthbert	511
Church news	499
Editorial	502
Letters	506

EDITORIAL

"THE day humanity lost its innocence." So runs the headline of an advertisement in July's *Reader's Digest* announcing Charles Darwin's *The Voyage of the Beagle* among an issue of "books that have changed man's thinking."

"On a lonely island in the Pacific, one day in 1835, humanity lost its innocence—for it was then that Charles Darwin's theory of evolution was born." So runs the blurb. Readers will know that though Charles Darwin's theory of evolution may have been born then the evolutionary idea is scores of centuries old. They will know also that the now exploded Darwinian theory has been replaced by others, also in turn exploded, *by evolutionists themselves,* so, to quote H. F. Osborne in 1931, "we are more than ever at a loss to understand the causes of evolution; one after another the theories collapse."

But man did not lose his innocence in 1837, the year of the publication of *The Voyage of the Beagle*; he lost it about 4,000 B.C. in the Garden of Eden. What man lost when Charles Darwin put the evolution theory into readily acceptable form was his dignity. Hitherto man recognised himself as a descendant of the gods; in fact the Bible goes the whole way, revealing man as "made in the image of God," coming out of eternity, with eternity set in his heart, as Ecclesiastes 3:11, Revised Version margin, has it, belonging to eternity, and heading for eternity. Man is in time *but he does not belong thereto; he belongs to eternity.*

This concept, divinely conceived and revealed, man has thrown back in the face of God and said in effect "We are not fallen descendants of God; we are highly complex monkeys and descended therefrom."

Man's tragedy is not only that he is perverted but that his perversion makes him unaware of his perverted state. God has endowed man with the highest conceivable dignity—"made in His image." Man replies "No, made in the image of the monkey."

Even the most violent opposer of the Bible must acknowledge that its message is one that enhances man's dignity, that it teaches that we come directly from Him, that He has set eternity in our personality and that we come from thence, and depart thence at death. We are in time but we do not belong thereto, we belong to eternity.

Sin, not the theory of evolution, robbed man of his innocence. Evolution robs man of his dignity and degrades him to the level of the beasts, however complex a beast he may have become.

Until the middle of the last century, man in general in the educated West rejected evolution; now he, of set purpose, has lined himself up with it, with all its implications of degradation. Hitherto he has been the victim of a force, sin, that he was unable to control. Now, however, he, of set purpose, adopts a philosophy of living based upon the rejection of His God-endowed dignity and his acceptance of the degradation of his belief in his animal origin. As a consequence, he alone of all the earth's inhabitants creates problems he cannot solve and situations he cannot rectify, has abominable diseases he cannot cure, engages in practices that are called bestial but to which beasts never descend. Today's horrifying picture of the dead monkey from space, its brain a test bed of gadgetry, is sufficient indication, all too tragic to the sensitive, of the effects of man's acceptance of the humanist philosophy based upon his animal origin.

From my diary

By T. H. STEVENSON

I AM writing at the moment when the secretary-general of the United Nations has spoken strongly concerning the persistent and increasing fighting on Israel's borders, and open defiance on all sides of United Nations disapproval. I make a few observations on statements of leading Jews. Dr. Immanuel Jakobovits, Chief Rabbi in Britain, wrote a few months ago: "Israel, though still only the third largest Jewish community (following American and Russian Jewries), is now by far the most dynamic element in Jewish life, both intrinsically and by its impact on Jews and Judaism the world over. What Israel's spectacular military feats accomplished in three wars since 1948 has been achieved religiously, perhaps theologically, by the manifestation of a benevolent providence in literally fulfilling the age-old prophecies and millennial dreams of the Jewish return to the Holy Land, culminating in the reunification of Jerusalem under Jewish sovereignty for the first time in 1,900 years." A millennial dream, but no mention of the Messianic hope. And the dream seems limited to the city of Jerusalem and the Holy Land.

The Prime Minister of Israel declared in New York, concerning reports that his country sought a greater Israel, from the Nile to the Euphrates, that he could pledge that "that never was and never will be Israeli policy." Perhaps Egypt and Arab countries are at least aware of the age-old prophecy of Genesis 15:18: "The Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

☆ ☆ ☆

Though the Euphrates is called "the great river," if the "river of Egypt" is, as presumed by many, the Nile that is maybe the greatest river in the world. Rising as a tiny stream at 6,500 feet above sea-level in the Congo, it reaches the sea after a journey of 4,150 miles. A recent digging by oil engineers in the Sahara discovered water under the sand in quantities so vast that it would keep the Nile flowing for 200 years. Already eight wells have been sunk and a network of sprinklers has turned acres of desert into green meadows. Experts reckon that the area will produce enough food for man and beast to feed the whole of Libya. Here again is age-old prophecy being fulfilled.

☆ ☆ ☆

Sex is as old as the story of mankind, but the obsession with such today must be unparalleled.



The media of stage, screen, story and "style" are responsible to a vast degree. In New York Mr. Tynan, director of the British National Theatre, puts on a show in which the sexual act is simulated on stage. The press reports his hope that the British Censorship Board will permit the play in England, with the repeated success of the U.S.A. performance. It was Mr. Tynan who formerly aroused controversy in a broadcast by contending that on the stage the consummation of sex could be performed.

In literature, efforts are being ruthlessly pursued to abolish the existing British censorship on pornography. It is argued that when such filth is no longer an under-the-counter sale the demand for such books will decrease.

On the screen "sex is going to get worse" says John Trevelyn, secretary of the British Board of Film Censors. He adds: "Freedom always brings increased pressures. We cannot stem the tide of permissive films from abroad."

Debased arts, debased minds, but behind all the debased coin. At a Hollywood film festival, where every film was on sex and violence, the organiser said "This is the way the world wants it, and Hollywood needs the money." Another film director said "It has to do with commerce—a commercial attempt to push still further the boundaries of sex and violence." We are seeing in striking manner today that "the love of money is the root of all manner of evil."

☆ ☆ ☆

The day before the Anglicans and Methodists voted on the proposed union, Mr. Douglas Brown, a B.B.C. commentator on religious affairs, spoke in a manner that could only anger or dishearten many Methodists. Apart from the proposed union taking effect, he saw the decreasing Methodist Church possibly reaching eventual extinction, a very gloomy picture either way for many Methodists, to whom union with the Anglican Church would spell absorption, or extinction in another form.

The lesson of a leper

Matthew 8 : 1-4

By
Ramon Hunston
Associate minister of
Cardiff City Temple

JESUS Christ was always interested in people; He was equally at ease in the house of a Pharisee and "eating with publicans and sinners." People really mattered to Him; indeed, some of His greatest revelations were given in private conversations, and many of His most searching lessons were brought out as the result of His miracles. In our quotation we see Christ revealing, by His dealings with this hopeless outcast, the love, desire and authority of God.

DIVINE IDENTIFICATION

"And Jesus . . . touched him"

After our Lord's sermon on the mount the multitudes followed Him down the hillside, to be confronted with a leper whose disease had made him an outcast and transformed him, by tragic disfigurement, into a caricature of humanity.

Moved with compassion, Jesus looked at this man as he fell at His feet in desperation, the crowd recoiling in fear and dismay, and, with a characteristic gesture, touched him. A gasp of amazement must have been heard that day long ago; but the touch brought not pollution to Christ but healing to the man. But why touch one who was untouchable? It appeared a superfluous gesture. Christ could heal with a word; on one occasion He was to heal ten such men by directing them to go in faith to the priests. Then why touch a leper, thus risking social ostracism and and religious unpopularity?

By that simple gesture Christ demonstrated His love in a manner that words could not express.

First, here was a man suffering in desperate hopelessness, condemned by this dreaded disease to a living death. His only companions were those similarly afflicted, people who could offer no comfort or hope. The gesture of Christ said, in mute testimony, "I understand." Perhaps for the first time for many years, a friendly hand was on his shoulder, for Christ had identified Himself with his suffering. The tremendous lesson of this to us in the twentieth century is that there is no circumstance in life, no valley of suffering through which we may pass, but that Christ is identified with us in it. He is "touched with the feeling of our infirmities," and still, today, places His hand on the suffering and the sad, the dispirited and the desperate, and whispers "I understand." Oh, what comfort in the thought that Jesus knows!

Secondly, the man confronting Christ must have known the bitterness that corroded his life, reaching into it to transform him into a seared, bitter individual. It is more than likely that he had a home somewhere, probably a wife, possibly children. The awful wrench of parting from them, never to return, must have been indelibly impressed upon his memory. In his reflective moments he must have wondered why this should have happened to him. Where was the God of his people? By His touch Christ identified Himself with the bitterness of this man's soul—He understood what it was to be unwanted and, while not giving explanations, revealed by that touch that there was a God who cared for men, whose love could surmount any obstacle. The message of the gospel is ever the same, that God really does care, and in moments of total despair that His is a "love that will not let me go."

Thirdly, the touch of Christ was the antidote to this man's loneliness, for his suffering brought with it the vacuum of a friendless life, his only companions being from time to time other lepers in a fellowship of despair. No one cared; only the pitying sympathy of some

stranger occasionally leaving food in a place outside the town brought occasional relief to his despair. The leper felt by the Master's touch that his loneliness was ending, that fellowship was to become a reality again.

Even today, when loneliness has become a social problem, Christ is still putting His hand on people and saying "Lo, I am with you alway." He whose faith is in Christ can know His constant presence. A vital truth of Christianity is that Christ can be with us; by personal faith in His atonement we are saved and brought into His family, so that the Lord shares with us all the vicissitudes of our lives.

The touch of Christ was the mute message of a God who cares and understands, and who having identified Himself with every human need has met it.

DIVINE INTENTION

"I will . . ."

In response to the faith of this leper, the touch of Christ alone would have been a sincere expression of sympathy but would have been of little consequence to him. However, Jesus Christ did not come into the world merely to express divine sympathy for human need; He came to meet it in divine power.

Perhaps the most majestic words Jesus said were in reply to this leper: "I will . . .," revealing that it is always God's intention to bless men. God wants to bless; He has gone to great lengths to bless; it is His will to bless humanity. It is true that at times the Almighty has moved in judgment, but this was not because it was His delight to do so; they were the occasions when human rebellion outraged His sublime holiness.

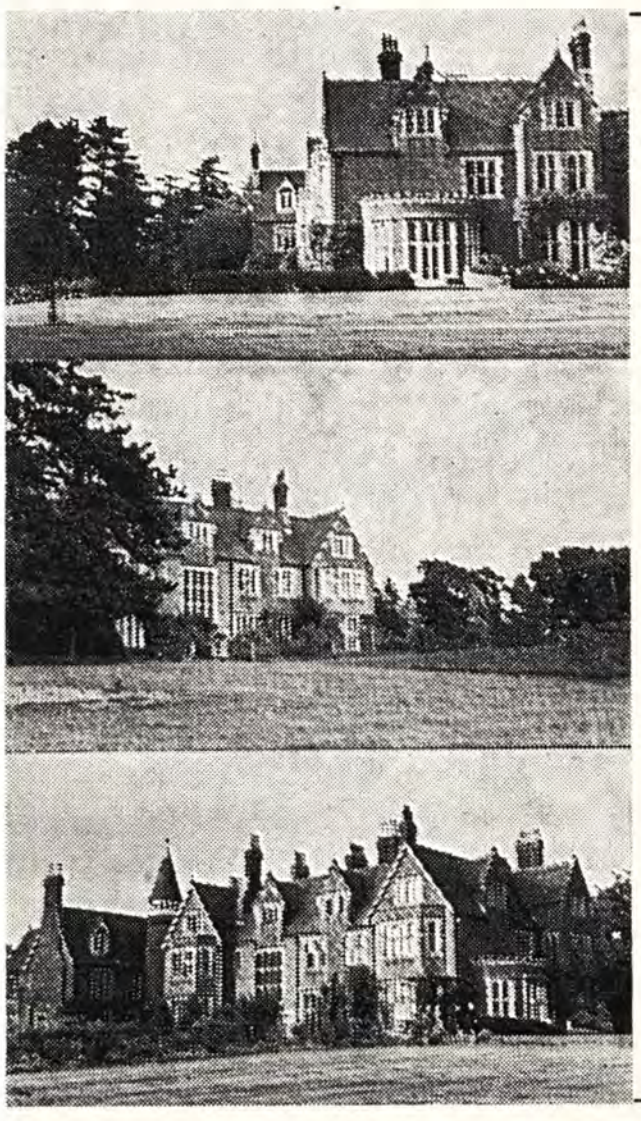
Even then, how long-suffering our God has been in giving opportunity for repentance! Poised in the sky after the judgment of the deluge, God gave the sign of His longing to bless men: the rainbow.

The leper knew in this simple sentence the hope of restoration to his family and to health, and of being able to take his place again as a useful member of the community. The "I will" of Christ has reverberated in myriads of lives, restoring men and women to a right relationship with God, lifting drunkards from the gutter, rescuing the perplexed from the labyrinths of human despair and restoring the fellowship with God that had seemed irrevocably lost by the fall. No sincere soul has ever come to Christ seeking salvation without hearing Him say "I will."

To the leper this utterance was the prelude to a new life. Christ was indicating that He wanted to give this man a new start. This is the basic factor of Christian teaching today, that God wants men to come to Him, however far they have gone away from His love; He draws by His Holy Spirit and by His grace so that "if any man be in Christ he is a new creature."

"I will" is the expression of divine willingness, for no blessing of God is reluctantly given. The whole nature of Christ's mission is summed up here in the

(*continued on next page*)



ELIM MISSIONARY CONFERENCE AT CAPEL

September 12th to 19th, 1969

To be present:
Our missionaries from India, Rhodesia, Tanzania and Transvaal.

- ✱ Bible readings
- ✱ Prayer sessions
- ✱ Missionary rallies
- ✱ Up-to-the-minute news

A GREAT SPIRITUAL FEAST

Write to Pastor and Mrs. G. Wesley Gilpin, Elim Bible College, Grenehurst Park, Capel, Surrey. Telephone Capel 3238

presence of one so needy; He came to bless mankind.

DIVINE INTERVENTION

"Be thou clean"

In this incident we have noted that Christ showed by His touch and His words that He cared. But this was not enough; something must be done. Our Lord could not remain unmoved in the face of this man's need and plea. Whenever our Lord saw human need He was moved with compassion to meet that need. The gospel is the story of God's intervention in human affairs.

The story of the leper reveals the power of Christ's authority, for at the word uttered by our Lord disease disappeared. It is by the authority of Christ that sin is forgiven, for He said, when critics challenged His right to do so, "The Son of man hath power [authority] to forgive sins," and then confounded them by demonstrating His authority by healing the palsied man.

Even in this present day the authority of Christ brings peace to the troubled. By His sinless life, vicarious death and victorious resurrection He has the right to speak words of forgiveness and power to troubled souls.

Nevertheless, there must be the response from the person who seeks the intervention of God in his life. The leper in his distress reached out a hand of faith. He did not question the ability of Christ to heal, but His willingness to do so. "If thou *wilt* thou canst make me clean." As has been already shown, Christ is willing to bless if we are willing to believe.

This message of hope to the suffering who may feel that God has forgotten them, or to the lonely and friendless, is that Jesus cares; not merely that He understands, but that He has identified Himself by His life and death with all human need. Indeed, to all in need this story is a lesson in hope, for it reveals that God loves to bless (not necessarily in the way we expect), for not to do so would be contrary to His nature. The "I will" of Christ is as real to those who seek Him now as when the leper came to Him, for Jesus said "Whosoever cometh unto Me I will in no wise cast out."

Letters to the Editor

Dear Sir,—While reading through the EVANGEL of June 14th, 1969, I came across a letter written by a Northern Ireland reader. I was amazed to read that he is "utterly ashamed" every time he sees a cross on a church. How any Christian can be ashamed of the cross I fail to understand. Surely the cross of Christ is at the very centre of our salvation, for without the sacrifice of Christ on the cross not one of us could be saved. The apostle Paul himself says "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

Mr. Harvey states that the cross is "a base object and shameful to look upon." To the unsaved this may be so, but Paul says that to those of us who are saved the cross "is the power of God" (1 Corinthians 1:18). Mr. Harvey also urges the Elim movement to "get back to the old-fashioned preaching." As I see it, the cross *is* just that!

To me it seems a pity for people to waste time arguing about whether or not to have a cross on a church. Never once have I heard the African Christians spending their time in this way. They are busy witnessing to others who have never had a chance to hear the gospel even once. I would urge everyone who reads this letter to follow their example, so that they too will have the joy of leading many to the foot of the cross.

RUTH JOHNSTON.

Nairobi.

Dear Sir,—I feel I would like to reply to your Irish correspondent regarding crosses in Elim churches, which he considered was returning to the Roman Catholic faith. I cannot myself agree, first because Rome mainly displays the crucifix but the cross we exhibit is an empty cross, and all Protestant churches uphold the empty cross as the outward sign of our faith as well as preaching an empty tomb. Second, the cross displayed on a church building reveals to the unconverted world that such and such a building is a church. We have at Eastleigh a new church building and, like all new church buildings, being modern, it would not look like a church as it is not constructed as the older conventional churches are, but a cross displayed on it shows to the world that it is a church.

In closing, may I say that we used to have in the Southampton area two churches which had illuminated crosses which by night as well as by day uplifted the faith by which we are saved. Like Paul, I glory only in the cross.

W. E. LAWES.

Eastleigh.

LETTER FROM ELIM'S DIVINE HEALING PRAYER PARTNERSHIP

Dear Pastor Tee,—I am pleased to write to you and to let you know that God has answered your prayers for me, as I wrote to you two months ago asking you to pray for me with a skin germ in my right leg and arm that I have had for fifteen years and now the Lord has healed me. To God be all the praise. God bless you.—BROTHER J.P.W.

Margaret M. Ladlow's page



"LASTING MEMORIALS AND UNFADING CROWNS"

I WAS turning out the contents of my large everyday handbag, which, as every woman knows, seems to become the receptacle for so many bits and pieces as well as necessary articles. I sorted out the really important items and then turned over the pile of letters and papers that were to be discarded, and there among them was an invoice from a garage where we had stopped for repairs when on holiday a year ago. On the back of it were the scribbled words I had copied from two epitaphs in the beautiful little church at Edensor. This Derbyshire village is completely unspoiled, a real gem set in the green hills at the entrance to the Chatsworth estate. Naturally, much of its history and many of the memorials in the church are connected with the Duke of Devonshire and his ancestors. One such records the death of Lord Frederick Cavendish on May 11th, 1882. He was murdered within twelve hours of landing in Dublin to take up his appointment as Chief Secretary to Ireland. Queen Victoria ordered that a wreath of everlasting flowers should be placed above his epitaph, and there they were, faded yellow and white, on the day we stood in the quiet sanctuary. Looking again at the old invoice, I read the words "John Philip, housekeeper at Chatsworth House, died A.D. 1735, having served his master for sixty years, commencing as a boy of thirteen in that noble mansion." Surely he must have had a living faith in God, in Jesus as His Saviour and in the glorious hope of the resurrection, for here are the words on his memorial tablet:

"Pray let my bones together lie
Until that sad and joyful day
When from above a voice shall say
'Rise all ye dead and lift your eyes,
Your great creator bids you rise.'
Then do I hope, with all ye just,
To shake off my polluted dust
And in new robes of glory dressed
To have access among the blessed.
Which God of His infinite mercy grant
For the sake and through the merit of my
Redeemer, Jesus Christ the Righteous. Amen."

Just a few days after the discovery of this paper, together with my husband, I entered a house where sudden bereavement had cast its pall. The husband, an elderly retired man, had gone to be with his Lord. He had been session clerk in a Presbyterian church, and his minister said of him that he was a true Christian gentleman. His great love and the consuming passion of his life was the study of the Word of God. With pride his widow showed us the framed certificate of the layman's study course he had taken. She brought out his folders full of sermons and his well-read Bible.

Finally she told us of his earlier years of Christian service as leader of a young men's Bible class and that five of those scholars are today ministers of the gospel. The crowning joy of his life had been to sit and listen to one of "his" boys preaching the Word not long before his final illness. The tears had come to his eyes in this moment of fulfilment, and afterwards, stirred to the depths of his soul, still longing to serve the Master in spite of his frailty, he expressed a desire to be a Sunday school teacher once more. The days of ostentatious memorials and flowery epitaphs have largely gone, and although of historical interest they fade, are obliterated or decay with passage of time, but the friend of whom I write had left an imperishable memorial in the dedicated ministry of at least five men who today are bearing the precious seed of God's Word. He gave them a love for the Scriptures and a glimpse of what I would term "the vision splendid."

In my last article I wrote about Sunday school work, and what I have written today should be a further encouragement to all teachers and Bible class leaders. What care we for cold stone memorials, or tribute from men? Surely there could be no better epitaph than the lives of men, women, boys and girls who have been led to a knowledge of the Saviour and to a love of His Word through our faithful and dedicated service. What care we for the fading wreath of an earthly monarch when our Lord has promised an unfading crown to those who are faithful in His service?

MEDIUM OR MAGNIFICENT?

"Show forth the excellencies of Christ" (1 Peter 2:9, R.V.)

By ERIC GARNER
MINISTER OF KNOTTINGLEY ELIM PENTECOSTAL CHURCH

"How are you?" "Oh, fair, you know."

"What is your new job like?" "Not bad."

"How do you like the new house?" "Adequate."

"Have a nice holiday?" "Can't grumble."

And so it goes on. How often do we find this indefiniteness in the ordinary conversations of everyday life. Our very speech betrays our lack of committal. There seems to be a contentment in being non-committal, in being Mr. Average, living in the middle of Normal Avenue, Mediocre City, Anywhere. As long as we can plod along at an average steady speed in our lives, not too fast, not too slow, who cares?

This sloppy approach to everyday living can also creep into our spiritual life, and into our service for God. Mediocrity is a menace to the Church and to Christianity. In 1 Peter 2:9 (R.V.) we are exhorted to show forth the excellencies of the Lord.

Great men and women of God of all times have reached out beyond the ordinary and touched the extraordinary. This "extra" is found in the "excellencies" that Peter tells of in his epistle. Our Lord is not ordinary, nor are his blessings, nor are the avenues of service into which He would lead those who are willing and prepared.

COURAGE

As Christians we should excel in courage. There is a great need today for heroes and heroines of the faith. It is nice to read of the great stalwarts of the past, but the unbeliever rarely reads of their exploits for God. It is our present lives and testimonies that need to be means of conviction to the world. Paul states in Romans that we are more than conquerors through Christ. Over and above normal conquest! This calls for a showing forth of the excellence of courage.

CONCERN FOR THE LOST

As Christians we should never be half-hearted in our concern for the lost. The gospels leave us in no doubt as to the depth and expanse of the Lord's concern. Our Lord's concern is seen when He looked over Jerusalem and its people and wept bitterly at the sight of its lost state. How long is it since I wept over the lost souls in my town, my office, my school, my home? Our Lord excelled in His concern for you, for me; should we not also show forth this excellency of concern for others?

CONTENDING FOR THE FAITH

As Christians we should excel in our contending for the faith. The soldier in battle does not contend by sitting by the warm fireside reading or snoozing while the battle rages. He does not earnestly contend by being missing every time the bugle calls. Dear friend, a battle with the enemy rages every week in your church, at the prayer meeting. Where are the soldiers? Why must our churches always have to rely on the faithful regular army? Where are the volunteers? Paul pressed toward the mark for the prize of the high calling of God.

THE LORD'S COMMISSION

As Christians we should excel in our commission. Our Lord said "Go ye into all the world." An excellence of vision! With the command already given, and a world lying in a lost and desperate state, how is it that there is a great shortage of workers at home and abroad? Are we content to do our job of work in an ordinary way? Why not in an extraordinary way, showing forth the excellencies of Christ? We can remain in our normal spheres of life (and I know the Lord needs witnesses in the works and schools of this land), but where are those who will accept the challenge of their commission and excel in a life of service and love for God?

EXCUSES

Can I hear excuses? What are they?

"I might make a mistake." Lord Baden-Powell once said "A man who never made a mistake never made anything."

"I may turn back." In your own strength you may, but God's power is able to keep you from falling and, as Paul puts it in the

introduction of his first letter to Corinth, the Lord will confirm us to the end.

"People would talk about me." Paul says "I am not ashamed of the gospel of Christ" (Romans 1:16).

"Do you think I could do it?" You, along with the apostle Paul, can do all things through Christ who strengthens you. Remember that along with the Christians at Ephesus you are "blessed with all spiritual blessings in Christ."

Let us be honest. Are we really living to the best of our, and the Lord's, ability? Are we showing forth the *excellencies* of Christ?

HOW WE CAN BUILD UP THE LOCAL CHURCH

THE LONELY ONES

By Joseph Smith

THE question of the thousands of lonely ones who are scattered everywhere throughout our land has been mentioned more than once in our daily papers. Young people have been organised to go out and visit them and do little jobs for them, thereby bringing cheer and comfort to them in their loneliness.

Surely this is a field where we Christians can excel. We have a message of cheer and comfort far more glorious than any earthly social worker can convey; and we can also do little jobs for these lonely people. Surely we are not above that. Our Master was certainly not above it when He washed the disciples' feet and said "I have given you an example, that ye should do as I have done to you."

Could our churches get lists of lonely people in their districts and arrange bands of workers to go out and visit them? Some local authorities would gladly help in this respect.

I was in a church in Lancashire where the young people went out from door to door with tracts. Frequently they came across elderly folk who said they would come to the meetings if someone would only bring them. We had in that church a number of people who had kindly volunteered the use of their cars to bring such people to the meetings. Consequently the name and address of the person interviewed was passed on to one of these, who after bringing his own family members to the church would promptly call around and bring these also.

On other occasions when these young people met those who were interested in spiritual matters they inquired if they would like a visit from their pastor. Consequently I had several addresses given to me of people who were willing to have a personal visit. I might add that several members were added to that church by this means of visitation. Why not try it? Souls are valuable! We all want the blessing of the Lord in our churches. I have proved over the past forty-eight and a half years of active ministry in Elim that God blesses those churches most that are obedient to His word, and go out and give the gospel to *every creature*.

First printing of 20,000 exhausted. Further copies now ready.

BIBLE READING PLAN 1969/70

The President of the Elim Pentecostal Churches invites you to join him in reading the Bible during his presidential year, and also to spend at least ten minutes every day on your knees before God for every effort in evangelism during his term of office.

Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom."

Further copies from Bible Reading Plan, P.O. Box 38, Cheltenham (enclose s.a.e.)

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOLTON. July 26, 27. Elim Pentecostal Church, Higher Bridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: T. J. Broomhall (Cheltenham).

BOURNEMOUTH, Winton. July 27. Elim Pentecostal Church, Hawthorn Road. President's visit. Services at 11 and 6.30. Convener: G. Backhouse.

EAST HAM. August 1. Elim Pentecostal Church, Central Park Road and Kimberley Avenue. Meeting for men only. Preacher: Les Stevens (East Ham).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

NEWQUAY. August 10. Elim Pentecostal Church, Seymour Avenue. Special visit of Vijay Panandikar (Plymouth), converted Hindu. Service at 6. Convener: David Holmes.

PONTARDULAIS. July 27. Elim Pentecostal Church, Beulah, Twyniago Road. Minister's fifth anniversary. Sunday at 6. Preacher: J. E. G. Cooper (Caerphilly).

SOUTHPORT. July 27. Elim Pentecostal Church, Evangel Temple, Manchester Road. Sunday at 10.45 and 6. Preacher: T. E. Francis. August 9-17. Summer holiday children's Bible club. Daily at 10—12 and 2—4.30 in minor hall. Conducted by Uncle Bob.



SUNSHINE CORNER

A TEN-YEAR-OLD HERO

A LITTLE while ago we had a story about Jacob Greyling. He was a very brave South African boy who refused to tell the whereabouts of a Boer leader who was hiding from the British. Now here is a story of another boy from South Africa who performed just as brave a deed, but in a different way. In some ways it is even more beautiful for our paper, because it clearly reminds us of what the Lord Jesus did for us on the cross of Calvary.

This boy—we will call him John, although I do not know his name—was out with two other smaller boys on the open veld, near Rustenburg. John was only ten, and by no means a strong boy.

Suddenly a hailstorm broke over them, but it was not like the hailstorms we usually have in England; the hailstones were as big as eggs. Think of that! Hailstones about ten times the size of a marble. Whatever should he do? There were no trees or rocks under which to shelter. The three of them were in great danger of their lives.

Then John did a magnificent thing. He told his two younger friends to lie down one on top of the other, then he lay down on top of them both! The stones fell and fell, but John remained there, sheltering his friends until the storm was passed.

When the rescue party arrived they found the two younger children unharmed, but John was so badly cut and bruised that he had to be taken away to the hospital. He did not die, we are glad to say, but still lived to play with his two friends whom he saved.

John reminds us of One who did die to save others. That was the Lord Jesus Christ. The storm of God's wrath was due to fall on sinful men, women, boys and girls, but the Lord Jesus said He would bear the storm Himself. He would suffer to save us. So on the cross Christ took the sinner's place. He suffered the punishment against sin in order that we need never suffer it. Or, as the hymn puts it:

"Jesus who lived above the sky
Came down to be a man and die.
He knew how wicked man had been,
And knew that God must punish sin,
So out of pity Jesus said
He'd bear the punishment instead."

Those two children are no doubt very grateful to John for saving them. Are we grateful to the Lord Jesus for saving us? We prove our gratitude by love and obedience.

A boy I know

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time
He's always just behind it.

And when he has a task to do
He says "Wait till tomorrow";
And when he cannot find his things
He simply says "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways,
Or he will live to rue it.

That boy must do his work today,
And plan work for tomorrow.
Good habits, everybody knows,
Are something boys can't borrow.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 71 ISRAEL OR JUDAH

Did the following kings rule over Israel or Judah?

1. **Manasseh.**
2. **Zedekiah.**
3. **Jeroboam.**
4. **Ahab.**
5. **Asa.**
6. **Rehoboam.**
7. **Jehoshaphat.**
8. **Jehu.**
9. **Hezekiah.**
10. **Josiah.**

ANSWERS

1. Judah.
2. Judah.
3. Israel.
4. Israel.
5. Judah.
6. Judah.
7. Judah.
8. Israel.
9. Judah.
10. Judah.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, July 28th — Romans 9:6-18

" For this is the word of promise " (v. 9).

Wonderful, tremendous, staggering promises; the Bible is crowded with them—promises that challenge our faith and search out our unbelief. Abraham received the word of promise and he simply believed that God meant it. Circumstances, human experience and worldly wisdom dictated a firm no, but faith said " It shall be so." All who exercise this kind of unwavering faith in God, claims Paul, are spiritually related to the progenitor of Israel. God delights to fulfil His word and answer faithful prayer when every human crutch and support has fallen, when we are totally dependent upon Him. Abraham proved the Lord true to His promise; so can we.

Tuesday, July 29th — Romans 9:19-33

The simple fact is that we all deserve eternal death and alienation from God because of our sins and rebellion. None of us has any claim on the mercy and kindness of God; it is only by His sovereign grace that we are saved from sin and its dominion. Yet faith is still a divine requirement for peace and pardon in Christ (vv. 30, 32). This portion of Scripture should not make us into long-faced, ice-cold fatalists, singing dirge-like laments of " Whatever will be will be." God has not made us dumb zombies or stringless puppets. Faith, without which it is impossible to please Him, is still called for and the Word of God, which inspires it, is to be preached to every creature.

Wednesday, July 30th — Romans 10:1-13

" They have a zeal of God, but not according to knowledge " (v. 2).

Like steam from a leaking boiler, this kind of zeal makes lots of noise and visible effect but fails to function as per the plans of the designer. In fact it is often destructive rather than constructive, a hindrance rather than a help. It was this misguided zeal that made Saul of Tarsus a persecutor of the first Christians. Even in its diluted form it has nearly wrecked assemblies, disturbing and dividing the fellowship. True zeal is fed, guided and controlled by knowledge—for us, the revelation of the will, plan and purpose of the Almighty, the Word of God. In all their zeal and ardency the Jews were completely ignorant of the righteousness of God imparted to those who believe on the Messiah, Jesus Christ. Zeal and knowledge need one another; let no man put them asunder.

Thursday, July 31st — Romans 10:14-21

This reading emphasises the importance of the Word of God in the plan and purposes of the Almighty. Amazing testimonies impress us, consecrated Christian musical talent thrills us, but it is the Word of God that imparts and inspires faith. The sinner needs to hear this sacred message; it has the built-in power to apprehend him in his hell-bound tracks. Here we also have the answer to the oft-asked question " How can we increase our faith?" That which introduces faith to the sinner will maintain it in the life of the Christian—the Scriptures. The recipe for success is simple and uncomplicated: read the Word—it will promote faith; put faith into action—it will prove the Word. Neglect personal Bible reading and church services where the Bible is expounded and your faith is sure to wane.

Friday, August 1st — Romans 11:1-12

Israel has often been called God's timepiece. Reading these verses in the light of the historical events of the past fifty years, one has to agree fully with Paul that God has not deserted the Jews in spite of their Christ rejection and regular rebellion against His revealed will. Today they are back in the land of promise, protected and preserved by His power and love, enjoying the fruits of prosperity and economic growth. The tragic thing is that they are still waiting for their Messiah, unaware that the One they rejected nearly 2,000 years ago, and still reject, was the Son of God, the Christ. The Bible indicates that this spiritual blindness will prevail until " He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Let us pray today for those who seek to win the Jew for Jesus Christ.

Saturday, August 2nd — Romans 11:13-24

It is amazing to realise that the Jews failed to accept that Jesus was the Messiah after the thousands of years of preparation and revelation of Him in the days of the Old Testament, for He is the key to its true meaning and purpose. Yet when their leaders saw the Scriptures being fulfilled before their eyes they chose to believe that the Nazarene was secretly arranging it all. Many Jews, however, had embraced the gospel by the time this epistle was written. Some of them found it very difficult to make a clear-cut break from Judaism, and even brought some of their traditions and ceremonies into the Christian assemblies, causing havoc and division. But the majority, with their Bible background, became great assets in the churches. These " branches " were grafted on again to become living, effective members of the " tree."

Sunday, August 3rd — Romans 11:25-36

The fact that God was now moving in power and grace in Gentile circles was no reason for them to become proud, and to view the Jews as deservedly deserted of the Lord. This " us " and " them " attitude that tended to push the Gentile believers toward the religious snobbery which they had detected and detested in Judaism is carefully corrected by the apostle. God had not written off the nation of Israel, and it was the solemn duty of all to pray for its salvation. We regularly sing about, hear about, read about and preach about the plight and punishment of the unconverted. Our danger is that we develop an " us and them " complex. We are saved, heaven-bound, preserved and protected. They are lost, doomed and hopeless. But we were of their number and shared their condition; we can all remember the despair and emptiness of life without God. People in your neighbourhood need the Lord, and the Lord needs you to reach them.

On behalf of our readers we would express to our contributors to the Family Altar their appreciation of the notes they have supplied in recent months. This week John M. Cuthbert, minister of our Northampton church, begins his series of Family Altar notes.

NEWS FLASH

250 Green Shield stamp books received !

FIRST MINI-BUS IN SIGHT !

L. WIGGLESWORTH,
Missionary Secretary.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homelv atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

RHOSNEIGR, Anglesey. Six-berth caravan. Near sea, river, village, golden sands. Select site. Beautifully equipped van. Apply Mrs. Poulton, 1 Bruce Road, Kidderminster, or telephone 62980. C.1858

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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

WESTON-SUPER-MARE. " Ebenezer " 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.1823

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1. C.1926

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

INTINERARIES

London Crusader Choir:
August 3, Eastbourne; 10, Worthing.

S. Beardwell, India:
July 26, Chippenham; 27, Cheltenham (6.30 only); 28, Cheltenham; 29, Gloucester; 30, Swindon; 31, Oxford.

BIRTHS

ESCALERA. On June 28th, to Paul and Melody Escalera, of Ipswich Elim Pentecostal Church, God's gift of a daughter, Michelle Ann. A sister for Mark.

HOMER. On July 3rd, to Gerard and Susan Homer (*née* Pearson), of Southport Evangel Temple, God's precious gift of a daughter, Deborah Louise Grace.

SHAW. On June 28th, to David and Cindy Shaw, of Ipswich Elim Pentecostal Church, God's gift of a daughter, Marianne Tracey.

MARRIAGES

BROGAN—LADLOW. On July 1st at Elim Church, Motherwell, James Brogan to Rosemary Phyllis Ladlow, elder daughter of Rev. and Mrs. G. L. W. Ladlow. Officiating minister: Frank Newey.

CADAMY—LAWRENCE. On June 28th, at the Elim Pentecostal Church, York, Anthony Roger Cadamy to Judith Margaret Lawrence (both Elim Crusaders). Officiating minister: A. Brooks.

WITH CHRIST

BICKLEY. On May 7th, Mary Ann Bickley, aged 83, dear wife of the late John Bickley, and greatly loved mother. Faithful member of Elim Pentecostal Church, Kidderminster. " With Christ, which is far better." Officiating ministers at funeral: A. R. Smith and L. E. Lambert.

STAPLES. On July 1st, Harold Staples, aged 81. A loved and faithful member of Caterham Elim Pentecostal Church. Officiating minister at funeral: C. J. E. Kingston.

WAYNE. On June 30th, Lily Wayne passed peacefully into the presence of the Lord. Officiating minister at funeral: Florence Munday.

" CROYLANDS "
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY
D.1806

JUST OFF THE PRESS
By Marshall, Morgan and Scott Ltd.

WINDOWS ON JERUSALEM

By W. G. Hathaway

A digest on the imminent return of Christ

Publication now in book form of the series of articles which appeared in the pages of the " Elim Evangel," together with the addition of four new and hitherto unpublished chapters.

Attractive paperback. 144 pages.
Price 9/-

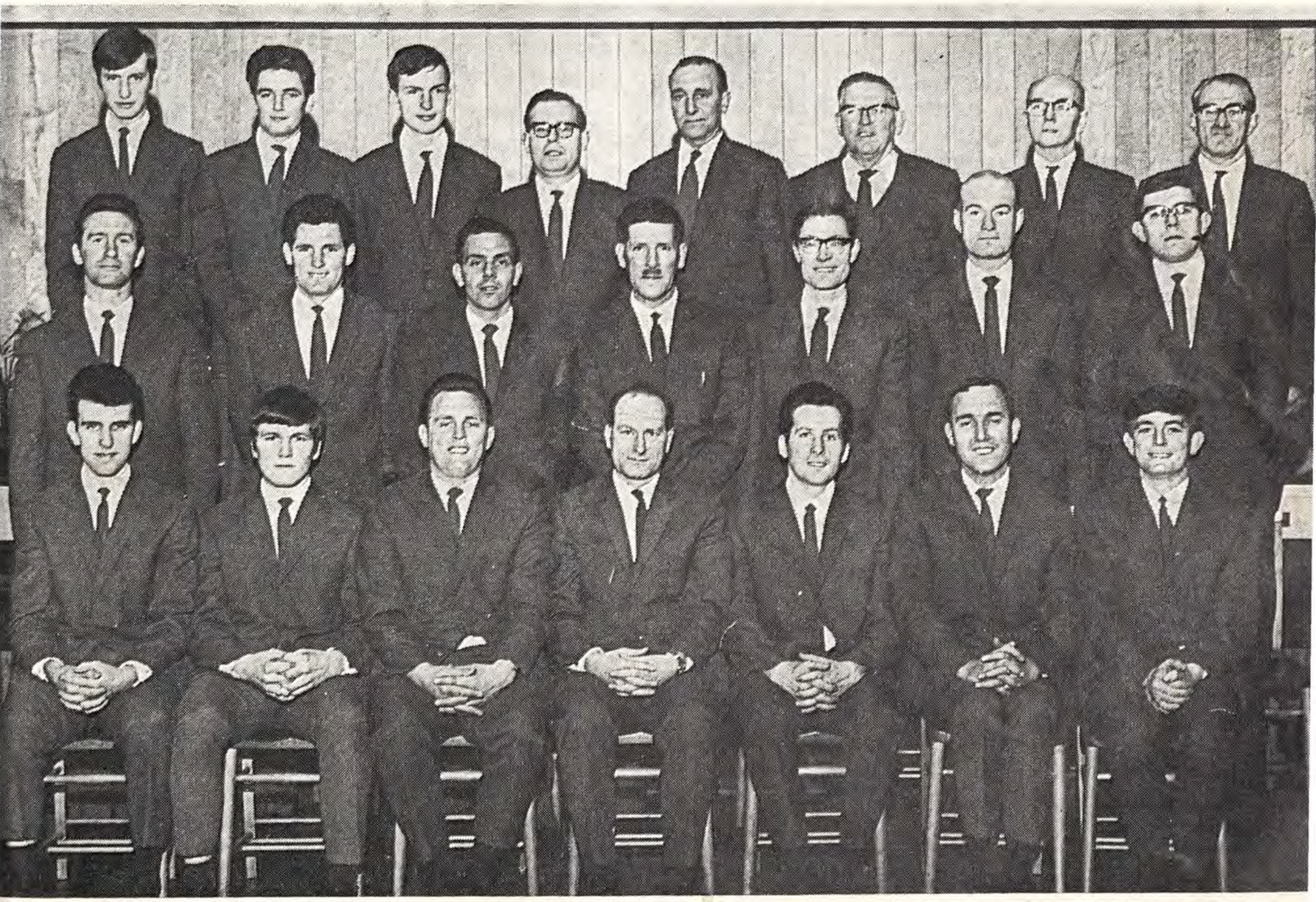
Secure your copy now, post free, from the author, 47 Seaward Avenue, Bournemouth, BH6 3SJ, or from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

BOOKSTALL INQUIRIES WELCOMED

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. L No. 31 August 2nd, 1969 9d



Selly Oak, Birmingham, Elim Pentecostal Church Male Voice Choir.

See also page 517.

HOW TO GET YOUR PRAYERS ANSWERED



By Wm. F. P. Burton,
co-founder with J. Salter
of the Congo Evangelistic
Mission

Readers will welcome this article from so experienced a servant of Christ as Brother Wm. Burton.

IT is a fact! We learned more from those chemistry lessons that were failures than from those that went according to plan. Our old chemistry teacher was an excellent lecturer, but one could not compliment him on his demonstrations.

"You will notice," he would begin, "that when I put a few drops of acid into this colourless liquid immediately a yellow precipitate is formed." He added the drops, but no precipitate appeared. He applied a glass stirring rod, and tried to better matters over a Bunsen burner, but still no precipitate!

The boys would giggle and nudge each other. The teacher would blush and remark "Hmm! There must be something wrong." At last he would ejaculate "Why, of course! I used hydrochloric acid instead of sulphuric."

And so that lesson impressed itself on our minds. Nearly seventy years later I still remember it.

Some people say "What's the use in my going to God? I tried, and He did not answer. It's as though He mocked me." Yet God most certainly would have answered had His conditions been fulfilled—just as certainly as that yellow precipitate would have formed if the chemistry teacher had followed the textbook.

CONDITION No. 1

Let me cite an example of unanswered prayer from my own experience.

A man had done me an injustice. It was a calculated and cruel wrong, and I was indignant. Instead of being sorry that the man could sink so low as to act that way I would have been happy to see him paid back in good measure.

About the same time I was burdened by a family difficulty which pressed me heavily. I prayed much about it, but the difficulty continued. Indeed, it became aggravated, while always the following verses haunted me: "When ye stand praying, forgive, if ye have ought against any" (Mark 11:25); "Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:21 22).

At last I become so convicted that I wrote to the man who had wronged me and told him I freely forgave him, that I was praying for him, and that I would not harm my own soul by having anything in my heart but love for him. Even as I mailed that letter a peace came into my soul and a deep assurance that God and I had no controversy. I knew He would undertake in my family trouble and in every other difficulty.

So it was. That letter and change of attitude proved to be a turning point, and my family dilemma disappeared like clouds before the sun.

CONDITION No. 2

Then too we must ask with a hearty submission to God's will. We are told to say "If the Lord will, we shall live, and do this, or that" (James 4:15); and as it is our reasonable attitude to submit ourselves to Him in all things we shall desire only those things that please Him (Romans 12:1, 2).

What a confidence this gives! "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John 5:14, 15).

My South African friend, whom I shall call Johannes, was the only son of wealthy landowners. His early life was one of careless indifference to God.

As he grew to manhood his sinful propensities grew too, until he was known in all the neighbourhood where he lived as a drunken, blasphemous wife-beater and profligate. It seems extraordinary, but while he was in that condition the church made him a "sidesman," hoping thereby to retain his

prospective wealth within the sphere of their authority.

Johannes repented of his sin and turned in faith to the Lord Jesus. One would have thought the leaders of his church would rejoice at the change, but his conversion brought a storm of protest from the church *predikants* (preachers). They tried to prove to him that nobody can know that he is saved, but he pointed them to Ephesians 2:8, " By grace are ye saved," and to Romans 10:13, " Whosoever shall call upon the name of the Lord shall be saved."

Then while reading his Bible he found that the next step for a sinner who has been saved is to be " buried with Christ in baptism " (Romans 6:1-11). Johannes had been christened as a child by sprinkling, but he now discovered that such a ceremony was without scriptural authority or meaning, while immersion in the name of Father, Son and Holy Spirit was according to Christ's command (Matthew 28:19), and represented the death of the old life and commencement of the new (Colossians 2:12).

When he had been properly baptised, however, the leaders could tolerate his presence no longer. They had closed their eyes to his sin, but now they closed their doors to him for declaring that he was saved.

They urged his widowed mother and his wife to influence him. With tears and threats they did their utmost, but Johannes simply showed them his convictions from the Scriptures, praying for them and begging them to get right with God.

The little office beside his home often saw him

(*continued on page 525*)

OUR CHURCHES REPORT



The crowded Marton church.

MARTON, BLACKPOOL
Presidential crusade

Pastor: D. W. Cartwright

Prior to the crusade much hard work was put in by the minister (D. W. Cartwright), deacons and helpers in order to put out literature to 2,000 homes in the immediate vicinity of the new Elim church, Marton, firstly 2,000 *Tomorrows,* followed by 2,000 letters and personal invitations to the meetings. Then followed prayer daily during the week prior to the crusade, and announcements in the local press and by loudspeaker during the week of the crusade.

I am very pleased to report that all this hard work and the ministry of God's word so well and faithfully given by Pastor Tee resulted in the church being packed every night. On the Saturday it was overflowing, many decisions were made and several cases of healing took place. A lady who had been deaf for twelve years received her hearing. We do give thanks to God for all His goodness to us, and we pray that the impact and interest to the district by this great effort may have a lasting effect.

May I add that on the Saturday prior to the crusade a rally was held at the Wigan church, and we thank its members for giving the offering towards the cost of the crusade. Over 200 people attended the rally and a sum of £33 was collected.

JACK BANCROFT (*secretary*).

(*continued on page 517*)

ELIM MISSIONARY SOCIETY FEATURE

BAPTISMS AT GEORGETOWN, GUYANA

By A. I. MacINNES, GUYANA

RECENTLY in the main assembly in Albert Street, Georgetown, we had another baptismal service, the second in as many months. Those who were baptised came from various branch assemblies. Two of the ladies came to know Christ through a Billy Graham film shown in the Dennis Street branch. Others accepted the Saviour at special services following the opening of the branch in La Penitence, a village on the outskirts of Georgetown, and these were the results of personal work by the members. The photograph shows a young member named Shanti about to be baptised.

The other week in Success, at the close of a Sunday school, an Indian lady approached me asking if I would baptise her grandchildren. This offer I declined, showing the lady my reasons from Scripture. I did say that I would "offer the children" before the Lord, this being the description for dedication in Guyana. This was agreed upon and several weeks later the parents, grandparent and children attended the Monday evening service. There we prayed God's blessing upon the children, asking that He would keep and care for them and above all draw them to Himself.



That evening we did not realise how soon prayer would be answered. The following week one of the children, a girl of about eighteen months, was coming downstairs (which are on the outside of the house—the houses are on stilts) when she fell. She landed head downwards in a barrel full of rain water. The grandmother was round the corner of the house and heard the splash. She rushed round and on seeing the child in the water pulled her out. The child only suffered a bit of a fright. Isn't God good! In this accident bones could have been broken or a life lost, but the water broke the fall and the child was rescued none the worse for her escapade.

How good is the God we adore, our faithful, unchangeable Friend.

LONDON CRUSADER CHOIR

COMPLETING thirty-six years of prison evangelism found the London Crusader Choir back to the spot where it all commenced in 1933, namely Wormwood Scrubs prison. A warm and generous welcome was expressed by the senior chaplain as well as by the hundreds gathered. At this top security prison very severe precautions are evident, and despite recent restrictions affecting visiting parties we rejoice that the Crusader Choir is still a priority in the eyes of the authorities for bringing a ministry regarded as essential and uplifting, the appreciation of which was enthusiastically expressed by the men of all ages.

Following this anniversary visit the following week found the choir in the lovely chapel at Maidstone prison. During the afternoon the "resident" choir joined with the Crusader Choir in united items as well as their singing with pleasure and blessing to the visitors. The month of ministry to men concluded with a visit to the notorious Pentonville prison. It was a very warm summer afternoon, nevertheless some 400 men gathered (voluntarily!) and welcomed the choir with marked appreciation. On this occasion the choir was joined by students from the Elim Bible College, whose ministry in music and song created great interest and attention. The quiet reception by this great crowd of men is only fully appreciated by those who can be present, and is a remarkable confirmation that such a ministry is effective, and spiritually challenging. Pastor Douglas B. Gray's timely comments and closing remarks at all such services never fail to bring home the message behind the music and the purpose of such team witnessing. Readers, please remember this ministry, too, is evangelism in depth, and for which we covet your continued prayerful intercession.



Selly Oak, Birmingham, Elim Pentecostal Church and congregation

RAYLEIGH **Pastor: W. R. West**

Our recent Sunday school anniversary was very well attended and was divided into two parts.

In the afternoon the primary gave recitations and choruses centred around "The Bible—Word of God."

In the evening the junior school depicted a succession of scenes entitled "Narrow escapes." It was very life-like to see Daniel pulled up out of the den and to hear the lions roaring (taped), and to see David almost slay king Saul, asleep in the cave. The last scene was of the three crosses and told of the repentant thief's narrow escape.

Pastor West then spoke briefly on some Bible characters, with volunteers from the children to represent them. E. K. YATES.

NEWTOWNARDS



The interior of our church in Newtownards since its redecoration. Photograph by courtesy of the "Newtownards Chronicle."

MOTHERWELL

Sunday last was the day of the Sunday school anniversary at the Elim Pentecostal church. The evening service was specially arranged on a missionary theme in view of the imminent departure of Mr. and Mrs. Ladlow to Ghana. The children's choir, under the leadership of Mrs. Ladlow, rendered several missionary songs, which were greatly appreciated. In addition to recitations, solos and duets from the children there were two illustrated items in which the children dressed in native costumes. The final item on the programme was a tableau given by ten girls representing the countries where the Elim Missionary Society is working, during which a commentary was given telling the story of the progress of Elim missionary activity over the past fifty years. Mrs. Sylvia Cain brought the tableaux to a moving climax. *Motherwell Times.*

STAFFORD **Pastor: T. Partington**

I would like to send a brief report of our Sunday school anniversary services at Covenant Hall. Our children belong to three Sunday schools and had trained well over many weeks. With great joy we welcomed a former minister of our church, L. C. Quest, as our guest speaker.

Our hearts warmed to the message at the communion service as Pastor Quest stressed the need for child conversion. In the afternoon and evening the boys and girls and our teenagers gave items in recitation and songs illustrating the claims of the Lord Jesus. During the afternoon service an illustrated talk on "Hands" was given, culminating in His hands, wounded hands, wounded for all of us. Again in the evening the message was illustrated and declared the truth that only in Jesus could one "look and live." PRIMARY TEACHER.

(*continued on page 522*)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Wm. F. P. Burton	514
A. I. MacInnes	516
Joseph Smith	521
A. R. Thomas	522
Margaret M. Ladlow ...	523
Beverley Crane	524
John M. Cuthbert	527

Church reports ...	515, 517, 522
Editorial	518
Comment, opinion and review	519

EDITORIAL

Has the Methodist explosion in Britain in the nineteenth century anything to teach British Pentecostals in the twentieth century?

John Wesley died in 1791, his followers numbering about 80,000.

An *Observer* feature has the following: "The major explosion of Methodism took place during the nineteenth century. Between 1800 and 1850 the number of Methodist chapels rose from 825 to 11,000 and the membership from 90,000 to 358,000."

An interesting feature of this development is that in 1800 the average Methodist congregation numbered over 100, in 1850 it numbered thirty-three. But the building of 200 new chapels every year for fifty years, four every week, was a spectacular development, to be followed in the succeeding fifty years by a development still more spectacular, still in Britain: the further addition of over half a million members, so that in 1907 strict Methodism's membership was 904,852.

What was the secret of Methodism's explosion after the death of its founder? Was it that "Methodism was sustained by tens of thousands of local preachers who followed ordinary secular occupations but conducted services according to an elaborate preaching plan worked out in each circuit"? Or did the Methodist dialectic, though it caused Methodism to be "shot through with controversies and schisms," generate a self-propagating enthusiasm for truth?

Perhaps the following is the explanation: "The main body, the Wesleyan Methodists, became characteristically lower middle-class. . . . The more working class body were the Primitive Methodists, who arose first in the Black Country and rapidly spread outwards. The Wesleyans, under the autocratic leadership of Jabez Bunting, tended at least until the mid-nineteenth century to be Conservative in their politics. The Primitive Methodists were radicals."

Was it that "whereas the characteristic Wesleyan was a small shopkeeper the Primitive Methodist was a skilled factory hand who harangued his workmates and could pass easily from trying to save their souls to trying to organise them into a trade union"?

Or it may have been that "in his enthusiasm, energy and method Wesley had paralleled in the religious sphere the attitudes of the businessmen and inventors, his contemporaries, who had run the industrial revolution which made Britain the richest nation on earth. Between them the preacher and the businessmen laid the foundations of Victorian Britain, a curious society which combined rampant materialism with a deeply religious and puritanical spirit. Wesley had not been a democrat, but his Methodist societies, with their preachers drawn from the ranks and their self-government, had an inherently democratic character. Pioneers of the trade union movement and, ultimately, of the Labour Party, in many cases learned in Methodism, how to speak and organise?"

Or was it that William Wilberforce created that favourable climate of Puritan opinion which found its expression among the population in Methodist doctrine and practice?

But while we may learn lessons from the past, much more importantly we must learn that no situation ever repeats itself. Therefore the Holy Spirit alone is able to guide Pentecostals to that line of action which will effect revival in the present situation.

COMMENT, OPINION AND REVIEW

DOOMWATCH

KIT PEDLER states "I would feel happier about the outcome [of abrogating more and more human qualities to our machines to give us more leisure] if I thought that man had any serious objectives for himself in sight. Progressively our gods are letting us down. God, Jesus, Karl Marx, Mr. Wilson and the Beatles have all been rejected."

This is the first time that we have come across a serious thinker mooting the idea that the Beatles have ever been accepted at all, leave alone as gods, in the context of Kit Pedler's subject. They were accepted as one accepts the frivolities of a party, or a new game or toy to pass the hour and to be forgotten in a moment.

God rejected! By whom? By the 2,000,000,000 non-Christians and Christians who acknowledge Him every day? Jesus rejected! By the 850,000,000 who, although not His followers in the New Testament sense of the word, still acknowledge His influence on them?

Our gods letting us down! Mr. Pedler may be justified in saying "My god has let me down," or "It has let down my coterie," but hundreds of millions will admit that they have let God down, that the human race has abused its capacities for evil ends.

Take the following, again from Kit Pedler: "Our evolution has, we assume, been based upon the relatively slow and inefficient principles of Darwinism." When will our teachers accept that Darwinism was exploded by evolutionists fifty years ago? Or this: "The machine, given the properties of intelligent adaptation we have been considering, will be able to follow the biologically outmoded principles of Lamarck." Lamarck's so-called principles were not very brilliant guesses; they are not simply biologically outmoded but are now known to be demonstrably false.

Our gods have let us down! It depends on who your god is. If God be rejected man cannot have a serious object in sight, for God is the only sanction for living.

MAN MATURE!

Man has been created the embodiment of three absolutes—the absolute of his divine origin, the absolute of his power of choice, and the absolute of his eternal destiny. They are absolute in human personality because man cannot escape them, try how he will.

The Bible declares us to be the absolute of God's creative activity: "in Our image." God can go no higher. Man is the absolute creatively.

The Bible also declares man to be the absolute of divine creativity in sovereignty: God created us with sovereignty in the realm of our own being, in other words with the power to decide our own fate, a realm into which even He will not intrude —as Jesus Himself declared in the context of Jerusalem's fate, the human "I will not" rendered inoperative the divine "I will."

The Bible also declares man to be the absolute of divine creation in eternal duration. As we stated last week, God has set eternity in our being. From this divinely imposed destiny there is no escape, seek it how we will.

These absolutes—origin, sovereignty and destiny —carry with them the obvious corollaries that man, rejecting the absolute of his divine origin, has become as devilish as the Devil himself; man, using his power of choice to reject God, has imposed upon himself consequences too terrible to contemplate; man, rejecting heaven, goes to hell.

The experience of humanity, alas, demonstrates only too well the truth of the first two propositions, and by inference supports the Bible revelation of the truth of the last proposition, that that which we experience in time continues in eternity in our being. We speak, for example, of "the law of the jungle," and of bestial human behaviour: as one judge put it when passing sentence, "you behaved like wild animals." But if the law of the jungle were to operate in human society that society would be much more law-abiding, orderly, healthy and better controlled than it is. Man, by his very nature capable of the highest, rejecting that highest falls lower than the lowest.

Man outside of Christ rejects the truth of his high origin, abuses his unique responsibility and ignores the eternal duration of his destiny with absolutely inescapable consequences.

His theological leaders claim him to have "come of age," to have "reached maturity," that he "no longer requires God as a father figure to be his guide and mentor."

But assuming that man "has come of age," etc., in other words that he is a responsible being, this supposedly new insight only reflects what the apostolic preachers took for granted. Their preaching enhanced the dignity of both God and man. They

(*continued on page 526*)

a new cross

ECUMENICAL EVANGELISM

We are reprinting below a tract which the Ralph E. Welch Foundation, of California, published under the title "The Modern Smooth Cross." It admirably describes the perversion and watering down of the gospel that is taking place today.

ALL unannounced and mostly undetected, there has come in modern times a new cross into popular evangelical circles. It is like the old cross but different; the likenesses are superfluous, the differences fundamental.

From this cross has sprung a new philosophy of the Christian life, and from that new philosophy has come a new evangelistic technique, a new type of preaching. This new evangelism employs the same language as the old, but its content is not the same, and its emphasis not as before.

The old cross would have no truck with the world. For Adam's proud flesh it meant the end of the journey. It carried into effect the sentence imposed by the law of Sinai. The new cross is not opposed to the human race; rather it is a friendly pal, and if understood aright it is the source of oceans of good clean fun and innocent enjoyment. It lets Adam live without interference. His life motivation is unchanged; he still lives for his own pleasure, only now he takes delight in singing choruses and watching religious movies instead of singing bawdy songs and drinking hard liquor. The accent is still on enjoyment though the fun is now on a higher plane, morally if not intellectually.

REDIRECTION OF THE SINNER

The new cross encourages a new and entirely different evangelistic approach. The evangelist does not demand abnegation of the old life before the new life can be received. He preaches not contrasts but similarities. He seeks to key into public interest by showing that Christianity makes no unpleasant demands; rather it offers the same things the world does, only on a higher level. Whatever the sin-made world happens to be clamouring after at the moment is cleverly shown to be the very thing the gospel offers, only the religious product is better.

The new cross does not slay the sinner, it redirects him. It gears him into a cleaner and jollier way of living and saves his self-respect. To the self-assertive it says "Come and do your boasting in the Lord." To the thrill-seeker it says "Come and enjoy the thrill of Christian fellowship." The modern message is slanted in the direction of the current vogue, thereby catering to human taste and reasoning.

The philosophy behind this kind of thing may be sincere, but its sincerity does not save it from being false. It is false because it is blind. It misses completely all the meaning of the cross.

THE OLD CROSS

The old cross is a symbol of death. It stands for the abrupt, violent end of a human being. The man in Roman times who took up his cross and started down the road had already said goodbye to his friends. He was not coming back. He was not going out to have his life redirected; he was going out to have it ended. The cross made no compromise, modified nothing, spared nothing; it slew all the man completely and for good. It did not try to keep on good terms with its victim. It struck swift and hard, and when it had finished its work the man was no more.

The race of Adam is under death sentence. There is no commutation and no escape. God cannot approve any of the fruits of sin, however innocent they may appear or how beautiful to the eyes of men. God salvages the individual by liquidating him and then raising him again to newness of life.

FALSE AND CRUEL EVANGELISM

That evangelism which draws friendly parallels between the ways of God and the ways of men is false to the Bible and cruel to the souls of his hearers. The faith of Christ does not parallel the world; it intersects it. In coming to Christ we do not bring our old life on to a higher plane; we leave it at the cross. The corn of wheat must fall into the ground and die.

We who preach the gospel must not think of ourselves as public relations agents sent to establish good will between Christ and the world. We must not imagine ourselves commissioned to make Christ acceptable to big business men, or the press, or the world of sports, or modern education. We are not diplomats but prophets, and our message is not a compromise but an ultimatum.

A NEW LIFE

God offers life, but not an improved old life. The life He offers is life out of death. It stands always on the far side of the cross. Whoever would possess it must pass under the rod. He must repudiate himself and concur in God's just sentence against him.

What does this mean to the individual, the condemned man who would find life in Christ Jesus? How can this theology be translated into life? Simply he must believe and repent. He must forsake his sins and then go on to forsake himself. Let him

cover nothing, excuse nothing. Let him not seek to make terms with God, but let him bow his head before the stroke of God's stern displeasure.

Having done this, let him gaze with simple trust upon the risen Saviour, and from Him will come life and rebirth and cleansing and power. The cross that ended the earthly life of Jesus now puts an end to the sinner, and the power that raised Christ from the dead now raises him to a new life along with Christ.

Reprinted from the *Christian Guardian*.

How we can build up the local church



By JOSEPH SMITH

PRAYER

I THINK that one of the rarest things in the Christian Church is to find people who really know how to pray; people who know how to engage the enemy successfully; people who pray until the assurance comes that their prayer is heard; people who pray according to the pattern laid down by Paul in Ephesians 6:18: "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perserverance and supplication for all saints." "For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

I will endeavour to make plain what I am getting at by telling a true story. Many years ago the early Methodists had unsuccessfully endeavoured to get a work started in Filey, Yorkshire. They were about to cross this town off their books when a young man pleaded that he might have the opportunity of presenting the gospel once again to Filey. From that time he set himself by earnest prayer and supplication to seek the face of God on the matter, and when, after a while, he felt that the time had come to go to Filey he set out on foot. When he came to a rising part in the roadway and saw the town beyond him the sight of it almost overwhelmed him. He got over a fence into a field and began anew to lay hold of God on behalf of Filey. A farmer working within earshot heard him pray: "O God. You mustn't make a fool of me; I said You were going to save souls in Filey; O God, You mustn't make a fool of me." And so he prayed on until he got through to God. Then he began to shout "Filey is taken, Filey is taken." And indeed it was. The "rulers of the darkness of this world," who had long held Filey in the grip of indifference, were put to flight and their hold on that place was broken. He started off for the town, and as he walked up one of the main streets he started to sing one of the old-time Methodist hymns; a number of people gathered around and he preached the gospel to them. Souls were saved and a revival broke out. Filey was taken.

Where are the prayer warriors today who will engage the enemy in that manner? This is the greatest need of our movement. These are the people we need for our special campaign efforts and for the work in the local church. One of our ministers told me that he had in a certain church a young lady who would occasionally come to him on a Sunday evening before the service and say "Pastor, you will have five souls tonight." Or sometimes it would be three, or four, or ten. But whatever number she said was the number who came out for the Lord that night. The answer is simply that she had prayed through for that number and God had assured her that He would save that number. That was "the prayer of faith." According to 1 Timothy 6:12 faith is a battle. We may press forward for victory, or we may accept defeat. One of the reasons why revivals are not more common today is the lack of prayer warriors who will pray through until victory comes. For this purpose the Holy Spirit has been given to us (Romans 8:26).

Transformed

"He [Jesus] saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him" (Luke 5:27, 28).

By A. R. Thomas,
Minister of Elim Pentecostal Church, Rugby

ALL humanity desires change. People seek new friends. People seek to be different in fashion, yet they only imitate those who have already had the courage to change: the circle of change is so often a product of the past. Solomon reminds us that there is nothing new under the sun, but the example before us is one of real transformation—something that does not merely change the outward, though it does do that, but the inward as well.

The portion before us tells of a life completely changed. The converted tax collector serves to show us that God requires not merely mental acknowlegment but active faith and true transformation. Matthew was no easily moved emotional convert, but a crafty, hard-hearted business man who procured his wealth from poor or rich, with no twinge of conscience. He one day left his place of work and followed the multitude to listen to a Preacher. Can you imagine Matthew there? He listens. "Seek ye first the kingdom of God . . ." "Lay not up for yourselves treasures upon earth . . . but . . . treasures in heaven." His motto was "Do others if you can"; the Teacher said "Whatsoever ye would that men should do to you, do ye even so to them." Matthew returned to sit at the receipt of custom until Jesus passed by. Jesus spoke to him. It is not the words of men that transform but the Word of Christ.

Jesus very simply called Matthew. No reasoning or argument! "Follow Me" said Jesus, and Matthew "left all, rose up, and followed Him." In a flash the new decision was made: Matthew left everything. Wait a minute, Matthew. What about the money, what about the business, what about selling out?

"He left all"—that is faith getting to work. Noah was not saved because he built the ark; he was saved because he went in. To leave all and surrender to Christ is the greatest thing that you can do. What was all this going to mean to Matthew? At that moment he decided to follow not some political party, or some enterprising organisation, but the man Christ Jesus. We see here two things that relate to being a Christian: total commitment ("he left all") and transformed character ("he gave a feast").

It was a big thing to Matthew to follow Christ. He had now taken on a new way of life, but he still loved his friends; the new life must be shared with others, and certainly you lose out if you leave out your friends. Do you leave out your friends?

There is a story told of four climbers on a dangerous mountain in Switzerland who suddenly began to slip and three fell to their deaths. Next day their bodies were brought back to a nearby hotel. The one survivor came in and mingled with the crowd but was given the cold shoulder—nobody wanted to talk to him. Why? It was discovered that the rope joining the climbers had been cut. Seeing a chance to save himself, he had let the others fall to their deaths. Matthew was not like that; he was concerned about others hearing the gospel.

Matthew records in later years the words of Jesus "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). Matthew had lived a life of denial. Do we deny self, or do we expect others to deny themselves?

CHURCH REPORTS (*continued*)

Pastor and Mrs. Anstey farewell from Edinburgh

Recently members and friends of our church gathered to bid farewell to Pastor and Mrs. Anstey, who are taking over a pastorate in Guernsey.

Presentations were made on behalf of members and friends to Pastor and Mrs. Anstey, to the latter of a fitted dressing case, by Miss Innes and Mrs. Blain. Tributes were paid to Pastor and Mrs. Anstey's work for the Lord by Pastor Wishart, of the Assemblies of God, and by Mr. Norris, one of the deacons.

Mention must be made of the work Pastor and Mrs. Anstey have done among the young people, in whom they have a tremendous interest. During the nine and a half years they have ministered in Edinburgh a branch Sunday school and a Sunshine Corner were started on one of the large housing estates and are now thriving.

A few months ago an adult Sunday evening meeting was also started and we pray that in time Pastor Anstey will have the joy of hearing that the seed he has sown has brought forth fruit.

MRS. HELEN BLAIN.

Margaret M. Ladlow's page



Weddings

PLEASE do not consider me to be presumptuous when I state that I am now an authority on the subject of weddings—not in theory alone, but by the hard way of experience, for we have had two weddings in our family within the space of three months. I almost feel competent to write for a glossy women's magazine giving all the formulæ, the hints and intricacies involved in the process of planning one's daughters' marriages. I know all about the suitable materials and quantities needed for the bridal gown, the all-important decision about the colour and style of the bridesmaids' dresses. I can tell you just what flowers are available for either a spring or a summer wedding, and I have learned too that in Scotland it is the custom to decorate the wedding cake with favours which tone in colour with the bridesmaids' dresses. Then there are the invitations to be sent out and the burning question of whom to invite and whom not to invite, for no matter how big one's heart is one's pocket, alas, does not correspond! And oh, the lengthy discussions about date and time, taxis to be ordered, hymns to be chosen, a soloist too, then the menu and the reception, with further music to follow on so that a joyful witness to our faith will be given both in church and afterwards as we entertain our guests.

I find that people are very generous-hearted and everyone loves a wedding. Even shop assistants and florists are usually very helpful and give suggestions with enthusiasm. Neighbours like to share in all the details, for somehow a wedding brings a touch of romance and excitement into the mundane round of life.

I suppose we are all sentimentalists at heart, and I do not believe human nature has changed down the years. I am so glad that John the beloved disciple, the disciple whom I feel I know and love best, commences his record of the public ministry of the Lord Jesus with the simple statement "And the third day there was a marriage in Cana of Galilee." Only John tells of this delightful and wonderful incident. To me this story hallows and sanctifies Christian marriage even more than the further teaching we have in the epistles. Maybe I am wrong in this attitude, but it is such a comfort to know that Jesus, the Son of God, graced a humble wedding with His lovely presence. How many weddings since that day have been blessed by His presence, when all those concerned have felt that the Saviour knew and cared and was interested in all their plans?

There never has been a perfect wedding, because there are always little last-minute hitches. The unexpected occurs, the weather may be disastrous and the photographs disappointing. I could give quite a list of things that went wrong on my own wedding day, as unfortunately we chose the very day before World War II broke out and conditions were rather chaotic! The Lord Jesus performed a miracle when the catering arrangements failed at the village wedding, and He tells in parable of a marriage ceremony when the five foolish virgins missed the celebration altogether because of their carelessness and lack of preparation.

There is to be one great wedding when all other weddings have ceased. I refer to the marriage supper of the Lamb described in Revelation 19. On this great day everything will be perfect, for the Lord God almighty has planned it all and His preparations are meticulous as to details. I do not pretend to understand the full significance of this event, but I do know that it will be a grand and glorious celebration. It will take place in heaven, the angels will be present, there will be great rejoicing, and honour will be given to the heavenly Bridegroom. The bride will be arrayed in white. I like Weymouth's translation of the scene: "For the marriage day of the Lamb has come, and His bride has made herself ready. She has been allowed to robe herself in fine linen of dazzling purity. Blessed are those who have been invited to the marriage banquet of the Lamb."

What a day that will be! May we all who have trusted Him as our Saviour be assured in our hearts that we shall receive an invitation to the most stupendous marriage of all.

YOUTH PAGE

A lead from America

114 DECISIONS FOR CHRIST RESULT FROM FOUR HOME BIBLE CLUBS

By BEVERLEY CRANE
PUBLIC SCHOOL TEACHER

"WHAT if I hadn't said I'd do it" Barbara Locke exclaimed after reporting that a total of 114 had made decisions for Christ through the ministry of the four Kids Clubs she supervises. Since October approximately 250 children have been reached in the clubs sponsored by Calvary Temple (Assemblies of God), Concord, California.

Bible stories, missionary stories, visualised songs, games, contests and refreshments are vital parts of the club hour; but the decision time is the focal point. The clubs meet for an hour after school on Tuesdays or Fridays, with two or three adults sharing responsibilities for teaching music and supervision.

Phil Young, former associate pastor, presented the challenge of home Bible clubs to Calvary Temple. He invited several children's specialists to instruct volunteers, and two clubs began.

Mrs. Locke became supervisor when he resigned. Bonnie Harris, Edith Van Horn, Donna Johnston, Ann Taylor and several ladies from other churches whose children attend the clubs have been active in this ministry. Support is given by the church and interested individuals who provide for teaching materials and awards or who bake cupcakes.

One of the first clubs was started by what folk at Calvary Temple call a miracle. The neighbourhood was having problems. Several boys were damaging property, and the police had been called. The boys knew the one who had called was Mrs. Locke, so they were giving her additional problems.

The Lord began burdening her with the ministry of Kids Clubs, but she held back, saying "Lord, how can I do it with this opposing attitude of the neighbourhood children?" The Lord indicated that she should apologise to the boys who were causing the damage. She finally accepted the Lord's leading and told them she was sorry she had had to call the authorities.

They responded, eyes brimming with tears. "We are sorry too for what we did."

It was these boys who passed out the literature announcing the first meetings. They were two of the first to make decisions for Christ.

The atmosphere of the neighbourhood changed as God moved. It is the largest of the four clubs, having reached 136 children, with eighty-four registered decisions for Christ.

One boy's mother reported that prior to attending Kids Club her son would ask her "Mother, do you believe in God?" She would tell him that she did, and he would respond "Well, I don't." She was thrilled when in the week following he asked her the same question. This time, however, he responded "Now I do too." The family attends a church, but the message had never reached the boy.

"John's hunger for the Word of God" was the reply of two club teachers when asked to cite one of the more memorable experiences. John is a fifth grader with no church background. Since his salvation decision he has astounded all with his spiritual growth and depth of interest in the things of God.

Edith Van Horn, who teaches the club that meets in a Sunday school room at the church, marvels at the number of children in the church neighbourhood who can be reached on a weekday afternoon—children who do not attend Sunday school. Here too a problem of vandalism by neighbourhood children was brought to a minimum by the ministry of the Word of God to the heart of the problem.

The key to results is prayer, as Pastor E. L. Cole

continues to emphasise. Club leaders find they need additional prayer time, for the spiritual battle is great. It is an area in which the enemy is not used to being challenged, but they are challenging him—and claiming trophies of grace.

The Pentecostal Evangel.

The President, who is also National Youth Director, would draw campers' attention to Elim's camp rules which are printed here as a reminder.

1. **No boys are allowed in girls' tents, and vice versa.**
2. **Swimming must always be under supervision.**
3. **No sports on Sundays.**
4. **The cookhouse is out of bounds.**
5. **Lights out and silence from 11 p.m.**
6. **No smoking.**
7. **Permission must be received when missing meals.**
8. **The wearing of bathing costumes without additional covering is not permitted on camp sites.**
9. **All vehicles must not exceed 5 m.p.h. on and around the campus.**
10. **Equipment must not be interfered with in any way.**
11. **Campers are expected to attend the services organised by the camp commandant.**
12. **The camp authorities reserve the right to expel campers who flagrantly disobey rules or behave in a manner prejudicial to the standard of the Christian testimony.**

HOW TO GET YOUR PRAYERS ANSWERED

(*continued*)

on his knees for his family, until he had that assurance that God would save them and would straighten out every perplexing problem caused by his conversion.

At last his mother said she would remove his name from her will and would disown him. In spite of this, Johannes was supremely happy in his Lord, started meetings in his home, and testified to God's love in redeeming him.

When Johannes's wife presented him with a little son his mother told him that if he would have the baby christened she would then settle £2,000 for it in her will. Johannes replied that he was not in the least concerned about the money, that christening was a useless and unscriptural ceremony. He declared that he would rather please God than have all the money in the world.

He continued to bring his family to God in prayer, and soon after his wife was saved and baptised. This was an added blow to his old mother and to the apostate church leaders.

But nobody could fail to see the wonderful change God had made in the lives of Johannes and his wife. Lust and vice had gone. Before this he could not be trusted. Now his scrupulous honesty and frank integrity and their happy home and gracious demeanour changed enemies to friends.

When the old mother looked around for someone to administer her property during her declining years, however, there was nobody else whom she could trust, so calling her son, she told him that his God should be her God, his Saviour her Saviour. She made over all her estate to him to administer while she lived and to own when she died.

It was thus that Johannes's confidence proved true. By subjecting his life to God's will he could ask what he would and *get it*.

We regret that lack of space necessitates the holding over of the remainder of Mr. Burton's article until next week.—EDITOR.

First printing of 20,000 exhausted. Further copies now ready.

BIBLE READING PLAN 1969/70

The President of the Elim Pentecostal Churches invites you to join him in reading the Bible during his presidential year, and also to spend at least ten minutes every day on your knees before God for every effort in evangelism during his term of office.

Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom."

Further copies from Bible Reading Plan, P.O. Box 38, Cheltenham (enclose s.a.e.)

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOURNEMOUTH, Springbourne. August 3. Elim Pentecostal Church, Curzon Road. Visit of the President, A. Tee. Services at 11 and 6.30. Convener: J. Osman.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

MANCHESTER, Chorlton-cum-Hardy. August 9-11. Elim Pentecostal Church, Oswald Road. Saturday at 3.30. Opening of new church extension by G. Wesley Gilpin. Rally at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: J. Woodhead (York) and E. J. Thomas (District Superintendent). Convener: J. T. Glass.

NEWQUAY. August 10. Elim Pentecostal Church, Seymour Avenue. Special visit of Vijay Panandikar (Plymouth), converted Hindu. Service at 6. Convener: David Holmes.

ROWLEY REGIS. August 9. Elim Pentecostal Church, Cardale Street. Induction service of W. J. Patterson. Officiating minister: R. D. Bradley.

SOUTHPORT. August 9-17. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday children's Bible club. Daily at 10—12 and 2—4.30 in minor hall. Conducted by Uncle Bob.

WORTHING. August 16-31. "Vacation Venture." Crusade with seventy Crusaders in the large marquee in Victoria Park. Sundays at 6.30. Weeknights at 7.30 (except Fridays).

SUNSHINE CORNER



The water of life

TOMMY lived in a big city. Whenever he wanted a drink all he had to do was to go and turn the tap and get all he wanted. But one day he went with his mother into the country. He looked around the house and did not see a single tap. He said to his mother " I am so thirsty. Haven't they any water here ? "

His mother said to him, " There is plenty of the nicest, coolest water you ever drank out in the back yard. Your uncle who lives here has a deep well out of which you can get the cleanest, clearest, freshest water you ever tasted. Here, take this pitcher and get all you want."

Tommy went out in the yard. He saw a big tub there with just a little water in the bottom of it, and that didn't look nice. He came to the old-fashioned well that his uncle had dug with his own hands forty years before, and wondered how he could get the water up. He looked at it and said, " I guess there is plenty of water there, but I don't see any tap." He was very puzzled about it. Presently his uncle came along. He worked the pump handle and there came out of the spout a clear stream of water and Tommy got all he wanted.

Tommy's uncle said to him, " I guess you have never seen anything like this before, have you ? You have to work to get this water, but there is another kind of water that you don't have to work hard for at all. Do you remember hearing in Sunday school about the children of Israel when they were very thirsty, and how they became very angry with Moses because there was no water ? Moses took his rod and smote the rock and out of it came all the water the people wanted. They didn't have to pump for it and they didn't have to pay for it.

" Did you ever hear in Sunday school about Jesus once wanting a drink and asking a woman for it ? He told this woman that if she would ask of Him He would give her living water. He wants us all to have this wonderful living water, or water of life, and in the last chapter of the Bible He invites whosoever will—and you know, Tommy, that means you, and me, and everybody else—to come and take freely of this water of life. You don't have to pay for it ; you don't have to pump for it. But you can have something inside you that is always bubbling up just like the springs that start and bubble up from the hills. Do you understand what I mean, Tommy ? "

Tommy thought a moment and said " I guess you are talking about getting saved. I have heard mother sing ' This wonderful stream of salvation, It never runs dry.' I would like some of this wonderful water myself."

After supper that night uncle got his Bible out and read the story in the fourth chapter of John about the woman whom Jesus met at the well, and how Jesus gave her the water that always satisfied her. As they got down to pray afterwards Tommy asked Jesus to give him some of the water of life. Do you think that Jesus answered that prayer ? Yes, Jesus always answers boys' and girls' prayers when they come asking to be saved. About three weeks later Tommy went back to the city, where he could tell his Sunday school teacher that while he was away he had received from Jesus the water of life and it was bubbling up within, so that he could not help singing and praising the Lord.

COMMENT, OPINION AND REVIEW
(*continued*)

did not lower either by resorting to cajolery, over-persuasion or psychological trickery. Apostolic preaching impressed upon men the responsibility of their being real people, mature and able to think for themselves. The apostles put before their hearers the issues involved and did not compromise truth in any way " to gain decisions." Jesus Himself charged the Pharisees " If ye were blind you should have no sin ; but now you say, We see ; therefore your sin remaineth." Jesus imposed upon them the consequence of their own claim to maturity, and this attitude of treating people as responsible beings Jesus commanded His followers to adopt.

The apostles also preached to people as responsible and mature beings, not to be cajoled, frightened or tricked into decisions. When the Jews rejected the message the apostles, Paul and Barnabas, did not degrade the message, or their hearers, or God, by threats, promises and over-persuasion to gain decisions ; they said in effect that God would take them at their own valuation of themselves—" you . . . judge yourselves unworthy of eternal life " (Acts 13 : 46).

As Jesus said to Capernaum, " And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell " (Luke 10 : 15).

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, August 4th — Romans 12:1-8

" Don't let the world around you squeeze you into its own mould, but let God remould your minds from within " (v. 2, Phillips).

If it was difficult to avoid the materialism and spirit of the age then it surely is doubly so today. The answer is not to be found in isolationism; although not of the world, we are still in it. God's order is not withdrawal into convent and monastery; He wants us in the community where the unregenerate are to be found. But we are to influence them with our godliness and faith, not let them influence us with ungodliness and unbelief. If this is to be so we need to get alone with God, to be renewed and revived in mind and soul, to have the deadly materialism and pessimism of the age wafted away by the breezes of spiritual renewal.

Tuesday, August 5th — Romans 12:9-21

" Never flag in zeal, be aglow with the Spirit, serve the Lord " (v. 11, R.S.V.).

The enthusiasm for things spiritual seems to overflow from the heart of Paul. The years had not dampened or tempered that " first love " zeal for the Saviour and His kingdom; in understanding and revelation he was a veritable giant in the early Church, yet he maintains that wonder and awe about salvation that was contagious. Perhaps never flagging and being aglow with the Spirit are prerequisites to the last clause of the verse, " serve the Lord." First stamina, strength in depth which enables us to match the need of these crises days, then inspired zeal that has that never-say-die quality, that shouts " charge " when all other voices cry " retreat."

Wednesday, August 6th — Romans 13:1-7

" Give everyone his legitimate due, whether it be rates, or taxes, or reverence, or respect " (v. 7, Phillips).

The Christian is called upon to be a good, law-abiding citizen, setting an example in the community. We can thank God that the laws in our parliamentary democracy do not conflict, as a rule, with Bible precepts. But Paul is addressing this statement to believers who were suffering for their faith in pagan Rome. Were they to be " yes men " in a society that was plunging deeper and deeper into sin and immorality? Were Paul's words powerful ammunition for the godless authorities, that they should be obeyed whatever the cost? I think not. It must always be God first in all things, for it is finally to Him that we are accountable. This verse urges us to pay up and stand up, but never to give up our Christian principles.

Thursday, August 7th — Romans 13:8-14

" It is high time to awake out of sleep " (v. 11).

This is one of the very few New Testament scriptures that has something to say about revival. To be awake and alert to spiritual realities is the privilege of the child of God; to be in a state of readiness in view of the Saviour's near return. Our word " revival " comes from the same root as the word " reveille," a call to wakefulness, a call to stir up the senses. No doubt we are more willing to pray " O God, we need revival " than " Lord, wake us up "!

" Revive Thy work, O Lord!
Disturb this sleep of death;
Quicken the smouldering embers now
By Thine almighty breath."

Friday, August 8th — Romans 14:1-12

Although we may agree on fundamental doctrines and tenets of faith there will always be differing views on the more minor aspects of local observances and traditions, things that the Bible hardly touches upon and therefore are always open to personal views and interpretation. On matters concerning diet and holy days the other person's view is not to be despised or belittled, as long as he does not start banging his drum and insisting that all adopt his scruples. The Church of Jesus is international and there are differences in procedure and observance in every country, but the wonder is that we are " all one in Christ Jesus ": the meat eater (Phillips) and the vegetarian, the extrovert and the introvert, the young and the old, the fiery Italian and the stolid Briton—united in Christ.

Saturday, August 9th — Romans 14:13-23

" So don't criticise each other any more " (v. 13, " Living Letters ").

Impossible! Not to criticise, correct, censor—impossible! But that is the standard that is raised up by the inspired writer. Of course, if everyone behaved like you, thought like you, spoke like you, and so on, there would be no problem! Everyone is not exactly like you, or me, thank God. We all have imperfections which we trust will disappear as we grow in grace. We are called to pattern our lives on the great Exemplar, the Lord Jesus Christ; all must measure themselves by Him, and in the light of His greatness we realise our own shortcomings. Being preoccupied with these, we shall have no time to spare to probe into other lives. Remember verse 12, " So then every one of us shall give account of himself to God."

Sunday, August 10th — Romans 15:1-6

" For even Christ pleased not Himself " (v. 3).

Paul continues to impress upon the Roman believers the need to sink personal feelings and petty theories for the sake of maintaining a vital unity in the fellowship. He points to the Lord Jesus, who took the Calvary road, not pleasing Himself, and suffered torture and death on our behalf, as the One who has set the example for us to follow. It may seem pleasant to please oneself about attending, praying, giving, and witnessing in the local fellowship, but if we are serious and committed followers of Christ we shall want to please Him; and God's order is for local assemblies, centres of mutual help and encouragement, places where we not only receive but also contribute to the life and programme of the fellowship.

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 72 WHO WAS MY FATHER?

Name the fathers of the following men mentioned in the second book of Samuel.

1. **David.**
2. **Jonathan.**
3. **Saul.**
4. **Ishbosheth.**
5. **Absalom.**
6. **Mephibosheth.**
7. **Solomon.**
8. **Amnon.**

ANSWERS

1. Jesse.
2. Saul.
3. Kish.
4. Saul.
5. David.
6. Jonathan.
7. David.
8. David.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

CORNWALL (north). Farmhouse accommodation. Christian family ; within easy reach of our sandy beaches ; trout fishing available. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Telephone Otterham station 212. C.1851

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties/conferences welcomed. Recommended. Free parking. Brochure: Mulley and Gilkerson. Tel. 3245. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SPACIOUS modern furnished bungalow to let. May-October. Accommodation 6-8 persons. Also caravan site available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1805

"HALDON COURT"

EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1. C.1926

READ the *Vaccination Inquirer and Health Review*. It contains facts that all born-again Christians should know. Free specimen copy upon receipt of 5d. stamp to the editor, 2a Lebanon Road, Croydon, Surrey. CRO 6UR. C.1925

INTINERARIES

The President:
August 3, Bournemouth (Springbourne); 16-31, Worthing.

London Crusader Choir:
August 3, Eastbourne; 10, Worthing.

DEDICATION

WATKINS. On July 6th, at Elim Pentecostal Church, Springbourne, Bournemouth, Julie Natalie Watkins, infant daughter of David and Carol, was dedicated to the Lord. Officiating minister: J. Osman.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY
D.1806

ELIM BIBLE COLLEGE

An 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. L No. 32 August 9th, 1969 9d

My testimony of Divine Healing

By MRS. DOROTHY DENNIS
HOVE, SUSSEX

MY legs had been bad since I was seventeen, but during the past three years they had become worse. I was in much pain night and day. My husband and I sought the Lord and there were times when the pain eased and I could sleep the night through.

Eventually I went to see the doctor. He said that the veins in my legs were badly damaged, and after two courses of tablets, suggested an operation. On further examination it proved that an operation could not be done. I was sent home with more elastic stockings and bandages in hope that these would help ease the pain. The doctor said there was no cure, but rest could prevent the condition getting worse.

My heart was heavy. I had such plans of what I could do in the work of the Lord; but what if I couldn't stand or walk without pain?

It was in this state of heaviness that I sat down in the kitchen and asked God for new veins. I thanked the Lord for those nights of sleep, but now I was asking God for a miracle. As I looked up I saw on the calendar the text for the day, February 28th, 1969: "I shall deliver thee, and thou shalt glorify Me." As I held this promise in my heart before the Lord I knew I needed support in prayer and ministry. I could not touch God alone. The Lord then reminded me of James 5:14, telling me to call for the elders of the church.

The following Sunday I was anointed and prayed for. That was the first Sunday evening for a very long time that I sat through the gospel service free of pain. How we rejoiced, but my legs were still heavily bandaged. After a little time of indecision I felt that on the next day I was to go without any bandages or elastic stockings. I slept soundly all night, but woke up in pain. What a battle to stand by my decision of the previous night. I had a problem to find something to wear in place of the elastic stockings I'd worn for so long. I found a pair of winter tights, pulled them on and went downstairs. When I had reached the last stair all pain left and has never returned. By the Wednesday the swelling and inflammation had gone. My legs were restored; God had given me new veins.

It is with joy that I can testify that God once again has honoured His Word.

Read this letter from Mrs. Dennis's pastor, T. W. Thomson

Dear Mr. Bradley,

Greetings! Please find enclosed testimony. It is quite authentic, and the healing has been well tested recently. Mrs. Dennis fractured her ankle and has had her leg in plaster, with resultant strain upon the other leg, which had been the one most seriously affected by varicose veins. This has brought no recurrence of her trouble. You might like to include this footnote in the "Evangel."

Yours sincerely in Christ,

T. W. THOMSON.

Proclaiming the Truths of Pentecost

Where have the fishermen gone?



Some questions prompted by the cover picture of June 21st Evangel

By GORDON A. WRIGHT

"LAUNCH out into the deep, and let down your nets for a draught" said the Lord Jesus to His disciples; but it is no use His saying that now, for these fishermen are not in the place where they can hear His command. The Master likes people to be within



earshot when He gives that kind of advice. He can do without people who need the town crier to get them started; He likes those who are ready for service, just waiting for His command, people who have accepted Grenfell's motto: "Ready for anything."

Some may think it a wicked thought, but had the fishermen become weary in well-doing because there were no photographers around? How annoyed they must have been on discovering that they had missed the chance of a little publicity! Why could not the photographer have waited until they had returned?

It is irksome to serve week after week and year after year with no recognition being made of our services. There is a certain amount of glamour attached to bringing in the boat full of great fishes, to the wonderment of the gathering crowds, and I suppose we can safely say that that is the expectation that challenges many a talented young man to cut the shore lines and to launch out into the deep unknown waters. But when you return with only a few fish in the stern of the boat people soon pass by without noticing you.

Had the loneliness proved too much for them? The nature of their task isolated them from the masses. They should have realised that when they accepted the calling. But how could it be otherwise? One cannot fish in Piccadilly Circus! There were compensations, but when the spirit is heavy with discouragement it is loath to acknowledge them. Those who fish in arctic waters would go into ecstasies over the environment of these privileged fishers.

Did they lack the discipline of endurance or the patience to acquire the necessary skills? Or were the fish not biting? Or did they think they would not bite that particular day so went off for a walk instead, like Jonah? Were they dissatisfied with not having a cabin cruiser so that they could fish in comfort, like others down the lake? Had they fallen out among themselves, so Paul is looking for somebody else to accompany him and Barnabas has gone off to look for another boat?

Had they become dissatisfied with their equipment? Because they could not fish in a big way in this modern flamboyant age had they grown discouraged? Surely they knew that God gives bigger boats only to those fishermen who wear out the little boats by working them to their capacity. It is difficult to remember this when the going is hard, so God usually has somebody around with a special word for Archippus to attend to his service in the Lord (Colossians 4:17). Perhaps they are sitting down together under the shade of a tree over the hill.

How prone is the human heart to think the worst of people! Somehow we frequently find it natural to make a false appraisal of people's motives and actions. These fishermen could be legitimately engaged elsewhere. Because all the facts are seldom available to us, we are not qualified to judge another for the way he allocates his time or uses his talents. In any case, it is no business of ours. "To his own master he standeth or falleth." We are crews of fishermen, not jurors. So let us start again.

It is so easy to think that they are neglecting their service and trying to do an important task the easy way by leaving one of their lines dangling

at the water's edge, but did they see a flock of lambs roaming on the shore so went to guide them back to their field? "Feed My lambs" our Lord said to Peter, as well as "I will make you fishers of men."

It is possible that they have gone to visit an elderly Christian who is unable to attend the Lord's house because of infirmity. While we have been condemning them, perhaps they have been bringing the radiance of heaven into a dreary life.

Have they slipped over to Miletum to pray with Trophimus? We cannot rule out that they have gone to look for John Mark, who gave up fishing after being caught in a violent storm, thinking that the sight of them in their fishing garb would awaken his old desires and enthusiasm. They may be young men themselves who have come up against one or two problems and have gone to look up the Big Fisherman for advice and help, or they may be elderly fishermen who have gone to challenge younger men to take up the work so that the fishing will continue when they tie up at the jetty for the last time. Did somebody promise to bring more bait, a few sandwiches and a pot of tea, but failed to turn up, so, like Paul, they have gone to make a few tents before they can continue their life's mission?

Had an emergency arisen at home that demanded their presence? Had they other interests on land tied up with their fishing business that required their immediate attention because those who had promised to help had failed to look after it? Instead of losing heart and winding up their lines they set one of the lines near the shore with gallant optimism.

Were they visiting the country chapel with its thousand sacred memories? Did they feel the need after their strenuous tasks for the quietude of the house of prayer? Were they seeking a renewal of spiritual power to enable them to meet the challenge of their calling?

The inquiry has been stimulating and challenging. When they return to the boats let us go and help them.

ELIM WITNESS

ROWLANDS GILL

Pastors: David Bentley and John Southern

The last weekend in June saw a real manifestation of the power of God in the village of Rowlands Gill as we held special meetings at which ex-alcoholic Arthur Barras, of Gateshead, was our speaker. We are still praising God for the work He did in our hearts, and particularly for the young people who were counselled for salvation.

At the Sunday gospel service we were again busy counselling inquirers, including a number of boys from the local approved school

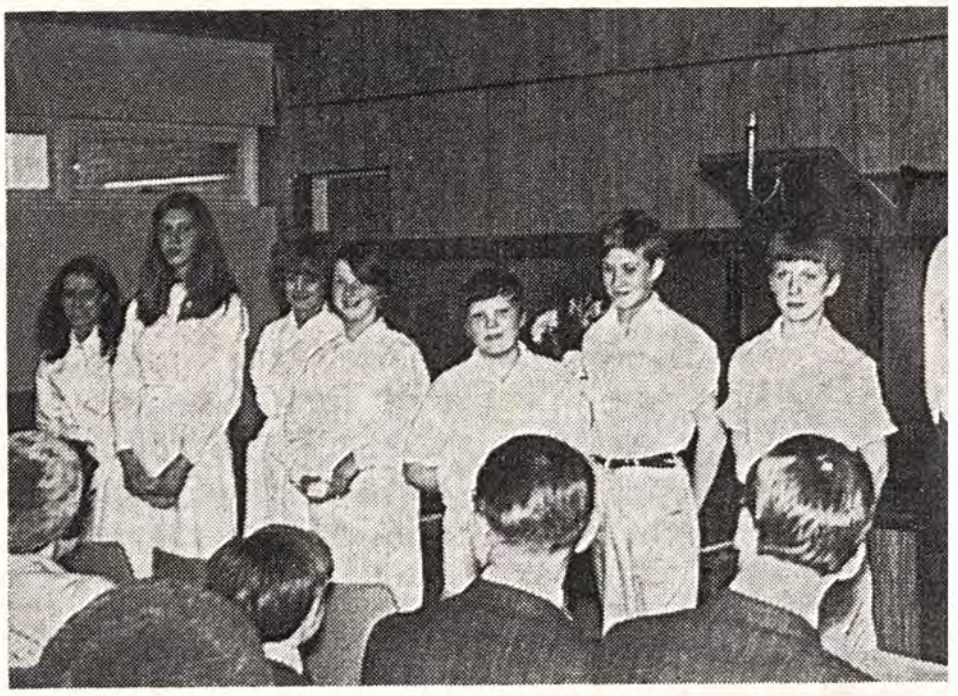
Musical support was given by the Heralds from Gateshead and by Peter Price of our Newcastle assembly.

The following Sunday evening we were again visited by some of the boys from the school, of whom a number were counselled following the appeal.

SMETHWICK **Pastor: R. D. Bradley**

We have recently witnessed a most impressive baptismal service in our church when a number of our young people were baptised by Pastor R. D. Bradley. It was good both to see and hear them witness to their faith in Jesus Christ.

These young people are now taking their place in the church and there is a definite move of the Spirit among them as is evidenced by their attendance at the prayer meetings and tneir desire for



the baptism of the Holy Spirit; hence waiting meetings have been arranged. May God fulfil Acts 2:4 in their lives. E. and W. PRICE.

BIBLE STUDY HELPS

GOD'S GRACE (Ephesians 4 : 7)

1. **The gift of grace.**
2. **The immeasurableness of grace.**
   (a) Unrestrained saving grace.
   (b) Unreserved sanctifying grace.
   (c) Ultimate sovereign grace.
3. **The universal gift of grace.**



Bristol City Temple choir, with W. R. Jones, Hedley Fishlock and T. J. Stevens.

THE FIELD SUPERINTENDENT'S NOTES

MOSES sent out twelve leaders into the fields of promise and we are very pleased to report that at the close of term our Elim Bible College provided an equivalent number of graduates for the fields of prospective harvest. We trust each will prove to be a faithful and true witness and that there will be no failures as there were among Moses's representatives. Please pray for these new leaders that they may gather in rich and ripe fruit.

☆ ☆ ☆

We are all familiar with the Master's commendation of the widow who placed her "mites" in the treasury. I was very touched when a monthly return form revealed that a little Sunday school child had handed in "eighteen new pennies" for evangelism. Jesus would commend this action too, I am sure, and so do we.

☆ ☆ ☆

The home of Amram and Jochebed was bright with joy when a baby brother joined Miriam and Aaron. The home of our minister in Cheltenham was brightened similarly when a baby brother joined Sharon and Andrew.

☆ ☆ ☆

The holiday season is in full swing and many will be visiting the seaside. There was an occasion when Peter had a little break beside the sea—at Joppa. There he had an experience with God which left an indelible impression upon the whole of his future life. It changed his outlook and deepened his understanding of the divine will. We trust that our readers may be blessed equally by the Lord during this vacation period—on holiday from work, but, remember, not on holiday from God. Be sure to visit one of the many Elim Pentecostal churches dotted around our coastline. We wish you a happy and hallowed holiday.

Letters to the Editor

Sir,—The correspondence regarding crosses and Elim churches interests me. First, I think the contention that the cross is "popish" is inaccurate. The Roman Catholic symbol is a crucifix—a cross bearing the body of Christ. The plain cross is the symbol of the Reformed church signifying the *risen* Lord. Mr. Ramsey is right in stating that to us the cross is a symbol of Christ and Christianity. Surely Mr. Whitehead has missed the point of Deuteronomy 5:8, because the sentence does not finish until verse ten, the point of the commandment being the *worship* of graven images. Moses was commanded to make a graven image—the brazen serpent. The tabernacle had images in the form of the cherubims upon the mercy seat and the cherubim figures woven into the veil.

The Old and New Testaments are full of symbols. Our problem is are symbols which are not specifically given in Scripture wrong? In the early days of Christianity the fish was the symbol and some believers use it as a lapel badge today. Why is the pulpit situated where it is in our churches? Because we follow the Reformed tradition which replaced the Roman altar with the pulpit, *symbolising* the centrality of the Word of God.

Some of our churches have the emblems of the

(*continued on page 538*)



I MET THEM INSIDE

A weekend in prison!

By DOUGLAS B. GRAY

THE term "Pioneer evangelism" may rightly be applied to the ministry of the London Crusader Choir in British prisons and Borstal centres. Opportunities for evangelism of a kind not hitherto attempted have been offered us from time to time and with results far beyond our expectations.

A prison chaplain said to me on one occasion: "Mr. Gray, I am thinking of experimenting with a project, calling it, shall we say, a 'Religion and life' weekend; will you help me in planning this?" What a challenge and what a privilege! The weekend was planned. How would it go? Would the men respond to such an idea? The attendance, of course, was voluntary; other "inside" pursuits and recreation would continue in the prison halls. How many, if any, would come to a religious service?

However, we went ahead, in spite of doubts, with prayer and planning. The weekend commenced on Friday night with a religious film. About 200 men attended. On Saturday evening the London Crusader Choir were asked to take the service, again in the gymnasium. The building was packed to capacity. At this meeting, in addition to the choir's choral messages and the timely comments I was privileged to introduce, a number of the choir members took part in personal witness for Christ. Another religious film was shown and a challenging message given by a guest evangelist, which was outstanding and received with great respect and attention.

Home for a few hours and back again for a Sunday morning service—a mission service as it was called—in the prison chapel. Here the choir sang appropriate pieces, and what a sermon was preached by our guest evangelist, his text being "Zacchaeus, the crook." At the close of the message an invitation was given for any who desired to remain behind and have an opportunity of meeting both the speaker and the writer of these notes. Nine men took advantage of this privilege.

The choir remained for lunch, and then back for the final service of the weekend. At this service fourteen men were publicly received into the Church of England Men's Society. Each man publicly declared his faith in Christ and made the promise to serve God and his fellow men. A weekend of pioneer evangelism within precincts out of the ordinary and with results full of encouragement! Such ministry carried out year by year by the London Crusader Choir obviously finds no place in the secular or to a large degree in the Christian press; nevertheless, this crusade of musical evangelism has no let-up. Be with us in this work by prayer and intercession.

B.B.C. RADIO BRIGHTON

London Crusader Choir's morning broadcast

Many expressions of appreciation have been received following the choir's recent broadcast. An on-the-air recording was taken and is of excellent quality. Members and friends of our churches may like to have a loan of this tape for use in their homes or sharing music with a message with their friends and neighbours. The cost of the loan of the tape is 10/-, including postage. Recording speeds should be indicated when ordering a copy.

Items broadcast include
- **"Jesus, my Song of Songs"**
- **"Has God forgotten me?"**
- **"The King of Love my Shepherd is"**
  (as broadcast on B.B.C.1 Songs of Praise)
- **"Jesu, Word of God" (Mozart)**
  Metrical psalm—Kedron
- **"In the name most high" (Handel)**
- **"Christ, our King"**
  etc.

WRITE DOUGLAS B. GRAY, DIRECTOR OF MUSIC, 15 RODENHURST ROAD, LONDON, S.W.4.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Dorothy Dennis ...	Cover
Gordon A. Wright	530
R. B. Chapman	532
Douglas B. Gray	533
T. H. Stevenson	535
Alex Tee	536
Margaret M. Ladlow ...	539
J. Noddings	540
John M. Cuthbert	543
Church reports	531
Letters	532
Editorial	534
Points for preachers ...	537
Sunshine corner	542

EDITORIAL

CUSTOM, fashion, precedent and convention—the great inhibitors of spontaneity, more so in the Church than in the world. No doubt the natural conservatism of human nature is a built-in safeguard, but our built-in conservatism may be a block to the Holy Spirit, and so should be subject to Him, that He may lead us to that infinite variety of spiritual practice and experience that alone will meet the ever changing situations that face the Church from place to place and from day to day.

No two situations are ever alike and only the Holy Spirit has sufficient fertility of ideas to provide an answer to every situation. Our Lord implies this when, instructing His disciples how to conduct themselves *before magistrates,* He states, "But when they shall deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:19, 20).

We state the foregoing in the context of our remarks last week about the Methodist revival and our question, "Has the Methodist explosion in Britain in the nineteenth century anything to teach British Pentecostals in the twentieth century?"

So let us look again at Methodism, the world's biggest Protestant denomination, with currently about 30,000,000 members in six continents.

The progress of Methodism in Britain alone from 90,000 members in 1800 with 825 chapels, to 358,000 members with 11,000 chapels in 1850, and to 904,852 members in 1900 was achieved by third and following generation Methodists; in other words the real explosion of Methodism took place after the first and second generations had been "called home." The spectacular increase in membership from 90,000 to over 900,000 (actually about 1,300,000 members must have been made in that period) was achieved by local and individual initiative, not by dependence on national evangelism. This, we think, is the principal lesson for us British Pentecostals today.

If we are too concerned about conserving our gains we may find that word in Proverbs coming true in our experience, "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty" (11:24).

But no two centuries are alike any more than two situations are alike. The adoption of Methodist practice may not lead to the longed-for Pentecostal explosion. Only the Holy Spirit can lead us to adopt those methods that will meet the situation as it is today. Yet as the permissiveness of the eighteenth century was gradually nullified by the Wilberforce, Wesleyan neo-Puritanism of the nineteenth century, so the prospects seem favourable for the permissiveness of today to be nullified by third plus generations of Pentecostals on fire for God.

FROM MY DIARY



By T. H. STEVENSON

IT was a delight to me to hear Pastor Gordon Wright preach so ably on a past Sunday night in our church, and so seemingly well in health. I experienced a strong fellow feeling, witnessing that adversity need not diminish the richness of a man's dedicated ministry. History, observation and experience point to gain as well as loss born of afflictions.

There was no personal allusion, but there was an obvious parallel that could not pass unnoticed when Gordon Wright quoted from Hebrews: "And others were tortured, not accepting deliverance." In the same celebrated passage is written, "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God." Listening to our brother's sermon I thought of verses of two hymns:

"Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?"

And the greatest example of all, that is found in Christ our Lord.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

☆ ☆ ☆

When the above reflections are published my wife and I will be commencing our holiday (D.V.). On my return I look forward to resuming preaching on Sunday nights; the final step on a pathway of trust in God who has surely miraculously strengthened me to fulfil this part of ministry. Looking back over a rough-strewn way I can only say deep from the heart "Then sings my soul, my Saviour God to Thee, how great Thou art, how great Thou art." I am debtor: debtor to many dear praying people of God; debtor to many fellow ministers, particularly ministers of the Birmingham Presbytery and of Elim Church headquarters. It is a testimony to our ministers that I never met with a refusal to minister on a Sunday night, and many Bible studies. And I am debtor to a wonderful congregation.

☆ ☆ ☆

I trust I do not start "something" in remarking that I consider my church has gained this past while also, in learning to appreciate more than may be common, the ministry of local brethren in preaching and in other forms of service, in many devotional meetings. I have long felt that many Elim churches have been "reared" wrongly in not always appreciating sufficiently the talent already at hand. (If this stimulates the thought that if a pastor has not been doing all the preaching he is having life easy, the presumption is astray. The pastoral ministry of a sizeable congregation is vastly more than the sermon, short or long.)

☆ ☆ ☆

The result of the proposed Anglo-Methodist union is now history, though future years may see fresh chapters come into being. I am reminded of meeting two fellow ministers of the Apostolic Church, from whom I learned that one was an apostle and the other a prophet in their respective fellowships. As we sat on the park bench I was asked if I could prognosticate as to when the chief Pentecostal groups in Britain would unite. Reminding them of their high office, I expressed that they could scarcely expect me, an ordinary pastor, to predict about such a matter. On all schemes for unity of organisation there are those "for and against." It is much like the frustrated maiden who said "The desirable is not obtainable, and the obtainable is not desirable."

☆ ☆ ☆

So man did reach the moon—and we are assured this is not the goal; it is merely the kick-off. We were so busy in the process of moving to a new manse, while continuing with pastoral work, that I was simply aware of the fact; nothing more. This may have been to my loss and regret. I have one consolation. Not even one person could say of me in this respect "He's so heavenly minded, he's no earthly use." We just could not get off the ground.

☆ ☆ ☆

About the moon project some have raised the sincere question of vast expense, while millions on earth are hungry. Others raise the ethical question of animal experimentation, highlighted in Bonnie the money. For others there is a theological query, beside that of possible effects on earth-life through contact with unknown mineral properties of the

(*continued on page 541*)

TEN TRUTHS ON PENTECOST



By ALEXANDER TEE

THE amazing growth of Pentecost throughout the world in the face of religious opposition and apathy has forced the entire Christian Church to take a fresh look at the truths Pentecostal people hold so dearly. The result has been that many thousands of Christians in other denominations are now enjoying the Pentecostal experience as did the apostles in Acts 2:1-4. Here are ten truths connected with Pentecost.

1. *True Pentecostal experience is wholly based on the Word of God.* It is God-breathed and not man-made. The millions of Pentecostal people around the world believe that the Bible is the inspired Word of God. They further believe that a genuine Pentecostal experience is God-given and not produced by human pressures, procedures or personalities. All true Pentecostal experience will be in line with the teaching of Scripture.

2. *Pentecost is linked to atoning blood in both the Old and New Testaments.* The feasts detailed for us in Leviticus 23 make it clear that the feasts of Pentecost, Passover and Firstfruits were connected. Blood had to be used at them all. Pentecostal people all over the world place great emphasis on the atoning blood of the Lord Jesus Christ.

3. *Pentecost is connected to and is a proof of the resurrection of Jesus Christ.* He is said to be the "firstfruits" (1 Corinthians 15:23). The feast of firstfruits in Leviticus 23 is a type of our Lord's resurrection. Christ is the corn of wheat that fell into the ground (John 12:24), but He has risen to bring a mighty harvest. Fifty days after the feast of firstfruits the Jews celebrated the feast of Pentecost (Leviticus 23:16). The Holy Spirit fell on the fiftieth day after the Lord's resurrection (Acts 2:1).

When Peter was explaining to the thousands who were wondering what had happened to the disciples in the upper room he said "This Jesus hath God raised up, whereof we all are 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). Therefore the Pentecostal experience was used by Peter as a proof that Jesus had been raised from the dead by God.

4. *Pentecost is connected with feasting and abundance.* "Be filled with the Spirit" is Paul's injunction in Ephesians 5:18. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Jesus spoke of rivers of living water when speaking of the experience of the Holy Spirit (John 7:38, 39).

After wandering in the wilderness for forty years the children of Israel entered a land flowing with milk and honey; a land of grapes and pomegranates. This is a type of entering into the glorious Pentecostal blessing. It is a place of spiritual fulness.

Notice in passing that the terms "baptism" and "filling" are interchangeable (see Acts 1:5; 2:4). One deals with the external aspect, the other with the internal aspect of the Pentecostal experience. In other words the evangelistic aspect and the worship aspect are involved. While plunging a cup in water is not the same as filling a cup with water, any cup that is plunged into water will come out filled. How blessed is such a baptism and filling in the living water—the Holy Spirit!

5. *Pentecost is associated with thanksgiving and joy.* Under the old economy the feast of Pentecost had a wave-offering. The priest had to wave bread before the Lord. We read that even after persecution Paul and Barnabas "were filled with joy, and with the Holy Ghost" (Acts 13:52). Though I have been born and bred in Pentecost I have never known a single case of anyone receiving a personal Pentecost being miserable. The baptism in the Holy Spirit always brings joy, praise and thanksgiving to the Lord.

6. *The Pentecostal experience is subsequent to salvation.* The Passover feast is not the same as the feast of Pentecost. Both are types of different spiritual experiences. There is ample evidence to support this in the Acts of the Apostles (8:12-17; 9:17; 19:5, 6). J. N. Darby and Wm. Kelly both support this view. In his book *On the Sealing of the Holy Spirit* J. N. Darby writes "That a person may be born again, and not have received the Holy Ghost, is perfectly certain according to the Scriptures." Wm. Kelly states in his *The New Testament Doctrine of the Holy Spirit* "It is a subsequent operation; it is an additional separate blessing." You will have noticed that the apostles had their names written in heaven long before they were in the upper room.

7. *Pentecost is connected with holiness.* The convocation which the Jews enjoyed was to be a holy convocation. The disciples were filled with the HOLY Spirit. Whitsun derived its name from White Sunday. It is obviously an abbreviated form of WHITe SUNday. Women used to wear white clothes during Whit-Sunday. White, of course, speaks of purity and cleanliness. How can anyone genuinely yearn to be filled with the HOLY Spirit and yet want to be either sinful or worldly?

8. *Pentecost is connected with fire.* Both in the feast of Pentecost (Leviticus 23:18) and in the words of John the Baptist we read of fire. Matthew 3:11 states "He shall baptise you with the Holy Ghost and with fire." While fire cleanses it also warms and creates power. Evangelistic fervour blazes all through the Acts of the Apostles. Holy Ghost fire will always raise one's spiritual temperature. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." What experts the disciples were at witnessing! They were firebrands, to say the least. One of the greatest evidences of a Spirit-filled believer is seen in his witnessing. There is something wrong with anyone who claims to be Pentecostal yet does not go ahead witnessing, and witnessing with power.

9. *Pentecost is connected with speaking in other tongues.* What a rapturous experience this is! While speaking in tongues has been the subject of much controversy, much of the opposition to it is now receding, because many who used to argue against speaking in tongues are now experiencing the blessedness of doing so.

Paul wrote "He that speaketh in an unknown

(*continued on page 541*)

POINTS FOR PREACHERS

SCRIPTURE ITS OWN BEST EXPOSITOR

By BISHOP HORSLEY

IT should be a rule with everyone who would read the Holy Scriptures with advantage and improvement to compare every text which may seem either important for the doctrine it may contain or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject matter is the same, the sense equivalent, or the turn of expression similar. Particular diligence should be used in comparing the parallel texts of the Old and the New Testaments. It is incredible to anyone who has not in some degree made the experiment what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. I will not scruple to assert that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in everything relating to his religion in such a degree that he will not be liable to be misled either by the refined arguments or by the false assertions of those who endeavour to engraft their own opinion upon the oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the sacred books, which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the history of the first ages of the Jewish and of the Christian Church as is to be gathered from the canonical books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible thus studied will indeed prove to be what we Protestants esteem it, a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked.



Southport Sisterhood rally.

LETTERS (*continued*)

Foursquare Gospel inside and outside the buildings. Are these not as much "images" as the plain cross? For many years the EVANGEL cover bore the picture of the oasis of "Elim," symbolising a place of refreshment. The very name of the movement is symbolical! Yet I venture to suggest that we have more scriptural authority or justification to adorn our churches with crosses than with pictures of palm trees and wells (Galatians 6:14).

To me the cross symbolises Christ and His redemptive work. Such an object is an excellent visual aid serving to remind people of God's plan of salvation.

JOHN COLEMAN.

Birmingham.

Dear Sir,—I have read with considerable interest the letters recently published in the EVANGEL concerning crosses on Elim buildings. May I suggest another symbol which I think would have the support of practically every member in the Elim movement—a Bible, preferably outlined in neon, with the words underneath "Our message: back to the Bible"? As this is what we stand for, why not say so?

I know that in England the cross may be regarded as a symbol of Christianity, but what kind of Christianity—dead or alive? Throughout the world the symbol of the cross is being used today by all the denominations that support the ecumenical movement, including the Roman Catholic. Where does Elim stand?

Woking.

JOSEPH SMITH.

Dear Sir,—In reply to the letter by R. Hughes in the July 5th EVANGEL, might I, as one of the two conference speakers to whom he refers, answer his remarks?

I am amazed that Mr. Hughes is puzzled. Surely he could never have imagined we meant the items that he mentioned, Sankey's singing, G. Canty's, Mr. Cantelon's and N. West's paintings, etc. All these, and the rest mentioned, certainly have a limited, but important, part to play, as long as they are kept in their place as inferior to the preaching of the Word of God, which alone can produce the miracle of salvation. But the "gimmicks" that I was referring to at the conference rally were some of the grievous happenings taking place in a small number of Pentecostal churches; for example, worldly songs and music, and the placing of small coloured lights in our church halls, often just one, and usually green, with a group beating out the new music, the name of Christ being used but the music belonging to the regions of hell. We have witnessed cuddling couples in the greenish light enjoying "Beatle" style music, often followed by darts, etc.

This is not "hearsay." I have stood in churches and witnessed it. Often the leaders are very sincere, but I believe sincerely wrong, terribly wrong.

The very reasons that thrilled me, and brought me into Pentecost, was its exaltation of His Word above all else, and the claim that His Word was enough. We do not need anything but anointed men, with burning hearts, led of the Holy Ghost, preaching with power, the only thing that can produce life, the Word of the living God.

By all means let godly men sing His praises, and worship Him on instruments of music, but the rest let the Devil keep.

JOHN G. COOPER.

Margaret M. Ladlow's page

TRAVELLING LIGHT



HOLIDAY time is here once more, and with it all the preparation and excitement of packing our cases to leave home surroundings and, to use a rather hackneyed expression, "get away from it all." I can still remember the delight I enjoyed when as a child I saw the opened suitcase on the bed and knew then without a doubt that we were really going away at last. My own children experienced the same delicious sense of certainty when the cases were brought out, and I can recall them pleading with me to lift them from the cupboard so that their own private packing could begin. I cannot resist writing down a few lines of the special song my mother always sang when we began to pack and which when my own turn came I sang to our family with just as much gusto and fun. It began:

"When Mrs. Brown went out of town along with Mr. B
They always took the little ones for a few weeks at the sea;
But Mr. Brown would fume and frown, and such a fuss would make
About the lot of luggage Mrs. Brown would always take.

There's a large trunk, a small trunk, a box or two of the maid's,
A leather bag, a carpet bag, buckets, hoops and and spades.
Of brown paper parcels there's only just a few,
A perambulator and a bath and a poor old cockatoo.

There's a hamper and a rocking horse, a foot-stool and a rug,
A wrapper and a waterproof just to keep me snug,
A dressing case, a portmanteau, umbrellas two or three,
And five little boys and girls who all belong to me."

All these memories of former busy packing days come flooding back to me as at this very moment I am in the throes of deciding what we need to take with us when we shortly leave for Ghana to do a period of relief missionary work. I suppose when moving day comes every householder is appalled at the amount of possessions accumulated down the years, and every housewife faces a similar, if lesser, dilemma when considering holiday needs for the family. In fact I always find that one takes too much clothing on most occasions, and when it comes to removal day there has to be a great clearance of things that have been hoarded for years, and a dumping of unnecessary junk.

In my present situation I am almost wishing that we had not so many possessions—furniture, books, pictures, indoor plants, etc.—and I am tempted to envy one who though possessing few of this world's good was rich in heavenly grace and wisdom. I refer to the apostle Paul and that little glimpse of his personal life given to us in 2 Timothy 4:13. In this the last letter of his included in holy writ, there in Rome he requested Timothy to bring him three necessities. In modern speech we could be permitted to say that he needed his overcoat, his small library and his Bible or portions of Old Testament scriptures. Some authorities even suggest that the parchments included the originals of his epistles.

In these days of affluence and a growing tendency to "keep up with the Joneses" it is well to review our sense of values and get our priorities right. When it comes to the parting of the ways, when a crisis occurs in life, when there is an uprooting, a change in our circumstances, what do we hold dear, what are the essentials in our way of life?

Paul had reached the place where he could say "But what things were gain to me, those I counted loss for Christ" (Philippians 3:7). We may not be called upon to make such supreme sacrifice, and there is nothing wrong with having a comfortable home and sufficient clothing and other amenities, but we may yet put first things first. Let us travel not only hopefully but lightly, not weighed down by too many possessions and worldly cares. We must, like

(*continued on page 541*)

SATAN'S ALLURE

By J. NODDINGS

MINISTER OF ELIM PENTECOSTAL CHURCH, ACCRINGTON

OUR first parents lived in what we may call a true Utopia, where the full privileges of abundant life were wholly enjoyed, but into this life of power, perfection, potential, beauty, holiness and love came the Devil, the author of deceit and the father of lies. He came, tempting our first parents, showing them what he said was a short cut to an even better life. The short cut, of course, meant disobeying the Word of God, in his question "Did God say you shall not eat of any tree of the garden?" By this question he succeeded in drawing Eve into conversation. Now God had said "You may freely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die. . . . But the serpent said . . . you shall not die . . . when you eat of it your eyes shall be opened and you will be like God, knowing good and evil." (R.S.V.).

"Like God!" If I read rightly Satan was saying "Obey me and you will enjoy an even better life; you will be like God." Here was a short cut to a better Utopia, a leap into a more real life than they had possessed. The requirement was disobedience to God and obedience to Satan.

But our first parents found Satan's promise of Utopia a mirage. The leap for Utopia became a suicidal plunge.

God came seeking Adam and Eve. His words "Where are you?" may well imply "Consider the height from which you have fallen."

Today many are being lured by Satan's promise of Utopia and the alternatives are still obedience or disobedience to God or obedience or disobedience to Satan: such things as fornication, a career before the care of the soul, and love of the world more than love for God. But consider carefully the fate of our first parents; then recall Samson and Delilah, and David and Bathsheba. Samson lost his sight and David gave the enemies of the Lord great occasion to blaspheme God's name. Remember Ananias and Sapphira, who kept back part of the price, lured to lie to the Holy Spirit. And what about Demas, lured by the love of the world?

How tragic that Satan sometimes succeeds in persuading even Christians to take these short cuts. Satan will stop at nothing to ruin a testimony and hinder a life of usefulness to God through sometimes seemingly innocent transgressions of God's Word.

Satan's lures must be resisted. Therefore we must be alert and not be ignorant of his devices.

Firstly, realise that he is a liar. Satan employs purposeful, deliberate deception in order to delude people into obedience to him.

The Son of God refused to be tempted into taking a short cut to Utopia. He refused to fall down and worship Satan even though He was offered the kingdoms of this world and the glory of them. As Jesus conquered him, so through the Lord we must rebuke him and he will flee.

Finally, there is a better life, a true Utopia, promised by God who cannot lie, attained only by the pure in heart. "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 . . ." (Psalm 24:3, 4).

"Only be strong . . . being careful to do according to all the law . . . turn not from it to the right hand or to the left, that you may have good success . . . then you shall make your way prosperous" (Joshua 1:7, 8).

"O let me feel Thee near me; the world is ever near;
I see the sights that dazzle, the tempting sounds I hear;
My foes are ever near me, around me and within;
But, Jesus, draw Thou nearer, and shield my soul from sin."

FROM MY DIARY (*continued*)
moon. Would God allow man to spoil the moon as he has corrupted the earth over which God gave him dominion? I have heard preacher and astronomer give strong negative pronouncement about this. Whether God has willed it is one point, but that He *has* allowed it is also a point. Where there is no revelation, reservation is better than speculation.

TEN TRUTHS ON PENTECOST (*continued*)
tongue edifieth himself." Everybody in the upper room spoke with tongues when they received this Pentecostal experience; similarly in Acts 10:46 and 19:6.

The Jewish disciples knew that the Gentiles had received the Holy Ghost, because they heard them speaking in other tongues (Acts 10:46). This was the sign they recognised. The first person ever to mention speaking in tongues in the entire New Testament was Jesus Christ Himself. Anything He pioneered is good. How silly to think that any gift of the Holy Spirit would do anything other than good!

10. *Pentecost is connected with liberality.* Gleanings from the harvest had not to scraped up as by a miser. They had to be left for the poor (Leviticus 23:22). In Deuteronomy 6:10, 11, a free-will offering over and above the tithe was given with rejoicing at the Pentecostal feast. It is a known fact that Pentecostal people are very missionary minded and liberal. When God blesses and blesses and continues to bless your soul, your witnessing and your worshipping it is not a burden to give liberally—it is the desire of the Spirit-filled heart.

Heed the injunction "Be filled with the Spirit."

TRAVELLING LIGHT (*continued*)
Paul, care sensibly for our bodies as he did when sending for his cloak, which he evidently needed in an unheated prison, but also, whether packing for our holidays or even moving house, we must carry with us the literature that encourages faith. Note that Paul says "especially the parchments," and surely the Bible should be our inseparable companion, and although we may not be avid readers there are many splendid Christian books which can teach and challenge. The complete Christian is one who cares wisely for body, mind and spirit, just as Paul did, so that wherever we may be, on holiday, or staying quietly at home, or even on the high seas, we shall prosper in body and in soul.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

MANCHESTER, Chorlton-cum-Hardy. August 9-11. Elim Pentecostal Church, Oswald Road. Saturday at 3.30. Opening of new church extension by G. Wesley Gilpin. Rally at 7.30. Sunday at 10.45 and 6.30. Monday at 7.30. Preachers: J. Woodhead (York) and E. J. Thomas (District Superintendent). Convener: J. T. Glass.

NEWQUAY. August 10. Elim Pentecostal Church, Seymour Avenue. Special visit of Vijay Panandikar (Plymouth), converted Hindu. Service at 6. Convener: David Holmes.

READING. August 16, 17. Elim Pentecostal Church, Waylen Street. Minister's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Convener: F. Shadlock.

ROWLEY REGIS. August 9. Elim Pentecostal Church, Cardale Street. Induction service of W. J. Patterson. Officiating minister: R. D. Bradley.

SOUTHPORT. August 9-17. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday children's Bible club. Daily at 10—12 and 2—4.30 in minor hall. Conducted by Uncle Bob.

WORTHING. August 16-31. "Vacation Venture." Crusade with seventy Crusaders in the large marquee in Victoria Park. Sundays at 6.30. Weeknights at 7.30 (except Fridays).

ELIM
MISSIONARY CONFERENCE
AT CAPEL

September 12th to 19th

To be present:
Our missionaries from India, Rhodesia, Tanzania and Transvaal.

- ✱ Bible readings
- ✱ Prayer sessions
- ✱ Missionary rallies
- ✱ Up-to-the-minute news

A GREAT SPIRITUAL FEAST

Write to Pastor and Mrs. G. Wesley Gilpin, Elim Bible College, Grenehurst Park, Capel, Surrey. Telephone Capel 3238

National youth rally

WESTMINSTER CENTRAL HALL
Saturday, September 20th, at 6.30

Book your coach NOW. Speaker: Ray Hughes, U.S.A. Singer: Lee Robbins

SUNSHINE CORNER



STOPPING THE FOUNTAIN

A VERY handsome lawn in one of our large cities is watered by a somewhat intricate system of pipes run underground. Here and there all over the lawn are tiny fountain spigots, and when the water is turned on it is thrown high in the air in whirling sprays, falling back again upon the soil. It is truly a beautiful sight to watch the sunlight making rainbows high and low among the shrubs and flowers, and one well worth watching. So, at least, thinks Sandra, the young daughter of the home. Nearly every day she can be seen sitting on the marble step, her chin in her hands, gazing intently out at the rainbow-brightened lawn.

The fountain of which she is particularly fond is so arranged that in the early summer the water leaps into the heart of a vine of crimson ramblers, leaving a rainbow above the flowers where the water drops are touched by the sun. So beautiful is it that Sandra often sits motionless for many minutes, her eyes fastened on the rainbow.

But one day she noticed that the water did not leap up as joyously and with such abandon as usual. As she looked it dwindled, and then right before her eyes the spray fell of its own weight before it touched the blooms above. Finally, with a little hiss the fountain died, and only a gurgling in the grass and a tiny trickling stream of water were left to mark the place. Sandra hastened to the old gardener. "Come here," she cried, "and see what is the matter with the fountain. It is dead and there is no rainbow among the roses." The old gardener bent his rheumatic limbs and, kneeling on the wet grass, loosened a couple of bolts, removing the fountain spray. "See here, Sandra," he said, "this is what killed your fountain."

Sandra bent and looked down into the mouth of the pipe, and there lay a tiny round white pebble. "That!" she cried. "That little stone?"

The gardener, with the small blade of his penknife, loosened the pebble and laid it in the girl's dainty palm.

"Such a very little pebble to kill a fine, bright, happy fountain," Sandra mused. "Such a very little stone."

James has been gardener for the family ever since Sandra was a little baby and he knows her well—better, perhaps, than she knows herself—and now he looked down upon the little girl with a keen look of interest. Then he said "You see, Sandra, a tiny pebble like that can crowd back all the water that would make a splendid fountain. And ——" he hesitated and turned to replace the bolt, as he screwed it into place he said "Did you know that a little stone in the heart can crowd back lots of good, generous impulses? Yes, just one little stone of, we'll say, self-love." Then he rose, saying "I guess that is fixed now."

But the face of Sandra was flushed, and as the old man straightened his shoulders with a little sigh the girl said subduedly "Thank you." Then she added "You are not only our gardener, James, but our family physician also; and," she hesitated, "some medicine is a little unpleasant to the taste. But I won't mind that."

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

QUIZ NUMBER 73 WHICH PSALM?

Do you know which psalm starts with the following words?

1. **"Behold, how good and how pleasant it is for brethren to dwell together in unity!"**
2. **"I will lift up mine eyes unto the hills, from whence cometh my help."**
3. **"My God, my God, why hast Thou forsaken me?"**
4. **"Except the Lord build the house, they labour in vain that build it."**
5. **"I was glad when they said unto me, Let us go into the house of the Lord."**
6. **"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."**
7. **"I will sing of the mercies of the Lord for ever."**
8. **"As the hart panteth after the water brooks, so panteth my soul after thee, O God."**
9. **"Make a joyful noise unto the Lord, all ye lands."**
10. **"God is our refuge and strength, a very present help in trouble."**

ANSWERS

1. Psalm 133.
2. Psalm 121.
3. Psalm 22.
4. Psalm 127.
5. Psalm 122.
6. Psalm 91.
7. Psalm 89.
8. Psalm 42.
9. Psalm 100.
10. Psalm 46.

THE FAMILY ALTAR

Scripture Union Portions

Notes by John M. Cuthbert

Monday, August 11th Romans 15:7-13

" Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost " (v. 13).

This is one of those verses that we need to excavate if we are to find the spiritual nuggets it holds. It is God who fills with joy, that rejoicing resilience of spirit that is able to weather every storm, and this coupled with peace—a divine tranquillity, a rest in God knowing all is well, for we are His. Notice the measure: filled with joy and peace, which does not leave much room for misery and frustration! How are they acquired? By simply believing. You know the promises. BELIEVE them, RECEIVE them. Thus we shall abound (be overflowing, bubbling over—Amplified New Testament) in the hope which is maintained and sustained by the power of the Holy Spirit.

Tuesday, August 12th Romans 15:14-21

" I have fully preached the gospel of Christ " (v. 19).

Thank God for a gospel that meets every human need; we may preach it and proclaim it, but it is the risen Christ who confirms it. It was He who had wrought the signs and wonders, with Paul as the consecrated channel—a partnership that was feared by every demon power this side of hell, a force that made a dynamic impact on each town and village where the apostle ministered. The New Testament pattern gives due emphasis to " signs and wonders "; we should never content ourselves with orthodoxy that is minus the supernatural. However, notice the desired outcome of such manifestations: " to make the Gentiles obedient, by word and deed." Miracles and the like—and remember that every answer to prayer is miraculous—should arouse consecration and holiness, not merely curiosity and amazement.

Wednesday, August 13th Romans 15:22-33

" I implore you by our Lord Jesus Christ and by the love that the Spirit inspires, be my allies in the fight: pray to God for me " (v. 30, N.E.B.).

Paul knew the value of prayer. The Roman believers were many miles away, he was separated from their fellowship and encouragement, yet by their fervent intercession they were standing by the side of Paul as he continued to proclaim Christ surrounded by violent enemies. If we really believed in the power of prayer the prayer meeting would never be neglected; if we really believed that by prayer divine power and light could be brought to bear on problems and difficulties at home and abroad we would never have time to " kill." Of course, the alternative to vital prayer is to muddle through by ourselves, which is the shortest route to the spiritual wilderness.

Thursday. August 14th Romans 16:1-16

" I commend unto you Phebe our sister ', (v. 1).

Not very much is known about this Christian lady, but the little we do know speaks volumes in favour of her helpful ministry in the region of Cenchrea. It would seem that she worked mainly behind the scenes, especially in the homes of the Christians. In a day when women were kept in stricter seclusion, ministering to the sick, helping the poor and preparing candidates for baptism by personal teaching sometimes demanded a dedicated ministry such as that of Phebe. Paul states that she had been of assistance to him in his work. I doubt very much if she had preached him a good sermon or thrilled him with a solo voice that lifted his soul to heights of glory. No, more probably it was the mundane domestic realm, with accommodation, food and repairs to clothes, that she was of great help to him. Thank God for her counterparts who roll up their sleeves and do what they can for the cause of Christ. Their labour of love will be rewarded.

Friday, August 15th Romans 16:17-27

" Paul has just told me that I, Tertius, who have been taking down this epistle from his dictation, may send you my Christian greetings too " (v. 22, Phillips).

What a great responsibility Tertius carried. His was the task of actually putting pen to parchment as Paul dictated the inspired word. Thank God he could enter right into the spirit of the work, for he himself was a believer in Jesus Christ. This was no academic exercise for Tertius—much more! This epistle has fired the zeal of countless seekers after truth and shone light into hearts that yearned for a knowledge of God. In many ways this was **the** book of the Reformation, with its insistence that justification is by faith. Some of Luther's most famous writings are based upon chapters of this epistle. If they were, as we are, thrilled by the revelation and power of this book, how it must have blessed the soul of Tertius as he heard it, word by word, from the lips of Paul—the first man ever to hear the epistle!

Saturday, August 16th Nehemiah 1:1-11

" When I heard these words . . . I sat down and wept . . . mourned . . . fasted . . . prayed " (v. 4).

Nehemiah was in the comparative safety of the king's palace, yet he took to heart the news concerning the state of affairs in far-off Jerusalem. His concern drove him to his knees in urgent intercession; it was a plea for direct help from the Lord. The Jews were suffering reproach and affliction in the city of David. Furthermore, they were without basic defence from their enemies, for the walls were broken down and the gates but ashen relics. Notice how many times he uses " we " in his prayer; he completely identified himself with those who were in such dire need; a lesson all great prayer warriors have learned. Listen to Paul: " For I could even pray to be outcast from Christ myself for the sake of my brothers, my natural kinsfolk " (Romans 9:3, N.E.B.).

Sunday, August 17th Nehemiah 2:1-10

I suppose that in one way Nehemiah's position at the palace required faith, for he was the king's cupbearer. This involved the ceremonial of passing the cup to the king and also, when thus commanded, sampling the contents to ensure that it had not been interfered with; the wine taster could become the poison taster! This is one of the few times in the Bible that God used a long, miserable face! It was so unlike Nehemiah that the king wanted to know what was wrong. As the conversation continued Nehemiah kept that prayerful attitude that depends solely on God; surely an example for us in our dealings with people we are seeking to win to Christ, relying on His power and wisdom. The need in Jerusalem was great, there could be no half measures, so he asked for leave of absence, letters of introduction and safe conduct passes, and building materials for the work of restoration—and he got them! " And the king granted me, according to the good hand of my God upon me " (v. 8).

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt. 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personl supervision. Ample good food. Happy fellowship. Coach parties/ conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SPACIOUS modern furnished bungalow to let. May-October. Accommodation 6-8 persons. Also caravan site available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1805

WESTON-SUPER-MARE. " Ebenezer " 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.1823

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

INVITATION CARDS and all classes of printing done. Minister's notepaper: 200 printed and 50 plain sheets, £1/2/6 including postage. Contact David Thomas, 13 Court Road, Horfield, Bristol, 7. C.1932

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1. C.1926

INTINERARIES

The President:
August 16-31, Worthing.

London Crusader Choir:
August 10, Worthing.

Miss S. F. Beardwell:
August 24, Plymouth; 25, Falmouth; 26, 27, Newquay; 28, Torquay; 29, Paignton; 31, Exeter.

BIRTH

NODDINGS. On July 16th, to Pastor and Mrs. Noddings, a son, John Michael.

WITH CHRIST

TIPPINS. On July 15th, Mrs. Esther Tippins, aged 87, oldest and much-loved member of " Beulah," Pontardulais Elim Pentecostal Church, passed to her reward in the Saviour's presence. Officiating ministers at funeral: D. A. Lambelle and K. Smith.

ROBERTSON. On July 14th, Georgina Robertson, aged 87, member of Elim Pentecostal Church, Scarborough. " Till He come." Officiating minister at funeral: J. Hyde.

BUSBY. On July 18th, Mrs. Daisy Busby, aged 79. For many years a member of Elim Pentecostal Church, Reading. Officiating minister at funeral: F. Shadlock.

" CROYLANDS "
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY
D.1806

VACATION VENTURE
A CRUSADE
CONDUCTED BY
70 YOUNG PEOPLE
IN THE
LARGE MARQUEE
ON VICTORIA PARK, WORTHING
Saturday, Aug. 16th — Sunday, Aug. 31st.
Sundays at 6.30, weeknights at 7.30 (except Fridays)
Children's crusade nightly at 6
Evangelists :
REV. ALEXANDER TEE (President)
REV. L. E. LAMBERT (Yeovil)
✱ **Bring an unsaved friend.**
✱ **Prayers for the sick.** D.1931

First printing of 20,000 exhausted. Further copies now ready.

BIBLE READING PLAN 1969/70

The President of the Elim Pentecostal Churches invites you to join him in reading the Bible during his presidential year, and also to spend at least ten minutes every day on your knees before God for every effort in evangelism during his term of office.

Colossians 3:16: " Let the word of Christ dwell in you richly in all wisdom."

Further copies from Bible Reading Plan, P.O. Box 38, Cheltenham (enclose s.a.e.)

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. L No. 33 August 16th, 1969 9d

FUNDAMENTAL

PENTECOSTAL

EVANGELICAL



Old cottages at Shottery, Stratford-on-Avon.

Photograph by Hilda E. Sanders.

THE BIBLE AND THE SECOND COMING OF CHRIST



By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

IN this series of four addresses I want to underline a truth that is so dear to our hearts in Elim, the second coming of Jesus Christ. Our founding fathers wrote this doctrine into our statement of beliefs in language simple and scriptural: "We believe in the personal and premillennial return of our Lord Jesus Christ to receive unto Himself the Church, and afterwards to set up His throne as King." Thus, as a movement, we are premillennial in our belief, contending that Jesus will come to establish His kingdom on this earth.

Our final court of appeal is the Word of God, and this position we seek to maintain despite the suggestion that conservative evangelicals are guilty of bibliolatry. The Bible is our only source of information on this subject and it is to its pages we go for a satisfying doctrine of the advent. What the Scriptures say God says. That is fundamental to faith.

"THIS SAME JESUS"

The subject of the second coming of Christ forms the axis of true eschatology; it is the crown and capstone of dogmatic theology. When we examine the New Testament it becomes evident that there is a close link between Christology and eschatology. When we have collected and collated the scriptural facts as to the person of Christ in relation to His humanity, His deity, His death, resurrection and ascension, we can affirm with the confidence of the angelic visitants on the day that Jesus went back to His Father: "This same Jesus shall so come in like manner . . ." (Acts 1:11). "And," declared the late Dr. F. B. Meyer, "we don't want another!"

It is to be deplored that this truth does not engage the minds of Christians today as it should. A generation ago it was a favourite topic, stressed perhaps at the expense of other aspects of truth, but today too many shy away from the extremes in certain details and neglect that which should be emphasised more than ever. Dr. Herbert Lockyer says: "Generally speaking, preachers are more at home in the sphere of Christian ethics than in apocalyptic visions. They are more anxious to bring Christ down to earth than to urge the saints to be ready to be caught up to meet Him in the heavenlies." This is not to suggest that there is not an ethic of the second coming. It does have a real ethical appeal. But there should be a greater witness to this crowning event of our redemption.

Professor James Stewart, when questioned recently as to what he thought might be the particular emphasis in preaching within the next decade, replied without any hesitation that it would be on the last things. This is why I venture to present these four articles, and in this first one I want to suggest that

THE BIBLE EMPHASISES THE MESSAGE OF THE ADVENT

This is no hole-in-the-corner doctrine; it is one of the most prominent in the Bible. Space forbids any detailed investigation of the facts, but the Bible refers to the Advent on an average of one verse in every twenty-five. The subject of prophecy is said to occupy about one-fourth of the scriptural revelation, and if we are to be faithful to the Book we cannot push this truth under the ecclesiastical counter. Both Testaments bristle with what Bengel called "the Hope of the Church."

"AN ESSENTIAL VITAMIN"

When we turn our attention to the Old Testament we discover that seventeen out of thirty-nine books are dedicated to prophecy, not to mention the frequent prophecies contained in the Pentateuch and the Psalms. When professing Christians neglect the

study of prophecy, either through a professed inability to understand it or because of unbelief in the prophetic scriptures, "it is easy to see that an essential vitamin is lacking in their spiritual nourishment and that their life and activity are deprived of their only true orientation" (René Pache in *The Return of Jesus Christ*).

OLD TESTAMENT PROPHECIES

Old Testament prophecies divide into three main streams. First, that which concerns Israel, or the dealings of the God of Israel with His people in grace and government. In his introduction to his excellent book *Israel and the Nations,* Professor F. F. Bruce questions, "Why should there be such deep and widespread interest at this time of day in the early history of Israel? . . . Why Israel? . . . The answer to this question can be found nowhere but in the distinctive features of Israel's religion. There was something about it that was unparalleled in the surrounding world." Try to understand Israel without their God and their history becomes a riddle, an enigma inexplicable by the usual laws which govern the histories of nations.

God has not finished with Israel. If He has, then many promises made to them in the Old Testament would be left unfulfilled. And if God were to break His word to Israel, what guarantee have we that He would keep His word to us? In the New Testament the word "Israel" is used again and again with regard to the nation. "It is never used as a synonym for the Church. It is essential that we keep this in mind if we are to avoid confusion" (J. M. Davies in *Israel in Prophecy*). It is to deal erroneously with Scripture to apply to the Church that which refers only to Israel. "It is an evil legacy from the patristic theologians, who failed to recognise the place the covenant people hold in 'the ground plan of the Bible,' and in the divine scheme of prophecy as there unfolded" (Sir Robert Anderson).

Some four millenniums ago, when the world was comparatively young, God went to one of the world's oldest cities, Ur of the Chaldees, and by a sovereign decree chose Abraham, the first ancestor of Israel (Genesis 12:1-3). In this mandate God made three notable promises: (1) the gift of the land (Genesis 13:14; 15:18), Palestine was the land of promise; (2) the promise that this land would be not only Abraham's but his descendants' for ever; (3) that through chosen Israel would come a great blessing to the whole world, the revelation of God enshrined in the scriptures and the coming of the Saviour. It is for this reason that "the God of Israel continues to be worshipped by millions of people in every one of the earth's continents" (F. F. Bruce).

(*continued next week*)

OUR CHURCHES REPORT

WORTHING **Pastor: L. Tranter**

In preparation for the coming Vacation Venture twenty young Swedish Christian students have been helping us for two weeks in distributing tracts, literature, and campaign announcements. These twenty young people distributed 3,500 gospel leaflets and the same number of tracts. These were not just pushed through letter-boxes but each door was knocked at and the people were introduced to Jesus Christ as the only Saviour. The students also took three open-air meetings, the final one being heard by some 1,500 people at a local carnival, where many testified to the thrill of hearing the gospel sung by young people so obviously full of the Holy Ghost. In addition to this a barbecue was held on the downs to which 115 people came again to hear the story of Jesus and His love. Two mid-week gospel rallies were held and the students also visited a local youth club, coffee bar, and church fellowship. At every meeting, from old saints at church fellowships to young rebels at coffee bars, the same radiant message was sung and preached, so that over and over again saints and sinners proclaimed "These people know their God, they are running over with enthusiasm."



The Swedish student group.

LONDON CRUSADER CHOIR

PENTONVILLE prison, one of London's renowned jails, on a scorching summer day, is hardly a place to relax in cool comfort. Nevertheless, the London Crusader Choir is warmly welcomed by nearly 400

men. Pastor D. B. Gray conducts the service in his usual competent manner and with apt comments introduces each item, putting the type of music and song and bringing home the message behind the music. One would not wish to exchange such a congregation with any contemporary group " outside." The Bible message in song, to those beyond the pale of church life or interests, provides the challenge, and proves the purpose of the choir's existence.

A new venue for the choir was the delightful Elim church in Newhaven, where we were warmly welcomed by the pastor, Mr. J. M. Reeve-Baker. Two very blessed services were held. During the afternoon meeting D.B.G. handed over the " baton " to Mr. Leslie Northcote, he some years ago being an associate conductor of the choir. And next to Clacton-on-Sea to enjoy fellowship with Pastor H. Burton-Haynes and his fine flock. Temperatures in the eighties did not prevent the church being packed for both meetings. Ministers and members of local churches supported the afternoon meeting. At Pentonville, Newhaven and Clacton-on-Sea we deeply appreciated the welcome and generous hospitality demonstrated in varying ways. D.M.



I MET THEM INSIDE

"With a voice of singing"

By DOUGLAS B. GRAY

ANOTHER feature introduced by the London Crusader Choir in British prisons has been the combining of the resident and Crusader choirs. When I suggested the idea to the authorities in some prisons some years back I sensed a reaction of bewilderment and, maybe, suspicion. However, this did not deter us and we found one opening, even suggesting, in a somewhat facetious manner, that it might well mean getting a Bill through Parliament! However, that would have taken too long and so, with tactful approaches, eventually we got the " all-clear " from a well-known establishment in Kent.

Something new indeed! This centre housed many long-term prisoners who had, as a result of their long stay there, got together an excellent resident choir, with some outstanding voices. The idea of both choirs getting together caught on with immense enthusiasm. Two pieces were selected by the prison choir. They were, perhaps, a little ambitious, nevertheless we went ahead and sang " Come and bless us with Thy abounding grace," and " The Hallelujah Chorus."

A rehearsal prior to the service was allowed (another precedent established!) and the result was thrilling to hear and share, and life-long contacts and friends have resulted.

And so, from this commencement of united song, fulfilling the message of Isaiah, " With a voice of singing, declare ye," this idea has provided an opportunity for personal witness and meeting with men face to face.

On most occasions the choice of music is left to the prison choirs and oft-times some of the simplest gospel hymns are selected. Talent, too, is often discovered and we encourage the possessors of such to prepare items for inclusion in our services on the following visits. In reverse, on occasions, the prison choir themselves take part in these services. All this creates pleasure and understanding of the basic reason for our prison ministry.

" Pioneer evangelism " is not an overweening claim rated by the Crusader Choir for its work, for who, in the last four decades, has crossed the frontiers, " holding the key," as a senior chaplain once said, " of every prison," other than these Elim prison evangelists, supported, in the main, financially, by the choir members themselves.

Another feature of prison evangelism will be reported in our next contribution, a method never known or previously attempted in the history of British prisons.

A call for prayer from Tom Johnston of Kenya for the late Hon. Tom Mboya's family and for Kenya

Dear Leslie,

Greetings in His name!

You will already have heard on the news of the tragic death of the Hon. Tom Mboya by assassination and, as can be expected, this has not only caused great shock and sorrow to the people, but has sparked off a lot of tribal unrest. We will value your prayers for Kenya at this time that as a result of this sad and untimely death of a great leader it may not be the beginning of trouble and unrest. I knew Tom personally. In fact just a year ago I was speaking to him at the stone-laying ceremony for one of the Elim America churches, where I represented our own churches by taking part in the opening prayers. I visited his home today and was able to see his body as he lay in state. There were terrific crowds of the Luo people in and around his home. I must say I was treated with great respect, for at that time I was the only European in the home. Please pray for his dear mother and father, also for his wife Pamela and three dear children. Although he was a Roman Catholic I am glad to say that during the time I was in the home about a dozen young African Christian girls were standing around the casket and singing our Christian hymns. As I was speaking to some of the friends I was enabled to speak of Christ and the peace He gives.

Sincerely yours in Him,

Nairobi. TOM JOHNSTON.

POINTS FOR PREACHERS

TOO LATE

MANY years ago Ebenezer Wooton, an earnest but eccentric evangelist, conducted a series of summer evening services on the village green at Lidford Brook. The last meeting had been held, the crowd was melting away, and the evangelist was engaged in taking down the tent. All at once a young fellow approached him and asked, casually rather than earnestly, "Mr. Wooton, what must I do to be saved?"

The preacher took the measure of his man. "Too late!" he said in a matter-of-fact way. He glanced up from a somewhat obstinate tent peg with which he was struggling and said "Too late, my friend, too late!"

The young fellow was startled. "Oh, don't say that, Mr. Wooton," he pleaded, a new note coming into his voice. "Surely it isn't too late just because the meetings are over."

"Yes, my friend," exclaimed the evangelist, dropping the rope in his hand, straightening himself up, and looking right into the face of his questioner. "It's too late. You want to know what you must *do* to be saved, and I tell you that you're hundreds of years too late! The work of salvation is done, completed, *finished*! It was finished on the cross; Jesus said so with the last breath that He drew! What more do you want?"

And then and there it dawned upon the now earnest inquirer on the village green that *since the whole work was finished and the whole debt paid upon the cross, there was nothing for him to do but to fall upon his knees and accept the Saviour,* and there, under the elms, as the sentinel stars witnessed the great transaction, he knelt in glad thanksgiving and rested his soul for time and for eternity on "the finished work of Christ."

F. W. BOREMAN.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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,

EDITORIAL

to return to the lessons we may learn from the growth of Methodism in Britain in the nineteenth century: from less than 100,000 members in 1800, meeting in about 800 chapels, to a third of a million meeting in 11,000 chapels in 1850, with the more spectacular growth in Britain alone to approaching 900,000 members in the following fifty years.

We have already drawn attention to the fact that the spectacular aggregate increase in the Methodist following in the nineteenth century was coincident with a significant redistribution in the average membership in each chapel, to about thirty-three from over 100. Considering the number of huge Methodist chapels with congregations of up to 2,000, quite clearly there must have been some thousands of Methodist meeting houses with a membership of twenty or less.

Switching to Pentecost, it is significant that one of the world's largest Pentecostal denominations, with over 6,000 churches, has an average membership in its individual churches of fifty to fifty-five. Quite clearly a large proportion of the congregations in this denomination must be less, and in some cases much less, than forty.

Although we publicise our more massive projects the facts are that denominational strength and influence are built out of multitudinous small units. Probably, in the very nature of the case, it is impossible

inations should, at their inception, compensate for by drawing attention to their more spectacular suc-

ive influence of a denomination upon society does not

being a handful of spectacularly large congregations, coming a multitude of cells of witness located in as population as possible.

was built upon a foundation of massive evangelistic who, sharing in them, can ever forget their miracu-

t?—have we overlooked the lessons of the history al development, and tended to place too much faith reliance on that obviously, at that time, so blessed a method?

we have an example of what persistent evangelism lar way by dedicated business people called to the sm, supported by consecrated ministers, may accom-

o call to mind examples of this kind of unspectacular in other parts of our country.

lowing generation Pentecostals will need to beware ked from the task of establishing new centres of wit-

lar appeal of work among social misfits.

of social-betterment programmes *Time* magazine has Jehovah's Witnesses: "With Armageddon so near, aste no time on social-betterment projects, that so hurches, but instead concentrate on dogged street--to-door evangelism. Last year, for instance, Witness 208,666,762 hours preaching and made 89,903,578 re-se interested enough to buy books or magazines . . ."

nal success of Methodism bears witness to the effec-stem of ministry, however much the critics may carp. itain may need to promote some similar kind of e current need is a burden for the salvation of men rywhere in Britain. Revival will bring the Holy Spirit's problems it creates.

COMMENT, OPINION AND REVIEW

TWO items in the news on July 29th emphasise the disastrous effect upon our thinking of the fiction that the church of Rome is *the* Church or even part of it. "The president of the 'Foundation for the Holy Shroud in Switzerland' submitted documents to the Vatican yesterday which, he said, prove Christ was alive when He was removed from the cross. Professor Kurt Berna said in the document—accompanied by photographs of the shroud which reputedly was Christ's burial sheet—that marks on the sheet were caused by fresh blood. The Vatican is thought to have set up a commission to examine the shroud, which was brought back from the Holy Land during the crusades, and is now kept in a closed container at Turin cathedral."

Assuming the professor's claim to be true—that the marks on the shroud were caused by fresh blood —this only demonstrates to the true Church of Christ the falsity of Rome's claim that the shroud is genuine. To the true Church the shroud is one of the " lying wonders " accepted by the apostate Church and fobbed off upon its gullible followers as a genuine relic.

The second item comments on the papal encyclical "Humanitae Vitae" on the first anniversary of its proclamation. In his report in the *Guardian,* Alan Smith, five times at least, refers to *the Church.* The claim that the Roman Catholic system is the Church, or even, as such, represents it, has caused more misunderstanding about the Christian faith and Christ's gospel than any other single factor in history.

scientiously, then they must follow their own con- has been correctly reported in the Frost interview, what he, the cardinal is doing in the Roman Church. " Frost pressed Cardinal Heenan on I.T.V. and was given the answer: 'If a couple say this is the right thing for us to do, and if it could be said conscientiously then they must follow their own conscience.'" No wonder he "was accused of facing two ways on the issue." And no wonder that one northern town reported a "staggering increase in the number of communicants after that statement in spite of some determined back-pedalling by the more hawkish of bishops." Such is the inner-peace-destroying uncertainty that results from looking to man for guidance and not to the Word of God.

☆ ☆ ☆

WHENCE comes that urge to smash the time barrier —faster and faster—and the space barrier—farther and farther? Whence comes the technological wizardry demonstrated in Apollo 11? Does it all spring from that accidental concourse of atoms in the warm mud of some primeval ocean so beloved of science?

As a stream does not rise higher than its source unless driven by a power outside itself, no more could the stream of man's consciousness rise higher than its source unless it originated outside himself. The message of human achievement is that man is to look from whence he has fallen. God has set eternity in man's being, and his reaching out beyond time and space is but one expression of that inbuilt eternity.

Man has always sought to break the time and space barriers to the limits of his technology. After the flood he sought to provide a way of escape from a possible future similar disaster by building a tower " whose top would reach to heaven "; safety beyond the reach of earthly disaster!

All the marvels of human ingenuity at their inception have been the cause of amazed incredibility, but history shows that today's spectaculars are tomorrow's commonplaces. And as in the days of the tower of Babel, so today, the immensity of the technological achievement is the measure of the moral failure, which subject has been well aired in recent weeks: man's ability, £10,000,000,000 worth of know-how to arrange a moon landing and take-off; his inability to direct that know-how to developing £10,000,000,000 worth of irrigation schemes, shall we say, or new cities to house hundreds of thousands of the homeless.

The Bible solves the problem of the time-space break-through, it will take place at the resurrection. It solves the problem of the eternity of our being. God's purpose for man is not completed in time. we await eternity. In the meantime, as Israel was exhorted to " look to the rock from whence she was hewn, and the hole of the pit whence she was digged " (Isaiah 51:1, 2), not the pit of sin to which the text is so often misapplied, but to their godly antecedents, Abraham and Sarah, as examples of and incentives to right living, so mankind should look to the source of its being, God, for "He hath appointed a day, in which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He raised Him from the dead" (Acts 17:31).

THE SEVEN CHU

" And to the angel of the church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon Him my new name. He that hath an ear let him hear what the spirit saith unto the churches " (Revelation 3:7-13).

THE CITY OF PHILADELPHIA

THE city is situated about twenty-five miles south-east of Sardis, and about seventy miles north-east of Smyrna in the plains of Hermus.

It was built by king Attalus Philadelphus, hence its name. Philadelphia was the second city in Lydia. In the year 133 B.C. it passed under the dominion of the Romans; the locality itself is subject to earthquakes and at one time an earthquake almost destroyed the city. In spite of that it remained a place of importance right down to the Byzantine age; of all the cities and towns of Asia Minor Philadelphia held the honour of withstanding the Turks for the longest period of time. It was eventually taken by Bajazet in A.D. 1392 and still exists as a Turkish town, now known as Allah Shair, which, we are told, means " City of God." Its population numbers about 15,000; its streets are described as mean, filthy and narrow.

In contrast to this I would point out that Philadelphia covered a considerable extent of ground, running up the slopes of a hill with four flat summits, and from this hill the views of the country around are described as " extremely magnificent," with gardens and vineyards lying to the back and the sides of the town, and the most beautiful and extensive plains of Asia spread out before it.

The Christians have a few places of worship, some say about twenty-five; they boast a resident bishop and a few ministers, but one cannot write in glowing terms about the Christian witness. We can point out, however, that the " candlestick " has never been removed from Philadelphia. Six minarets proclaim six mosques, one of which is said to have been the church in which assembled the early Christians addressed in this letter to the church in Philadelphia.

There are not many ruins. One item of interest can be mentioned; in one place there are four pillars, supposed to be the columns of a church; and one solitary pillar often noticed, and pointed out as reminding beholders of the remarkable words in the Lord's message to this church, " Him that overcometh will I make a pillar in the temple of my God."

THE CHRIST REVEALED TO THE CHURCH AT PHILADELPHIA

Three facts claim our attention as we consider Christ in His appearance and introduction to the church here. The first pin-points His kingly character: " He that is holy, He that is true."

He is holy in His character, and He is true in His actions. In Himself He is holy, in His government He is true. We are reminded of the record in Luke's gospel of Zacharias speaking prophetically of Christ, and in his prophecy saying, " He should establish the people in holiness and righteousness." We may think of holiness as the " inner thing " but righteousness as its outward manifestation. Jesus Christ addresses this church as holy and righteous.

The second fact pin-points His official position. " He that hath the key of David." In this connection I will quote another prophecy, this one from Isaiah. The prophet is giving a description of Eliakim the son of Hilkiah, and it is from this that Christ quotes, " I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hand and he shall be a father to the inhabitants of Jerusalem and to the house of Judah and the key of the house of David will I lay upon His shoulder and He shall open and none shall shut and He shall shut and none shall open."

He that hath the key of David! He it is to whom God has com-

Margaret M. Ladlow's page



IN JESUS

By ROBERT HARKNESS

IN November 1903, when I was privileged to be associated with the late Dr. R. A. Torrey in his world-wide campaigns, we had a campaign in Manchester.

At the close of an afternoon meeting toward the end of November a lady approached me as I was leaving the platform and handed me an envelope. "Read the verses enclosed" she suggested. "Maybe you can set them to music." I opened the envelope and immediately began to read "I've tried in vain a thousands ways" and the now familiar lines that follow.

As I finished the first verse I remarked "A very unusual hymn. Where did you get it?" The lady then told the following story.

"The verses were written by my brother, James Proctor. He was raised in an old-fashioned Christian home, where we had family prayers. He lived as a boy in a good spiritual environment, attending Sunday school and church regularly, but in his early teens he began to read the writings of freethinkers and other infidels. He read the error of these writers to such an extent that his own faith was shaken.

"Finally he renounced all interest in the Christian faith. Later he joined a freethinkers' society in Manchester, eventually becoming its president. During his years of infidelity he wrote the first and second verses of the hymn. In the second verse especially he describes his own position as an unbeliever in the lines:

'My soul is night, my heart is steel,
I cannot see, I cannot feel.'

"Later, when president of the society, he had a very serious illness. Fearing the end was at hand, he requested me to send for a minister of the gospel. A faithful man of God came to his bedside and pointed my brother to Christ. He gave every evidence of renouncing his infidelity and accepting Christ as his personal Saviour. The illness then took a turn for the better and my brother began to make a good recovery.

"One day as I sat at the bedside during his convalescence he said 'Sister, go over to the old bureau and look through some papers in the top right-hand drawer. You will find a hymn. I want to finish it.' I went over to the bureau and soon located the paper and began to read 'I've tried in vain . . .' 'Yes, that's it' he said. As he dictated the two closing verses I wrote

'He dies, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
For evermore in Jesus.

Tho' some should sneer, and some should blame,
I'll go with all my guilt and shame;
I'll go to Him because His name
Above all names is Jesus.'"

The closing verse was his testimony to the members of the freethinkers' society.

I thanked her for the story and promised to set the verses to music. The campaign ended in Manchester at the end of November. Just before Christmas of 1903 I travelled by train from Edinburgh to London to spend the Christmas season with relatives. It was a dull, foggy day. Visibility seemed to be nil as I looked through some papers in my pocket while the train rumbled its way to London. Soon I was reading the verses of "In Jesus," and as I read the musical suggestion came and the music was written.

YOUTH PAGE

WANTED

teenage overcomers

By T. W. JACOBS

WHAT is revival? It is distinct from evangelism in that it is entirely a work of God. In our evangelistic endeavours we seek to win souls for Christ, and God blesses our efforts in varying degrees. This vital work results from the command of Scripture to " do the work of an evangelist."

However, there do come times when God envelops a community with great power, and an awe-inspiring sense of His presence creates deep conviction of sin.

When is it time for revival? Pastors have often preached from the text " It is time to seek the Lord," but it is evident from both God's Word and Church history that there are " seasons of refreshing." Such seasons brought many of our churches into existence.

I belong to the second generation of Pentecostals and many Elim Youth Movement members constitute the third generation.

The burning question is: has the time come for God to send a great revival? The psalmist gives us the answer: " It is time for Thee, Lord, to work: for they have made void Thy law " (Psalm 119:126). This generation has no belief in God's Word, and the Bible has no authority in the average home. A commentator at General Eisenhower's funeral said " He is the last of a generation that was not ashamed

advance. Responsibility rests on each of us to make his positive contribution towards revival.

It is obvious, in the light of Christ's near return, that the imminent outpouring of God's Spirit will be the last. Then will come days of tragedy and judgment; the days of the " too late."

There is a parallel situation recorded in 2 Chronicles 34. How encouraging and refreshing to read that the last national revival in Judah, before the destruction of Jerusalem and subsequent captivity of the people in Babylon, was promoted by a praying teenager. " Josiah . . . while he was yet young, began to seek after the God of David his father " (v. 3).

Leave the pessimists alone who say there is no point in praying for revival because it is foretold that in the last days " men shall be . . . lovers of pleasures more than lovers of God." Such scriptures could be multiplied. Josiah could have said the same thing, as the prophets had foretold the captivity. But no, when he heard these words he began to humble himself and pray (v. 27).

The awful spiritual condition of our country should drive us to our knees. The promise of God's Word is that " when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Leave the pessimist alone who says there is no point in praying for revival because Jesus is coming soon. I am not sure that the church is ready to meet Christ, when most of its members are carnal, spiritually asleep, lukewarm and worldly. Revival makes Christians ready for Christ's coming. Will you pray for revival?

WESTMINSTER CENTRAL HALL
Saturday, September 20th, at 6.30
Hughes, U.S.A. Singer: Lee Robbins

THE PRESIDENT'S BIBLE READING PLAN

TWENTY thousand copies of the President's Bible reading plan have been distributed. A further supply has now been printed and free copies are available on request. (S.a.e. to P.O. Box 38, Cheltenham, Glos, please.)

SUNDAY SCHOOL TEACHER RECEIVES HIS BAPTISM WHILE USING THE PLAN

Bob Dix, from Selly Oak, has been seeking the baptism in the Holy Spirit for a number of years. He is an Elim Sunday school teacher. With thousands of others he is using the plan and recently he rose shortly after 4 a.m. to read his portion and have a time on his knees with God. (All who use the plan are expected to pray for our Elim evangelism.) It was there at that early hour God met him and filled him with the Holy Spirit, even though he had been in a number of receiving meetings over a period of years.

DOCTOR JOINS IN

A number of interesting letters have arrived at headquarters telling how God is blessing those who are using the plan. Some are from people who are not even Elim members. A doctor from one midland town is among this happy number. He has never read the Bible right through from beginning to end before.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

MACCLESFIELD. September 4-6. Elim Pentecostal Church, Mill Lane. Three-day crusade with artist evangelist George Canty. Nightly at 7.30. Conductor and soloist: R. Hughes.

READING. August 16, 17. Elim Pentecostal Church, Waylen Street. Minister's first anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: R. B. Chapman (Field Superintendent). Convener: F. Shadlock.

SALISBURY. August 27. Elim Pentecostal Church, Milford Street. Visit of missionary Don Norton (Transvaal) at 7.30. August 31. Services at 11 and 6.30. Preacher: F. J. Slemming.

SCUNTHORPE. August 17. Elim Pentecostal Church, worshipping at St. Michael's Church, Long Road. Children's service at 6.30. Dedication of five children. Convener: J. D. Henderson.

SOUTHPORT. August 9-17. Elim Pentecostal Church, Evangel Temple, Manchester Road. Summer holiday children's Bible club. Daily at 10—12 and 2—4.30 in minor hall. Conducted by Uncle Bob.

WORTHING. August 16-31. "Vacation Venture." Crusade with seventy Crusaders in the large marquee in Victoria Park. Sundays at 6.30. Weeknights at 7.30 (except Fridays).

AUGUST CONVENTIONS

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Tuesday at 7.30. Preachers: W. G. Hathaway and T. W. Jacobs.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15. Preachers: A. A. Biddle and J. T. Bradley.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Eddie Smith (evangelist). Monday at 3 and 6.30 in the Baptist Church, Bell Street. Preachers: G. Backhouse and Eddie Smith. Singing by Portsmouth Male Voice Choir.

SOUTHPORT. Elim Pentecostal Church, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7. Preachers: Cecil Cousen, M.A., and Edward Cole.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. C. Kennedy.

ELIM
MISSIONARY CONFERENCE
AT CAPEL

September 12th to 19th

To be present:
Our missionaries from India, Rhodesia, Tanzania and Transvaal.

* Bible readings
* Prayer sessions
* Missionary rallies
* Up-to-the-minute news

A GREAT SPIRITUAL FEAST

Write to Pastor and Mrs. G. Wesley Gilpin, Elim Bible College, Grenehurst Park, Capel, Surrey. Telephone Capel 3238

First printing of 20,000 exhausted. Further copies now ready.

BIBLE READING PLAN 1969/70

The President of the Elim Pentecostal Churches invites you to join him in reading the Bible during his presidential year, and also to spend at least ten minutes every day on your knees before God for every effort in evangelism during his term of office.

Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom."

Further copies from Bible Reading Plan, P.O. Box 38, Cheltenham (enclose s.a.e.)

SUNSHINE CORNER



Just keeping at it

"MOTHER, I just can't do these examples in fractions," said Fred Vinton one afternoon, as he bent over a big sheet of paper filled with figures.

"How long have you been studying fractions?" his mother asked.

"We began them this week," Fred answered, "but I am sure I never shall be able to understand them."

"I will help you with a few examples," said Mrs. Vinton, "and then probably you can work those that your teacher has given you."

Fred made a place beside him for his mother, but his forehead did not lose its puckered appearance, although he worked perseveringly till his examples were at last all done.

It was only the next day, as he was playing with Rover in the yard, that his mother heard him say, "I don't believe I shall ever be able to teach Rover those tricks. It seems as though he never will learn, and yet I am sure he is as bright as Charlie Kent's dog."

Mrs. Vinton did not appear to notice what Fred was saying, but she thought about it afterwards, and remembered what he had said about his examples in fractions.

After school that same day Fred was set to work at piling some wood. He had worked for perhaps fifteen minutes, when the wood slipped, and part of the pile came tumbling down.

"Oh, dear," exclaimed Fred, "I don't see how John piles this wood up so that it stays piled. I'm sure I can't."

Once more mother happened to hear what Fred said, and this time she began thinking seriously, for she saw that Fred was forming a habit which would be sure to bring him trouble.

It was not long afterward that Fred came into the house, the wood scarcely half piled, and sitting down upon the floor began to play jackstones.

"It seems to me that you can play jackstones pretty well," said Mrs. Vinton, stopping in her work to watch him.

Fred flushed a little at this bit of praise from his mother. "Yes," he said, "I play with the big boys at school, and they won't let many of the boys in my room play because they miss so soon."

"I can remember when you couldn't catch 'ones,' his mother said, "and it doesn't seem very long ago either."

"It wasn't very long ago," Fred answered with a gay little laugh. "I learnt pretty quick, I guess."

"How did you manage to do it?" Mrs. Vinton asked earnestly.

"Oh," said Fred, "I just kept pegging away every chance I got, and it wasn't but a day or two before I could do 'five.'"

"Then there was no trick to learn, or any magic moves to be acquired? It was only necessary that you should keep at it in order to learn to play well?" Mrs. Vinton said, in an inquiring tone.

"Yes," Fred replied, "that was just all there was to it."

"Well, Fred," said Mrs. Vinton, "if you were to apply the same principle, don't you suppose it would work as well with other things as it did with jackstones?"

Fred looked a little surprised at the turn the conversation had taken. He didn't quite catch his mother's meaning.

"Don't you think that if you just keep 'pegging away' you will soon learn to understand fractions; and if you keep on persevering, you will in time teach Rover those tricks you so much want him to learn, and ——?"

But Fred had caught her meaning now, and he laughingly interrupted to add: "And if I keep on trying I will be able to pile wood so that the pile will stand up. Well, I shouldn't wonder; anyway I'll go and try," and in a moment more he was in the yard working with an energy which was bound to bring success.

West of England Pentecostal
CONVENTION
at the
CITY TEMPLE
JAMAICA STREET (Stokes Croft end), BRISTOL 2

Speakers include
REV. DENNIS ANTHONY
REV. ALAN CAPLE
REV. JOHN LANCASTER
Guest soloist: MAIR JONES-PERKINS
Guest choir: CAERPHILLY ELIM CHURCH

BANK HOLIDAY MONDAY (September 1st)
11 a.m., 3 p.m. and 6.30 p.m.
(light refreshments afterwards)
2.30 p.m.: CHILDREN'S CONVENTION AND PICNIC
Conveners: Ron Jones and Stephen Hilliard
D.1928

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, August 18th — Nehemiah 2:11-20

" Then I told them of the hand of my God which was good upon me " (v. 18).

It is amazing what an inspired testimony will spark off. The people of Jerusalem were resigned, so it seems, to the state of affairs which had had such a deep effect on Nehemiah. One man with a vision can fire the zeal of his family, church, community, and, in some cases, the nation; one man who has proved the power of God in personal experience is more than a match for cold human logic in circumstances that demand faith and action. As soon as the Jews got stirred up so did their enemies. The world has not changed! The first attack against faith came: wicked, tormenting laughter calculated to bring embarrassment and shame to them. Nehemiah answered this with a declaration of faith in God, which again is an example for all of us to follow. The Devil has often used this mode of attack with great success against the people of God. No one likes to be laughed at or misrepresented, yet in the midst of it God is able to give us peace and the words to say.

Tuesday, August 19th — Nehemiah 4:1-14

". . . for the heart of the people was in their work " (v. 6, Moffatt).

Full steam ahead! They were making up for the wasted years of inactivity and complacency; Jerusalem was a hive of flourishing activity. The enemies had assured themselves that the great task the Jews had set themselves was impossible, but now the progress was evident even to critical eyes. Doubts and fears promoted by Sanballat and Tobiah were threatening to stop the good work. Nehemiah called a prayer meeting—it always works! When waiting for the impending attack, Nehemiah saw that the Jews were afraid, and he pointed to the God of victory; " Have no fear of them, remember the Lord." What good advice! No matter the odds, the problem, the heartache, the sickness, the sorrow—remember the Lord!

Wednesday, August 20th — Nehemiah 4:15-23

" The labourers were armed; each of them worked with one hand, and held a weapon in the other " (v. 17, Moffatt).

We all know about the general who told his soldiers to put their faith in God and keep their powder dry. Well, here is an Old Testament example of just that; and I can hear James whispering from the New Testament that faith without works is dead. Working was not to prevent battle-readiness, nor battle-readiness working; watch and pray—and work. The Jerusalem " ever-readies " were on the alert day and night, a tiring and demanding exercise. It may have seemed to some that building one-handed slowed down the work. Perhaps so, but better to guard that which has been accomplished and go on from there than to build a defenceless work which can be demolished by the enemy at will.

Thursday, August 21st — Nehemiah 5:1-19

Here was another problem that was endangering the work of God, for it was causing animosity and friction among the Jews. High interest rates were being charged against loans, which was crippling to the Jerusalem economy. In dealing with this Nehemiah points to his own financial situation and the demands upon his limited funds; although governor of Jerusalem, he was not living in a way that befitted the office, refusing to exact from the people that which was his due. He was motivated by spiritual desires and intentions; he was not there to amass riches or to live in the lap of luxury. Nehemiah's reward was to be the fulfilment of his vision, the restoration of the city walls. In our work for the Master, the greatest return on our time and talent is always of a spiritual nature: reaching the lost and the edification of God's people; such " investment " brings eternal " dividends."

Friday, August 22nd — Nehemiah 6:1-19

" I am doing a great work, so that I cannot come down " (v. 3).

Under the guise of a friendly truce the enemies of Nehemiah sought to trap him, but he was well aware of the mischief they were plotting. In any case, he was much too busy to leave the " great work " and to play political manœuvres with Sanballat and Geshem. It was a matter of priorities; nothing was to be allowed to encroach upon the work in hand. What matters most? That is the question we must ask ourselves. Our time is limited, what are we doing with it? The plotters were not easily dissuaded; four times the same invitation came back to Nehemiah, who answered them as before; the wicked were persistent, but, thank God, so was he! Some men could be bought, together with their " prophetic gift " (v. 12); the Bible tells of many such mercenaries. Their end brought God's recompense to them.

Saturday, August 23rd — Nehemiah 8:1-18

". . . and all the people answered, Amen, Amen, with lifting up their hands . . . caused the people to understand the law " (vv. 6, 7).

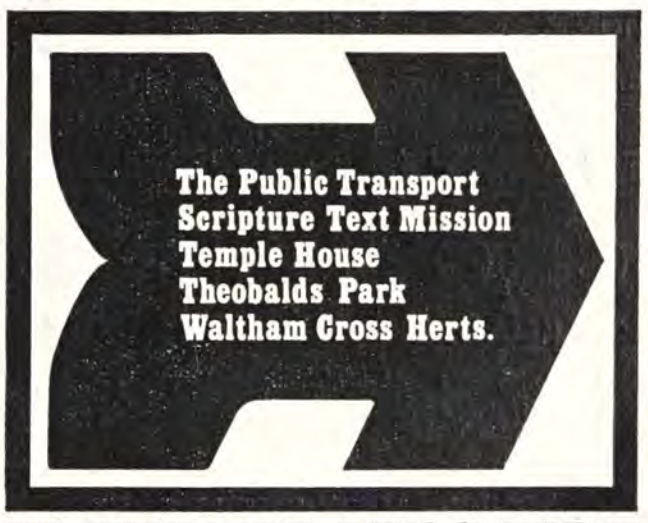
Notice the good balance: the people were encouraged to worship the Lord and also to listen to the exposition of the Word of God. So much for the misguided folk who believe that if the blessing of God is really present in the meeting then preaching becomes unnecessary. The worship of Jehovah ran parallel with their knowledge of Him and that which He required of them; intelligent worship is always geared to Christian knowledge. The inspired Word never " gets in the way " of a move of the Spirit, it promote it! (v. 10). The joy of the Lord is strength; it lifts the spirit above turmoil and strife, it liberates the soul with mirth that drowns all sorrow, and blesses the crestfallen with new hope. Is that joy abounding in your soul today?

Sunday, August 24th — Nehemiah 9:1-15

" Thou art the Lord the God, who didst choose Abram " (v. 7).

They had a great, though chequered, history to look back on; the nation had her champions and heroes, her failures and losses, but above all a record of God's faithful love and power manifested on their behalf. Abraham and Moses were dead, but the " I am " or " thou art " was there with them in their hour of need; God was still in business. The past is for ever gone. Whatever victories we might relive, whatever fears creep back from the past, they are nothing but memories. God has something better for us than memories; He is still blessing His people, answering prayers and performing miracles. If the past is full of glory and lustre let it be the platform upon which we build for today, for He is the same yesterday, and today, and for ever.

MEET THE NEED



WRITE FOR BROCHURE

D.1815

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

SPACIOUS modern furnished bungalow to let. May-October. Accommodation 6-8 persons. Also caravan site available. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Tel. 2526. C.1805

"HALDON COURT"
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

INVITATION CARDS and all classes of printing done. Ministers' notepaper: 200 printed and 50 plain sheets, £1/2/6 including postage. Contact David Thomas, 13 Court Road, Horfield, Bristol 7. C.1932

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

ITINERARIES

The President:
August 16-31, Worthing.

Miss S. F. Beardwell:
August 24, Plymouth; 25, Falmouth; 26, 27, Newquay; 28, Torquay; 29, Paignton; 31, Exeter.

MARRIAGE

SUTTON—WILKINSON. On July 26th, at the City Temple, Hull, William Joseph Sutton to Sally Ann Wilkinson (both Elim Crusaders). Officiating ministers: I. R. Moore and J. McBurney.

VACATION VENTURE
A CRUSADE
CONDUCTED BY
70 YOUNG PEOPLE
IN THE
LARGE MARQUEE
ON VICTORIA PARK, WORTHING
Saturday, Aug. 16th — Sunday, Aug. 31st
Sundays at 6.30, weeknights at 7.30 (except Fridays)
Children's crusade nightly at 6
Evangelists :
REV. ALEXANDER TEE (President)
REV. L. E. LAMBERT (Yeovil)
✱ **Bring an unsaved friend.**
✱ **Prayers for the sick.**
D.1931

SHARON STUDIOS



422 Bromley Road, Bromley, Kent
Tel. (01) 698 0915/6
and at
St. Michael's Road, Sittingbourne, Kent
Tel. Sittingbourne 3421

COMPLETE RANGE OF HAMMOND-LOWREY-PHILICORDA ORGANS

ORGANS

NEW

Hammond J100	£375
Hammond J300	£479
Hammond T200	£795
Hammond A100	£1,215
Lowrey Holiday. Rev. and rhythm	£680
Lowrey Tempest. Rev. and rhythm	£540

USED

Lowrey Holiday. Leslie and A.O.C.	£439
Lowrey Holiday. Wow-wow and bass guitar	£495
Hammond J122	£325
Lowrey Tempest	£350
Hammond A100	£899
Philicorda GM751	£175

TERMS · EXCHANGES · TUITION · ORGAN SOCIETY
D.1927

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. L No. 34 August 23rd, 1969 9d



Photograph by Mrs. Jane J. Miller.

BELOW THE DUNES AT WOOLACOMBE SANDS, DEVON.

Proclaiming the Truths of Pentecost

THE LUNATIC YO-YO

or the story of the moon and the maggot!



By H. W. GREENWAY

WHENEVER man finds himself in boastful mood, inflating himself with a sense of his own prestige, it is time to take a look into the old Book to see what we can learn from the word of the Almighty, and from one of the oldest books in that divine collection, the book of Job, we have a comment that cuts us down to our true size in the realm of conscious beings. We can project ourselves to the moon by our scientific and engineering skills, but we are unable to get down to earth where our morals are concerned. All of which points to the fact that life is very much a matter of ups and downs: we exalt ourselves in the realm of conquest, as for instance the enormous press and television coverage of our recent exploits on the moon, and then realise our own insignificance in the realm of created beings.

Quoting the philosophy of Bildad the Shuhite this book reminds us that the object of worship in the ancient land of Uz could be sullied and that mortal man himself is but a mere maggot: "To him the very moon is not unsullied, the very stars are stained! How much more that mere maggot, man?" (Job 25:5, 6, Moffatt).

APPALLING COMMENTARY

It is an appalling commentary on our pitiful condition when we are forced to confess that in an age of democratic freedom, when the electorate has increasing command of the policies of government, we legislate for the protection of twisted homosexuals, provide facilities for abortions under the ægis of the State so that the world's greatest metropolis is now acclaimed as the world's abortion centre, slacken the ties of marriage by relaxing the divorce laws, allow thugs of the criminal underworld to turn civilised communities into jungles of gang warfare, and are on the verge of providing the means whereby the hooked junkie can speed his way into the heroin hell at the end of a needle provided by the permissive society's health service.

The maggot has its home in rotting flesh. The putrefaction of man's present moral domicile has about it the stink of death. We are nauseated with the kingdom man has built for himself on earth; we yearn for something cleaner and higher.

Can it be that the astronauts who are so careful to avoid contaminating the shining mistress of the night sky with microbes from earth will in fact spoil its beauty with man's tainted moral character?

LANDING ON THE MOON

Landing on the moon has become our latest obsession. It is a scientific and technical wonder of the world, an achievement of phenomenal prowess no doubt, but one that provides no simple answer to the complex needs of the human soul. Indeed, we are reminded that we are consuming 1,400,000,000 tranquillisers annually, tablets enough to make a chain to the moon with a pill stationed at every few inches. Thus, when we get down to the matter of real life as we live it we find ourselves in a sorry state of nervous disorientation. Even groping for the moon we are in antagonism over priority of achievement, and the last panic race carries the fear that somebody's flag with a different emblem may be found in the Sea of Tranquillity, so that it will become a sea incarnadine, and fulfil the strange prophetic allusion from the book of Joel which was quoted by Peter on the day of Pentecost: "The sun shall be turned into darkness, the moon into blood, before that great and notable day of the Lord come."

The glorious aura of success in the space race becomes a tangled halo when we return to mother earth, where the population explosion seems the only justification for our adventures into outer worlds, for here we are, unable to find solutions to the simple problem of living as neighbours. From pressing our imperialistic claims on underdeveloped lands in obscure corners of the world we are desperate to project our authority among the planets, forgetful of the fact that we are producing an electronic nightmare of automation beyond our ability to control, where our genius threatens to be written off by our own powers of self-immolation.

The suicide of our civilisation cannot be far away

as we create greater and more lethal weapons to make our one-time beautiful domicile an appalling desolation, with a social vacuum where nobody is left to preserve the memory of our insane behaviour.

Paul's indictment of the Roman scene becomes the condemnation of our modern advanced age: "Professing themselves to be wise, they became fools" (Romans 1:22). Man's "urge to self-destruction," which becomes more evident with his widening horizon of discoveries, is ironically the concomitant of his struggles for self-preservation. Our medical profession kills the germs while we kill each other. Our predicament is complete. Hegel wrote: "What experience and history teach us is this—that people and governments have never learned anything from history, or acted on principles deducted from it." As gods in our achievements, we are yet maggots in the final analysis of time.

CYNICS AND HUMANISTS

The warnings of the prophets are unheeded by the cynics and humanists who seem to have pinned their faith to the luck symbols of our charm-ridden generation. If, as we are told, we are at "the hinge of history" then the very achievements of man may be his final undoing. The greater our accomplishments the nearer we approach the climax of the ages. All of which was foretold by the despised men of God, men who could perceive the signs of the times, whose cries of terror were not the expletives of a dying creed, but whose message was born out of a divine revelation.

The cry "Flee from the wrath to come" may not be so much the scribbled epithet of a bilious fundamentalist as the merciful appeal that precedes the crack of doom.

But how do we flee? Certainly not along the pathway of human endeavour. Our frailty is exposed by our very efforts to escape. Neither the moon nor the earth is the God-ordained habitat of the soul, we belong to a realm of light and life—the kingdom of God. That kingdom is open to those who are "born again." Jesus Christ came into the world to seek and to save that which was lost; He came to bring life to dying men and women; He alone can bring us back into right relationship with God. Arthur Koestler reminds us that "The ancient doctrine of original sin, variants of which occur independently in the mythologies of diverse cultures, could be a reflection of man's awareness of his own inadequacy, of the intuitive hunch that somewhere along the line of his ascent something has gone wrong." Looking at the stars, whether they be of the heavenly variety or chosen from among theatrical performers, provides little consolation to those of us who struggle to get away from the gravitational pull of our own debased nature. Our do-it-yourself soul therapy leaves us with an agonised sense of utter hopelessness.

We can conquer the moon, but we cannot conquer our own drift to destruction and eternal death: only Christ can do that. There is hope in Him: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Salvation is not in the orbit of human achievement but in the compass of a divine salvation.

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH, WINSON GREEN, BIRMINGHAM

SUBMISSION

Let the Christ who is not only wise, but Wisdom, choose your path, and be sure that, by the submission of your will, all your paths are His, and not yours. Make His paths yours by following in His steps, and do in your place what you think Christ would have done had He been there.

SELECTED.

☆ ☆ ☆

If I have to miss one:

It is more profitable to go to Calvary than to college.

☆ ☆ ☆

Study to show thyself approved . . .

Neglect of the Word of God is the source of all the failure, all the sin, all the error, all the mischief and confusion, all the heresies, sects and schisms that have ever been or are now in the world.

☆ ☆ ☆

Teach me, my Lord, to be sweet and gentle in all the events of life—

in disappointments,
in the thoughtlessness of others,
in the insincerity of those I trusted,
in the unfaithfulness of those on whom I relied.

Let me put myself aside

to think of the happiness of others,
to hide my little pains and heartaches,
so that I may be the only one to suffer from them.

Teach me to profit by the suffering that comes across my path; let me so use it that it may mellow me, not harden or embitter me; that it may make me patient, not irritable, that it may make me broad in my forgiveness, not narrow, haughty and overbearing.

May no one be less good for having come within my influence, no one less pure, less true, less kind, less noble for having been a fellow traveller in our journey towards eternal life.

FIELD SUPERINTENDENT'S COLUMN

DURING a brief holiday I have been able to gain a few thoughtful, and I trust helpful, gleanings.

I was privileged, along with certain relatives and other Elim representatives, to be aboard the good ship *Aureol* to bid Pastor and Mrs. G. L. W. Ladlow and Andrew farewell as they left for their period of service in Ghana. We learned that the Ladlow family was travelling amid distinguished company, because in the ship's complement were the President of Liberia and members of his staff. How wonderful it would be if Mr. Ladlow could minister the gospel, in a similar way to a Pentecostal preacher of an earlier epoch, to this prominent African official. Certainly as the ship continues its voyage it could be said easily again "See, here is water." Our prayers are with our friends in their sacrificial mission, and we trust they will be used to lead many Africans to the Saviour.

☆ ☆ ☆

Visiting the Liverpool church, we saw the colossal efforts being made to rectify the devastation caused by dry rot. This fungus commenced its destructive work in an obscure underground corner of the building. It pursued relentlessly its leavenous activity, spreading at the rate of ten inches per month, until vast areas of the building were affected. Plaster has been stripped off, floorboards have been ripped up and windows renewed, gallons of curative have been pumped into special bores, tons of hard-core and concrete have been prepared, hundreds of pounds have been spent, endless hours of time and energy have been expended and a renewed church is taking shape. Great credit goes to the energetic and enterprising minister and his helpful members for the restorative efforts, but what a tragedy that the fault was not contained and cured in that inconspicuous corner long ago! How like sin. If it is allowed to remain rooted and unchecked it will soon destroy the whole with an eternal destruction.



Pastor and Mrs. L. Repath and their twins, with parents of husband and wife.

☆ ☆ ☆

We met a lovely Christian gentleman in a wee Scots fishing village. He attends the "auld kirk," but conversation revealed to us that he was converted through an Elim youth camp held in the little town of St. Cyrus well over thirty years ago. The minister at the camp has since been called home to glory, but his work goes on. This should encourage our camp workers to continue to "cast their bread upon the waters"—surely it will return with the tide! Speaking of camps, it was a pleasure to drop in unexpectedly on the Scottish campers in Stonehaven and share food and fellowship with them. We are grateful for the good work being done among the youth in this northernmost presbytery.

Letter to the Editor

Dear Sir,—May I reply briefly to the letter written by Andrew Ramsey in answer to my letter concerning crosses in our Elim churches.

I would ask brother Ramsey if he could produce scripture which would warrant the cross in our churches; because the cross is generally accepted in England as a symbol of Christianity it does not mean that it is scriptural.

Praise God I don't have to look at a cross to see my lovely Jesus because He dwells within my heart.

Secondly, brother Ramsey tries to differentiate between our concept of the gospel in Ireland and that in England. Surely brother Ramsey realises that born-again believers in Ireland worship the same Lord and Master as our brethren in England.

I would draw your attention to Deuteronomy 5 : 8, and seriously ask the question Whom are you trying to please, God or the mass of people?

We are a Pentecostal church, praise God, and I am not ashamed of it. I spent too many years in the old formality, modernism and ritualism and now I am standing firmly on the pure Word of God.

Let me conclude by quoting from brother Cartwright's letter—no popery, no outward show, but strictly biblical Christianity.

R. HARVEY.

Belfast 7.

FROM MY DIARY

By T. H. STEVENSON



There is even blue blood in the black list of B.B.C. personalities who are named as guilty in their repeated use of the expression "you know." Prince Charles is included with George Brown, David Frost and others. Lesser mortals may thus be excused. In conversation we can expect to hear "you know" when the one speaking does not really know, or does not know how to express what he knows! There are, however, occasions when it is good to hear "you know" spoken with great assurance. No noted preacher or religious leader was included in the black list, which is almost a pity. If the apostle John were alive, and had preached over the radio, his name would have headed the list of offenders. Read his first epistle. In five chapters at least thirty-five times he declares "we know," "ye know." The modern popular agnosticism says "I don't know," but well-found dogmatism says with conviction "I know whom I have believed."

☆ ☆ ☆

When our Elim Missionary Secretary visited our church on Sunday we were favoured with the unexpected visit also of his son, Dr. Brian Wigglesworth. Dr. Wigglesworth's ministry in song was a great blessing to all, as was also his account of the call to medical and radio ministry under the auspices of World Radio Fellowship in Ecuador. Our brother's hospital ministry will be among the Auca Indians, and his singing ministry will be heard on the Voice of the Andes transmission. As one heard of his preparation for overseas labours—medical training, theological seminary, and prospective study of the Spanish language—one realised how demanding a call may be. The word sacrifice was not used. It is a relative word. Compared with the little that many are prepared to do, the readiness of the few to do so much for "Jesus' sake" is sacrifice indeed. It is only in the light of what our Lord has done for us that the word sacrifice seems such as should be used hesitantly by anyone.

☆ ☆ ☆

£430,000,000 is a lot of money, and when our country recently borrowed this amount great was the hue and cry. Considering the size of our population and the visible and invisible assets, it is, maybe, quite small. Or look at it in another way: just a little item. The Home Office intimates an annual loss of £300,000,000 in shoplifting alone. Despite the seemingly incredible cost of America's space programme, and the humanitarian ways in which such vast sums could be put to better use, here is another case in which the heart must not rule the head. In the U.S.A. three times as much money is spent on tobacco and six times as much on alcohol as is spent on space projects.

☆ ☆ ☆

I suppose the foregoing might create a diversionary thought about the British Government borrowing and the U.S. Government spending. We do indeed look like very poor cousins, but there are other contrasts despite the example of shoplifting in our country, which is criminal as well as a financial loss. A U.S.A. professor in the study of criminology has completed two years' research at Cambridge, and before returning to America said on a B.B.C. broadcast that there is more crime in his home city of Philadelphia, with 2,000,000 inhabitants, than in the whole of our country. Philadelphia means "brotherly love," and William Penn and the early English Quakers who founded the city had high ideals, but the brotherly love did not seem to continue.

☆ ☆ ☆

The Archbishop of York's impassioned call to the Anglicans to vote for the Anglican-Methodist unity scheme fell, despite his plea to end the barriers of the eucharist and his challenge "How long are we to continue in sin?" Dr. Coggan views the barrier to the Lord's table as sinful, but even unity with the Methodists would not have ended it. Rather it would have aggravated the sin. All other Christians would have continued to be prevented from receiving the sacraments, thereby emphasising the discrimination on the ground of whether one is an Anglican rather than on whether one is a Christian.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
H. W. Greenway	562
Mansel Chuter	563
R. B. Chapman	564
T. H. Stevenson	565
R. H. Hughes, D.D.	568
W. J. Maybin	569
Margaret M. Ladlow ...	571
John H. Noddings	572
John M. Cuthbert	575
Editorial	566
Comment, opinion and review	567
Church reports	570

EDITORIAL

WHAT SOUL-WINNING COST PAUL THE APOSTLE

PAUL presents to the generations that have followed him an impressive public image. To his own generation it was not so, either to non-Christians or, towards the end of his life, to Christians. "All they which are in Asia," he states for example, "are turned away from me" (2 Timothy 1:15). Or again, "At my first answer . . . all men forsook me: I pray God that it may not be laid to their charge" (2 Timothy 4:16). The creation and preservation of an impressive public image seems today to be a *sine qua non* of mass evangelism. Yet the meagre results of mass evangelism, relative to the amount of organisation involved, seem to indicate that imitating this worldly wise and purely fleshly pattern of public image creation neutralises the perfect will of God.

Paul's public image at Corinth was the reverse of impressive; even to the church there he was uneloquent, inelegant and, so they appeared to think, uneducated (1 Corinthians 2:1-4; 2 Corinthians 10:10).

Let us look then at the cost of soul-winning to the apostle Paul. Regarding Galatians 4:19, "My little children, of whom I travail in birth again until Christ be formed in you," Professor Robert McIntosh comments: "But it is a hard thing to win souls, it costs travail pangs, and the travail pangs may be repeated [if converts backslide]."

The cost! Acts 20:19: "Serving the Lord with all humility of mind, and with many tears, and temptations." It cost Paul humility and, though he does not say so, humiliation too. He was prohibited from using his obvious gifts among his fellow Jews, who would have appreciated them—what things would have given him prestige among them he consigned to the dustbin (Philippians 3:8), to secure the priceless privilege of knowing his Lord, the power of his Lord's resurrection and the fellowship of his Lord's suffering. Instead of the self-gratifying prospect of extolling his gifts he laboured among and won converts from, at Corinth for example, the lowest stratum of society—the foolish, the weak, the despised, the base, the nobodies—"that no flesh should glory in His presence," neither that of preacher nor that of convert. It cost humiliation as well as humility: his sufferings were his boastings, not his achievements (1 Corinthians 1:26-29).

The cost! Soul-winning, to Paul, cost tears. "Serving the Lord . . . with many tears." "I ceased not to warn every one day and night with tears" (Acts 20:19, 31). ". . . I wrote to you with many tears" (2 Corinthians 2:4).

The cost! It meant crucifixion both actual and potential. The "old man" was crucified of course (Romans 6:6), but the old life of achievements, both actual and potential, was crucified; the very gifts that to the natural man would have made Paul so effective a witness had to be discarded, crucified, so that God did not use what Paul was but rather what he was not—to this he makes reference more than once: his weaknesses were more potent than his proficiency.

But soul-winning meant potential crucifixion, moment by moment, to Paul. "We which live," he states, "are alway delivered up to death for Jesus' sake" (2 Corinthians 4:11). And so at Lystra, Philippi, Thessalonica, Ephesus, or on the occasions when he was shipwrecked, as he states, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Romans 8:36), he is prepared for martyrdom.

(*continued on page 571*)

COMMENT, OPINION AND REVIEW

FRANK W. COUSINS has the following in a letter to the *Listener* of July 17th:

"Sir,—Professor Dingle is a leading world authority on relativity theory and he has long maintained in protracted controversy with almost all physicists that the theory of special relativity is demonstrably false, **and that its continued uncritical use may lead to an accident of possibly calamitous proportions.** The educated lay public knows that gargantuan forces are now in scientific hands and it may, I think, rightly wonder why physicists do not urgently put their academic house in order."

How applicable are the words in bold type to the theory of evolution, with this difference: the adoption of the theory of evolution has *already* brought the world to a situation of calamitous proportions.

☆ ☆ ☆

We have already drawn attention to the Chinese economic invasion of Africa. Revelation 16:12 gives God's forewarnings of an invasion of the West by the nations from the sunrising.

How about this? "Why cannot the West realise that Africa is more important to the West than is Asia?" Dr. Marcelo Caetano, Prime Minister of Portugal, January 1969. Or this? The Chinese propose to build the Zambia-Tanzania railway—to the Zambian copper belt—in five years at a cost of £115,000,000.

"To us China is a friend in need. Take, for example, the railway between Tanzania and Zambia. We tried very hard to get it built by the Western world. But we failed. The Chinese are ready to build it for us. But the West, now, does not want China to build it. So should we go without a railway?" President Nyerere.

It may be that the smug, supercilious attitude of the West to China is in appearance only, but "Western visitors to the enormous Friendship Textile Mill near Dar-es-Salaam strove to conceal polite smiles at the unsophisticated equipment, because they saw obviously new but out-of-date machinery—built in the 1920s—and that wherever you would expect to find a tabulator or cash register the Chinese had installed a simple abacus."

A year later the supercilious smirks are forgotten. Harassed African managers, used to hold-ups when a machine from the West breaks down and you queue up for a technician, find to their relief that almost any handyman can keep the Chinese machines in good order. As for the abacus, it proves to be both speedy and unbreakable.

"The Chinese think long." A western diplomat, Patrick Keatley, writes in *The Guardian*: "I thought of these words when I encountered a British engineer who knows the Mtwara zone like the back of his hand. "Drive through there today" he said—"if you can get a permit, which I doubt—and the Chinese instructors will pick you up on their walkie-talkie network and track you all the way: round through Newala, up to Masasi and Nachingwea, and backwards to the Lindi junction. It's good practice for their pupils."

THE PRICE OF PRESTIGE

The "missile gap" myth

N.A.S.A. more or less agreed in 1957 to put manned landings on the moon well down in the timetable and in 1960 revealed its ten-year space plan, including a manned moon landing in the early 1970s. But some powerful voices were beginning to dissent. Spurred by fears of a Russian lead in military missiles and by a Pentagon doctrine that missiles on the moon could dominate the world, the powerful House Committee on Science and Astronautics pronounced that N.A.S.A.'s programme "doesn't go far enough."

It is now known that both fears were completely unjustified: the missile gap was a myth and the Pentagon dream strategic nonsense. Yet they both played a leading part in the Nixon-Kennedy presidential campaign at the end of 1960.

Around this time came two further demands not to rush it to the moon. Just before President Eisenhower left office, his Commission on National Goals warned against being "driven by nationalistic competition into extravagant programmes which would divert funds and talents from programmes of equal or greater importance." And one of the first documents that the newly elected Kennedy found on his desk was a thorough critique of space priorities by a committee headed by his top science adviser, Jerome Weisner.

COLD WAR GETS COLDER

Soon after, another high-level report, this time from the National Academy of Sciences, urged that exploration of the moon and planets should be the ultimate objective of the American space programme. It said that manned expeditions should play a big part. But it rejected any idea of crash programmes.

Then a second thunderbolt struck American confi-

(*continued on page 573*)

EVANGELISM PATTERNED ON JESUS' METHOD



Extracts from an address given by
DR. RAY H. HUGHES
at Anaheim, California, National Sunday School Convention.

OUR Lord's commission "Go ye . . ." (Matthew 28:18-20) is not a request, and obedience to it is not a matter of choice, if one desires to be a disciple. It is a personal, inescapable obligation of every Christian. And it is only those who obey His command who are entitled to claim the promise, "Lo, I am with you alway, even to the end of the world" (Matthew 28:20).

PATTERN OF EVANGELISM

Since His ascension Christ has used no channel but redeemed men to take His message to the lost. Man stands in the stead of Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:20). While Christ was in the world He was the light of the world. But now Christ exhorts us, "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).

Christ's ministry was a teaching, preaching, witnessing ministry. **Thirty-one times he was addressed as a teacher.** He referred to Himself as a teacher on five occasions. He was accorded the title Rabbi or Rabboni, which means teacher, fourteen times. **Two-thirds of His recorded public presentations were classified as teaching.** On nineteen different occasions He taught face-to-face with one person. **Around Jesus Christ was the atmosphere of a school.** To the weary and heavy-laden He said "Learn of Me." His followers were called disciples or learners.

PROCESS OF EVANGELISM

The great commission contains the process of evangelisation of the world—"Go teach." This word "teach" comes from the word *matheteuo,* which means "to enrol," "to enlist," or "to make disciples." Therefore, according to Christ, teaching is the keystone of evangelism. It is the basic in any programme to win souls. No man can be taught into salvation, but he must be taught up to salvation. He cannot act upon knowledge that he does not have. If one does not receive the basic truths of Jesus Christ, he has no basis for conversion.

This truth is portrayed very vividly in the conversion of the Ethiopian eunuch. He was riding along in the queen's chariot reading the fifty-third chapter of Isaiah, the golden passional of the Old Testament, when the Spirit bade Philip to join him. Although the eunuch was reading the Scriptures, he was ignorant of their meaning and admitted that he needed an interpreter. The Bible says that "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

TOOK THE MESSAGE TO THE PEOPLE

Jesus preached the gospel, and He expected those who heard it to preach it. What He told was "retellable"; what He preached was "repreachable"; and what He produced was reproducible. The Church today must tell others that others may tell, so that all men everywhere may hear. This is the Bible method.

Not class-conscious. Jesus' range of operation was the whole world, and His object of concern was every creature. He never acquired the professional attitude which allowed Him to behold suffering, lost humanity without compassion. He saw people as souls; and if we are to win people today we must see them through the eyes of Jesus Christ.

Not status-conscious. The common people heard Him gladly. The poor had the gospel preached to them. The maimed, the halt, and the blind were

recognised by Him. He had compassion for all people everywhere, regardless of their status in life. **The danger of the Church today is that it has become status-conscious and, in many instances, is striving to be a middle-class institution. It has lifted its sights to minister to the middle class and has turned away from the people who will be most receptive to the gospel.** Let us turn our feet back to the ghettoes, back to the poor, and back to the bedraggled that they may again hear the message of salvation in its simplicity. This is the ministry of Jesus Christ.

THE BIBLE AND THE SECOND COMING OF CHRIST



(*continued*)

By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

THE second stream of Old Testament prophecy is that which concerns Israel's neighbours, the Gentile world. "Israel was divinely called into existence," wrote the late Dr. Campbell Morgan, "to influence other nations for God," but in this she miserably failed. Rebellion brought Egyptian bondage, but God dealt with them in mercy and eventually established them in Canaan. Soon they wearied of theocracy, crying out for a king like the nations around them. Under David and Solomon the nation reached the regal splendour they craved for, but the price was too high. The introduction of foreign luxury, especially under Solomon, resulted in a corrupting of the social and religious life of the nation.

Following the death of Solomon the kingdom was divided into two, continuing side by side until in 721 B.C. the northern kingdom fell to the Assyrians. The southern kingdom of Judah failed to learn the lesson, and in 598 B.C. she too fell to the invading Babylonians. Since that time the land has remained under Gentile domination and, as Daniel clearly states, will do so until the establishment of the kingdom of God on the earth (2:44; 7:13, 14). The times of the Gentiles began with Nebuchadnezzar and will continue until God in His sovereignty brings in the Jew for blessing under the reign of Christ in His millennial kingdom.

Thirdly, the final stream of Old Testament prophecy is specifically Messianic. If we take the many predictions of the Messiah's person and work found in the Old Testament, follow the gradual progress of these from Genesis to Malachi, there emerges in full figure God's coming One from His appearance in a manger through to His death upon a cross and subsequent resurrection from the grave. With our New Testament in our hands it can be seen that the historic Christ "corresponds and coincides in every particular with the prophetic personage" (Arthur T. Pierson). So this threefold stream of Old Testament prophecy finds its unification and completion in the prophetic ministry of Jesus and His apostles. Thus "the eschatology of the New Testament continues, interprets, enlarges and completes the Old Testament eschatology."

When we turn to the New Testament we find that second advent teaching is woven into all the books of this volume. By virtue of its mention it far outstretches any other doctrine in its importance.

Look at the witness of Jesus. In the Olivet discourses the language is decidedly apocalyptic, and in all three accounts (Mark 13, Luke 21 and Matthew 24) we are told that Jesus will come in power and great glory. Space forbids but mention of the many prophetic parables cited.

Look at the witness of Peter. Turn to Acts 2:34, 35 and 5:20, 21 and the word "until" is meaningless apart from the advent hope. Later in his epistles he confirms this hope, thus maintaining it throughout his life.

Look at the witness of John. Beyond his gospel evidence (14:3; 21:22) and his Revelation we have the ethical implication of the doctrine in his epistle (1 John 3:3).

Look at the witness of Paul. Liberal-minded theologians go astray in their interpretation of Pauline thought in this connection. For those of us who accept the Bible as the Word of God, it is evident that Paul's great hope, as he viewed the future, was the parousia, the *physical appearing* of his Lord. Development theorists, however, suggest that this hope is but characteristic of Paul's earlier letters and that with the passage of years he grew away from this idea and sought to modify his thinking. But apart from the fact that the correct sequence of the appearance of the epistles is far from being a clear-cut issue, these theorists forget two vital points. One is that Paul had been preaching the gospel for quite a number of years before ever he put pen to paper, and two, when he did, many New

(*continued on page 573*)

OUR CHURCHES REPORT

MOSBOROUGH **Pastor: P. Bunting**

On July 6th our normal Sunday evening gospel service took the form of a baptismal service. It was a real joy to see this young married couple following the Lord through the waters of baptism. Ann and David Linley were converted by reading the Bible and first read of a baptismal service in the back of a Methodist hymn book. After reading the importance of it in the Scriptures and much prayer they requested to be baptised.

Pastor Peter Sanderson ministered the word, explaining the need for water baptism in very clear terms.

PETER BUNTING.



Pastors Peter Bunting and Peter Sanderson (Beeston), Ann and David Linley, and Mr. F. Ledger, church secretary.
Photograph by G. Blackburn.

☆ ☆ ☆

DAGENHAM **Pastor: F. A. Hodge**

On Sunday evening, July 27th, our hearts were thrilled as once again we witnessed an unusual service in our church. Two little ones from the same family were brought by their parents to be dedicated to the Lord Jesus. In the same service we had the joy of seeing two sisters and one brother obeying the Word of God and being baptised in water, each giving testimony to the saving and keeping power of the Lord.

A great joy was experienced by all when at the close of the service another sister requested that she too might obey the Word and be baptised that same evening. After giving testimony to salvation through the Lord Jesus she too followed Him through the waters of baptism.

We give praise to the Lord for His continued blessings upon us as a church and look to Him for even greater things.

(MISS) I. R. JONES.

☆ ☆ ☆

FAREWELL SERVICE FOR PASTOR AND MRS. C. J. E. KINGSTON

JULY 27th saw the closing service of Pastor C. J. E. Kingston's ministry after three years as the pastor of our church at Caterham.

During the period of his ministry at Caterham Mr. Kingston has worked very hard in the church and in visitation in the district, often going to sick people outside of his own church to talk and pray with them.

Mr. Kingston marked the occasion of his last service by dedicating his own granddaughter, Alison Pauline Rachel Kingston, the fourth child of his son Keith.

During his address the pastor spoke of the water of life and the necessity for the new birth, and of how the Holy Spirit could bring to the believer rivers of living water.

As the meeting drew to a close the secretary, Mr. J. A. Ibbotson, voiced the feelings of the members of the church in their love and thanks and best wishes for the future to the pastor and his wife, who has so ably stood by him. Following this one of the young people, Mr. John Smith, presented the pastor with a book from the youth group and one of the ladies of the assembly, Mrs. Setter, presented Mrs. Kingston with a tray on which there was a beautiful spray of flowers. On behalf of the congregation Mr. J. Fleming then presented a wrought-iron floor standard complete with shade.

During the past year there have been three baptismal services held at the church, and another has been announced for August 24th.

The new pastor, Mr. Vernon Walker, of Wimbledon, will take over the pastorate on Sunday, September 7th, following his induction on Wednesday, September 3rd.

J. A. IBBOTSON.

Margaret M. Ladlow's page

NEARNESS TO GOD

WELL, we made it at last, and after thirty-six hectic hours I am safely aboard m.v. *Aureol* and doing just what I have dreamed of doing, writing my page on the sun deck. The sun is shining out of a cloudless sky and the sea looks like rippling silk of blue and silver. July 26th, our first full day afloat, was marked by Liberian independence day celebrations. The President of Liberia, the Hon. William V. S. Tubman, G.C.M.G., G.C.B., and Mrs. Tubman are travelling on this boat, and we were invited to meet them at a reception given in honour of the captain and officers by this great man and his smiling lady.

It was quite a grand occasion, so donning our Sunday best we went to meet and shake hands with the President, his wife, other dignitaries and the captain, and to enjoy the refreshments. It was a very colourful assembly. There were the Nigerians in their splendid and vivid robes. Their ladies' headdresses were truly magnificent, most amazing creations. The ships' officers were resplendent in dark blue and gold, contrasting with the bright summer dresses of the womenfolk.

To end a pleasant social interlude the Liberian national anthem was played, everyone standing to attention in spite of the motion of the boat. It was a very moving moment there in the sunlit lounge, and it will be a long time before I forget the scene as we stood facing the flags of Liberia and Great Britain.

Thinking it all over afterwards I reviewed the reactions of the various passengers to the reception.

The President was the central figure, and his ministers and countrymen gave him due deference. Some even knelt when introduced to him. The Nigerians dressed in their finest robes in his honour, the Europeans all wore lounge suits or uniforms and the ladies wore their most becoming dresses. The Africans all bowed or curtsied to the President of a sovereign state, but the Europeans merely shook him by the hand. Afterwards I discovered that some of the passengers had not even bothered to attend, but had just ignored the invitation. It seemed that those most closely involved with the President, those nearest to him, gave him true homage. His fellow countrymen and other Africans were eager to make his acquaintance, yet other people were not so ardent and some ignored his presence entirely.

I could not help but compare this state of affairs with the attitude of the Christian to the Lord. It has always been true that those believers who live



close to the Lord, ever seeking His company, give Him greatest reverence. On the other hand, the careless Christian who rarely seeks to be near his Lord has very little real appreciation of His greatness or His goodness.

Show me a child of God who loves God's house, who daily feeds upon His Word, who speaks often to and of his Lord, and I will assert that here is one who deeply adores the God of his salvation. But the cool, remote Christian, by his very lack of interest and desire, reveals how little he appreciates or even comprehends the greatness of our God. Dear reader, how near are you to God today?

" He's a mighty big God, isn't He ?
He's the almighty God, isn't He ?
He's as big as the heavens and as big as the sea.
A mighty big God, isn't He ?
He's the God of all power, isn't He ?
He's the God of each hour, isn't He ?
He's as big as the problems that trouble me,
He's a mighty big God, isn't He ? "

EDITORIAL (*continued*)

The cost! Soul-winning, to Paul, meant agonising prayer: " night and day praying exceedingly " (1 Thessalonians 3 : 10) ; " Now I beseech you, brethren . . . that ye strive [agonise] together with me in your prayers to God for me " (Romans 15 : 30).

The cost! Personal work and public ministry. " I . . . taught you publicly, and from house to house " (Acts 20 : 20).

The cost! The abandonment of any claim he may have had upon himself.

Youth Committee feature

THE NEED OF THE HOUR

By JOHN H. NODDINGS
MINISTER OF ELIM PENTECOSTAL CHURCH, ACCRINGTON

YOUNG person, we are living in an age which mocks the messengers of God, despises His word and scoffs at His prophets. Beside this, our land is full of false teaching. To crown it all we have the mere lip worship of many who profess to be Christians. It seems easy to get depressed and discouraged and to complain with Elijah, " I, even I only, am left."

Now I am persuaded there is a way to tackle the spiritual declension in our land. We must " be strong and very courageous " and face the god of this world who has blinded the eyes of so many and, as good soldiers of Christ, go into the attack with the gospel.

The crying need of the hour is evangelism. To evangelise is to tell forth the good news of Jesus Christ. The responsibility to evangelise rests upon the shoulders of every born-again believer. This work must not be left merely for the missionary, evangelist or pastor. But if God is going to bless our evangelism then there are certain requirements to be carefully noted.

PRAYER

If our evangelistic efforts are going to be successful then we must begin on our knees. If you really want to see souls saved then begin your evangelism in your prayer closet, praying for our Lord's ministers that they may " boldly . . . proclaim the mystery of the gospel," for His labourers, because " the harvest is plentiful and the labourers are few," and for the salvation of souls that the nations might become Christ's inheritance (Psalm 2:8).

FAITH

It is essential to have a strong conviction that the gospel alone is the power of God unto salvation. The apostle Paul was fully persuaded on this matter. He boldly declared that he was " not ashamed of the gospel of Christ," not only because it is the power of God, but because it reveals the righteousness of God.

Then we must be convinced that God is just as able and willing to save today as He was in days gone by. " Is my hand shortened, that it cannot redeem ? " (Isaiah 50 : 2). Remember that God told Joshua before he successfully led Israel into their promised land, " as I was with Moses so I will be with you."

THE MESSAGE

For God to bless our evangelism we must be careful to proclaim the truth, particularly about sin, about Christ, about faith, and about repentance. And we must carefully and lovingly explain that all have sinned, that sin has made man guilty, unclean, helpless, and hostile to God; that it has put him under God's wrath and is leading him to hell.

The gospel is about a Person and therefore we must proclaim Christ. To preach and teach Christ is to declare all that the Bible reveals about Him. But particularly we must point men to a living Saviour who, because of who He is, what He has done, and where He is, " is able . . . to save to the uttermost those who draw near to God through Him."

THE HOLY SPIRIT

Finally, only the Holy Spirit can make us powerful and effective witnesses. He alone can make the people of God burning and shining lights. Jesus said, " You shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses . . ." Therefore, " Let the Holy Spirit fill you " (Ephesians 5:18, N.E.B.).

" Not for myself I ask for power, Lord Jesus;
Rather to win the souls of men to thee
I give myself in reasonable service :
May I be Spirit-filled abundantly."

EDWIN ORR.

VACATION VENTURE
A CRUSADE
CONDUCTED BY
70 YOUNG PEOPLE
IN THE
LARGE MARQUEE
ON VICTORIA PARK, WORTHING
Saturday, Aug. 16th — Sunday, Aug. 31st
Sundays at 6.30, weeknights at 7.30 (except Fridays)
Children's crusade nightly at 6
Evangelists :
REV. ALEXANDER TEE (President)
REV. L. E. LAMBERT (Yeovil)
✱ Bring an unsaved friend.
✱ Prayers for the sick.
D.1931

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOLTON. September 7. Elim Pentecostal Church, Higher Bridge Street. Sisterhood annual rally at 6.30. Speaker: Mrs. B. Belfield (Wigan). Convener: Mrs. E. Smith.

CATERHAM. September 3. Elim Pentecostal Church, Homesdale Road, off Coulsdon Road. Induction of Vernon Walker (Wimbledon) to the pastorate. At 7.30. Preacher: H. Palliser (Kingston-on-Thames). Convener: W. J. Maybin (District Superintendent).

COLCHESTER. September 6, 7. Elim Pentecostal Church, Stanwell Street. Annual convention. Saturday at 7. Sunday at 10.45 and 6.30. Visit of student team from I.B.T.I. Preachers: H. Shaw and J. J. Zbinden.

CROYDON. September 6, 7. Elim Pentecostal Church, Stanley Road. Minister's fifth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. Burton-Haynes (Clacton-on-Sea).

EAST HAM, London, E.6. September 5. Elim Pentecostal Church, Central Park Road (corner of Kimberley Avenue). Brotherhood service at 8. All men welcome. Speaker: H. L. Dawson (minister).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

GLASGOW. September 13. Christian Institute. Scottish Youth Workers' Conference, commencing at 9.45 a.m. Booking fee of £1 includes two cooked meals. Details from P. Smith, 20 Cuckoo Way, Holytown, Motherwell. **Closing date: September 2.**

MACCLESFIELD. September 4-6. Elim Pentecostal Church, Mill Lane. Three-day crusade with artist evangelist George Canty. Nightly at 7.30. Conductor and soloist: R. Hughes.

PAISLEY. September 6-8. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway.

SALISBURY. August 27. Elim Pentecostal Church, Milford Street. Visit of missionary Don Norton (Transvaal) at 7.30. August 31. Services at 11 and 6.30. Preacher: F. J. Slemming. September 7. Sunday school prizegiving at Bemerton Heath branch school at 10.30. At the church at 2.45 and 6.30. Preacher: R. J. Mackenzie (Nottingham).

SOUTHPORT. September 7. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 6.30. Preacher: Major Allister Smith, B.A. (Salvation Army). September 7-14. Children's mission conducted by Peter Lee, B.Sc. Daily at 6.30.

WORTHING. August 16-31. "Vacation Venture." Crusade with seventy Crusaders in the large marquee in Victoria Park. Sundays at 6.30. Weeknights at 7.30 (except Fridays).

AUGUST CONVENTIONS

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Tuesday at 7.30. Preachers: W. G. Hathaway and T. W. Jacobs.

LINCOLN. Elim Pentecostal Church, Monks Road. Saturday and Sunday. Preachers: R. B. Chapman and T. E. Francis.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Saturday at 7. Sunday at 11, 6 and 7.45. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening services held in Municipal Hall, Gelliwastad Road. Preachers: T. W. Walker, F. Sumner and D. M. Russell Jones. Convener: D. J. Green.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Eddie Smith (evangelist). Monday at 3 and 6.30 in the Baptist Church, Bell Street. Preachers: G. Backhouse and Eddie Smith. Singing by Portsmouth Male Voice Choir.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15. Preachers: A. A. Biddle and J. T. Bradley.

SOUTHPORT. Elim Pentecostal Church, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7. Preachers: Cecil Cousen, M.A., and Edward Cole.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. C. Kennedy.

COMMENT, OPINION AND REVIEW (*continued*)

dence. On April 12th, 1961, the Russians lobbed Yuri Gagarin into orbit to become the first man in space. At a press conference the same day **Kennedy again voiced his impatience at being "second to Russia in the space field."** It must have been a particularly galling moment—for the first American man-in-space shot (though not as dramatic as Gagarin's flight) was scheduled for a few weeks ahead.

But there was also another venture in the offing. Five days after Gagarin's flight the American-supported invasion of Cuba, which ended in the Bay of Pigs fiasco, took place. To the new President, the cold war suddenly turned very chilly.

He reacted immediately. On April 20th he directed Vice-President Lyndon Johnson **to find out which space activity gave the United States a good chance of getting ahead of Russia, and how much it would cost.**

Then, the very next day, he declared: "We have to consider whether there is any programme now, regardless of its cost, which offers us hope of being pioneers in a space project. . . . If we can get to the moon before the Russians, we should."

Gerald Leach in *The Observer*.

(Our bold type)

THE BIBLE AND THE SECOND COMING OF CHRIST (*continued*)

Testament authorities agree that they were all written within a decade. To say, therefore, that Thessalonians represents an early and undeveloped stage of his mental maturity is completely unwarranted. The theme keeps recurring again and again in Romans (13:11), Philippians (3:20), 1 Corinthians (15:5ff), in his epistles to Timothy and in Ephesians, which is said to reveal the finality of Pauline thought.

I have endeavoured to prove in this first article that the Bible emphasises the message of the advent. I trust I have succeeded. All God-breathed Scripture is profitable and the study of the prophetical page is not only fascinating, but necessary to guide us in the dark days preceding the coming of the Lord.

(*Second study next week*)

SUNSHINE CORNER



Keeping the light burning

IN a lighthouse on the coast of Norway a keeper once lived with his two children. One day it was necessary for the father to go to a distant shore for provisions for the family. Before he could return a storm arose. As the time drew near to light the lamp the children became much concerned and the eldest child, Mary, said "Willie, we must light the lamp."

"How can we?" said Willie. "We are not big enough."

Finally they decided to climb the long, narrow stairway to the tower where the lamp was kept. Mary climbed upon a chair and tried to reach the lamp in the great reflector, but it was too high and she could not reach it. She groped her way down the dark staircase, and came back again with a little oil lamp in her hand. "I can hold this up," she said to her little brother. She climbed on the chair, but could not quite reach the reflector.

Little Willie sensed the situation and said, "Get down, Mary. I know what we can do." She jumped down and he stretched his little body across the chair. "Now," he said, "stand on me."

She stood on the little fellow as he lay across the chair and raised the lamp, and its light shone far out on the water. She held the lamp with one hand and then the other to rest her arms. She called down to Willie, "Doesn't it hurt you?"

"Of course it hurts," he called back, "but keep the light burning."

Are we doing our part to keep the light burning so that the isles of the sea and the nations afar may see its beams? We may question our spiritual life if we are indifferent to the needs of over half the human race. A true zeal for the needs of those who have not heard the story of Jesus, and His love, will lead us to do something or do without something for the sake of the gospel.

GOD'S ENVELOPE

As Carl and his father were walking down the street one day a large, vicious dog ran up and sniffed at Carl, then ran off. Carl was almost afraid, and pressed closer to his father's side.

"Why didn't the dog bite me? What made him run away?" asked Carl.

"Because God's envelope was around you" answered his father.

Carl couldn't see any envelope, so couldn't understand until father explained. "God's care is around all His trusting children, like an envelope protecting them from danger and evil. We cannot see it, but it is most surely there. Once God put a wall of fire around His faithful servant Job, and Satan prowled around looking for an opening but couldn't find one. He couldn't touch Job without God's permission. With the envelope of God's care about us we need never fear, but may look up often into the Father's face and say 'I'm in Your care.'"

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 74 FILL IN THE BLANKS

1. **"Surely - - - - - - - - and - - - - - shall follow me all the - - - - of my - - - -."**
2. **"Thy - - - - have I - - - in mine - - - - -, that I might not - - - against thee."**
3. **"Create in me a - - - - - heart, O God; and - - - - - a right - - - - - - within me."**
4. **"Trust in him at all - - - - -; ye - - - - - -, pour out your - - - - - before him."**
5. **"Wait on the Lord: be of good - - - - - - -, and he shall - - - - - - - - - - thine heart."**
6. **"When my heart is - - - - - - - - - - - -: lead me to the - - - - that is - - - - - - than I."**
7. **"Thy - - - - is a - - - - unto my - - - -, and a - - - - - unto my path."**
8. **"One thing have I - - - - - - - of the Lord, that will I - - - - after; that I may - - - - - in the house of the Lord all the - - - - of my - - - -."**
9. **"Be - - - - in the Lord, and - - - - - - -, ye - - - - - - - - - -."**
10. **"Enter into his gates with - - - - - - - - - - - -, and into his - - - - - - with - - - - - -."**

ANSWERS

1. **Goodness, mercy, days, life (Psalm 23:6).**
2. **Word, hid, heart, sin (Psalm 119:11).**
3. **Clean, renew, spirit (Psalm 51:10).**
4. **Times, people, heart (Psalm 62:8).**
5. **Courage, strengthen (Psalm 27:14).**
6. **Overwhelmed, rock, higher (Psalm 61:2).**
7. **Word, lamp, feet, light (Psalm 119:105).**
8. **Desired, seek, dwell, days, life (Psalm 27:4).**
9. **Glad, rejoice, righteous (Psalm 32:11).**
10. **Thanksgiving, courts, praise (Psalm 100:4).**

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, August 25th — Nehemiah 9:16-38

". . . even when they acted most blasphemously, thou in thy manifold mercy didst not abandon them in the desert" (vv. 18, 19, Moffatt).

No one can point the finger and cry "shame"; there is not a believer who cannot look back and see deeds and words born in his soul which grieved the Lord, and later brought remorse and repentance. But we were not left in the desert. Hallelujah! We deserved His wrath and disfavour, yet He showers love and mercy upon us. Friend, dispel the gloom! Jesus loves you, in spite of everything, His arms are open wide. What treasure is this; you are richer than you think! "Yet the proof of God's amazing love is this: that it was while we were yet sinners that Christ died for us" (Romans 5:6) (Phillips).

Tuesday, August 26th — Nehemiah 13:1-14

". . . therefore I cast forth all the household stuff of Tobiah out of the chamber" (v. 8).

What effrontery! Tobiah, that arch-villain, had secured a flat in the temple at the expense of necessary storage space, and consequently the servants of the Lord were not being supplied with food, which made them leave Jerusalem for their fields. All this was done in Nehemiah's absence. When this sin was discovered there was no diplomatic sending of notes requesting Tobiah to look elsewhere for accommodation. The word of the Lord had been flouted. Moved with indignation, Nehemiah personally threw out the "household stuff" of his enemy. Compromise has a thin edge to its wedge; this could well have been the start of a take-over bid. First a room, then a suite, then the house of the Lord. Let's not allow the Devil to take up residence in any part of our lives. And when he starts to make inroads, may his treatment be firm and direct, as was Tobiah's.

Wednesday, August 27th — Nehemiah 13:15-31

"Thus I purified them from everything foreign . . . (v. 30, Moffatt).

It was not because Nehemiah was blindly nationalistic that he took this action. The only way that the worship of Jehovah was to survive in a pure and scriptural form was for the Jews to guard it from heathen influence. A mixture of truth and error is often more dangerous to the Church of Jesus than total error; there are many false sects and cults that believe **some** of the cardinal doctrines of the Bible. But to them they add a hundred and one unscriptural ideas. Just one drop of poison will contaminate a whole reservoir! So we bid farewell to Nehemiah. His is a success story, a story that began with tears and ruins, and ends with victory and restoration.

Thursday, August 28th — Acts 13:1-12

"Now there were in the church that was at Antioch certain prophets and teachers" (v. 1).

They had a wonderful group of spiritual leaders at Antioch. They came from different parts of the world, different social strata and academic attainments, yet here they were united in Christ and working for Him in the thriving city church. Verses 3 and 4 show how they were one with the Holy Ghost: "they sent them forth," "being sent forth by the Holy Ghost." Knowing the mind of God demands time spent in fervent prayer and worship; the quiet place of communion is so essential in this mad world if we are to hear His voice. The inspired preachers knew how to deal with the sorcerer who was seeking to withstand the gospel. The early Church had plenty of obstacles to contend with, but they either jumped over them or demolished them by the power of the Holy Spirit.

Friday, August 29th — Acts 13:13-25

". . . they went into the synagogue on the sabbath day, and sat down" (v. 14).

The missionary evangelists entered the synagogue not because they were seeking spiritual help from orthodox Judaism, rather this was their first evangelistic meeting place —although the congregation did not know it! Paul could speak with authority to such a company, having been raised in a strict Jewish home environment. Notice how he appeals to their sense of history and national heritage. They were thrilled, I am sure, little realising how the sermon was going to end! Dealing with people effectively demands tact and understanding, and Paul usually had plenty of both. Why not stand up and speak harshly of their religion and tell them to believe or be damned? Because such conduct would not have been tolerated. Paul wanted to win them to Christ, not give them the impression that he was an apostate crank.

Saturday, August 30th — Acts 13:26-41

"For the people of Jerusalem and their rulers refused to recognise him and to understand the voice of the prophets which are read every sabbath day" (v. 27, Phillips).

For centuries the Jews prayed for the Messiah to come, and when at last the Christ of God stood before them He was unrecognised and unacclaimed by the men who held positions of authority. How sad! These same men were the religious superiors of the people listening to Paul. In a way, their link with the natural homeland and centre of Judaism, Jerusalem and Judah. They had tragically and wrongly executed the Son of God, asserts the apostle; but God had raised Him from the dead. The cobwebs of tradition begin to disappear and, under the anointing of the Spirit, the revolutionary message of Paul sinks deeper and deeper into hearts. Notice how he continually appeals to the Scriptures; thereby it was God who was speaking. In our preaching and testifying let us seek to present the Word of God; therein lies our real authority.

Sunday, August 31st — Acts 13:42-52

It took just one week to make a tremendous impact upon the members of the synagogue, and the enemies of the cross the same length of time to organise their bitter opposition. The text suggests that they were jealous of the large crowds that came to hear the recently arrived preachers. Leaders of fast-emptying traditional churches still ask how we are able to attract more and more people to our services. It is, praise God, the risen Christ who draws and the Holy Spirit who confirms the sacred truth. The same religious animosity that prompted the high priests to plot the downfall of Jesus was now expressed by their distant relatives. But the work of God went on; it always seems to thrive on persecution! Just a few weeks after that first message in a minority's meeting place we read "And the next sabbath day came almost the whole city together to hear the Word of God" (v. 44). Yes, nearly the whole city. This challenges our faith with the prospect of making the same impact in our towns. Dare you believe it?

JUST TO REMIND YOU

HOLIDAY MONDAY, SEPTEMBER 1st

11 a.m., 3 and 6.30 p.m.

(Light refreshments obtainable)

2 p.m. children's convention and picnic

at the CITY TEMPLE

JAMAICA STREET, BRISTOL 2.

Hear Revs. Dennis Anthony, Alan Caple, John Lancaster.
Guest soloist: Mair Jones-Perkins.
Guest choir: Caerphilly Elim church. D.1929

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Write Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

WESTON-SUPER-MARE. " Ebenezer " 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.1823

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

INVITATION CARDS and all classes of printing done. Ministers' notepaper: 200 printed and 50 plain sheets, £1/2/6 including postage. Contact David Thomas, 13 Court Road, Horfield, Bristol 7. C.1932

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

ITINERARIES

The President:
August 16-31, Worthing.

London Crusader Choir:
September 6, Westcliff (M.V.); 7, Letchworth Garden City; 14, Kensington Temple (morning), Wormwood Scrubs prison (afternoon).

Miss S. F. Beardwell:
August 24, Plymouth; 25, Falmouth; 26, 27, Newquay; 28, Torquay; 29, Paignton; 31, Exeter.

D. L. Norton (Transvaal):
August 24, Springbourne; 26, Winton; 27, Salisbury; 28, Wimborne; 31 Weymouth (a.m.), Yeovil (p.m.); September 2, Merriott.

Joseph Smith:
August 30—September 4, Banbridge; 6-11, Lurgan; 13-18, Rathfriland.

BIRTHS

SANDFORD. On July 14th, to Pastor A. D. and Mrs. Sandford, of Cheltenham Elim Pentecostal Church, the precious gift of a son, Alistair Fenwick, a brother for Sharon and Andrew. Praise be to God.

SUMMERFIELD. On July 22, to David and Ruth (*née* Lewis), youth leaders and Sunday school superintendent, Evangel Temple, Southport, the precious gift of a son.

DEDICATIONS

BUTLER. On July 26th, at their home in Norbury, Simon Andrew George, son of Mr. and Mrs. John Butler (*née* Connie Dawson). Officiating ministers: Jack Shellard and Charles J. E. Kingston.

KINGSTON. On July 27th, at Elim Pentecostal Church, Caterham, Alison Pauline Rachel Kingston, daughter of Mr. and Mrs. Keith C. M. Kingston. Officiating minister: Charles J. E. Kingston.

ENGAGEMENT

DILLON—BRYSON. The engagement is announced with great pleasure between Victor, younger son of Henry Dillon, of 86 Mill Road, Upperlands, Co. Derry, and the late Mrs. Dillon, and Elizabeth June, only child of Mrs. M. Bryson, of 10 Barra Drive, Ballykeel, Ballymena, and the late Mr. T. Bryson. Both members of the Elim Pentecostal Church, Ballymena. Forthcoming marriage: November 1st, 1969.

MARRIAGES

BARRITT—PENDRILL. On August 2nd, at Elim Pentecostal Church, Clements Road, Ilford, Michael Robert Barritt to Margaret Susan Pendrill. Officiating minister: James F. Hardman.

LUCAS—SHEPHERD. At the Elim Pentecostal Church, Rochester, Anthony Lucas to Barbara Shepherd. Officiating minister: A. P. Johnston.

WILLIAMS—DAVIES. On August 9th, Geoffrey Allen Williams to Jacqueline Susan Davies (Elim Crusaders) at Evangel Temple, Southport. Officiating minister: L. Knipe.

WITH CHRIST

HEBDIGE, W. H. On July 15th, at his home ; a silent sufferer, but faithful member of Elim Pentecostal Church, Gosport, from 1941. Officiating minister at funeral: Florence M. Munday (by special request). " Safely anchored."

KNIGHT, George, aged 82, loyal and faithful servant of God. Officiating minister at funeral: A. P. Johnston (Rochester).

WALLER. On July 25th, Miss E. Waller, aged 88. Very old friend of Elim and for many years a faithful member of Elim Pentecostal Church, Reading. Officiating minister at funeral: F. Shadlock.

GREAT SOUTH WALES
HOLIDAY CONVENTION
PONTYPRIDD
AUGUST 30th—SEPTEMBER 2nd
Speakers include :
REV. T. W. WALKER (Elim, Salisbury)
REV. F. SUMNER (A.O.G., Newbridge)
REV. D. M. RUSSELL JONES (Advent Testimony Movement)
VISIT OF GLOUCESTER CHOIR
It is getting bigger and better every year. Come and join us.
FULL DETAILS IN COMING EVENTS COLUMN
D.1933

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. L No. 35 August 30th, 1969 9d



Cardiff City Temple Crusader choir with, in the centre, left to right, Pastors Ramon Hunston, J. Dick and P. S. Brewster.

USING eight day schools loaned to us by the good will of the education authorities, the City Temple youth work, under the direction of Mr. Tom Alexander and a large staff of Crusaders, now has over 350 teenagers. Many of these young people are saved, and some are baptised in the Holy Spirit and speak with other tongues. Not only do they attend their weeknight activity but a large section can be seen each Sunday evening in the gospel service.

A virile boys' club is held each Friday, when the sons of our members with their personal friends are fully catered for and between forty and fifty boys attend. The majority of them are saved and most of these are baptised in the Holy Spirit. This important section of youth work is under the direction of Mr. Bill Price and a dedicated staff.

On Monday night the girls' club enjoys Christian fellowship, and from fifteen to twenty-five girls under the wise leadership of Mrs. D. Coles enjoy each other's company and the friendship of the Lord Jesus and their study of the Bible.

Wednesday night is the highlight of youth activity, when the Elim Crusaders meet and conduct their own meetings under the chairmanship of the ministers. This night has become a training ground for gospel preaching, witnessing, and the understanding of doctrine. Ninety-five to 120 young people gather

(*continued on page 586*)

The Bible and the advent

By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

THE BIBLE EXPLAINS THE MEANING OF THE ADVENT

IN my first article I drew your attention to the Bible emphasis on the message of the advent. We concluded that Jesus Christ was coming back again because the Old Testament prophets forecast it, Jesus taught His followers to expect it, and the apostles directed their converts to wait for it.

The entire testimony of the Bible turns our attention to the future, and it is surprising that so many pulpits are silent about the world of tomorrow. Playwrights, scientists, philosophers and politicians are talking of what we can expect in A.D. 2000 and so many preachers are voiceless. We wonder why, when the Bible is so full of coming events! We wonder just how long mankind can go on!

The words of Jesus are becoming more and more relevant as history advances. He said "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matthew 24:22). It seems that mankind is on a collision course and a third world conflagration could well destroy this planet between now and the twenty-first century.

But the Church has a great hope—the coming of the Lord. Of all the subjects taught in the Scriptures, this is the greatest. And when the secular world speculates about the future of this planet we should be proclaiming the crowning article of our Christian creed—the return of Christ. Massillon declared that "in the days of primitive Christianity, it would have been deemed a kind of apostasy not to sigh for the return of the Lord." Why should we, who look for our Lord's return, be looked upon today as cranks and eccentrics?

In this second article I want you to consider with me how the Bible explains the meaning of the advent.

A REAL PHYSICAL ABSENCE

The Bible is clear as to what it means by this doctrine, even if we are sometimes confused. Since so many are confused it is imperative that we take a look at that meaning.

Some would equate Christ's second coming with a spiritual coming only. Jehovah's Witnesses argue that what is meant is nothing more than a spiritual presence. But we hasten to inform them that the New Testament assures the humblest believer of that spiritual presence here and now. What we wait for is the personal, bodily presence of Jesus; "this same Jesus," as the angelic visitants said at His ascension. And to contend, as the followers of Russell do, that Jesus' body was dissolved into gases when it was taken out of sight of His disciples does not destroy our hope of the fulfilment of that great promise. As one writer says, "There is a real spiritual presence, but there is a real physical absence."

A REAL PHYSICAL PRESENCE

Others would argue that Christ's promise to come again found its fulfilment at Pentecost. This is to confuse the *paraclete* and the *parousia,* but the latter is never used of mere spiritual presence. More than that, the great bulk of the doctrine of the second coming came after the day of Pentecost. How amiss of Rudolf Bultmann to state in *Jesus Christ and Mythology* that "for John the resurrection of Jesus, Pentecost and the *parousia* are one and the same event." This is completely to misinterpret the mind of John. Nowhere in the New Testament are these events confused in such a way.

Another view held by some well-meaning people is that the advent is fulfilled every time a Christian dies, a theory which has no foundation in Scripture. Nowhere in Scripture can I find that the Jews equated the first coming of Christ with death, neither does His second coming mean death to the Christian, nor should they so understand it. To quote the late A. J. Gordon here: "How deplorably, therefore, do they lower the standard of redemption who, by substituting thanatology for eschatology, fix our anticipations upon our departure through the gates of the grave, instead of lifting them to Christ's return through the gates of glory."

Yet another view, espoused by liberal-minded scholars, is what is termed "realised eschatology." This was propounded by C. H. Dodd in his book *The Parables of the Kingdom,* in which he maintained the point of view that the first advent of Jesus actually fulfilled all eschatology. Dodd contended, on the basis of this thesis, that all prophecy has already found its fulfilment, and that, as a consequence, nothing in the Scriptures is concerned with anything beyond the apostolic age. To quote: "The *eschaton* has moved from the future to the present, from the sphere of expectation into that of realized experience." So according to this writer the prophecies of Jesus have no historical perspective.

J. A. T. Robinson does not believe in the second advent, and refers to it as "the greatest phantasmagoria in the whole collection of mumbo-jumbo that goes under the name of Christian doctrine." His use of the word "phantasmagoria" denotes that he would put the whole thing in the realm of delusion.

To scan the skies in expectation of the coming of Christ is as misguided "as to wait for the archæologists to dig up evidence for the fall of Adam." Here this "south bank theologian (?)" gives himself away in this veiled scepticism regarding the fall and would argue for both the mythology of the fall and the second coming also.

We turn from such inadequate views to examine what the New Testament really means by the term "the second coming," though nowhere in it is such a term used. There are three unique terms used in the New Testament.

Parousia. This word means "arrival" or "presence," and is translated "coming" in the New Testament. Geerhardus Vos says that "the word expresses two closely connected ideas of arrival and presence. Parousia signifies 'becoming present' and 'being present.' Somewhat of an analogy would be our English word 'visit.'" Indeed in secular Greek the word

(*continued on page 590*)



I MET THEM INSIDE

Recordings made "inside"

By DOUGLAS B. GRAY

THE suggestion that it might be possible to record an afternoon service by the London Crusader Choir inside a prison seemed a forlorn hope, yet we did not despair of such a possibility. I suggested somewhat facetiously to certain authorities that such a proposal would need an Act of Parliament. Our enthusiasm was somewhat cooled, nevertheless we persisted. How true it is in life that it is not so much what you know as whom you know! So on we went, and in far less time than we could ever dream permission was granted. Such an event certainly aroused great excitement and interest among the inmates, and not less among the staff.

The Sunday was chosen and late in the morning equipment began to arrive. Boom microphones were erected and the seating was adjusted to meet the particular circumstances. The Crusader Choir arrived and soon balance tests were made. A special feature was to be the recording, too, of the "resident" choir. Some 300 soon filled the particularly lovely prison chapel. The service commenced with a rousing and well-sung hymn, "Stand up, stand up for Jesus." The prison choir rendered two items, Psalm 150 and the benediction "God be in my head and in my thinking," etc. Added to this were numerous items and comments by the Crusader Choir. A memorable afternoon, but it did not end there. Out of this unique and very special afternoon the writer felt constrained to make a further suggestion to the powers that be. Why not have records pressed and made available to the prisoners themselves? Could permission be granted? Once more negotiations must follow with diplomacy and patience. Permission was granted and within a brief time gramophone records were produced containing excerpts from the afternoon service, including the singing of the prison choir, a brief epilogue by the writer of this article and selected numbers by the Crusader

(*continued on next page*)



THE WORLD CONFERENCE IN DALLAS, TEXAS, U.S.A. NOVEMBER 3rd–8th, 1970

P. S. BREWSTER, our representative, was elected to the presidium of the World Pentecostal Conference in Toronto, Canada, in 1958. In 1964 he was elected, in Finland, to the world advisory council and then in 1967 he was elected chairman of the world advisory council. This has meant a great deal of work and has also involved a certain amount of travel.

Last year Pastor Brewster invited the first council meeting to plan the Dallas conference. The council met at Elim Bible College, Capel, Surrey, and G. Wesley Gilpin, the Principal, was the host. It was a wonderful session and the men who had travelled from so many parts of the world will never forget the three-day council in the quietness of the beautiful countryside of Surrey and the unforgettable grounds of the Bible College. A welcome dinner was planned and then each member of the council described his work for God in his movement and country. It was a council of eighteen world Pentecostal leaders and they had travelled many thousands of miles in the interests of world Pentecost. As these men met hour after hour and discussed the world situation in relation to the mighty outpouring of Pentecost, and what should be done to unite the Pentecostal believers around the world, there was a hush as the Holy Spirit descended upon the committee. Special prayer was made for some of the delegates who could not attend because of lack of finance or because of persecution.

The theme for the coming Dallas world conference is to be " Spreading the flame of Pentecost." Speakers and workers were chosen and now everything is set for the World Pentecostal Conference to be convened in the U.S.A. for the first time.

Pastor Brewster was invited by the delegates from the Far East to visit their countries and to conduct a conference with the Pentecostal ministers in Korea and a gospel crusade in the interior of Korea.

Readers will learn with regret that since this article was written, owing to the sudden illness of Mrs. Brewster, the chairman's visit has been indefinitely postponed. The prayers of our readers are requested on behalf of our sister.

I MET THEM INSIDE (*continued*)

Choir. By this method scores of records were sent to the homes of many prisoners, while others retained them till the day of their release. In this way pioneer evangelism and personal evangelism were linked together through channels not hitherto attempted. Many of the men's wives, parents and personal friends wrote expressing delight and, not less, surprise that such a modern enterprise in the cause of the gospel could be possible.

" If by any means " said the apostle Paul. It surely behoves us to broaden our vision and methods of evangelism these days, and constantly and prayerfully move out into new and original ideas to win souls for Christ.

Little or nothing has been said in regard to the cost in time and money of this method of evangelism. It does not seem to come within the main stream of evangelical thinking and giving. Prison evangelism in British prisons is in the main promoted and maintained by the members of the London Crusader Choir themselves. Nevertheless, as week by week you read these accounts of reaching men and women for Christ do spare a moment in prayer and support us to the full.

Since our last report the following churches have increased their " Evangel " sales: Aldershot, Ballymena (twice), Banbury, Delancey, Dewsbury, Exeter, Glossop, Hadleigh, Huddersfield (twice), Ilford (twice), Larne, Longton, Newcastle-on-Tyne (twice), Plymouth (twice), Thornton Heath (twice), Salford, Swindon, Watford (twice). Congratulations !— Editor.

The George Canty Viewpoint



on being Pentecostal nicely

We used to take Pentecost as it came, unrefined. Today it is Pentecost " with . . ." according to taste. The new brands, " Pentecost with decorum," " Pentecost with balance," etc., are like trendy milk-shakes as against the raw intoxicating content of the Pentecostal spirit of the 1920s. " Pentecost with . . ." Fill in the missing word, as the competitions say. I wonder what the prize is. To impress our denominational acquaintances and to get into the best religious circles? I wonder what " Pentecost with . . ." will come to. Pentecost with dead silence? Pentecost with ice? Pentecost with its best suit on? Pentecost with the wick turned down?

At one time we were not fussy. From meeting to meeting Pentecost had all shapes and shades : aerated, awe-stricken, articulate, anaptotic, animated, apostolic. To us variety was its essence. But came the years—years of sampling, of cultural pressure, of church criticism. Now we think we know to a nicety what Pentecost should be. Preferences have attained sophisticated levels—not too loud, not too long, not too hot, not too much, not too little, please close the service by 8 p.m.

You *can* have Pentecost with propriety, with self-composure, I suppose. I suppose. Are we not willing to have it any other way? Are placidity and self-possession our irreducible terms in negotiating with God? Pentecost without fuss or not at all, thank you? What is this unruffled Englishness, this *sang-froid*? Is it something so right, so morally basic, that it is the one thing upon which there can be no surrender, no compromise? Pentecost, yes, but with excitement never—is that it? Is it part of the ten commandments and one of the fruits of the Spirit, this dignity of ours? Is unemotionalism the acid test of " the real thing "? Who said it was?

When Jesus was baptised in the Spirit it was at the moment when He had shocked John the Baptist by His insistence on submitting to water baptism. To John it did not seem respectable. The light of that moment reveals that what is and what is not respectable is not settled by any posture of the body but by the reverence of the heart—by our humility in fact, which is the opposite to what we sometimes mean by dignity. Noisy people in the Bible were most reverent.

This does not excuse those who want to be uncouth and ridiculous just when they feel like it, letting themselves go slap in the middle of the communion service. Leadership firm and unafraid can handle that, and should, and often does not.

I want the Pentecost which attracted me to God in the first place. Busy " keeping out the flesh " at the front door, the north wind comes in through the back door, chilling us to the marrow. Which has priority—keeping out the flesh or letting in the Holy Ghost?

There is a violence about the Spirit of God. " The kingdom of heaven suffereth violence, and the violent take it by force." And ours is a pirate age, psychedelic, amplified, G.T., off-beat. The stiff upper lip is mocked on the stage, on television, in our novels, in the hysteria of politics, sport, protest and transistorised pop. There is a deep revolt against artificial nineteenth-century solemnity and pomposity. So people can at least appreciate freedom, unconventionality and audience-participation in religion as elsewhere. Pentecost was made to measure for man as he is, not as culture shapes him with whalebone and buttons. Nature in the raw is bursting the seams of Victorian rigidity, and it can only be matched by the untrammelled liberty of the Holy Spirit.

Pentecost is for our times. It is rugged, direct, prophetic—Elijah was a hairy man. Jesus was not just " nice," or prissily refined, or easily shocked. His zeal was frightening, His emotion overwhelming, His forthrightness staggering. There were flames in His eyes. " He shall baptise you with the Holy Ghost and fire." Pentecost is molten lava, not ice-cream.

Moderns, especially young moderns, can respect true Pentecost, but not in dilution. " Pentecost with . . ." is not the spiritual liquor for the ruthless, brutalised frontiersmen of the permissive world. Abandonment to sin can be met by abandonment to the power of God. Surely we are come to the kingdom for such a time as this.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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	578
Douglas B. Gray	579
George Canty	581
Jim Dick	587
Margaret M. Ladlow ...	588
John M. Cuthbert	591
Church report	577
World Pentecostal Conference	580
Editorial	582
Comment, opinion and review	583
The ark of Noah and the salvation of Christ ...	584

EDITORIAL

A MEMBER of *The Times* news team, writing in that paper's colour supplement on the lunar odyssey, quotes Konstantin Tsiolkovsky, a Russian space theoretician: "The earth is the cradle of the mind. But you cannot live in a cradle for ever." The news team contributor writes, we think, more wisely than he realises when he states "The venture [Apollo 11] may have been brushed with specks of reasoned criticism, but for most people it has been a superb theatrical event, a piece of magnificent celestial escapism." That incidental remark certainly holds a world of truth, tempered with significant if unintended criticism: "*theatrical* event"—it was certainly all that, the "celestial escapism" outweighing the "*reasoned* criticism."

Curiously enough, Black Panther leader Edridge Cleaver denounced the moon shot in similar phraseology as "a circus to distract people's minds from the real problems, which are here on the ground."

However, to Konstantin Tsiolovsky's "The earth is the cradle of the mind." This aphoristic summary of communistic, evolutionary and humanistic philosophies pinpoints the cause of our permissive way of life, legislation-wise and behaviour-wise, those philosophies that make us earthbound, not only physically but mentally and spiritually too: our origin the earth, the primeval slime; our destiny the earth, to dust we return, and promising only some vague Utopia for a generation 1,000,000 years ahead, still earthbound, when evolution will have brought mankind to perfection.

But for the individual, alas for human hopes, none for him as such; his only value that of his being an animated link in a seemingly endless biological chain, to be destroyed when his momentary function has been fulfilled.

God rejects this forlorn philosophy. He, in His Word, declares a purpose for every individual as an individual within the scope of His eternal purpose in such words as "that in the dispensation of the fulness of times," or "that in the ages to come," or "to Him be glory **in the church** . . . throughout all ages," or ". . . for us an eternal weight of glory."

While humanist philosophy turns man in upon himself, God declares release from self to an ever-expanding development of personality in eternity.

And to take the second part of the quote from Konstantin Tsiolovsky, "But you cannot live in a cradle for ever." Quite! But we do not escape the cradle by colonising the planets; we simply increase the extent of our limitations. Again, the Bible, and only the Bible, tells of our release from "the cradle," not as a kind of cell, in a generalised improved human generation 1,000,000 years ahead, but the release of the soul at death from the limitations of the body, and then the full integration of personality at the resurrection, with a body no longer a vehicle that constricts personality but an instrument to enhance its expansion, in the words of Job, "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, and not another; though my reins be consumed within me" (19:25-27), or of Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17).

COMMENT, OPINION AND REVIEW

WITHOUT COMMENT

Is Italy collapsing or not? Reporters flying in here during the fall of Italy's Coalition Government last weekend *have been dismayed to find scarcely a visible trace of crisis.*—Michael Davie from Rome. *The Observer.* (Our italic.)

SOUTH AFRICA

The trial and conviction of Mr. Laurence Gandar, editor-in-chief, *Rand Daily Mail,* and his colleague, Benjamin Pogrund, show the South African judiciary not to be independent of political control. It should be surely a *sine qua non* of the administration of justice that a country's judiciary should be free from political pressures.

AN HISTORIC RULING

Americans win the right to condemn Vietnam war

In a significant ruling today a United States appeals court held that individuals are entitled to express condemnation of the Vietnam war and to express moral support for those whose conscience compels them to disobey military conscription laws.

The circuit court of appeals in Boston reversed the convictions of Dr. Benjamin Spock, the child care expert, and three other men, found guilty last year of conspiring to counsel young men to avoid the draft.

The court found that the convictions were not consistent with the First Amendment to the United States Constitution guaranteeing free speech.

The court's decision drew a distinction between expressing moral support for draft evasion and actually counselling such evasion.

The American Civil Liberties Union, welcoming the decision, said today: "It is a pleasant realisation of our anticipation."

THE "GREY MEN" OF COMMON MARKET SYMPATHIES

In a letter to Transport House two M.P.s hint at big industry financing of an entry in Europe campaign. The letter states: "We should like to raise with you another form of subsidy . . . namely the subsidy from sources not publicly known towards the pro-Common Market campaign and organisations operating within Great Britain. The identity of these grey men of politics should be revealed." The letter goes on later: "We have been told by Duncan Sandys . . . that we are not to worry about large increases in the cost of food, because this is subservient not only to the aims of Britain going into the Common Market but to the development of a federal and nuclear-armed Europe." The letter goes on to draw attention to the minimal support for membership of the Common Market in Britain, not more than thirty per cent according to recent surveys, a fact to which our readers' attention has already been drawn.

WHAT A TRAGEDY OF POLITICAL INEPTITUDE!

The Minister of Transport has authorised the transfer into the road firm programme of the proposed 10½-mile extension of the M5 in Somerset. *Subject to funds,* work is planned to start at the end of 1970 (our italic). Concorde. £750,000,000 so far; M5 extension about £11,000,000. Massive funds for prestigious projects, but for docks, roads, bridges, tunnels, health, homes and the like miserly provision! Such is the inanity of human thinking.

WHY WILSON WORRIES THE SIX

Lack of space prevents our quoting Robert Stephens on "Why Wilson worries the six Common Market countries," but the summary of his argument may be quoted. "Robert Stephens argues that the Prime Minister's remarks about Europe may have damaged Britain's chance of getting into the Common Market."

If we faithfully proclaim the gospel by the power of the Holy Spirit, using every available means, we can rightly expect God to save sinners. So, then, the need of the hour is bold evangelism, the sin of the hour would be silence at such a time as this.

JOHN H. NODDINGS.

☆ ☆ ☆

"Could a mariner sit idle if he heard the drowning cry?
Could a doctor sit in comfort and just let his patients die?
Could a fireman sit idle, let men burn and give no hand?
Can you sit at ease in Zion with the world around you damned?"

LEONARD RAVENHILL.

The ark of Noa
the sal

THE ark constructed by Noah, it should be carefully remembered, was not a ship and was not meant to be a ship; it had no sails, oars, steering gear or rudder: it was purely a "float," a magnified and enclosed raft, made solely for the purpose, by floating, of preserving life until it again touched land. At Hoorn in Holland a vessel was made on the model of the ark, though smaller, and proved so well proportioned for floating that it could carry a cargo one-third greater than any other shape of the same cubical content. With a tonnage of 32,000 the ark about matched the *Lusitania* in size and tonnage. A vessel with these relative proportions is in use today on the lower Tigris and the Euphrates. "The *kuffah*," say the discoverers of the Sumerian account of the flood, "is one of those examples of perfect adjustment to conditions of use which cannot be improved. Anyone who has travelled in one of these craft will agree that their storage capacity is immense, for their circular form and steeply curved sides allow every inch of space to be utilised. It is almost impossible to upset them, and their only disadvantage is lack of speed. For their guidance all that is required is a steersman with a paddle. The use of pitch and bitumen for smearing the vessel inside and out, though unusual even in Mesopotamian shipbuilding, is precisely the method employed in the *kuffah's* construction."* Man's ingenuity, meeting like conditions, thus corroborates, by imitation, divine wisdom.

SERPENTS' LAIR AND TIGERS' DEN

Now we are in no manner of doubt about the spiritual meaning of the ark. The ark is the most gigantic parable God ever enacted: "which after a true likeness [that is a real, not an imaginary, type; a designed and accurate forecast] doth now save you" (1 Peter 3:21). The ark was a miniature world floating safely to a new earth and through universal judgment. "Two of every sort," God said, "shall *come* unto thee [for none ever enter God's salvation except voluntarily], to keep them alive" (Genesis 6:20): clean and unclean, not for diet, for flesh food had not yet been sanctioned, but *for sacrifice* —seven of the clean, three pairs for propagation and one for the altar. Exactly as they were marshalled before Adam for naming, so now they come again, again God-impelled, to the second head of the race. The God who diverted the ravens to Elijah in the desert—no natural haunt of ravens—could, and did, direct countless wings and feet into the "cabins" (rooms) prepared for all the saved. The ark was a serpents' lair and a tigers' den; but the saved are the changed, and all in Christ are "new creatures." Such truth as is in evolution—namely the marvellous plasticity of species—casts a flood of light here. The ground types of the great animate families, out of which innumerable varieties have branched in the millenniums since, were safely harboured; and their very presence in the ark, together with the covenant the Most High made with them on Ararat (Genesis 9:10), reveals God's purpose of the ultimate salvation of the whole animal world. The ark was a miniature new creation floating from the old world to the new, judgment-proof, unsinkable, the most comprehensible type of salvation ever given; the cradle of a new race; a mighty jewel-case, burglar-proof even to a flood; a symbol for ever of how effectually God saves.

MADE TO THE DIVINE PATTERN

But now, spiritually, what was the ark itself? God did not provide the ark. He did not make the ark, though obviously it must have been made according to His detailed instructions. The ark was the work of a man and the work of one man and that man's name was "Rest," the provider of safety and rest. If the flood subsided to the old limits of the waters Noah probably built the ark in Palestine, whence it drifted, through forty days of flood and storm, to Ararat. Certain it is that the carpenter—surely it was for this reason that our Lord was a carpenter—selecting, according to God's command, gopher wood, wrought on the Palestine shores a sheltering righteousness by his prolonged and arduous labours. It meant felled timber, smelted iron, a sweated brow, a gigantic toil; it meant the thud of mighty hammers, the engraving of sharp tools and finally the piercing of nails: it is the sole "righteous man" alive, the holy Carpenter, toiling at a judgment-proof goodness. The safety-ark which He thus constructed, made exactly to divine pattern, symbolises our Lord's righteousness laboriously wrought to the pattern of the law; the pitch within and without—within, where the sheltered sinner could see it, and without, where the judging God could see it—is the wrath-proof cement of Calvary's blood,* and salva-

* L. W. King's *Babylon and Egypt in Relation to Hebrew tradition*, page 80.

* Gopher, the wood of which the ark was made, and pitch both mean covering, or atonement; and gopher and pitch *alone* stood between the delivered and wrath. We are not saved by oars, but by wind (John 3:8).

and tion of Christ

THE DAWN

tion is simply God shutting in all the saved with Christ—the ark's constructor—in His righteousness. That is, all that Christ did and suffered God offers to me as my ark. Inside Christ's righteousness all are saved, outside all are lost; and the moment God shut the door of the ark He shut *in* and shut *out* with one hand salvation and damnation in one irrevocable act. "Noah only remained alive, and they that were with him in the ark" (Genesis 7:23). Six times we are told that the saved are those only inside the ark; for Noah himself was powerless to save without the ark, and one missing screw, one faulty beam, one miscalculated measure—anything short of a flawless holiness and a law observed in its entirety—would have plunged all into the boiling flood. As it was, it floated scatheless *on the very judgment itself*, judgment-proof, death-defying, wrath-tight: it never shipped water, never sprang a leak, never sank, never let through its precious freight, but landed all safely on the farther shore.

A UNIQUE CRAFT

But no craft ever had to meet the fury of such storms. The bolts of heaven were shot, and an avalanche of water fell; the ocean-caverns, rent by earthquake, surged up in whirling, destroying mountains of water. As Noah foresaw it all, was it any wonder that his soul was gripped by fear? The hungry floods, righteously searching for the sinner all over the globe, not only drowned the cities but scoured the highest mountains; the loftiest peaks were no more a refuge than the darkest valleys. Morality cannot save: "all have sinned." The wrath was even seeking the sin-laden Christ within the ark: it sapped and tore at the ark itself, and lashed it with the fiercest storms. Either in the ark I have passed through the judgments of Calvary or outside the ark I must face the raging judgments alone. But no plank started, no crevice leaked, it ran upon no rock and was slit by no iceberg; for the ark had already suffered judgment violence that its inmates might suffer none—sawn timber, driven nails, burnt pitch, hammered iron. Jesus was baptised into the wrath of God, and into the judgments of a guilty world. Our ark cannot sink, for it holds the covenant of God, the purpose of God, the redeemed of God, the Christ of God.

So the Holy Ghost has used the deluge as a gigantic forecast of ritual: "which after a true likeness doth now save you, even baptism." The flood not only discloses salvation but unfolds baptism. The avalanche from above and the upsurging floods from beneath swamp the ark in an enormous immersion. In the heart of the waters are the saved. Launched on the springing floods, and emergent at last from a spent judgment, the redeemed, with their God, land in a newly washed world, the sole living left on the globe. Baptism severs us from a whole vast world of the dead. Baptism saved them from a generation of wrath, from a corruption that was universal, from the doom of the lost; it meant that their home, their nationality, their race, their past were utterly and for ever gone; it showed buried iniquities, discharged liabilities, an entombed flesh; it was the mightiest washing the universe has ever seen. But what in the baptism saved them? The water? The water was the judgment. "Not the putting away of the filth of the flesh, but the answer

Use Elim's Press
THE GRENEHURST PRESS
for all your printing requirements

Letterpress and Lithographic Printers

Order your books through our Bookroom
Please state publisher if possible

P.O. Box 38, Cheltenham, Gloucestershire

[the catechism, the response to examination] of a good conscience toward God."

Only the regenerate were in the water; so the essence of baptism (says the apostle) is not in the bath but in the conscience. "Therefore we are buried with him [Noah in the ark] by baptism into death: that like as Christ was raised up from the dead through the glory of the Father, even so we also should walk [on Ararat] in newness of life" (Romans 6:4). They were saved through water (R.V.), not by water; so far from the water saving it drowned all it could reach; it was their fiercest enemy in spite of which they were saved by the ark.

Thus the ark is a double symbol of the passage of Christ through judgment and of our passage through judgment in Him. It is most remarkable that the ark was in the shape of a coffin, six times as long as it was broad and ten times as long as it was high; and the ark delivered its contents on the very day our Lord rose from the dead—the seventeenth day of the seventh month. He who sent the flood suffered the flood and emerged from the flood, carrying all the saved with Him. And Noah came forth from the ark on to the new world in the first year of his seventh century: he emerged on the sabbath rest of a finished and perfect work.

So today there is a similar generation growingly given up to infidelity and iniquity; there is a deluge of wrath coming: there is an ark provided; there is a gracious invitation to all to enter; above all, there is still an open door. If the morning stars sang together for joy when earth was made, what "Dead March" in *Saul,* or an even more ominous silence, must have watched over a whole world flying, choking, drowning; and with what far greater anxiety must they now be watching that still open door. As day succeeded day in that week of grace how, as the morning darkness withdrew, they must have cried "Thank God, the door is still open!" and as each succeeding twilight fell, blotting out the ark from sight, they would cry "Thank God, it is not yet shut!"

For the ark had but one door—Christ—and but one window, and that heavenward—rapture; all the seven within—the whole body of the redeemed—were there solely for Noah's sake, and not one—except Noah—was declared "righteous"; and the seven days between the completion of the ark and judgment—our dispensation of mercy—are now nearly over. God does not say "Go in" but "Come in" (Genesis 7:1), for God is in the ark; and if fear drives us in (Hebrews 11:7) love will keep us there. The gangway is most crowded an hour before a ship sails. Supplies are hurried on board; special trains come thundering in; the ship is alive with its crew at a thousand tasks; and up the narrow gangway, in single file, passes a ceaseless throng of passengers embarking for another land. *The ark sails never to return.*

CHURCH REPORT—CARDIFF (*continued*)

and it is a night they cherish. Frequently the power of God rests upon them. Three weeks ago there was a strong unction with manifestations of the gifts of the Spirit and the electrifying interpretation of tongues. This was a night that our youth will never forget. Probably over eighty per cent of the Crusaders are baptised in the Holy Spirit with the initial evidence of speaking with tongues. The Crusaders are under the direction of Mr. Brenys Thomas.

The Sunday school is an active session and takes a great deal of time and strength but is well worth every moment. With eighty-five teachers on the staff it caters for 500 children. The attendance is from 350 to 480, depending on the time of the year. It is a fully graded school and each section and grade has its own staff, with superintendent, secretary, treasurer and visitation secretary. Everything runs smoothly, the school is fully equipped and the Pentecostal Sunday school handbook is used with great profit. The Sunday school has been the means of feeding the church. It is under the direction of Mr. Frank Tyers.

The regular weeknight children's service under the direction of Mr. Brian Harris and his staff is a wonderful contribution to the life of the church.

The singing of the Crusader choir each Sunday night has proved a great attraction and a preparation for the preaching of the gospel led by Pastor J. Dick. Forty members interested in the salvation of men and women and the welfare of the aged and sick play gospel tapes composed of the Temple services to those unable to attend the services. Hundreds of people are reached in this way who would never hear the gospel. This section of outreach is under the direction of Mr. Shelling.

BIBLE STUDY HELPS

THE SECRET OF A GROWING CHURCH

(Acts 2:47)

1. Filled with the Spirit (Acts 2:4).
2. Preach the Word (Acts 2:16,41).
3. Magnify Christ (Acts 2:30:36).
4. Continue in prayer (Acts 2:42).
5. United in faith (Acts 2:44).
6. Given to hospitality (Acts 2:45).
7. Rejoicing always (Acts 2:46,47).

Acknowledgment

We are informed by Mr. B. Howard Mudditt, proprietor of the Paternoster Press, that the article "A new cross" reprinted from *The Christian Guardian* which appeared in our August 2nd issue was authored by the late Dr. A. W. Tozer, President of the Christian and Missionary Alliance, and appeared in the *Alliance Weekly* some years ago.

YOUTH PAGE

"TALKS BREAK DOWN"

By PASTOR JIM DICK
(CARDIFF)

HOW often does this or a similar headline appear in our newspapers! It started me thinking about communication. Prince Philip stated recently that in his view industrial and student strife had as one of its causes "lack of communication," or, to put it in the modern term "lack of dialogue."

In our society good communication is essential in industry, politics and teaching; in fact modern living would be paralysed without the modern methods of communication.

In the home many young people find that they can no longer communicate with their parents; they seem to be, as it were, on different wavelengths. This is also how many parents feel. In industry and student life strife breaks out when the ability to solve problems by talking has failed. War breaks out between nations when communications have been broken off. Lack of communication leads to anger, resentment, misunderstanding, jealousy, strife and a host of other feelings. You are well aware of current affairs that prove this point.

A person's lack of contact with God affects his relationships with his neighbour. When we love God we love our neighbour, when we sin against God we will not find it hard to sin against our neighbour. Good communication with God results in good communication with other people.

One of the best aids to scriptural interpretation is to go to the very first mention of a subject; often a clue to the correct interpretation can be found there. Now apply this to communication between God and man. When was the first breakdown? Well, you cannot go farther back than Genesis, and there you will find the answer in the garden of Eden. What caused the breakdown of communication between God and man? Sin. What was the result? Fear and shame in the heart of man. What did God do about it? He sought man, blood was shed and skins were provided to cover him, and a promise was given of a Redeemer to come. This is the first example of the breakdown of communication between God and man. The events at the building of the tower of Babel give us an example of the breakdown of communication between man and his neighbour. In both cases sin was the cause.

God wants fellowship with men, but first the cause of the gulf between them, sin, must be dealt with; this was accomplished at Calvary when man was reconciled to God.

Sometimes in our Christian life communication between God and us is broken down because of sin. 1 John 1:9 shows us the way to restore them. In our spiritual life, just as in commercial life, good communications are essential to progress. When we are in constant touch with God we are in the place to be guided, to be useful and to be productive. Our lines of communication are prayer and the reading of the Scriptures. Satan will seek to break them; we must endeavour not only to maintain them but to strengthen them.

One last thought on this. If you are at the receiving end of a one-way conversation it can be very boring. Some look upon prayer as a transmitter to get our messages to God; the telephone is a more satisfying method of communication, as it lets you listen as well as speak. God has a lot to say to you, so when you are praying be prepared to listen as well as to talk.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 75 WHO WAS BORN FIRST?

Can you place the following men in the order of their birth? All are found in the book of Genesis.

1. **Shem.**
2. **Abraham.**
3. **Noah.**
4. **Reuben.**
5. **Benjamin.**
6. **Joseph.**
7. **Ishmael.**
8. **Jacob.**
9. **Cain.**
10. **Isaac.**

ANSWERS

1. Cain.
2. Noah.
3. Shem.
4. Abraham.
5. Ishmael.
6. Isaac.
7. Jacob.
8. Reuben.
9. Joseph.
10. Benjamin.

Margaret M. Ladlow's page



WORDS OF WISDOM

I AM sitting in the lounge of m.v. *Aureol*, the boat which has been our home for ten days now. We are moored at the quayside of Freetown harbour, Sierra Leone, and when we came alongside early in the morning it was such a thrill to gaze through the porthole on our first African scene.

We knew that the President of Liberia was to go ashore to pay a courtesy visit to the Prime Minister of Sierra Leone, and thus we were not surprised to see a large red banner inscribed with the word "Welcome." Already the crowds were waiting, yet it was only 7 a.m. Already the officials and policemen were scurrying about importantly and the road-sweepers were busy sweeping and making everywhere tidy, and spreading sand where the soldiers were to parade.

Beyond the harbour buildings we saw a red-brick building with white gables and more colourfully clad Africans; behind them a mighty palm tree and a green hillside rich in tropical growth. It was a truly African scene and when, after breakfast, we went on deck to watch the soldiers parading to the music of a fine military band all the subtle sounds. sights and smells of Africa met us and we could hardly wait to put our feet on African soil.

We enjoyed our trip through the town and up the hillside to Government House, where we were rewarded with a wonderful view over the harbour and green hills surrounding the bay. I was delighted with the delicate foliage and vivid blooms of the nearby trees and shrubs. There were lovely blue flowers, too, growing wild, and flame-coloured butterflies flitting from flower to flower.

In the afternoon, on our return to the boat, we held a Sunday school in the children's playroom. I do not know who enjoyed it the most, ourselves or the children. How satisfying it was to see African and European children all singing together and listening to the story of Jesus and His love.

Altogether it has been an unforgettable experience for us, and already I feel I love the happy, friendly, colourful people of West Africa. Thank God there is no colour bar on this boat and people are respected for their true worth, regardless of the colour of their skins.

On August 1st we gathered to hear Chief E. O. Okunowo, M.B.E., the Olotic of Ijebuode, the lay president of African Church Incorporated, Nigeria, speak at a get-together in honour of the President of Liberia and the 122nd anniversary of Liberian independence.

He referred us to Proverbs 4:5-7, and spoke with sincerity of the need for God-given wisdom. President Tubman in his reply revealed that he also was a lay preacher, and without hesitation quoted from the book of Job, thus giving the answer to the chief's exhortation, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding." Job's age-old words came to us with freshness and power from the lips of the seventy-four-year-old leader: "And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). What an amazing verse! Those twenty-one words contain the solution to the whole human problem. Thinking of our own country, of the trouble spots throughout the world and of the unbelief and evil so widespread, I longed that men would heed the message of the Bible.

We need never feel inferior when faced with the apparent brilliance of the world's wisdom; its knowledge and culture are not supreme. If you would be wise in God's sight worship Him with reverence, "with trembling hope and penitential tears." Be quick to shun all evil, thereby showing that you understand His ways and His absolute goodness.

THE JOURNEY

"He needs no map who has a guide."
"But, Lord, I like to see my way,
To trace the windings of the path
And know it leads to day."

"But I who lead thee am the Way
The dangers of the unknown track
Are clear and open to My eyes.
Faith never turns its back."

"Lord, show me but a little stretch—
Tomorrow's lighted path ahead.
To step into the darkened void
Fills me with anxious dread."

"Oh foolish child! I am thy Guide,
Thy trusted Way, Thy shining Light.
Come, clasp My hand, look in My eyes,
Dawn lies beyond the night."

MARGARET P. KERRY.

COMING EVENTS

BLACKPOOL. Elim Pentecostal Church, Jubilee Temple, Waterloo Road. Sundays at 10.45 and 6.30. Mondays, Wednesdays and Saturdays at 7.30.

BOLTON. September 7. Elim Pentecostal Church, Higher Bridge Street. Sisterhood annual rally at 6.30. Speaker: Mrs. B. Belfield (Wigan). Convener: Mrs. E. Smith. September 14. Visit of Elim Bible College students. Services at 11 and 6.30. September 20. Service at 7.30. Preacher: J. McAvoy (Worcester). Convener: K. Smith.

CATERHAM. September 3. Elim Pentecostal Church, Homesdale Road, off Coulsdon Road. Induction of Vernon Walker (Wimbledon) to the pastorate. At 7.30. Preacher: H. Palliser (Kingston-on-Thames). Convener: W. J. Maybin (District Superintendent).

COLCHESTER. September 6, 7. Elim Pentecostal Church, Stanwell Street. Annual convention. Saturday at 7. Sunday at 10.45 and 6.30. Visit of student team from I.B.T.I. Preachers: H. Shaw and J. J. Zbinden.

CROYDON. September 6, 7. Elim Pentecostal Church, Stanley Road. Minister's fifth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. Burton-Haynes (Clacton-on-Sea).

DOWLAIS. September 6-14. Elim Pentecostal Church, Ivor Street. Golden jubilee services. Saturday at 6.30. Sunday at 10.30 and 6. Weeknights at 7.15. Preachers: W. Patterson, R. Hunston, R. Taylor, F. Byatt, L. W. Green, R. Smith.

EAST HAM, London, E.6. September 5. Elim Pentecostal Church, Central Park Road (corner of Kimberley Avenue). Brotherhood service at 8. All men welcome. Speaker: H. L. Dawson (minister).

FELIXSTOWE. Elim Pentecostal Church, Ambulance Hall, Church Lane, Walton, Felixstowe, Suffolk. Would holiday visitors please note new address? Pastor: H. C. Bawtree.

GLASGOW. September 13. Christian Institute. Scottish Youth Workers' Conference, commencing at 9.45 a.m. Booking fee of £1 includes two cooked meals. Details from P. Smith, 20 Cuckoo Way, Holytown, Motherwell. **Closing date: September 2.**

LONDON, Kensington Temple. September 13, 14. Kensington Park Road, off Pembridge Road, Notting Hill Gate, W.11. Twenty-first anniversary services of J. Hywel Davies (associate minister). Saturday at 7.30. Sunday at 11 and 6.30. Preachers: G. W. Kirby, M.A. (principal of London Bible College), W. T. H. Richards and P. S. Brewster. Also D. B. Gray with London Crusader Choir.

MACCLESFIELD. September 4-6. Elim Pentecostal Church, Mill Lane. Three-day crusade with artist evangelist George Canty. Nightly at 7.30. Conductor and soloist: R. Hughes.

PAISLEY. September 6-8. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway.

SOUTHPORT. September 7. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 6.30. Preacher: Major Allister Smith, B.A. (Salvation Army). September 7-14. Children's mission conducted by Peter Lee, B.Sc. Daily at 6.30. September 13. Elim Bible College students' rally at 7.30.

WOOLWICH. September 6-9. Elim Pentecostal Church, Crescent Road. Saturday at 2, North London District Presbytery business meeting. At 7, rally. Preacher: L. W. Green. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: L. W. Green. Convener: A. R. T. Whittall.

AUGUST CONVENTIONS

HEREFORD. Elim Pentecostal Church, Clive Street. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 11, 2.30 and 6. Tuesday at 7.30. Preachers: W. G. Hathaway and T. W. Jacobs.

LINCOLN. Elim Pentecostal Church, Monks Road. Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 6.30. Preacher: R. B. Chapman.

PONTYPRIDD. Elim Pentecostal Church, Thurston Road. Saturday at 7. Sunday at 11, 6 and 7.45. Monday at 11, 3.15 and 6.30. Tuesday at 3.30 and 7. Monday afternoon and evening services held in Municipal Hall, Gelliwastad Road. Preachers: T. W. Walker, F. Sumner and D. M. Russell Jones. Convener: D. J. Green.

ROMSEY. Elim Pentecostal Church, Middlebridge Street. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Eddie Smith (evangelist). Monday at 3 and 6.30 in the Baptist Church, Bell Street. Preachers: G. Backhouse and Eddie Smith. Singing by Portsmouth Male Voice Choir.

ROTHERHAM. Elim Pentecostal Church, College Road. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 3 and 6.30. Tuesday at 7.15. Preachers: A. A. Biddle and J. T. Bradley.

SOUTHPORT. Elim Pentecostal Church, Manchester Road. Thursday, Friday and Saturday at 7.30. Sunday at 10.45 and 6.30. Monday at 3 and 7. Preachers: Cecil Cousen, M.A., and Edward Cole.

WESTCLIFF-ON-SEA. Elim Pentecostal Church, Electric Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: J. C. Kennedy.

BANK HOLIDAY CONVENTION
at
ELIM PENTECOSTAL CHURCH, BARKING
Subject: "The Second Coming"
Speaker: **W. J. MAYBIN**
September 1st, at 6.30 p.m. D.1937

RON JONES and members of the
BRISTOL CITY TEMPLE
are looking forward to seeing you next Monday (September 1st), 11 a.m., 3 and 6.30 p.m. Children's convention and picnic at 3 p.m.
YOU WILL BE GLAD YOU CAME
D.1930

National youth rally
WESTMINSTER CENTRAL HALL
Saturday, September 20th, at 6.30
Book your coach NOW. Speaker: Ray Hughes, U.S.A. Singer: Lee Robbins

THE BIBLE AND THE ADVENT (*continued*)

was connected with the visit of an emperor or some distinguished person. Thus the word unmistakably suggests the personal character of the advent, His arrival, His "coming to be present."

Matthew uses this word in his account of the Olivet discourse, and it came to be used by the early Church to describe the return of their Lord. Paul used it very frequently, as did Peter and James. This word is also used in the New Testament of persons, for example of Stephanas in 1 Corinthians 16:17. He urges the Philippians (2:12) to act as obediently in his absence (*apousia*) as they were during his presence (*parousia*).

If you desire to see where this word is used turn to Matthew 24:3, 27, 37, 39; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28. In these verses the word *parousia* cannot mean any mere spiritual presence, and, when used of our Lord in the inspired Word, it must mean personal bodily "presence."

Epiphaneia. This word simply means an "appearing," "a manifestation," "a shining forth" which, according to Vine, was used of the appearance of a god to men, or of an enemy to an army in the field. It is used only by Paul, first of the first coming of Jesus Christ into the world (2 Timothy 1:10), then of His coming for His Church (Titus 2:12-14), and again of His shining forth in the day of the Lord (2 Thessalonians 2:8). So it is evident that while the *epiphany* is the blessed hope of the believer it will spell doom for the unbeliever.

The writer of the epistle to the Hebrews opens up this subject to us in a most illuminating manner. Read 9:26, 24 and 28 and see how Jesus first appeared (was made manifest) to make an atonement for our sins; then of His appearance before God as advocate, to be followed by His second appearance on earth. The word as used in this last connection carries with it the connotation to see, or to be seen. Centuries have passed since our great High Priest passed within the veil, but soon He will return to bless His redeemed ones who, like those who waited for Zacharias of old, have "marvelled that He tarrieth so long in the temple."

Coming in the opening east
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?

Apocalypse. This the Anglicised form of the Greek *apokalupsis*, which means "unveiling." One writer says that it is from a root word meaning to "take the cover off," i.e. to "disclose" or "manifest." The final book of the Bible is referred to as the Apocalypse, a book that draws aside the veil and reveals "the things which thou hast seen, and the things which are, and the things that shall be hereafter" (Revelation 1:19). It is the revelation of Jesus Christ. "There is no other book in the Bible which so unveils His glory and, if for no other reason, it should therefore have attracted the attention and study of every believer" (Dr. Tatford).

Taking these three expressions together, in the order considered, G. T. Manley says that ". . . we get a clear picture of the advent, seen through the eyes of the early Church. It would mean His presence after His absence, the shining of His glory after His humiliation, and the unveiling of His majesty and power."

I am waiting for the coming
Of the Lord, who died for me:
Oh, His words have thrilled my spirit,
'I will come again for thee.'
I can almost hear His foot-fall
On the threshold of the door,
And my heart, my heart is longing
To be with Him evermore.

CHILDREN'S MISSIONARY OFFERINGS

The following missionary offerings from Sunday schools, Pathfinders, Junior Crusaders, cadets and Sunshine Corner have been received. Many thanks, young people, for your generous giving.

	£	s.	d.
Barking	12	0	0
Bath		10	8
Beeston (Tanga work)	7	0	0
Blackburn	10	17	3
Blackpool, Jubilee Temple	3	4	6
Bolton	4	0	0
Bradford	5	3	6
Braintree	4	8	0
Brecon	2	5	0
Brighton, Preston Park	6	12	6
Burton-on-Trent ...	5	2	3
Carshalton (famine fund)	1	10	0
Dowlais	4	0	6
Dundee (Tanga work)	3	0	0
Clapham	8	2	9
Croydon	6	0	0
Driffield	2	0	0
Eastbourne	16	0	0
Eastleigh	2	0	0
Edinburgh	1	5	0
Erdington (Tanga work)	15	16	0
Gosport (famine fund)	13	10	3
Hadleigh (Miss Picken's work)	3	0	0
Hanley (bush churches)	20	10	0
Hove	2	13	7
Hull, Mason Street	1	17	3
Ilford	3	0	0
Ilkeston	2	6	0
Ingatestone (famine fund)	3	8	0
Knottingley ...		18	10
Leeds (Miss Garbutt's work) ...	10	0	0
Leyton	4	8	0
Linda and Shaure Harrison	1	0	2
Mansfield	4	0	0
Melbourne Street	18	17	8
Mountain Ash ...	1	15	7
Nottingham, Colwick		10	0
Oxford	1	17	9
Portsmouth ...	9	5	9
Rayleigh	5	0	0
Romford	4	3	6
Rugby (literature, R. Gull)	5	0	0
Selly Oak	2	0	0
Sheffield, Lee Croft	22	17	3
Southampton branches	22	9	0
Southampton (Tanga work)	3	0	0
Stirchley	3	1	3
Sudbury	10	9	7
Thornton Heath ...	2	15	4
Tithe Barn (H. Jeffery's work)	7	0	0
Weoley Castle (Tanga work) ...	12	0	0
York	9	10	0

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, September 1st — Acts 14:1-18

" They . . . spoke fearlessly for the Lord, who made it plain that they were proclaiming the word of His grace, by allowing them to perform signs and miracles " (v. 3, Phillips).

Trouble followed them like a black cloud (full of promise!). Notice how the preaching of the gospel caused division; some accepted, some rejected; some responded, others reacted. Not everyone who hears the good news accepts it as such, as well we know. But this kind of rejection was not of the apathetic sort that we meet so often today. It was an aggressive, hard-hitting, bitter hostility. This was met with a mighty ministry of the supernatural; divine confirmation that could not be disputed. Paul could see that the lame man had faith to be healed and interrupted his message to bring deliverance to him. What a tremendous miracle! And what good publicity for the gospel! Yes, but it backfired. The people of this completely pagan city acclaimed them as gods, not understanding that it was the invisible God of heaven who had performed the miracle.

Tuesday, September 2nd — Acts 14:19-28

". . . and having stoned Paul, drew him out of the city, supposing he had been dead " (v. 19).

Was this the occasion that Paul recalls when writing to the Corinthians concerning his being " caught up to the third heaven " (2 Corinthians 12:2)? Certainly the would-be executioners were convinced that he had breathed his last. The disciples surrounded the battered body and suddenly Paul stood up and walked back into the city. What good cause to prompt his resignation or the announcement of his retirement! Where are the folk who insist that faithful Christians are never allowed to suffer or be hurt? But Paul knew that in the midst of the conflict God was with him—His grace was sufficient in any crisis, even in the confrontation with death. Paul promised Timothy that all who would live godly in Christ Jesus would suffer persecution; neither Christians nor their message have found popularity in the minds of the masses—as then, so now. But let us not be discouraged. The glory that shall be revealed far outweighs the trials of this life.

Wednesday, September 3rd — Acts 15:1-11

". . . except ye be circumcised after the manner of Moses, ye cannot be saved " (v. 1).

More trouble! This time from within. Argument and debate did not solve this problem, so it was agreed that Paul and Barnabas should report to the leaders at Jerusalem about it, accompanied by some of the local brethren. The journey was used as a missionary itinerary, with Paul and his companions visiting the many Christian fellowships en route. Not all in the Jerusalem church were of the same opinion as Paul and Silas. Tradition dies hard for the ex-Pharisees. Yet although these men were used to giving their unchallenged views prior to their conversion, they were not allowed to wield that authority in the church. Peter, with great wisdom, insists that the burdens of the law should not be put on to Gentile shoulders; after all, not one with a Jewish background could claim to have kept those commands. No observance or ritual can bring God's favour upon us, traditional or modern. " Nothing in my hands I bring, simply to Thy cross I cling."

Thursday, September 4th — Acts 15:12-29

". . . men who have hazarded their lives for the name of our Lord Jesus Christ " (v. 26).

They were totally abandoned to the proclamation of Christ. Nothing else mattered, in life or death, compared to the great commission they had received. When we think of the adventures of these two our petty moans and groans seem unforgivable, don't they? In those far-off primitive days a handful of people, comparatively speaking, turned the world upside down in the name of their Saviour. Without speedy transport, Bibles and books, buildings and beat groups, and all the products of an affluent age, they made a mighty impact on the world. This was because basically they had all that was necessary effectively to fight the fight of faith—devotion to Jesus and the power of the Holy Ghost. With all of our modern " helps " we must emulate those first believers in this way if we are to see the results they saw.

Friday, September 5th — Acts 15:30-41

" The dispute was so sharp that they parted company " (v. 39).

Paul was later to change his mind about John Mark, but at this point he refused to listen to Barnabas's suggestion of giving the young man who had deserted them before another chance. The revival team split up. Neither of them would yield so there was no way out. A long friendship and missionary association came to an end. Think of the fears and triumphs they had shared, the long perilous journeys, the privations and threats. Now all that was over. Sad, isn't it, when two believers are divided, not by doctrine or calling, but by a principle or policy; they were not the last! However, in the sovereignty of God the result was that two missionary teams were formed, and no doubt far more was accomplished than ever before. The Bible tells us all, doesn't it? The good and the spiritual, the bad and the carnal, the unity and the rows.

Saturday, September 6th — Acts 16:1-10

". . . but his father was a Greek " (v. 1).

What was it that made a Jewess with a strict religious background marry a heathen Greek? Was it a love that seemed to drown all her fears and the admonishing of her friends and relatives that prompted a " yes " to his proposal? Did he faithfully promise to change his ways and religion once they were married, and then break his word? We shall never know. Timothy was not circumcised as a child, and so never had direct access to the benefits and blessings of orthodox Judaism. And one can only guess the frustration and difficulties that accompanied the bringing-up of this young man. But his mother and grandmother gave him a sound spiritual education (2 Timothy 3:15), which was to blossom later into a living faith in God. Let every parent take note; it was the home environment that left a lasting impression upon Timothy. Are you reading and praying together as a family?

Sunday, September 7th — Acts 16:11-24

". . . I command thee in the name of Jesus Christ to come out of her " (v. 18).

Evil men and evil powers, both were hit by the power of God. Hallelujah! History reveals that wherever the gospel has swept back vice and wickedness those who gain financially by providing facilities in such areas react in violence against the servants of God. Paralytic organised religion was left quite alone by the gin barons of the eighteenth century, but such was not the case when Wesley and Whitefield began to make an impact on the country. They were often hounded and harassed by thugs who were in the pay of men who felt their iniquitous businesses tremble as thousands of their " clients " found Christ and temperance. Paul and Silas were flung into prison for delivering a demon-possessed young lady, but it was worth it. And soon God was going to dramatically rescue them; He never deserts His servants. " I will never leave you or forsake you," said Jesus.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

ACCOMMODATION for three/four persons in S.E. London with Full Gospel family from mid-September. Large bedroom, sitting/dining room, kitchen. Share bath, w.c. £33 per month. Mackenzie, 56 Wiverton Road, S.E.26, or telephone 01-778 3070. Twenty minutes W.E. or City. C.1936

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

COLWYN BAY. Lyndhurst is situated on the level. It is near the station, the town centre and Eirias Park. It offers homely accommodation and spiritual fellowship. Write Pastor and Mrs. D. Garratt, 17 Erskine Road, Colwyn Bay. S.a.e. C.1843

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.1814

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.1907

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

PART unfurnished country cottage (s.c.) in Eastbourne area available shortly for homely couple in return for housekeeping for active elderly gentleman. Garden. Frequent buses to shopping centres. No children. Write ELIM EVANGEL, Box No. C.1935, P.O. Box 38, Cheltenham. C.1935

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

INVITATION CARDS and all classes of printing done. Ministers' notepaper: 200 printed and 50 plain sheets, £1/2/6 including postage. Contact David Thomas, 13 Court Road, Horfield, Bristol 7. C.1932

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

ITINERARIES

The President:
September 7, Kingstanding; 13, Coventry; 14, Northampton; 15-17, Capel Missionary Conference.

London Crusader Choir:
September 6, Westcliff (M.V.); 7, Letchworth Garden City; 14, Kensington Temple (morning), Wormwood Scrubs prison (afternoon).

Miss S. F. Beardwell:
August 31, Exeter.

Joseph Smith:
August 30—September 4, Banbridge; 6-11, Lurgan; 13-18, Rathfriland.

MARRIAGE

STEWART—TAYLOR. On August 6th, at the Elim Pentecostal Church, Alexandra Park Avenue, Belfast, James Stewart to Margaret Taylor. Officiating minister: P. E. Streeter.

WITH CHRIST

MOXON. On July 27th, Frank Moxon, aged 64, of Rotherham. Officiating minister at funeral: C. J. Watkins.

" HALDON COURT "
EVANGELICAL HOLIDAY CENTRE
Well appointed : Excellent catering
Close sands : Optional recreations
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

"CROYLANDS"
ISCA ROAD, EXMOUTH, DEVON (E.E.)
Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS
CARAVANS ALSO AT SANDY BAY
D.1806

MATURE CHRISTIAN COUPLE REQUIRED AS
WARDENS
of
DRUG ADDICTION REHABILITATION CENTRE IN WORCESTERSHIRE
The appointment offers excellent opportunities for evangelical witness to young people in great need.
Also younger man to assist and deputise
Apply the Chairman, 2 Littleshaw Lane, Wythall, near Birmingham.

NEWS FLASH

500 Green Shield stamp books received !

FIRST MINI-BUS IN SIGHT !

L. WIGGLESWORTH,
Missionary 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. L No. 36 September 6th, 1969 9d

Report from Ghana

ELIM SUNDAY SCHOOL ANNIVERSARY

KOFORIDUA, GHANA

Report by EMMANUEL TEINOBI

SUNDAY SCHOOL SECRETARY

ELIM Pentecostal churches are very few in Ghana, but it has been our privilege to establish Sunday schools. The Sunday school in Koforidua, the headquarters, is a particular source of joy to us all. I am eager to inform you of the wonderful growth of the Koforidua Sunday school. The venture was started by Mrs. Mills, the missionary, with Agnes Amiyo as helper and interpreter. (Agnes is now class one teacher and each Sunday has fifty to seventy small children under the age of five under her care.) The Sunday school has *multiplied* rather than been added to, exactly as the early Church in the days of the apostles. The school was commenced with just ten scholars, and this increased to forty, then eighty. At this stage we had to divide the children into two classes. The eighty soon increased to 120, then 160, and again it was necessary to divide the children into four classes, as we are at the moment. Our present number of children attending is 212, although on the day of the anniversary there were 271 children present. The staff consists of seven teachers, and although our classes are large we are managing quite well. Sunday school commences at 9.30 a.m. and closes at 11.45 a.m. or sometimes at noon, so we have a very busy time.



Setting off on a march of witness from Koforidua.



Part of Koforidua Sunday school.

I would like to thank all of you who send the

(*continued on page 604*)

The Bible and the advent

By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

IN my previous studies I have tried to show how the Bible not only emphasises the message of the advent, but explains what is meant by this doctrine. According to the Scriptures the second advent of Christ is to be literal, bodily, personal. "We suggest that the only way in which the world's distress can be remedied is by the return of Christ, personally and visibly, to this earth. It is the solution offered by the Bible, though contemptuously rejected by many theological scholars, and unheeded by a godless civilisation tottering to its fall" (F. John Scroggie in *The Divine Programme in Human History*).

In this article, which I trust you will study carefully, I will endeavour to show you that

THE BIBLE ENUMERATES THE SIGNS OF THE ADVENT

Here we deal with what the late A. J. Gordon described as "foregleams of the day" or what the Bible calls "the signs of the times" (Matthew 16:3).

The generation to which we belong has witnessed many marvellous things. The last half-century has given birth to more scientific advancement than was witnessed in the preceding two millenniums. Man has split the atom, broken the sound barrier, orbited the earth and descended upon the unwelcoming surface of the moon; but the most stupendous phenomenon ever witnessed will be the coming of Jesus Christ on a date unknown to man but definitely fixed on God's agenda.

Though the exact date of Christ's coming is not divulged, Jesus sought to show His followers that it would be heralded by certain signs (Luke 21:28). Augustine said "The last day is hidden that every day may be regarded," so while we are unable to discover a date we must realise the proper attitude. With regard to the signs given, we are not only permitted to know them "but it is a duty for every Christian to study them. If we do not wish to be surprised by the return of Christ, as the people of the world, it is absolutely necessary that we take into account His warnings" (René Pache in *The Return of Jesus Christ*).

One of the most important questions that can occupy our minds at the present time is

WHEN WILL CHRIST COME?

For those whose view is purely materialistic this question is of no importance, "but if we take an ethical view of the world and of history we must have an eschatology; we must have the moral order exhibited, vindicated, brought out in perfect clearness as what it is. It is because the Bible is so intensely ethical in spirit that it is so rich in eschatological elements—in visions of the final and universal triumph of God, of the final and universal defeat of evil" (Professor James Denney).

Two dangers confront the student of prophecy. One is the danger of date-fixing, which the Bible forbids. It is useless to speculate. The precise teaching of our Lord relative to watchfulness is closely associated with our expectation of the Lord's return, but it is the very uncertainty that is the greatest argument for holding ourselves ready. "The rapture or translation of the Church may be upon us at any moment now. The fact that those moments may be prolonged does not in the least detract from the urgency of each one as it comes. Christians should live every day as if it were the last" (Dr. Skevington Wood). The second danger is that of ignoring the subject completely, thus neglecting the very signs that Jesus indicated were for our benefit. Though some may argue that there have always been these signs in the course of the world's history, it must be recognised that many prophecies allow of a minor and a major fulfilment. Says one writer: "In previous centuries they may have helped Christians to realise the certainty of His coming again; today they indicate the imminence of His return."

I want to categorise these signs as follows:

RELIGIOUS SIGNS

I suggest that we can sum these up in three ways.

1. We see apathy among the faithless. Jesus foretold a day when because of abounding iniquity the

love of many will grow cold (Matthew 24:12). Paul foresaw a day when men would have a form of godliness but deny the power thereof (2 Timothy 3:5). What an evident description of this age spiritually! So many have been inoculated with such a mild form of religion that they are proof against the real thing. William Booth predicted this Laodician spirit that is so much in evidence in churches today when he prophesied: "The religion of the future will be pardon without repentance; forgiveness without blood atonement; salvation without holiness of life; and heaven without hell." Everywhere we behold the baneful effects of modernism.

2. We see apostasy among the false. Paul, writing to the believers at Thessalonica, referred to a "falling away" (2 Thessalonians 2:3), while to young Timothy he wrote of a departing from the faith, "giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1). And are we not witnessing such departure from the living God in our day? Church leaders have, in written script and spoken word, denied the most essential truths of the faith. Both Old and New Testaments have been demythologised and demiraclised to suit modern thinking, leaving us with a Bible not worth an out-of-date copy of Old Moore's Almanac. This is an age of "God killers," would-be assassins of the Almighty. Apostate men in clerical garb are slowly sabotaging the work of God from the inside. René Pache suggests that "apostasy is anarchy in religious matters. . . . Now in all domains today anarchy reigns: in art, in music, in painting, in literature, in morals, in education, in politics, as well as in religion. On every line a complete disorder characterises our era."

3. We see the activity of the faithful, the sign of world evangelism. Jesus said "This gospel . . . shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matthew 24:14). The universal diffusion of the gospel is one of the joyful signs of the end time. By the means put at our disposal today—printing, radio, television, aviation, etc.—who knows what can be accomplished, even in a short while?

(to be continued)

OUR CHURCHES REPORT

SCUNTHORPE **Pastor: John Henderson**

MESSAGE RECEIVED

"Entertainment with a difference was supplied on Sunday night by the Followers—a folk gospel group—at the Elim church, St. Michael's, Scunthorpe.

"The group had just returned from a gospel-singing holiday in Scotland and they set the scene for the church's first late-night teenage special, which was organised by the visting Irish minister, Pastor John Henderson.

"Between thirty and forty teenagers heard the gospel message proclaimed by the up-and-coming group.

"The chief vocalists were Peter Evans, the group's leader, and newcomer Linda Sargent. Backing was supplied by Trevor Westfield, Keith Danby and Peter Evans." *Scunthorpe Telegraph.*

Since this report appeared in the local *Scunthorpe Telegraph* three late-night specials (coffee bar) have been held. Consequently five teenagers have attended a Sunday night gospel service for the first time. Having wasted no time in establishing the "coffee bar" outreach, our pastor has begun Thursday night meetings for children in a local park. So far we have had up to sixty-eight children attending. Parents are encouraged to come with their children.

The picture of the Followers was taken during a late-night special. With their fine musical talent, sounding forth the good news, they are welcomed by all, young and old, in church or coffee bar or in the park with the children.



Photo by Steve Turtle

The Followers

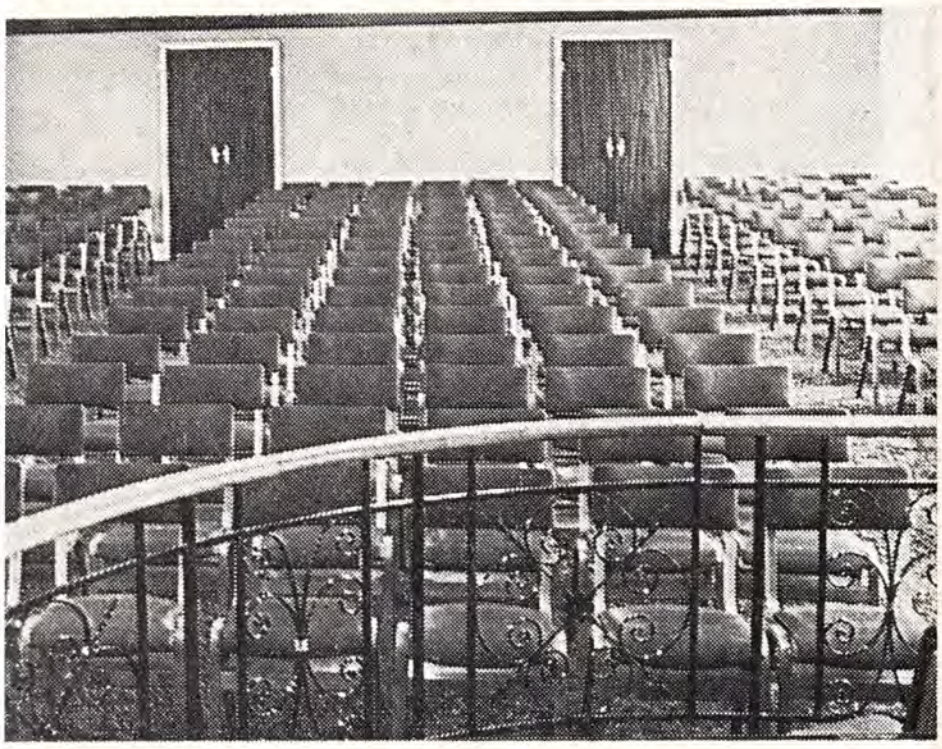
GLOUCESTER **Pastor: F. Lavender**

Glad to say we had a very good weekend. On Sunday last there were seven decisions at the evening service and two more at the youth outreach following. Fifteen new members were also received into fellowship at the evening service. Praise the Lord.

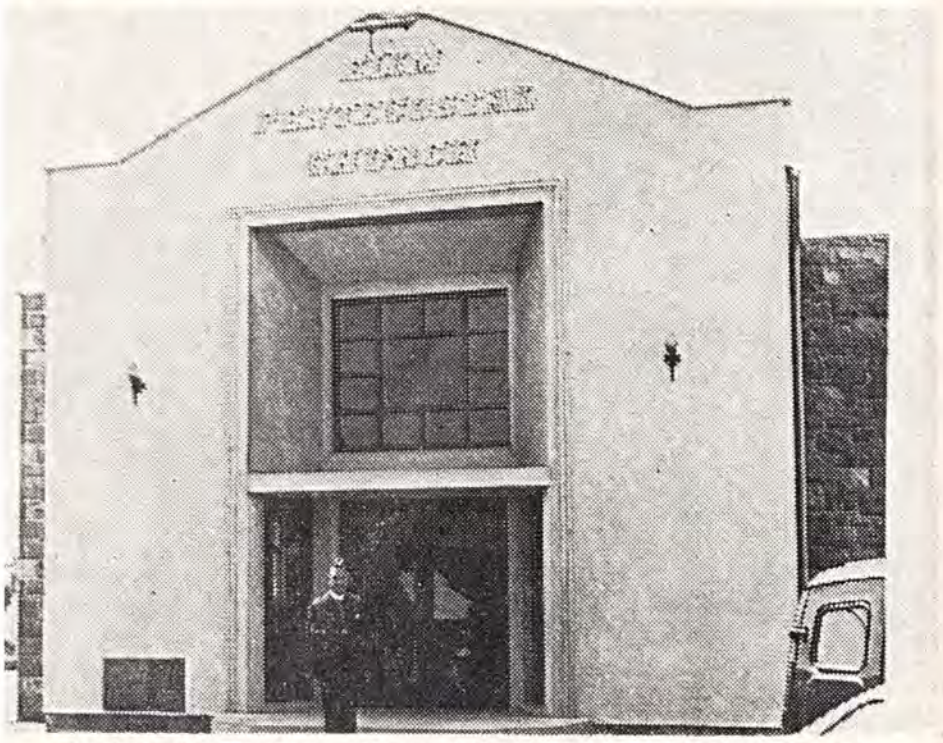
From a letter from Mr. Lavender to the Editor.

Flash. Vacation Venture. Marquee packed. About fifty conversions in first three nights. Coffee bar conversions.

NEW ELIM PENTECOSTAL CHURCH OPENED AT VAZON



Saturday, July 19th, commenced a new era in the life of the Vazon Elim Pentecostal church, for on this day we opened and dedicated our new church. Over 300 people gathered with us on this very happy occasion. Pastor G. L. W. Ladlow was our guest, and as our brother ministered God's Word many hearts were blessed. We do thank God for His goodness towards us, and by His grace look forward to a time of ingathering of precious souls.



Pastor A. Downes, the minister of the Vazon church, outside the new building.

GREAT FERVOUR IN VAZON

While the great American moon feat was in progress a group of Christians in Guernsey were also embarking on a new era in their religious belief. I refer to the members of Vazon Elim church. They dedicated and opened their new church, and sang with great fervour those evangelical hymns which have stood the test of time.

I attended the opening service, and it was quite obvious to me that their religious zeal had not been affected to any degree by the moon shot. They are looking to the future in the hope that their building will be full to overflowing.

At one end of the church is room to build a gallery which would seat a further sixty people. One official said he was hoping this would have to be done. "We are having a lot of young people interested in the church" he told me.

Report in the *Guernsey Evening Press*.

E. LE NOURY, *church secretary*.

THE ROYAL WELSH SHOW

1,500 visit Elim's exhibition

THE Welsh Presbytery entered a new field of witness by having a display at the famous Royal Welsh Show, Builth Wells. The show is one of the best attended in the British Isles, and around 70,000 people visit the exhibitions during its three days.



The Mayor of Llandovery signing the visitors' book at the Elim exhibition.

The missionary part of the display showed the work of Elim in many lands; this was arranged by the presbytery missionary secretary, Pastor A. Nicolson. An excellent youth stand caught the eye of



The Elim stand at the Royal Welsh Show.

the young people with its theme "Elim, the church for the space age." There were also stalls showing the work of Elim in Wales, what takes place in an Elim church and what the Elim Pentecostal churches believe, and with a display on evangelism showing the towns where there is an Elim witness.

(*continued on page 604*)

FROM MY DIARY



By T. H. STEVENSON

MY congregation smiled when I informed them that my wife and I would be absent for a few weeks to enjoy a quiet holiday in Northern Ireland. Today the eyes of the world are turned to this little corner, and it seems unrealistic and almost absurd that a few miles from Belfast I would be unaware of any trouble but for the news services of the radio and press. Yet it is so. The trouble is real, cruel and deep, but in this, as in crime, the publicity media, by their very nature, seem to be a source of spreading the flame, which already has leapt across the Irish Sea to Britain. Hardly surprising perhaps, for as I look out to sea I am gazing upon my homeland of Scotland and realise that geographically it is nearer Belfast than is almost any part of the straggled Eire/Ulster border.

☆ ☆ ☆

When I take a holiday I normally give the daily papers a holiday also, but in Ireland I like to read the Saturday edition of the *Belfast Telegraph,* with its fantastic page of church notices, serving a population of more than 400,000 people. The Roman Catholic Church does not appear to need to advertise its services, though a notice of the Catholic inquiry course which finalises the page says "Members of all denominations welcomed." The Episcopal Church of Ireland contents itself with a notice of the cathedral services and those of the "high church" of St. George. The Presbyterian Church leads with seventy churches, followed by the Methodists with thirty-four. The Brethren "gospel halls" number twenty, the Baptist churches twenty-one. Many other denominations are listed, with some eighteen Pentecostal churches included.

☆ ☆ ☆

On this vacation I have sought a morning paper each day, but the troubled state of Northern Ireland has caused a sell-out on most days. I have managed, however, to read the recognised Catholic, Protestant and independent papers besides the English dailies. The opinions and interpretations of the Irish situation are as numerous as the papers, but an article in the *Daily Express* by Wilfrid Sendall seems to pinpoint the causes—the course of events is well known; the cause is little known. Wilfrid Sendall writes: "The Irish troubles date to history, to the days of Henry VIII, Queen Elizabeth I, James I and Cromwell. But their most recent outburst can be dated with certainty to the days in January and February 1965, when the Ulster Premier, Captain O'Neill, met the then Prime Minister of the Irish Republic, Mr. Sean Lemass, keeping his own Cabinet ignorant of his intentions. [That part seems almost as if Dr. Ian Paisley had written it.] There can be few occasions in history where a sincere effort to seek peace can have so obviously brought the sword. Why? One of the reasons is unquestionably the manifest sympathies of the Labour Government for the Catholic minority in Ulster." The *Express* correspondent emphasised that many Protestants saw Captain O'Neill's action as truckling to the then recently elected Labour Government, while the Catholics interpret that if ever they are to break the all-powerful Protestant majority they must do it while Labour rules in Britain. Ireland today is in a terrible dilemma, and Great Britain is likely to find herself caught on the horns of it.

☆ ☆ ☆

I treasure the Bible presented to me when, several years ago, I was privileged to serve our Elim churches for a year as President. The same mark of honour was given me during a year in office as president of a local Free Church Federal Council, but the Bible then presented to me I passed on to my successor, a Methodist minister. With interest I have noted his name as first on the list of retired or supernumerary ministers approved by the Methodist Conference. The year's list totalled ninety-eight, and appearing on the same page of the *Methodist Recorder* as the list of candidates for the Methodist ministry it seems quite like an exodus compared with the list of forty-seven names approved for training. It is suggested that the serious problem of the decline in candidates could be met only by ministers in the circuits using their influence to secure candidates. Undoubtedly this is right, but I would consider that the ministry should be at least equally the concern of the churches also.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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	594
T. H. Stevenson	597
Ian MacPherson	600
Margaret M. Ladlow ...	603
John M. Cuthbert	607
Reports cover, 595, 596,	604
Editorial	598
Comment, opinion and review	599

EDITORIAL

WITH temerity we dismantle our watch and scatter its pinions, hands, winder, escapement, case and glass over a table. A watchmaker invited to pass his verdict on what lies on the table pronounces them to be parts of a watch; a visitor from Mars, unless he is possessed of faculties of insight we know nothing about, when invited to pronounce his verdict admits his ignorance. The watchmaker, after a few minutes' work, reassembles the watch, winds it up, adjusts the hands and then shows the Martian that it is a device for showing the time, and describes how it is related to the rotation of the earth by pointing out that the sweep of the hands corresponds exactly to that rotation.

Which parable shows that a watch is not merely the aggregate of its parts; to be a watch it must have meaning and a purpose related to a concept, time as revealed in the motions of the heavenly bodies in the case of a watch, outside itself. In other words, to be a watch it must have something other than the actual atoms of which it is constituted; it must display meaning within itself.

And every creation of man, whether it be a milk bottle, a plane, a typewriter, a cathedral or a portrait, is not merely the aggregate of its parts; it has meaning only as it is related to a concept outside itself.

The fatal flow in humanist philosophy is that man is only the aggregate of the parts, complex though they be, that make up his physical being. It would be strange indeed if only man were unrelated to any concept beyond himself and had no meaning apart from the atoms that make up his being. But, like all other entities, he is more than the aggregate of his parts, he is related to a concept beyond himself; this the Bible reveals.

According to Michael Polanyi, truth and knowledge, and especially *scientific* truth and knowledge, still provide the chief aim and the moral structure of being human. It is interesting to have the distinction between truth and knowledge and *scientific* truth and knowledge, and the latter *especially,* when *scientific* truth and knowledge are leading the human race farther into chaos.

"Truth and knowledge the chief aim and the moral structure of being human." Yes, provided we have discovered *truth* and identified knowledge. Truth and knowledge discovered by man simply turn him in upon himself. To take him out of himself he requires truth and knowledge from outside himself. That is why when man rejects divine revelation he treads the downward path.

"Man wrapped up in himself makes a very small parcel," as Solomon in all his glory discovered: "I made me . . . I got me . . . I builded me . . . I gathered me . . ." he wrote in Ecclesiastes 2:1-8—turned in upon himself, "I . . . me," and then "I looked on all my works . . ." (v. 11) and "behold, all was emptiness and vexation of spirit" (v. 11).

Only revelation from outside the race can give meaning to life: "The eyes of your heart being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe . . ." (Ephesians 1:18, 19).

All human history testifies to the barrenness of humanist philosophy; the experience of Spirit-filled Christians testifies to the richness and fullness to be found in God. Our example of the cathedral is much to the point here in the context of humanism. One may degrade a cathedral to, say, a bingo hall, one may prostitute the human personality, but "Ichabod" is the verdict in both instances.

COMMENT, OPINION AND REVIEW

BOOK REVIEW

In My Father's House, by George Canty. Published by Marshall, Morgan and Scott, 17/6.

This book carries in its chapters on important doctrinal themes much of the brilliant exposition we have come to expect from the pen of George Canty.

His cut and thrust at much that passes for honest-to-goodness truth among modern theologians is summed up in his comment on the ideas of Paul Tillich on page 22, ideas which are somewhat complicated to say the least. Mr. Canty adds: "This is mere words and I can make nothing of it in terms of my own need. It does not help me. I see it as an undisguised attack upon my hope in Christ, turning into meaningless symbols clear and unequivocal expectations upon which millions have launched their souls and their all."

There is a tendency for this work to become a textbook of Christian apologetics, and the writer appears to be somewhat on the defensive in his arguments. It does, however, provide a refreshing angle in its approach to many of the doctrines held dear by Pentecostal Christians, and we know that ministers will greatly enjoy reading it. The writer is down to earth in his rejection of some of the old ideas that have impressed us for so many years. He says of God: "We prefer a sophisticated and rarefied religiousness, all art and extreme sensitivity. The God of the Pentecostal prayer meeting is not the world's idea of God. He ought to be more abstract! He looks so ordinary that way. Christ in a boat, by a well, nursing a child in the crook of His arm—how can you intellectualise Him ? "

Naturally Mr. Canty is quite strong in his exposition of Pentecostal doctrine, and he deals with the subject of "unknown tongues" without reservation. He says: "The physical blessing has a physical sign, namely speaking with languages as God gives utterance. . . . The dislike of a supernatural use of our vocal powers is perfectly natural. Nature holds on to itself. . . . The experience of speaking with tongues destroys the façade of modern sophistication and challenges cultural psychology. . . . The promise that Jesus would baptise with the Spirit was the first thing said about Him as He stepped out into His ministry." Referring to the baptism of the Spirit as described by our Lord on the great day of the feast, we have this comment: "Those who have been baptised with the Spirit and spoken with tongues will know that this is an apt description of what takes place. There is no feel of a something coming into the room and then into ourselves, but it is a sensation of something bursting up within us. It is not an invasion from outside so much as a glorious possession of the temple from within."

A final quote about joy will suffice to give the reader a taste for more of this book: "It seems to me that God would be the most delightful company. He was the inventor of happiness, though like most inventors the credit goes to somebody else. He invented colour, variety, light, poetry, beauty—everything that is pleasant—and humour too. How can people say God has no humour when He made kittens ? "

H. W. GREENWAY.

WOULD JOHN WESLEY BE SUSPENDED TODAY ?

A METHODIST local preacher has been suspended because he will not stop attacking the doctrines of other churches, particularly the Roman Catholic Church, and prominent religious leaders.

The suspension, a rare occurence within the Methodist movement, has been made by Rev. C. E. G. Henman, the superintendent of the Bingley circuit, Yorkshire, on the recommendation of the local preachers' association. He has told Dr. D. W. Taylor, a master plasterer, who has been preaching for nine years, that he must give an undertaking to stop his consistent attacks before he is allowed to return to the pulpit.

Mr. Taylor, of Bingley Road, Shipley, has refused, claiming that he has never preached contrary to Methodist doctrine. He says his criticisms of the Roman Catholic Church have always been in accordance with Wesley's forty-four sermons and notes on the New Testament.

Mr. Taylor, who has the right of appeal to the Methodist Conference itself, regards himself as loyal to the principles of his church. "There is a danger of drifting towards Rome," he says.

John Wesley's verdict

"Yet I insist that no government ought to tolerate men of the Catholic persuasion. I prove this by plain argument. That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus: It is a Roman Catholic maxim, established . . . by a public council, that 'No faith is to be kept with heretics.' This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow it or disavow it, it is a fixed maxim of the Church of Rome. But as long as it is so, it is plain that the members of that church can give no reasonable security to any government of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any government."

One wonders what the Methodist superintendent would do about a Methodist local preacher who wrote the above.

The quote is from a letter in the *Public Advertiser* in 1780 by John Wesley.

HOW CHRIST MAKI

WITH the vivid pictorial imagination of his race, an old Welsh preacher imagines himself paying a visit to the imperial palace in ancient Rome. He goes first into the throne room. There he finds a brooding figure, Nero, and to him he puts the question "What is it to you to live?" The surly emperor answers "Power." Next the preacher enters the library. In it he sees a man, Seneca, with knitted brow poring over an old manuscript. Of him he demands "What is it to you to live?" "Thought" responds the philosopher. Then the preacher descends into the dungeon. There he discovers a swarthy little Jew, Paul, his left hand chained and stapled to the stone wall. To him also he poses the inquiry "What is it to you to live?" At this the prisoner's face suddenly brightens. "To me to live is Christ!" he ringingly replies.

"What is it to you to live?" Were that interrogation addressed to a number of persons in the modern world it would meet with a similar variety of answers. Now, as then, people are motivated by different things. I want in your hearing to direct the question personally and particularly to myself. With the apostle I should wish to claim "For me to live is Christ," and on reflection I perceive that there are six ways in which for me He makes life worth living.

First, Christ makes life worth living for me because He gives me a cosmos I can live IN

You may recall Thomas Carlyle's laconic comment on hearing that a certain effusive young lady of his acquaintance had confessed "I now accept the universe." "Gad," said Carlyle, "she'd better!"

Candidly, I find it impossible to accept the universe as represented by the secular scientists of today—a universe of thirty trillion suns and systems in which the highest intelligence is the mind of man! Could someone convince me that this assumption of the humanists is correct I should feel about as comfortable in the cosmos as I should travelling at supersonic speed in a Concorde with nothing but a fly at the controls!

No! Man is afflicted with a monstrous megalomania when he supposes that his own mind is the mightiest in this vast material order! He is like a spider spinning its web in the crypt of St. Paul's Cathedral and fondly fancying that its tiny brain is equal to that of Sir Christopher Wren or even that the great architect never existed! Was there ever such madness? Suicide would be sanity if the humanists were right, for under such conditions no life could possibly be worth living.

But Christ makes life worth living for me because He gives me a cosmos I can live *in*—a cosmos behind which there is not a mindless force, or a heartless fate, or a malevolent fiend, but a loving Father. "He which made them at the beginning" (Matthew 19:4) is how Christ describes this heavenly Father. A "cosmos" without a Creator would be a chaos. Our Lord makes life worth living for me because in this gigantic universe He enables me to sing with Isaac Watts:

> *"Eternal Power! whose high abode*
> *Becomes the grandeur of a God."*

Next, Christ makes like worth living for me because He gives me a conscience I can live WITH

No life is worth living in which there is a conflict with conscience. The worst of all wars is civil war, and the worst of all civil wars is the civil war within. While such internecine strife continues existence is unendurable. William Byrd hardly exaggerates when he says:

> *"He that one sin in conscience keeps,*
> *When he to quiet goes,*
> *More venturous is than he who sleeps*
> *With twenty mortal foes."*

What, then, is conscience? Schopenhauer detailed its constituents thus: "one fifth, fear of man; one fifth, superstition; one fifth, prejudice; one fifth, vanity; one fifth, custom." Doubtless such factors do operate powerfully on human behaviour, but to argue that conscience is simply the sum of them is to fly in the face of the fact that under the constraints of conscience men have acted in a manner completely contrary to these things.

Conscience has been called "the aboriginal vicar of Christ in us," but we must be careful not to claim too much for it. The Bible speaks of a "weak" conscience (1 Corinthians 8:7); it speaks of a "seared" conscience (1 Timothy 4:2); it speaks of a "defiled" conscience (Titus 1:15); it even speaks of an "evil" conscience (Hebrews 10:22). Conscience needs to be cleansed, sensitised, enlightened, reinforced. It is like a book with small print that requires to be read under the light. It always tells us to do what is right, but it cannot always tell us what it is right to do. Without the Bible it is a moral will-o'-the-wisp: with the Bible it is a guiding star. Well might Martin Luther cry "My conscience is a captive of God's Word. It is neither safe nor right to go against conscience."

IFE WORTH WHILE

By IAN MACPHERSON

Yet by nature everybody *does* "go against conscience." That picture in the gospel of the scribes and Pharisees retreating self-condemned and crestfallen from the presence of Christ is a perfect depictment of the whole human race. "Being convicted by their own conscience, they went out one by one" (John 8:9). The poem entitled "In perfect peace" by Blowden Davies begins with this questioning couplet:

"Dwells there a thoughtful man upon earth's sod
Who satisfies his conscience without God?"

The answer, of course, is "No." No one can live contentedly with his conscience without God unless he has taken the terrible course of making "his conscience his accomplice instead of his guide."

Life with an accusing conscience is hell. No pain is as bitter as moral pain. Physical sufferings can be bad enough, but the sufferings of the soul are infinitely worse because in physical suffering a man may know the succour and support of "the God of all comfort" (2 Corinthians 1:3), but the awfulness of moral suffering is the sense of God-forsakenness and "the fearful looking for of judgment" (Hebrews 10:27). You will remember the haunting lines of Charles William Stubbs:

"I sat alone with my conscience
In a place where time had ceased,
And we talked of my former living
In a land where the years increased.

The ghosts of forgotten actions
Came floating before my sight,
And the things that I thought were dead things
Were alive with a terrible might.

And I know of the future judgment,
How dreadful soe'er it be,
To sit alone with my conscience
Will be judgment enough for me."

No life can be worth living that is torn by such internal strife.

But Christ makes life worth living for me because He gives me a conscience I can live *with*. He can turn a weak conscience into a strong conscience, a seared conscience into a sensitive conscience, an evil conscience into a good conscience, a defiled conscience into a pure conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify your conscience from dead works to serve the living God" (Hebrews 9:14, R.S.V.). He, and He alone, can give us a conscience we can live with

(*continued overleaf*)

POINTS OF PROFIT

By MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

You cannot be a Christian without other people knowing it.

Running down people is a very serious business, whether one is a motorist or a gossip.

Many people aim to do right—but they are just poor shots.

A man may give without loving, but he cannot love without giving.

A half-hour communion with God in the morning will save an hour of confessing at night.

We must pick our friends, but not pick them to pieces.

Before reaching the uttermost we must keep Jerusalem uppermost in mind.

Christ died for you, but you can live for Him.

If you were another person would you like to be a friend of yours?

Now we've got to the moon we still find the wages of sin is death.

A humble Christian never blows his "knows."

Worry, like a rocking chair, will give you something to do, but you won't get anywhere in it.

Most people can keep a secret; it's the people they tell it to who can't.

Seven prayerless days make one "weak."

If you would avoid criticism say nothing, do nothing and be nothing.

—" a conscience void of offence toward God " (Acts 24:16).

Years ago I met a Christian lady who struck me as being one of the most radiant souls I had ever seen. With her were two teenage men. They called her " mother " and she introduced them to me as her sons. With unconscious and certainly unintentional discourtesy I allowed my eyes to stray to the third finger of her left hand. It was ringless. Sensing my thought, she smilingly said " When I was young I lived a dissolute, profligate life as a woman of the streets. As you see, I am not married, but I have these two boys by different men. A time came when I was terribly worried about my sin. One day, however, I came into contact with Jesus Christ, saw Him dying for me at Calvary, and confessed to Him all the wrong I had ever done. He gave me peace of conscience, and I feel now as if I had never committed a sin in my life!" That is what Christ can do —He can give us a conscience we can live with.

Further, Christ makes life worth living for me because He gives me a creed I can live BY

Not long ago I stayed in the home of a brilliant young man, graduate of one of our universities and an artist of outstanding ability, one of whose paintings was lately exhibited for sale in a famous British art gallery at the price of 500 guineas. That young man is a nihilist. He believes in nothing. " Heaven is nothingness," he told me, " happiness is nothingness. I exist; I do not live. And I do not want to exist." To prove it he slashed his wrists with a blunt knife! Only by the timely intervention of the police was his life saved. My heart went out to him. For him life was not worth living because he had no creed to live by.

How many today are like that! Whether or not they realise it, they are nihilists. They have no faith, no convictions, no rope to hold on to on the slippery slope of existence. Could life be worth living on such terms?

But Christ makes life worth living for me because He gives me a creed I can live by.

I well remember walking one wild winter's day along a street in the university town of Aberystwyth on the west coast of Wales. A terrific gale was blowing and just in front of me, battling like myself with the tempest, was a man who, on reaching a certain point on the pavement, paused, fumbled in his pockets and at last produced a key. Then, approaching a house by the wayside, he inserted the key in the lock of the door and passed at one step into the welcoming warmth of the interior. What invested that perfectly ordinary incident with meaning for me and turned it into a parable was the name of the house. It was *Credo*—Latin for " I believe."

The man or woman who, amid the devastating storm of doubt now sweeping the world, can stand up, as did Paul amid the tempest on the Mediterranean, and cry " I believe " has found a strong refuge. Because Jesus empowered me to say it He makes life for me worth living.

Once more, Christ makes life worth living for me because He gives me a cause I can live FOR

" I am not satisfied to live," wrote W. E. Sangster as a lad; " I want something to live for." So do we all.

Thomas Guthrie, the noted Scottish preacher and philanthropist, once nearly proved himself a poet too. It was when he penned these lines, which, when I first read them, many years ago, engraved themselves upon my mind:

" I live for those around me,
For those who love me true,
For the heaven whose love has found me
And awaits my spirit too :
For the wrong that needs resistance,
For the cause that lacks assistance,
For the future in the distance
And the good that I can do."

There were brave days in Scotland when Christ's cause did not lack assistance. Many were then ready to " come to the help of the Lord against the mighty " (Judges 5:23). For Christ's crown and

(*continued on page 605*)

Use Elim's Press
THE GRENEHURST PRESS
for all your printing requirements

Letterpress and Lithographic Printers

Order your books through our Bookroom
Please state publisher if possible

P.O. Box 38, Cheltenham, Gloucestershire

Margaret M. Ladlow's page



SELF-CONTROL

ONE of the highlights of my recent voyage to West Africa was a visit to the bridge of the m.v. *Aureol*. Shortly after breakfast we assembled at the bureau and were conducted to the bridge, which, of course, is usually out of bounds to the passengers. Our conducted tour lasted for a whole hour and to me, a mere land-lubber, was an intensely interesting experience. There in the bright sunshine, with the ship's engines steadily pulsating below us, we had all the intricacies of controlling a great vessel explained to us. I must admit that much of it was too technical for me, but I grasped the main essentials. There were the automatic pilot, the radar apparatus, the all-important wheel, not particularly large or impressive and yet able to steer a great sea-going boat. We saw the delicately balanced chronometer on its special cushion, and were told that only one man is allowed to wind it at regular times. The compass was explained to us and so was the sextant, which measures angles between the sun, stars and horizon. I had never realised the amount of technical skill needed to steer and control a ship as it ventures forth on the mighty oceans around the world. I did know that fire at sea was a hazard to be guarded against, but when the crew had fire drill and when I saw the apparatus used to detect smoke in every part of the vessel and to indicate it by the use of photo-electric cells I was amazed and felt comforted that such control was exercised with ample efficiency. It seemed that nothing was left to chance, there was no hit-or-miss policy, and I developed a growing admiration for the strict supervision day and night up there on the bridge.

Turning to spiritual matters, the need of control and of a self-disciplined life was borne home to me. Much as it may "go against the grain" and shatter our easy-going and haphazard tendencies, we must exercise such control ourselves while allowing the Holy Spirit to lead and dominate our lives. There is sometimes a tendency for Spirit-filled believers to neglect this aspect of Christian experience. We can be so taken up with the gifts of the Spirit and the more obvious demonstrations of His power in our lives that we neglect to cultivate the fruit of the Spirit.

I like the R.S.V. rendering of Galatians 5:23, for there the word "temperance" is translated "self-control." Just as I would have hated to travel on a boat where steering and the course were just matters of chance and guess-work, so I cannot enjoy fellowship with an erratic and self-willed believer.

We need to be self-controlled, to lead disciplined lives, and God expects us to do this ourselves, for we are not automatons. But when we do our part and surrender to the domination of the Holy Spirit the fruit will begin to develop. When our son was a small boy he used to get very excited and then out of hand. I remember that one particular day when something had gone wrong he gave vent very lustily to his feelings and just would not calm down, and I said in exasperation "Oh Andrew, do control yourself." He stopped and thought for a moment and then said "But mummy, how can I, there are no knobs on me!" How we laughed at his reply, but the truth is that we all have the ability to control ourselves. I believe we need to pray the words found in one of the hymns written by our President's father,

"Let all my will be Thine,
Controlled by love divine,
Live out in me Thy life,
O mighty Saviour."

Thought for the week: "He openeth also their ear to discipline" (Job 36:10).

THE RESURRECTION OF CHRIST

1. Proclaims an accepted sacrifice.
2. Endows the Church with a living Saviour.
3. Crowns human nature with a divine Head for ever.
4. Through it the Father secures the salvation and sanctification of sinners:
   (a) As affording the great assurance of justification.
   (b) Through a risen and living Saviour we are regenerated.
   (c) As affording the great type of spiritual existence.
   (d) As the great incentive to morality.
   (e) As providing an atmosphere of consecration over the believer's time.
5. Throws welcome light upon the doctrine of "the last things."

THE ROYAL WELSH SHOW *(continued)*

Another feature of the exhibition was a very fine bookstall with a large selection of books and records. People who visited the exhibition were given free literature and invited to sign the visitors' book. Several hundred did so, including the mayor of Llandovery.

The exhibition was a fine witness, and many people were helped in their spiritual lives. Many contacts were made who heard the message of what Jesus Christ can do in one's personal life from one of the four or five ministers on duty at the display.

Is is estimated that in the three days of the show at least 1,500 people visited the Elim exhibition Among those who visited the display were four Roman Catholic nuns from a convent in Machynlleth. They were working on another stall in the show, but on seeing the Elim display commented "This is an absolutely great exhibition!" We pray the truth they saw will bear fruit in their lives.

Many encouraging remarks were made about the exhibition, and we are sure that it has done much to extend the witness of the Elim Pentecostal churches not only in Wales but throughout the world. People of many countries have passed round the stalls and have seen what Elim is seeking to accomplish for God. PASTOR P. DAW (Brecon).

The Welsh Presbytery wishes to express its gratitude to the authorities of the Royal Welsh Show for allowing the use of the site free of charge, and to the people in the Welsh Presbytery churches who helped financially by acting as sponsors for this publicity display.

PASTOR R. HUNSTON (*District Superintendent*).

CHURCH REPORTS *(continued)*

CHORLTON-CUM-HARDY **Pastor: J. T. Glass**

It gave me great satisfaction to attend the reopening services at the Elim Pentecostal church, Chorlton-cum-Hardy, Manchester, for, knowing the situation, I appreciated the many years of sacrificial service Pastor and Mrs. J. T. Glass have given at Chorlton.

Pastor Glass and the members at Chorlton are to be heartily congratulated on their achievement in building a new front to their church. It has been the minister's ambition for many years to see this accomplished, and it must bring him much satisfaction, he having pastored the work for so many years and seen it through many struggles, paying for the property and now taking on an extra financial burden, and working in secular employment as well. One has great admiration, and appreciation, for such a faithful ministry over many years for the Master.

It was good to see on both Pastor and Mrs. Glass's sides representatives of their families. The Principal of our Bible College, Pastor G. W. Gilpin, had the privilege of reopening the church and also of ministering. He is the cousin of Pastor Glass. Pastor and Mrs. J. Woodhead, parents of Mrs. Glass, were present, and Pastor Woodhead ministered over the weekend. It was good to see them both looking so well. Mrs. Glass's sister, Mrs. D. Watson, of York, ministered in song. It was a real Elim family gathering. The district superintendent, Pastor E. J. Thomas, also ministered at the reopening services. I was glad to see appreciation expressed to Pastor and Mrs. Glass in the gift of a bouquet of flowers, for I know that both of them have given their lives for many years for the work in Chorlton, and pray that they will see much fruit for their labour, for they are worthy servants of the Master.

Report by PASTOR K. SMITH.

LONDON CRUSADER CHOIR

The choir has visited recently the Elim churches in Eastbourne and Worthing. At Eastbourne the choir took part in the breaking-of-bread service. At night the congregation overflowed into the splendid new minor hall. The ministry of the Word by Pastor John Lancaster and the ministry of gospel song brought outstanding spiritual uplift. The Sunday following found the choir at Worthing. Commencing in the afternoon with a festival of praise in the Salvation Army citadel the occasion was once more a time of outstanding musical and spiritual fervour. The guest soloist was Kelvin Thomas from the City Temple, Cardiff. The evening service in the Elim church found every seat occupied. Pastor L. Tranter and his fine team of co-workers ably planned the visit and were well rewarded for their tireless endeavours. Pastor Douglas B. Gray led the services.

M.

GHANA REPORT *(continued)*

used cards and other material for our work among the children. These have been very instrumental in helping to increase our number of scholars.

Now to the anniversary. On June 8th this special service was held. It was the first time a venture of this kind had been attempted, but in my opinion it was very successful. The children sang special songs, recited and gave memory verses from the Bible. Many of the poems were accompanied by actions. Classes two and three did short plays—one about Solomon and his wisdom in dealing with the two women and the living child, and one from Ghana culture to show that Satan is clever in deceiving even God's children and how careful we must be to live close to the Lord Jesus Christ. Most of the items were conducted in Twi and local languages. Mr. Cheal's class gave their items in English. Pastor Mills was the speaker.

(continued on facing page)

HOW CHRIST MAKES LIFE WORTH WHILE
(*continued*)

covenant thousands were prepared to drain their dearest veins.

But Christ's cause lacks assistance today. It is the cause which above all others is worth living for, and Christ makes life worth living for those who commit themselves unreservedly to its advancement.

Yet again, Christ makes life worth living for me because He gives me a company I can live AMONG

That cannot be said of every community. To exist in some forms of society is impossible. Racial prejudice, religious intolerance, intellectual snobbery and social ostracism make life intolerable.

Other groups are morally contaminating. Drinking clubs, gambling dens and dope gangs are in this category. To join them is to deteriorate in character, to descend to the habits of the herd.

Not so the Church of God. It is a company one can live in. Of the first followers of Jesus it was said "See how these Christians love one another!" And it is a community in which contacts are not compromising or defiling. Have you ever noticed how often the Church of the New Testament is said to have assembled in *upper* rooms? That physical fact is a spiritual figure. The Church should always be "one up" on the world! Because Christ introduces me to this beloved community, a company I can live in, He makes life for me worth living.

Finally, Christ makes life worth living for me because He gives me a consummation I can live TOWARDS

To a thinking person the happiness of the present can never be unrelated to the character of the future. It is the goal that gives joy to the journey. A man is better pleased with the scenery when travelling by train from London through the Black Country to his holiday at Llandudno than he is passing through the Lake District on his way to Carlisle jail. However unfavourable or uncongenial the current conditions, if there is in truth for the Christian "a land of pure delight where saints immortal reign" the way is "a way of pleasantness." Because Jesus persuades me of this, because He assures me that "the best is yet to be," that in His "Father's house are many mansions" (John 14:2), He makes life for me worth living. And in the light of this it is for me by His help and grace to make life worth living for others.

"If some despondent soul to hope is stirred,
Some sad lip made to smile
By any act of mine or any word,
Then life has been worth while."

Reprinted by permission from
Redemption Tidings.

COMING EVENTS

BOLTON. September 7. Elim Pentecostal Church, Higher Bridge Street. Sisterhood annual rally at 6.30. Speaker: Mrs. B. Belfield (Wigan). Convener: Mrs. E. Smith. September 14. Visit of Elim Bible College students. Services at 11 and 6.30. September 20. Service at 7.30. Preacher: J. McAvoy (Worcester). Convener: K. Smith.

BOURNEMOUTH, Parkstone. September 13. Elim Pentecostal Church, Douglas Road. At 7. Presbytery welcome rally. Preachers: R. B. Chapman (Field Superintendent) and J. C. Kennedy. Conveners: I. Davis and J. Osman (District Superintendent).

COLCHESTER. September 6, 7. Elim Pentecostal Church, Stanwell Street. Annual convention. Saturday at 7. Sunday at 10.45 and 6.30. Visit of student team from I.B.T.I. Preachers: H. Shaw and J. J. Zbinden.

CROYDON. September 6, 7. Elim Pentecostal Church, Stanley Road. Minister's fifth anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: H. Burton-Haynes (Clacton-on-Sea). September 25. Visit of Lee Robbins (Revivaltime). Service at 7.30. Convener: W. J. Maybin.

DOWLAIS. September 6-14. Elim Pentecostal Church, Ivor Street. Golden jubilee services. Saturday at 6.30. Sunday at 10.30 and 6. Weeknights at 7.15. Preachers: W. Patterson, R. Hunston, R. Taylor, F. Byatt, L. W. Green, R. Smith.

EALING. September 6, 7. Elim Pentecostal Church, Northfield Avenue. Minister's second anniversary. Saturday at 7. Preacher: W. M. E. Plowright. Sunday at 6.30. Baptismal service conducted by A. S. F. Horne.

GLASGOW. September 13. Christian Institute. Scottish Youth Workers' Conference, commencing at 9.45 a.m. Booking fee of £1 includes two cooked meals. Details from P. Smith, 20 Cuckoo Way, Holytown, Motherwell.

GLOUCESTER. September 14. Elim Pentecostal Church, Park End Road. Harvest thanksgiving service at 6.30. September 18. Lee Robbins, of Revivaltime. At 7.30.

LONDON, Kensington Temple. September 13, 14. Kensington Park Road, off Pembridge Road, Notting Hill Gate, W.11. Twenty-first anniversary services of J. Hywel Davies (associate minister). Saturday at 7.30. Sunday at 11 and 6.30 Preachers: G. W. Kirby, M.A. (principal of London Bible College), W. T. H. Richards and P. S. Brewster. Also D. B. Gray with London Crusader Choir.

MACCLESFIELD. September 4-6. Elim Pentecostal Church, Mill Lane. Three-day crusade with artist evangelist George Canty. Nightly at 7.30. Conductor and soloist: R. Hughes.

PAISLEY. September 6-8. Elim Pentecostal Church, Wellmeadow Street. Annual convention. Saturday at 3.30 and 6.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway.

READING. September 6, 7. Elim Pentecostal Church, Waylen Street. Church's forty-first anniversary. Saturday at 7. Sunday at 11 and 6.30. Preacher: Mrs. Margery Stevens.

(continued on back page)

GHANA REPORT (*continued*)

This work in the Sunday schools is a great encouragement to us, as there are so few Sunday schools in Ghana. We praise God for His hand of blessing upon us.

The Sunday schools in the villages are not meeting with quite the same success as in Koforidua because the leaders have had very little opportunity of training and help. They are anxious to see their schools grow, and we are optimistic that when the students of the Bible school have finished their course they may be free to help the village church leaders in this work.

SUNSHINE CORNER



THE COLONEL'S SON

A COLLEGE student, a bright young man who studied hard, by some foolish act lost the high place he had held in the class.

His father was so disappointed that he upbraided him quite severely. The boy became angry and said he would not live at home any longer, and went away. But soon he came home, and threw his arms around his father's neck and cried "I am sorry; forgive me!" The father quickly put his arms around his son, and spoke tender words of forgiveness. Never after that was an unkind word spoken between them.

Some years later the young man became a soldier. He was promoted until he became the colonel of his regiment. He was wounded in a battle, and sixteen days afterwards his father found him. There was no hope that he would get well; his life was nearly gone. In a feeble voice he said "Dear father, how glad I am to see you! But I am soon going to die, and I am afraid to die. You must tell me how to be saved."

The poor father's heart was breaking, yet he must not cry now, but help his dying boy. The Holy Spirit brought to the father's mind the time when the boy had left home and then returned and asked forgiveness; and he told the boy the story to remind him of it.

"Do you feel guilty, my boy?" he asked.

"Yes, that makes me afraid to die."

"And you want to be forgiven?"

The father told him that God would surely forgive him, and the boy asked him to make it very plain so that he could understand how to find peace for his troubled soul.

"Do you remember when you became angry and left home years ago?" asked the father.

"Yes, very clearly."

"And when you came back to the house and asked me to forgive you what did I say?"

"You said 'I forgive you with all my heart.'"

"You believed me, did you not, and lost your sense of guilt?"

"Yes, I know you meant what you said, and that I was freely forgiven."

"Were you happy at home after that?"

"Yes, it seemed to me that I was happier than ever before."

"Well, my son, simply tell Jesus that you are sorry for your sins, and ask Him to forgive you just as you asked me. He is ready to forgive you and give you peace if you will trust Him."

"Why, father, is that the way to become a Christian?"

"Yes, that is the only way."

"Well, that is plain. I can understand that."

The colonel was very tired, and turned his head upon his pillow to rest. The father sat by his bed and wept, thinking that his dear son would soon be gone. But soon a change came. The son said "Father, don't cry; sing. I am happy. I know Jesus has forgiven me. He promised to, and I have taken Him at His word, as I did you. I am not afraid to die now; but I do not think I shall die. I feel a new life stirring within me, and I believe I shall get well. Sing

'When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes.'"

As the father sang the boy's eyes began to brighten, his face to glow, and his voice to sound natural. When the doctor came in he was surprised to find such a change for the better, and said "What has happened?"

"Father has shown me how to be a Christian, and Jesus has forgiven my sins. Now I am better and am going to get well."

He did get well, and lived to be a noble, useful Christian.

National youth rally

WESTMINSTER CENTRAL HALL

Saturday, September 20th, at 6.30

Book your coach NOW. Speaker: Ray Hughes, U.S.A. Singer: Lee Robbins

THE FAMILY ALTAR

Scripture Union Portions

Notes by John M. Cuthbert

Monday, September 8th Acts 16:25-40

" Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house " (v. 31).

The dramatic story of the conversion of the Philippian jailer is often pointed out by the advocates of infant christening as a proof text. They say that the family of this man probably included at least one baby who was duly baptised by the apostle. Notice that all in his home had the word of God preached to them and they all believed (vv. 32, 34). Surely this shows that the family of the jailer was old enough to hear, and respond to, the message of salvation. Although a specific promise given to this inquiring soul and therefore not, I believe, a general promise for all to claim, it does challenge us to pray and witness faithfully until we see our families saved through faith in Jesus, for He can well save an entire family. There are many occasions in the Bible when a meal was the focal point of celebration after a great blessing or victory. Remember the prodigal son's homecoming, and look forward to the marriage supper of the Lamb!

Tuesday, September 9th Acts 17:1-15

" They came to Thessalonica " (v. 1).

Paul and Silas were to stay, because of violent circumstances, just three weeks or so in this busy, populous city, but in that time a church was born and many hundreds were presented with the message that changes lives. By looking through the epistles that Paul later wrote to the believers there we see that he found time to teach many of the great doctrines to his newly converted listeners. It was just as well, for when the missionaries moved on the Word of God remained in their hearts and the inspired preaching of Paul echoed and re-echoed in their minds. We can do more in three weeks of consecrated, determined and dedicated evangelism, even with limited resources, than in a whole decade of pathetic lukewarmness. Paul did not tire, nor did the Devil. There was opposition everywhere, but thank God for the victory that was Paul's, and is ours, in Christ.

Wednesday, September 10th Acts 17:16-34

" To the unknown god " (v. 23).

Every known god had a place of honour there on the heights overlooking Athens. After all, it would never do to leave one out of things; that would be inviting bad luck. But just in case there was a deity that was yet to be personified in stone or wood the monument to the unknown god was erected. It all highlights the fact that mere religion, with all its ritual and ceremony, can never bring the worshipper nearer to God. They listened to Paul until he touched on the theme of the resurrection, then many laughed outright. Their religion ended at the grave; their worship of God concluded with their last breath; for them death was a trapdoor leading to a blank. Praise God, for us death is the beginning of a new beginning: glory, bliss, and Christ Himself. Unknown to many but known to us—for time and eternity. Spread the news!

Thursday, September 11th Acts 18:1-17

" Before long Paul left Athens and went on to Corinth, where he found a Jew called Aquila " (v. 1, Phillips).

Paul had much in common with Aquila and Priscilla; they were of the same nation and practised the same trade, tentmaking. Circumstances dictated that they gain their living by secular work during the week and confine their direct evangelism to the services in the local synagogue. By the time Silas and Timothy caught up with Paul he was entirely engaged in the preaching of the gospel. Again it was rejected by the sons of Israel. Their response was marked by opposition and blasphemy, blasphemy which doubtless insulted the Lord Jesus, not their precious laws and traditions. They had every opportunity to repent and believe, but refused. It is often harder to reach " religious " people than complete outsiders who hardly know if Genesis and Job are books of the Bible or brother and sister. Nevertheless, all men, religious and irreligious, must be told the good news. Tell someone today!

Friday, September 12th Acts 18:18-28

" An eloquent man, and mighty in the scriptures " (v. 24).

Apollos had somehow heard the message preached by John the Baptist and had readily accepted its truth, submitting himself to baptism as proof of his sincerity. When he arrived at Ephesus and the synagogue there, Aquila and Priscilla detected that, although a powerful speaker and well acquainted with the Scriptures, he seemed to lack a certain " something." Apollos was instructed privately by the two exiled Jewish Christians. We do not know exactly what was said, but I am sure the great emphasis was on the Lord Jesus, the Saviour and Baptiser in the Holy Ghost (Luke 3:16). Aquila and Priscilla were not famous preachers, nor had they gained a reputation as Christian authors; yet there were many, such as Paul and Apollos, who thanked God for their ministry of comfort, friendship and advice. Doing what we can well is what really counts.

Saturday, September 13th Acts 19:1-10

More followers of John the Baptist who needed to be informed that the promised Messiah had come! The first recorded statement made by Paul in Ephesus, " Have ye received the Holy Ghost since ye believed?," shows due emphasis on a vital subject. They believed in Christ and were baptised in the name of the Lord Jesus. Would Paul have permitted this if they were not truly converted? Of course not! Yet there are some people who believe that the baptism with the Holy Spirit is received at conversion. Not so here. Paul laid his hands upon them and they received their personal pentecost. The Spirit of God is highly selective in this book. Many things were going on, thousands of preachers were pushing back the frontiers of heathenism, yet we have record of just a few ministries and historical events in the Church. With this in mind, notice how often we are told of believers being baptised in the Spirit, with speaking in other tongues. And you?

Sunday, September 14th Acts 19:11-27

" Jesus I know, and Paul I know; but who are ye?" (v. 15).

Every demon in and out of hell knew, of course, about the victory Jesus had secured at the hill called Calvary. Also the ministry of Paul was making an impact on the kingdom of darkness; but these jokers, the sons of Sceva, were not listed as dangers to evil spirits. I wonder if they know about us. Is our prayer so fervent that it is feared by the invisible powers? Is your faith so steadfast, proved in conflict and temptation, that such forces sound an alarm when they see you on your knees? Friend, start a prayer offensive today! The sons of Sceva—their father was a chief priest who evidently did not mind their dabbling in such things—were merely interested enthusiasts. But the evil spirit meant business! The encounter cost them their dignity, their reputation as " exorcists," their physical health, and their clothes; then no doubt their nervous systems took a beating as well!

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Eed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

WESTON-SUPER-MARE. " Ebenezer " 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.1824

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster ; text: Psalm 21:1. Harvest gospel poster ; text: Galatians 6:7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

INVITATION CARDS and all classes of printing done. Ministers' notepaper: 200 printed and 50 plain sheets, £1/2/6 including postage. Contact David Thomas, 13 Court Road, Horfield, Bristol 7. C.1932

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

ITINERARIES

The President:
September 7, Kingstanding; 13, Coventry; 14, Northampton; 15-17, Capel Missionary Conference; 20, National Youth Rally.

London Crusader Choir:
September 6, Westcliff (M.V.); 7, Letchworth Garden City; 14, Kensington Temple, Wormwood Scrubs prison (afternoon); 20, Westminster Central Hall; 21, Braintree.

Miss C. A. Picken:
September 21, Weoley Castle; 23, Kingstanding; 25, Winson Green.

Joseph Smith:
September 6-11, Lurgan; 13-18, Rathfriland.

BIRTH

BURROWS. On July 23rd, to Mr. and Mrs. Burrows, the gift of a son, Martin David, a brother for Mark. Dedicated by F. Lavender.

DEDICATION

MILLS. On August 17th, at Elim Pentecostal Church, Koforidua, Ghana, West Africa, Judith Annette, infant daughter of Pastor and Mrs. D. L. Mills, was dedicated to the Lord. Officiating minister: Gerald L. W. Ladlow.

MARRIAGES

ABRAHAM—ROBERTS. On Monday, August 18th, at the Elim Pentecostal Church, Holyhead, Alan Robert Abraham to Joy Angela Roberts. Officiating ministers: H. L. Dawson and J. D. Ricketts.

ELLIOTT—CHESWORTH. On August 2nd, at Elim Pentecostal Church, Ealing, Alan David Elliott to Jean Mary Helen Chesworth. Officiating minister: A. S. F. Horne.

LANE—GRIFFIN. On July 26th, at Elim Pentecostal Church, Park End Road, Gloucester, John Alan Lane to Judith Rose Griffin. Officiating ministers: F. Lavender and J. Benee.

LILEY—EDWARDS. On August 2nd, at Elim Pentecostal Church, Ealing, Gordon John Liley to Dorothy Edwards. Officiating ministers: A. S. F. Horne and G. L. Taylor.

PARKER—ROWLANDS. On August 16th, at St. Michael's Church, Kirby-le-Soken, John David Parker to Sheila Rowlands. Officiating ministers: J. W. Thomas and H. Burton-Haynes.

SMITH—LAWSON. On August 9th, at Elim Pentecostal Church, Hayes Road, Clacton-on-Sea, Peter Charles Smith to Pansy Rose Lawson. Officiating minister: H. Burton-Haynes.

SPANNER—WILLCOX. On July 5th, at Elim Pentecostal Church, Ealing, Nicholas Argyle Spanner to Diane Patricia Willcox. Officiating minister: A. S. F. Horne.

ANONYMOUS GIFTS

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

		£	s.	d.
Work in general				
Receipt No.				
4078	M.H.	2	10	0
Evangelistic Fund				
45	Chingford, per L.W.G.	5	0	0
Missionary				
1636	Rugby	12	0	0
1573	M.H. (famine relief)	2	10	0
1573	M.H. (E.W.M.A.)	5	0	0
1650	Two friends, Bolton (Pastor McInnes's work)	2	0	0

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

FOR AN AUTUMN HOLIDAY AT REASONABLE COST
VARIED MENUS : CHRISTIAN FELLOWSHIP
Rest and relax in our new south-facing sun lounge.
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836) D.1942

COMING EVENTS (*continued*)

SALISBURY. September 21. Elim Pentecostal Church, Milford Street. Harvest thanksgiving, 11, 2.45 and 6.30. Guest preacher: T. J. Broomhall (Headquarters).

SOUTHPORT. September 7. Elim Pentecostal Church, Evangel Temple, Manchester Road. At 6.30. Preacher: Major Allister Smith, B.A. (Salvation Army). September 7-14. Children's mission conducted by Peter Lee, B.Sc. Daily at 6.30. September 13. Elim Bible College students' rally at 7.30.

TREHARRIS. September 13-18. Elim Pentecostal Church, John Street. Convention. Preacher: J. H. Vaughan. Sunday at 11 and 6. Weeknights at 7.15.

WIMBLEDON. September 19. Elim Pentecostal Church, Southey Road. Induction of C. Cox. Preacher: C. J. E. Kingston. Convener: W. J. Maybin.

WOOLWICH. September 6-9. Elim Pentecostal Church, Crescent Road. Saturday at 2, North London District Presbytery business meeting. Saturday at 7, rally. Preacher: L. W. Green. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher: L. W. Green. Convener: A. R. T. Whittall.

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. L No. 37 September 13th, 1969 9d

VACATION VENTURE

WORTHING





AT the end of the first week we can report that the tent has been full for every service, and in every service many have found Christ as Saviour. The sick also have received a touch from Christ. One man who has worn a spinal jacket for thirteen years cried to Jesus to save him from sin and testifies "When God cleansed my soul I found that I was free from pain for the first time." Another older gentleman had pain in one of his feet, which was all swollen. He and his wife gave their hearts to God and the next morning he found he was whole. A young man sleeping rough without a home or job has found Christ and now has a job in a local hotel.



At the coffee bar young people have given their hearts to the Lord.

ONE MAN WITH GOD

By P. DAW
MINISTER OF ELIM PENTECOSTAL CHURCH, BRECON
Judges 6:1-16

The book of Judges, one of the most thrilling and exciting of all Bible books, records for us the battles, defeats and victories of the nation Israel. The theme of the book tells of how the nation sins and turns away from God and how, because of their sin, God delivers them into the hands of oppressors; it tells how, because of their oppression, Israel cry to God for help, and He sends them a deliverer.

Such a deliverer was Gideon. During his time Israel was under oppression from the Midianites. The nation needed a man of courage and faith, and such a man was Gideon. He is declared to be "a mighty man of valour" (Judges 6:12). For seven years Israel had been afflicted by the Midianites, who had destroyed all their crops, so that there was no harvest for Israel and no food. Verse 4 records "and left no sustenance for Israel, neither sheep, nor ox, nor ass." Remember, Israel were only in this position because they had turned their back on God. When we turn away from God we cannot expect Him to bless us!

So we see the hopeless position of Israel. The armies of Midian were gathering against them, and with no food, no sustenance, Israel could not last very long. Napoleon once said "An army marches on its stomach." The Israelites were weakened by loss of food, but, thank God, in times of great crisis He has a man on whom He can call—in this instance Gideon. Notice first of all

HIS PREPARATION

"Gideon threshed wheat by the winepress, to hide it from the Midianites" (v. 11). Gideon had seen his fellow men turn and flee from the Midianites, but here was a man who was prepared for battle. While the rest of Israel suffered from lack of crops Gideon had a secret supply. In the secret place he threshed wheat alone to hide it from the Midianites. If all the rest of Israel were unprepared for this battle Gideon was ready. The Bible tells us that we are in the midst of a battle. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

How we, like Gideon, need to be prepared for battle. Gideon was threshing alone in the secret place. When the enemy attacks are we through tiredness, trouble and other means to flee like the Israelites or, like Gideon, are we to be alone in the secret place? How we need to get alone with God to feed upon Him, to be strengthened by His Holy Spirit that we might have strength for the battle. As Israel needed food for their physical battle, so the Christian needs spiritual food.

The Midianites thought victory was near, but God had a man, one who, alone, was threshing in the secret place. Gideon was not threshing with oxen as was the usual manner, but with a staff to avoid being discovered. To thresh in such a way demanded a great deal of effort, and to be alone in the secret place of prayer demands a great deal of effort, for real prayer is hard work. In this great spiritual conflict, as God sees the battle raging and Satan seeking to possess more of the land, may God see a heart in the secret place preparing for battle.

Verse 11 tells us that Gideon hid his wheat. It was there ready for when he needed it, for him to draw upon. The psalmist said "Thy word have I hid in mine heart," ready to be drawn upon; for the Word of God is food for our souls.

Let us notice also

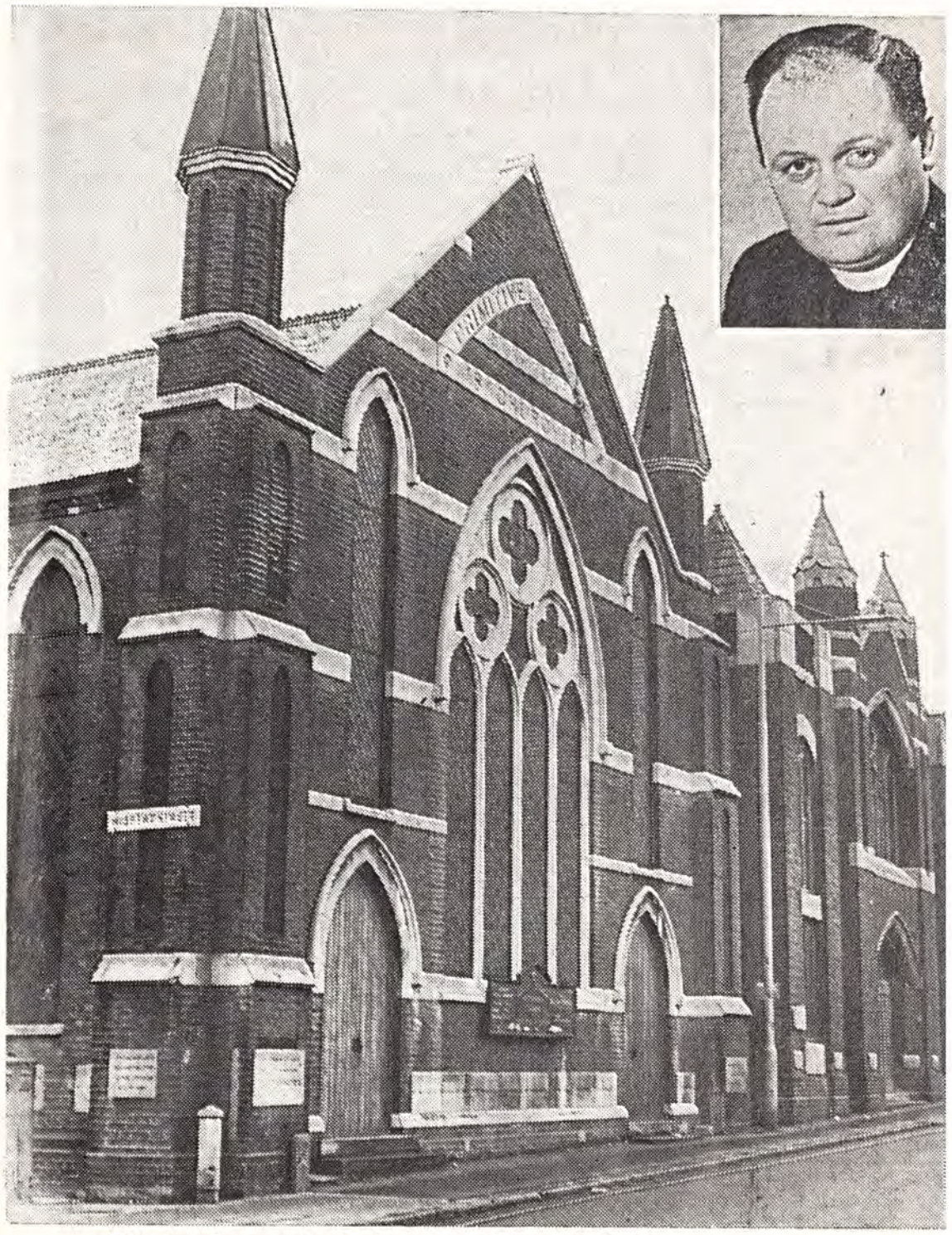
HIS COMPANIONSHIP

"The Lord is with thee" (v. 12). How wonderful! Gideon, you are not going into battle alone, "the Lord is with thee." When the angel spoke thus to him Gideon began to question God's words. He could not understand how God could possibly be with him when the Midianites seemed to be winning. Oftentimes we feel like questioning God and saying "Lord, if you are with us why does this happen, and why that?" Sometimes God seems so far away, and the battle seems to be going against us; it seems hard to break through to God in prayer, and to read His Word. But thank God it is only a dark patch; it is like going through a dark tunnel; you are completely surrounded by darkness but there is light at the end. The psalmist says "Yea, though I walk through the valley of deep darkness, I will fear no evil; for Thou art with me." Yes,

(*continued on page 620*)

EVERY EFFORT LEADS TO LUTON

By R. B. CHAPMAN
FIELD SUPERINTENDENT



The newly acquired church building at Luton.

WE MUST OPEN NEW CHURCHES, penetrate fresh territories and sound the clarion call of the gospel to the unreached masses.

Letters come to my office quite frequently which express these important sentiments. The discussions in many committee meetings centre round the identical theme. We acknowledge that birth and growth are the basic essentials to survival in all realms.

Burdened with the solemn responsibility of being custodians of the glorious message of the Lord Jesus Christ, we plunge into the Luton crusade. Prayer, conviction, planning and negotiation have all played their part in bringing us to this moment of anticipation and action.

THE TOWN. Luton is a thriving industrial centre, made famous by the name of Vauxhall, populated by some 150,000-160,000 souls, situated right beside the M1 and thirty miles from London.

THE CAMPAIGNER. Pastor I. W. Lewis has accepted the challenge of this busy area. After ten years of faithful and productive ministry in Derby he has decided to leave his progressive pastorate, undertake the responsibility of the crusade and remain on as pastor of the new establishment. This is no small venture, but if God is gracious to bless him in Luton in a similar fashion to Derby we shall have great cause for praise. Our brother needs our fullest backing and support in every way.

THE PREMISES. Some little time ago two Methodist churches amalgamated their congregations and this left the Mount Tabor church vacant and for sale. After much prayer and careful thought Elim negotiated for these premises. We are grateful for favourable terms extended to us by the Methodist authorities, but even so the movement has had to be committed to some thousands of pounds to acquire these splendid and commodious premises (pictured above). The campaigner, with his wife and three up-growing lads, requires somewhere to live, so that has demanded the purchase of a manse as well.

THE OBJECTIVE. Like all large towns throughout the country the mass of the population in Luton is uncommitted as far as the gospel is concerned. Many are nominal Christians, some are churchgoers, more are not. A sadly increasing number in all age groups tend to show less and less interest in spiritual matters, and therefore here is a host of souls in danger—eternal danger! It is to reach these never-dying souls and bring them to the knowledge of Jesus Christ, the only Saviour, that the crusade will be launched on September 21st (D.V.). Once won for Christ the aim will be to nurture them in the full Pentecostal truth and experience.

THE RESPONSIBILITY. The need has been realised, the challenge has been accepted, the plans have been laid, the tremendous venture of faith has been undertaken and we appeal to the whole of the Elim movement to share in this terrific responsibility. We ask that in every Elim church and home there will be special and sustained prayer for

Luton on September 21st and throughout the days of the campaign. *We call the Elim family to prayer.* Certain Elim churches have made an unsolicited gesture and plan to send a love gift towards the heavy financial commitment of this noble project. This is the spirit we need. To open new churches, to penetrate fresh territories, to reach the masses with the gospel is a very expensive business from whichever angle it is viewed. This is perhaps the biggest and most costly adventure for Christ that we have launched for many years. May we see that EVERY EFFORT LEADS TO LUTON!



I MET THEM INSIDE

"London prison riots"

By DOUGLAS B. GRAY

THUS the heading in London's evening papers, reporting fierce scenes in one of London's notorious prisons, which normally houses well over 1,000 men. The following Sunday the London Crusader Choir was due to visit this establishment. At the weekly rehearsal prior to this visit it was mentioned in the practice room that the visit might well be "off," as visiting parties are usually cancelled when such incidents arise.

However, three days before the proposed visit the prison chaplain phoned the writer. At once we anticipated that this was the expected information that the choir's visit was cancelled. We were wrong. On the contrary, it was to confirm that our visit was strongly desired, and furthermore to ask if I would be prepared to close the afternoon's programme with a ten-to-fifteen-minute address to the men.

Entering the chapel, which buzzed with the chatter of nearly 500 men, we sensed an atmosphere of tension. Extra-discipline staff were evident. The opening hymn announced by the chaplain brought forth a thunderous applause of shouting, and the singing, if it could be classified as such, could well have brought a second Jericho. Such an experience was frightening in many respects. Here we were in the presence of a great company of men (all of whom had served at least one previous sentence) under the care of a mere handful of warders. We had sixty minutes ahead of us. What could and might happen ? Looking around the choir one could note the concern on the faces of the men, and the pallor on the cheeks of the ladies in the choir well matched the white dresses they wore. The chaplain introduced the choir, which introduction was followed by a further deafening outburst of clapping. There was obvious disrespect and antipathy towards anything or anyone taking part who formed part of the "establishment." How much was this roaring reception expressing genuine pleasure of the visiting choir from "outside" ? We were soon to discover the answer. We walked towards the microphone which was to carry the sound of our voices to this great congregation.

Quietly and confidently, in simple manner, we addressed this gathering with the initial word "Gentlemen," and then proceeded to mention a few details of the programme that was to follow, if such a service of music and song was desirable. From that moment the whole atmosphere changed. The simple message of the gospel, carried on wings of song, penetrated to every nook and corner of that great chapel. One quickly sensed a new spirit abroad and a growing interest in all that was happening. We were not of the establishment, and the immediate change towards us all was, from our point of view, near to a miracle. We believe the power and presence of the Holy Spirit were the overshadowing factors.

What about the closing message ? What could be said to a congregation, in the majority far from any real knowledge of God and His love and the saving grace of the Lord Jesus Christ ? We concluded with a brief summing up of the general

theme of the afternoon service and, speaking on the text "To as many as received Him, to them gave He power to become the sons of God," in dire weakness we faced the challenge of witness and told of experiences of God's love and daily presence.

The closing hymn, "Dear Lord and Father of mankind, forgive our foolish ways; reclothe us in our rightful minds . . ." brought an atmosphere of a quite different character compared with the opening moments of this service. In the words of the chaplain written a few days after this visit, "Your coming last Sunday made a profound effect on the men here. Many have stopped me and expressed their appreciation and told of the help they received. Furthermore, your coming at such a time was most beneficial, and your presence and the help of the Holy Spirit had a cleansing effect in such a place as this." Words like these speak for themselves. Here was invasion right into the camp of the enemy; the Lord prevailed and we know honoured His word. Remember us week by week. Your prayers mean everything.

THE FIELD SUPERINTENDENT'S NOTES

IT affords me much pleasure to announce that the Pentecostal church, Douglas Road, Parkstone, and its minister, Rev. Ian Davis, have decided to join our fellowship. In the very early days of our movement this church was linked with us but then pursued an independent line for many years. It is a joy to welcome it back home and we trust that our service together will be sweet and beneficial to all concerned.

☆ ☆ ☆

We recently visited one of our retired ministers, Charles Coe, in a London hospital. It was good to note his enduring passion for souls and that he maintained a good witness in the ward. A patient there was pointed to Christ the other week and his name was George Jeffreys! May he be a mighty soul-winner too, like his namesake.

☆ ☆ ☆

The Scottish Presbytery has taken on a new face —or should I say faces? Induction services have been very prominent as R. Lighton moved to Greenock, B. J. Hayes to Edinburgh, F. W. Jones to Motherwell, T. J. Stevens to Coatbridge and (soon) W. Crawford to Aberdeen. Other changes of appointment this month include I. R. Hall to Ryde, E. T. Carter to Chesham and High Wycombe (Lane End) and F. A. Ferguson to Sowerby Bridge.

☆ ☆ ☆

Speaking to one of our elderly ministers, I learned that he had visited with the gospel story every house in the town where his church is situated, some many times. This is a worthy example of an aspect of apostolic evangelism which is good to follow. Paul said "and from house to house" (Acts 20:20).

☆ ☆ ☆

Our next major crusade commences in Luton on September 21st, and we call upon everyone to share with us in laying a really solid foundation of sincere prayer. PRAY FOR LUTON.

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

COUNTERFEITERS

Although it may be a shocking thought to many people, it is biblically true that all Satan's errors are put forth in the name of God. A counterfeiter issues no coin or note with his own name on it; he engraves on it the name of another and passes it to the unwary in that name but for his own profit.

☆ ☆ ☆

As early as 1560 a proverb was current in England that wherever God builds a church the Devil will build a chapel nearby. Later, Daniel Defoe, author of *Robinson Crusoe,* wrote:

"Wherever God erects a house of prayer,
The Devil always builds a chapel there:
And 'twill be found upon examination,
The Devil has a larger congregation."

It is therefore important that we should carefully consider anyone who professes to speak in the name of the Lord. How shall he be judged? The answer has been revealed to us—he shall be judged by the Word of God. Any man or system offering salvation apart from the blood sacrifice of the Lord Jesus Christ is in direct opposition to the divine revelation. "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).

☆ ☆ ☆

Any system or man denying that Jesus is the Christ, the Son of the living God, born without human father and raised from the dead in a real body, is in contradiction to the Word of God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God" (2 John 9).

Yet many false teachers are putting forth soul-destroying errors in the name of God. Consequently, spiritual discernment is one of the most important gifts of the Holy Spirit. We must spend time with the Word so that we can sense immediately the alien voice that speaks in soft tones and covers harsh words with a thin wash of truth. "All is not gold that glitters," and all is not God that talks religion.

THE ELIM
EVANGEL

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
P. Daw	610
R. B. Chapman	611
D. B. Gray	612
Mansel Chuter	613
T. J. Broomhall	616
Margaret M. Ladlow ...	619
John M. Cuthbert	623
Editorial	614

EDITORIAL

"PERHAPS Mr. Paisley will have something to say to me. I will certainly have something to say to him" (Mr. Callaghan). Perhaps Mr. Callaghan will also certainly have something to say to Miss Bernadette Devlin, M.P. ("I am going to help bring up the petrol bombs"—to *Daily Mail* reporter John Windsor) on her return from America, and to Mr. Jack Lynch, Prime Minister of the Republic of Ireland, whose statement brought the merited sharp rejoinder it deserved from Ulster's Prime Minister, Mr. Chichester-Clark, "I must hold Mr. Lynch personally responsible for any worsening of feeling which these inflammatory and ill-considered remarks may cause," and to Cardinal William Conway, Archbishop of Armagh and Primate of all Ireland, and the bishops of Derry, Cogher, Dromore, Kilmore, and Down and Connor, to whose statement, issued on August 23rd, the Moderator of the Presbyterian Church in Ireland, Dr. J. T. Carson, replied "[The statement] will, in my view, be regarded by many as not likely to add to the spirit of mutual trust and confidence on which we must try to build. It will, I fear, confirm the fears and suspicions of Protestant people and exacerbate the tension which prevails throughout the province."

"Five Presbyterian ministers, whose parishes include those in the worst-hit riot areas of Belfast, spoke out against the Catholics. They said: 'We have hitherto kept silent to avoid adding fuel unnecessarily to a most inflammatory situation. We feel, however, that the recent statement by Cardinal Conway and other Roman Catholic bishops has made things much more difficult and we deplore the effects of his one-sided presentation in this situation.'

"The Rev. A. J. Weir, general secretary of the Presbyterian Church in Ireland, said: 'I do not think that the cardinal can realise the sort of effect that his statement has had. It was utterly absurd to suggest that several thousand police had all been running wild, and blanket charges only produced more resentment and suspicion of the motives of those levelling such charges. There are people who are trying to destroy—and those who are trying to reform'" (*The Guardian*).

Experiences over a period of more than six years at our weekly open-air services at Speakers' Corner, Hyde Park, London, revealed a significant difference between Roman Catholic and Protestant attitudes towards Catholic-Protestant dialectic: the consistently respectful and quiet demeanour of Protestants at the Catholic Evidence Guild's stand and the invariably hostile, noisy and provocative Roman Catholic demonstrators before the Protestant Truth Society's rostrum. More often than not it was impossible for the latter's representatives to be heard.

One wonders about this Romanist appeal to force, whether physical ("Bernadette brings up the bombs"—*Daily Mail* headline) or doctrinal (the Roman Church's dogmatism about its doctrinal pronouncements) or official (papal infallibility and all that). Does it indicate an inherent sense of insecurity?

BACKGROUND TO THE NEWS

THE bull of Pope Adrian IV, the only English pope, issued to Henry II of England in 1154 proclaimed the right of the Holy Roman Church over Ireland and all other Christian lands. " Henry has announced to us his desire to enter Ireland in order to subdue the people, to make them obedient to laws and root out from among them the seeds of sin ; the Irish are to accept him and obey him as their liege lord, and he shall enforce Peter's pence and preserve the rights of the Church."

To implement the bull, Henry II landed near Waterford on October 17th, 1171. Already he had received the submission of some Irish rulers; Adrian's bull had done its work among the Irish rulers, hence their amazing surrender to the English king. " At Lismore Henry assembled a council where the laws of England were by all freely received and confirmed with due legal solemnity."

Henry's land-hungry barons then proceeded to reduce and annex the lands of Ireland's rulers. Pope Adrian's grant was renewed by his successor, Alexander III. " No doubt can exist that Alexander presented Ireland to Henry. At a council of bishops at Dublin in March 1177 Cardinal Vivian as legate declared Henry's right to Ireland, and enjoined on the whole people not to depart from allegiance. No protest was made, and from that to 1534 English kings, Irish bishops and chiefs fully accepted the fact and the practical consequences of Alexander's Privilege " (*A History of Medieval Ireland,* by Edmund Curtis, M.A.).

The Reformation brought in the religious question, the English landowners backing Elizabeth I against the indigenous Catholics fighting for their religion and independence in the bitter revolt against her.

In consequence of repeated rebellions and forfeitures of estates over 500,000 acres in Ulster became vested in the Crown. James I, after removing the Irish, divided the six north-eastern counties among such English and Scottish Protestant subjects as chose to live there (Haydn's *Dictionary of Dates*). Ulster has remained staunchly pro-Crown, the rest of Ireland staunchly pro-Pope.

Comment

" If the Dublin Government were to recognise the legitimacy of the constitutional status of Northern Ireland as part of the United Kingdom the position in the north would be immediately transformed for the better." *The Times* thus presents the nub of the matter.

If Mr. Callaghan can " certainly say to " Mr. Jack Lynch that which will persuade him to recognise the constitutional status of Northern Ireland that would be a solid achievement. But to achieve a solution of the problem of Northern Ireland at the expense of the loyal majority is in reality selling the pass.

Did Mr. Callaghan note the areas where the tricolour was flying and the inferences to be drawn therefrom? Did he note where the British flag was flown and the British National Anthem was sung and the inferences to be drawn therefrom?

BOOK REVIEWS

" **Man's Origin, Man's Destiny,"** by A. E. Wilder Smith. Published by Coverdale House Publishers Ltd., price 50/-. Obtainable from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

This book should be read by every fundamentalist. He will arm himself thereby for able discussion in the evolutionary debate. Challenging and stimulating, it provides a cogently argued counter to evolution. Students, in particular those who are troubled by evolutionary teaching, will find it a source of reasoned argument, and those students who are not troubled by evolutionary teaching should read the book before making a final decision as to their acceptance or rejection of evolution.

The author has, among other academic distinctions listed on the dust cover of the book, three doctorates, from Reading University, the University of Geneva and the E.T.M. in Zurich, and has authored or co-authored more than fifty scientific publications.

In the first section of fifty pages the basic teaching of evolution is outlined, with the attempts at harmonising Genesis 1-3 with it. The second section deals with the question " Are the main postulates of Darwinism scientifically sound?" with important matter on the three laws of thermodynamics. The third section, " The problems of the age of man and the missing links," deals with the ages of the rocks and exposes the circular reasoning of evolutionary theory, well illustrated by reference to the cœlacanth.

The book concludes with important sections on the Christian viewpoint.

J.T.B.

☆ ☆ ☆

" **Windows on Jerusalem,"** by W. G. Hathaway. Published by Oliphants, London, price 9/-, and obtainable from Grenehurst Press, P.O. Box 38, Cheltenham, Glos, or from your church bookstall.

The requests that resulted from Mr. Hathaway's series of articles in the EVANGEL for their publication in book form should ensure a good demand for this book. It presents the historicist view of prophetic interpretation in concise and easily readable form. Four chapters of material not included in the original series of articles are added.

The writer's concise presentation will give the reader a comprehensive view of the historicist interpretation which will form an effective background to his further prophetic studies.

J.T.B.

THE BONES THAT LIVED

BY
T. J. BROOMHALL
CHELTENHAM

Ezekiel 37 : 1-14

AS far as the eyes could see, bones! This was the scene that met the prophet's gaze when the hand of the Lord was upon him and the Spirit of God carried him away and set him down in the midst of the valley full of dry bones.

Of course, strange visions were not new to this gaunt prophet of the Almighty. He had gazed on the frothing surface of the boiling pot and read Jehovah's message there. He had beheld the fiery, glowing dross in the furnace, the sighing prophet, the majestic great eagle, the mysterious burning vine, the elders of Israel, the altar fire symbolically scattered over Jerusalem, and in each parable Israel's future dramatically portrayed.

And now bones—a valley full of them! The Spirit of God caused him to go on a tour of inspection, and his comment at the end was that there were **very** many and that they were **very dry**! At one time these bones had been the means of support to a great army of people, but long since the icy grip of death had laid hold on each member of that vast army. As death witnessed the departure of their souls the vultures, picking up the scent of death before the bodies were cold, came sweeping in from the sky, circled for a moment as if to ensure death, then plunged earthwards and in a short space of time had left the bones clean-picked of all flesh. The sun, blazing down with eastern heat, had then dried and bleached the bones until there could could be no more possibility of life.

And that is how Ezekiel saw them in vision.

What new message lay enshrined in this gruesome cemetery? Ezekiel was soon to know, even if he did not grasp in fullness the truth that God was about to reveal to him.

The question came from the Lord's lips: "Son of man, can these bones live?"

Ezekiel was very restrained in his reply. He knew the power of God, but this seemed so impossible, so with a non-committal "Lord, thou knowest" he awaited the command of God.

When the command came it must have demanded all the prophet's faith to carry it out, for God told him to prophesy **to these bones,** to preach to them a message of life. They would live! The breath of life would come upon them, as would also sinews and flesh.

Misgivings

Did Ezekiel have misgivings as he looked at the bones and thought on the message? However he felt, with characteristic faith and holy boldness his voice rang out over the deathly stillness of the valley: "Behold, I will cause breath to enter into you, and ye shall live . . . and ye shall know that I am the Lord."

And it happened! There was a shaking and a rattling, and the bones all came together before his eyes! As the old negro spiritual says, "Foot bone connected the ankle bone; the ankle bone connected to the leg bone; the leg bone connected to the knee bone; the knee bone connected to the thigh bone," and so on. It really happened.

Emboldened by the reality of what he saw, there was no hesitancy in his response to the next command to preach. Over this multitude rang the cry "Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live," and, the scripture relates, "the breath came into them, and they lived, and stood

upon their feet, an exceeding great army."

The impossible had happened! The Word of God, quick and powerful, sharper than any two-edged sword, had wrought a quickening upon these bones.

Prophetic content

The great prophetic content of this incident is revealed to us in the word of Jehovah to the prophet: "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (vv. 11-14).

Any country other than their beloved Palestine was a "grave" to Israel. True, it had been their own folly and disobedience to Jehovah that had caused their dispersion among the surrounding nations. They were themselves responsible for their spiritual interment. Nevertheless, the metaphor of a grave was to them most fitting.

Now Jehovah tells them through the prophet that the day will come when His divine hand will uproot them from their grave-holes, and conduct them safely back to Palestine, which in that day would be none other than the state of Israel.

Hallelujah! We are witnessing the fulfilment of God's promise today. Israel, despite the ferment of Arab nationalism, is a full state. Jews are pouring back into this newly established country in multitudes.

Millions of Jews

How heavy has been the hand of God in achieving His divine purpose! The millions of Jews slaughtered in Hitler's gas chambers and the slow, painful, agonising squeezing of the Semitic peoples have caused the eruption of vast numbers from Germany into the promised land. In many other lands the purge has from time to time been carried on. At the present moment many of the high-ranking officers in the Soviet Government are strongly anti-Semitic. Does this mean that Russia is soon, under the hand of the Almighty, to purge her land of God's chosen race?

I have myself witnessed the piteous fear of a Jewish businessman, fear that he might be sent to Israel when he was so comfortable and rich in Britain; of another, a young Jewish lad with every prospect of gaining a lucrative position in this country yet whose one desire was to be a farmer in Palestine. One unwilling, another very willing, but both knowing there was a destiny shaping their ends.

As the homing instinct in homing pigeons so is the call of God in the heart of the Jew.

So much for the Israelitish application, but in the wonder of the Word of God, our glorious Bible, we find that so much of God's truth is many-sided. Glistening from this jewel I see another facet of interpretation. I see

The Church of Jesus Christ

The dead bones of materialism lie scattered among our churches today. Do these symbols of death proclaim the passing of an era? Where are the old ranters, those old hell-fire fundamentalists who only cared that souls were perishing and who knew that Jesus could save them? Where is the spirit of the martyrs, to whom the face of death was but a challenge to fling some last gospel shot to a needy world?

The Church at large has lost the old fire. True we have a mission here, a campaign there, a crusade elsewhere, but the real trouble is that the Church is full of dead men's bones. Too few who sit in noble pews have fire in their souls. How can they have? They know not that they are lost themselves, let alone that their hearts should burn for others. And how shall they hear without a preacher? And the preachers, steeped in argumentative theology, clever up to the eyebrows, do not care.

Can these bones live? Thank God for Pentecost! Hallelujah! There is hope. Oh that the Lord would come and suddenly fill these temples!

We may suppose that any church will not be Pentecostal unless inside it are those who have a definite Pentecostal experience, and this could be any church where God Almighty chose to pour out His Spirit.

We who are reputedly "in" Pentecost need to beware lest the Lord, finding us asleep when He needs channels, passes us by and uses other channels.

God's saints are His saints anywhere, and He will use whom He will use, and not ask us.

Finally, may we see the challenge of

The world

Those bones! Are they not a reminder of the barrenness of the wilderness of this world? Look from the lofty windows of a department store upon the teeming crowds of a great city's busy shopping centre. What are you seeing? You are seeing a spiritual ghost town. The men and women upon whom you cast your gaze

are lost—at least the greatest proportion of them are. They are dead in trespasses and sins.

As we look at them they seem so very, very dry, so unresponsive to our efforts to win them. The heat of the war years has served to harden the hearts of so many. A young man drawn unwillingly into a Satan-inspired war, cast into the cauldron of battle, and seeing his friends and fellow soldiers blown to pieces, can almost be forgiven for asking "Why does God allow this?" Such men, who have seen atrocities that beggar description, tend to develop a hard veneer that is difficult to break through with the gospel. *Can these bones live?*

There is again the type of person who is seemingly satisfied with religion. Ritualism, with its colour and charm, its pomp and circumstance, has sated their beings. On being faced with the gospel—well, they go to church and that for them is enough. Full of good works, ripe in charitable giving, they seem to be well buried in their religious sepulchres. *Can these bones live?*

There is the type of person so kindly disposed towards the Church, so amiable towards its members, but so indifferent to the claims of the gospel. That is it—so *indifferent*! Not by any means in opposition. He has every admiration for the Church, but as for himself he is not interested. They are, you might say, their own tombstones. *Can these bones live?*

Yes, praise God, yes. Naturally speaking, by the powers of human persuasion, no. But we are not depending on natural powers; we are trusting in a **supernatural God!**

The saving of souls is a miracle, and no less. Ezekiel's valley of bones was raised up by a miracle of the Spirit of God. The dry bones of the souls of men today can be revived toward God by the breath and power of the Spirit of God. The old-fashioned preaching, God's Word, under the anointing of the Spirit of God, that was so effective to Ezekiel's bones is still the same today.

GOING UP?

Then be sure to contact the Students' Pentecostal Fellowship

Inquiries welcomed from all students, graduates and sixth-formers.

Detail from the general secretary (ref. E):
MICHAEL COLLINS, M.A.
50 Hillary Road, Basingstoke, Hants

D.1940



ORDER NOW

Your 1970

ELIM PENTECOSTAL CHURCH

Calendar

✱ **Beautiful pictures in full colour** ✱ **Text for every day** ✱ **Scripture readings**

Name .....

Address .....

I enclose £ : s. d. for ..... calendars. **5/6 (6/3 by post)**

Send this order and your remittance to **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**

Margaret M. Ladlow's page



Giving to God

"Give of your best to the Master; give of the strength of your youth;
Throw your soul's fresh, glowing ardour into the battle for truth.
Jesus has set the example; dauntless was He, young and brave;
Give Him your loyal devotion, give Him the best that you have.

Give of your best to the Master; give Him first place in your heart;
Give Him first place in your service, consecrate every part.
Give, and to you shall be given; God His beloved Son gave;
Gratefully seeking to serve Him, give Him the best that you have.

Give of your best to the Master; naught else is worthy His love;
He gave Himself for your ransom, gave up His glory above:
Laid down His life without murmur, you from sin's ruin to save;
Give Him your heart's adoration, give Him the best that you have.

H.B.G.

What a stupendous thought it is that we can give to God—more remarkable still that the God of all creation is willing to receive the gifts from His creatures. The psalmist asked the pertinent question "What shall I render unto the Lord for all His benefits?" (Psalm 116:12), and in his much-loved hymn "O Lord of heaven and earth and sea" C. Wordsworth echoes the same question and in his answer says

"We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who givest all."

Praise be to God, we know that we can give ourselves unreservedly to Him, and with the gift of ourselves we can bring Him our time, our talents, our money, our assets and possessions, no matter how varied they may be.

This fact was brought home to me quite forcibly at our second Sunday morning service here in Ghana. It so transpired that we had three dedications, three gifts given to God in the one meeting, and yet we had not consciously planned it so. First, Pastor and Mrs. Mills brought their little daughter, Judith Annette, to be dedicated to the Lord. It was a very sweet and moving moment when my husband stood before the African congregation and brought their precious seven-month-old baby to God. Later the little electric organ which had already been given to us for Ghana by a brother and sister in our Vazon church was dedicated to God's service. Last of all, and quite unexpectedly, half-way through the morning worship a farmer and his wife appeared carrying a large bowl full of huge yams. This, with the unconscious dignity and grace of the Africans, they brought to the front of the church before taking their seats. This middle-aged couple had walked four miles down the steep hillside, through the dense bush and at times through tropical rain to bring the firstfruits of their crop. The load was so heavy that it took both their efforts to lift it on to one of their heads to carry it. Only a bowl of yams you may say, but it was fresh food for the workers and students at our Bible school and a welcome contribution to the work of the Lord, and so we dedicated this last gift to Him.

A little child with all her potentialities; a neat little portable organ, capable in the right hands of leading the praises of God's people, teaching and helping them to learn the songs of Zion, perhaps to attract outsiders to the services; and a bowl of yams. A variety of gifts, yet all acceptable to God, for of this we had no doubt as we felt the blessing and victory rising in the service. Neither could we doubt the testimony of the farmer's wife as she came forward before the close of the service and with shining face told how when the prayers of dedication were being offered she had a vision of a bright, shining light resting in turn upon each of the gifts being offered to God.

How much do you give to God? The measure of your love is surely indicated by the amount of your giving. Remember the words of the Lord Jesus, how He said "It is more blessed to give than to receive" (Acts 20:35).

Letters

Dear Sir,—I wholeheartedly agree with Pastor Joseph Smith's suggestion that the Bible would be the most acceptable symbol for our Elim churches. While there may be arguments for and against a cross, I am convinced that every Elim member would say "Amen" to the Bible, so why not make it our official symbol, and end the argument?

C. B. M. MULLEN.

Killylea,
Co. Armagh.

Dear Sir,—The controversy on Elim church buildings and the symbol of the cross is of very minor importance. I do not believe that our Lord is very much concerned with such externals. Admittedly the cross was never meant to be an ornament.

But a discussion of paramount consequence, one of vital concern, should be cross-bearing and cross-sharing; this should occupy our time and the columns of the ELIM EVANGEL. "He that taketh not his cross . . . cannot be My disciple." "I am crucified with Christ." "They that are Christ's have crucified the flesh." "I die daily." "In stripes above measure, in prisons more frequent, in deaths oft." "Alway delivered unto death for Jesus' sake." This stern doctrine is a major theme in the New Testament.

If Christians, like our Lord, willingly, yea joyously, took up their crosses daily there would be stronger churches and a more effective witness in this evil world.

False Christians, deluded earnest workers, are doing business in Europe, the U.S.A. and elsewhere which true believers ought to be doing, namely witnessing from door to door. Sometimes I wonder if many of us avoid this kind of ministry because it is unpleasant to the flesh. "Ye shall receive power . . . and ye shall be witnesses unto Me.". Indeed, we are not truly Pentecostal if we are not witnessing in one way or another. May the love of Christ constrain, urge and impel us to get on the knocker instead of knocking at each other.

JAMES MCAVOY.

Worcester.

ONE MAN WITH GOD (*continued*)

even in difficult times He is still by our side. Gideon found it to be so.

We are not fighting alone. God is on our side, and "if God be for us who can be against us?" See 2 Chronicles 20:15: "for the battle is not yours, but God's." How wonderful to know that the almighty God is on our side! How sweet to know that Jesus ever lives and is always on hand to help, for He has said "Lo, I am with you alway." So, like Gideon, we do not fight in our own strength, but go in the strength of the Lord.

HIS FOUNDATION

"Go in this thy might, and thou shalt save Israel from the hand of the Midianites" (v. 14). God says to Gideon "Don't question why, Gideon, but go in the strength you have received from Me." What a promise! What a foundation on which to stand to go out to battle! On the unchanging promises of God! Gideon stood upon the Word of God. "For all the promises of God in Him are yea, and in Him Amen" (2 Corinthians 1:20). We, like Gideon, can stand on the promises of God, not going to fight the enemy with pessimism but with assurance of victory. This is faith resting on and claiming the promises of God.

As we seek to live out the Christian life, and are confronted by temptations and sin, let us remember the promises of God's Word and claim them for ourselves—such promises as "Sin shall not have dominion over you" (Romans 6:14); "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2); "My grace is sufficient for thee" (2 Corinthians 12:9).

WHAT DOES GOD REQUIRE OF THEE?
(Deuteronomy 10:12,13)

1. "To fear the Lord thy God"—reverently.
2. "To walk in all His way"—completely.
3. "To love Him"—supremely.
4. "To serve the Lord thy God"—wholeheartedly.
5. "To keep the commandments of the Lord"—loyalty.

GOSPEL SOUND AND VISION COLOUR SOUND-STRIP LIBRARY
1959-69

A DECADE OF MINISTRY

Ten years ago our hire charges were 2/6 each strip. Today members pay the same.

NO INCREASE IN TEN YEARS AND MEMBERSHIP FEE IS CREDITED IF YOU JOIN BEFORE OCTOBER 5th (save 45/-)

OVER 300 FULL COLOUR FILM-STRIPS
Bible stories, gospel cartoons, etc., for hire and sale, 188 with soundtracks on tape at 3¾ i.p.s.

HIRE CHARGES: 5/- per strip, 5/- per tape per day (half-price to members), plus 6d. postage.

MEMBERSHIP: 45/- per annum from October 5th.
SALE: prices 12/6 to 37/6 each.

LESLIE TODD, of Thornton Heath (children's evangelist), reports *200 per cent increase in attendance* at his weekly meeting since he started using film-strips this year, and *numbers still increasing*.

CRUSADE. Run your own crusade for one week with one of our crusade sets. Hire charges only 100/- strips and tapes complete (half-price to members).

SLIDES. Self-adhesive cardboard mounts to convert strips to slides, 3/- for 25, plus 9d. postage.

Send this advertisement with 4d. and name and address to

41 Georgia Road, Thornton Heath, Surrey CR4 8DW

D.1934

Sunshine Corner



THE UNWELCOME NURSE

MRS. VINCENT was in a desperate case. She was a young wife, a mother with a baby, and her husband was sick with typhoid fever on their Indian mission 400 miles into the wilderness. Fever had also stricken the inmates at the trading post three miles away, and she could expect no help from there. The only other people nearby were Indians, and they feared to approach the fever-stricken home.

Among them was Mamoose, a medicine man of evil reputation, who had shown his antagonism to the missionary in no uncertain manner. Now, however, in her deepest need Mamoose came and offered his services to the missionary's wife. At first she shrank from him.

The shrewd Mamoose read her thoughts. "He be all right," he said. "Your man, he get good care."

"Will you do just what I tell you?" asked Mrs. Vincent in desperation, for the crisis in the fever was approaching.

"Ah-ha," said the Indian. "Just what you say. Mamoose watch him good."

Whatever else Mamoose was he was clean and neat, and, moreover, he respected the wishes of the missionary's wife and served her with meticulous faithfulness. In the terrible days that followed Mrs. Vincent wondered at the Indian's care, patience and fidelity. There seemed to be no limit to his attention, his kindness and his endurance. He was at the sick man's side day and night. When the crisis was past and the missionary was regaining his strength Mamoose quietly returned to his wigwam.

After Mr. Vincent's first service in the mission church since his illness Mamoose approached him. "Join your church, me, Mamoose," said he, dramatically pointing to his breast and then to the church.

The missionary was astounded. "I know what we owe you, Mamoose," he said gratefully, "but you have always opposed my teaching. How come you wish to join us now?"

"Me help little; you help Mamoose much" said the Indian. "Mamoose pagan, dark-minded as you say, stubborn, proud. He say white man's religion good for white man—good for the bright day. Now I go see what he do when he be sick. Mamoose see. He hear you in all your wild talk. All good.

(*continued in next column*)

COMING EVENTS

BOLTON. September 27, 28. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving service. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Convener: K. Smith.

BRADFORD. September 27. Elim Pentecostal Church, Southend Hall. North-west Presbytery Missionary Rally. At 3 and 6.30. Speakers: J. A. Prentice (India), Miss C. Picken (Rhodesia), L. Wigglesworth (Missionary Secretary), Mrs. G. Gorton.

DOWLAIS. September 6-14. Elim Pentecostal Church, Ivor Street. Golden jubilee services. Saturday at 6.30. Sunday at 10.30 and 6. Weeknights at 7.15. Preachers: W. Patterson, R. Hunston, R. Taylor, F. Byatt, L. W. Green, R. Smith.

GLOUCESTER. September 14. Elim Pentecostal Church, Park End Road. Harvest thanksgiving service at 6.30. September 18. Lee Robbins, of Revivaltime. At 7.30. September 27. Monthly Pentecostal rally. At 7. Preacher: W. R. McKibbin.

LONDON, Kensington Temple. September 13, 14. Kensington Park Road, off Pembridge Road, Notting Hill Gate, W.11. Twenty-first anniversary services of J. Hywel Davies (associate minister). Saturday at 7.30. Sunday at 11 and 6.30. Preachers: G. W. Kirby, M.A. (principal of London Bible College), W. T. H. Richards and P. S. Brewster. Also D. B. Gray with London Crusader Choir.

SALISBURY. September 21. Elim Pentecostal Church, Milford Street. Harvest thanksgiving, 11, 2.45 and 6.30. Guest preacher: T. J. Broomhall (Headquarters).

SOUTHPORT. September 7-14. Elim Pentecostal Church, Evangel Temple, Manchester Road. Children's mission conducted by Peter Lee, B.Sc. Daily at 6.30. September 13. Elim Bible College students' rally at 7.30.

TREHARRIS. September 13-18. Elim Pentecostal Church, John Street. Convention. Preacher: J. H. Vaughan. Sunday at 11 and 6. Weeknights at 7.15.

WIMBLEDON. September 19. Elim Pentecostal Church, Southey Road. Induction of C. Cox. Preacher: C. J. E. Kingston. Convener: W. J. Maybin.

WORCESTER. September 27-30. Elim Pentecostal Church, Lowesmoor. Minister's fifth anniversary and annual convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher and soloist: W. L. Bell. Convener: T. H. Stevenson.

STILL TIME TO BOOK FOR BLACKPOOL

ANNUAL SPIRITUAL CONFERENCE

(Sponsored by Lancashire and District Presbytery)

Enjoy an autumn break before winter

SPECIAL TERMS FOR MINISTERS

Contact REV. L. KNIPE, 84 Grange Road, Southport (telephone 59352), for details

Commencing Monday, September 22nd, to Friday, September 26th

DISCUSSIONS, PRAYER, OUTINGS, MINISTRY, RALLIES

THE UNWELCOME NURSE (*continued*)

He see you and the little Ookemasquao [the missionary's wife] in the dark days. All good. Mamoose want your God to help him, sick or well. Me join now, and you pray to God Mamoose be good Christian man."

It was with great joy that the missionary and his wife received Mamoose into the fold. In the years that followed his faith and sincerity were matched only by his zeal for service and for knowledge.

Welcome to the 1969

NATIONAL YOUTH RALLY

SATURDAY, SEPTEMBER 20th



Rev. Ray Hughes (U.S.A.)

A DOUBLE EVENT THIS YEAR WILL MAKE IT A DAY OF EVANGELISM AND CHALLENGE

3.30 TRAFALGAR SQUARE

Great youth witness to reach the unsaved

Programme includes

PAM OSMAN **FOLK GOSPEL GROUP FROM DERBY**

Main speakers : **BRIAN G. EDWARDS** (Thornton Heath)
RON JONES (Bristol)

Convener : **Eldin R. Corsie** (just returned from Canada)

YOU CAN WITNESS TO THE SCORES OF DISSATISFIED YOUNG FOLK WHO WILL BE MILLING AROUND

6.30 WESTMINSTER CENTRAL HALL

Programme includes

Five Elim choirs combining under Douglas B. Gray

Soloist : LEE ROBBINS (of Revivaltime, U.S.A.)

Speaker : **RAY HUGHES** (U.S.A.)

Convener : ALEXANDER TEE (President)



Lee Robbins

We need YOU to bring a friend and help us pack this great building!

Reserved seats available (2/- each). S.a.e. to E.Y.M., P.O. Box 38, Cheltenham

Please cut out this page and post it to someone living in London

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, September 15th — Acts 19:28-41

" Great is Diana of the Ephesians " (v. 28).

The trade union official, Demetrius, had stirred the silversmiths to the point of violence. Read the whole episode again and notice how the true reason for their concern was not religious but rather financial. Diana was great simply because the worship of the goddess demanded silver shrines and images, the sale of which lined their pockets. We often hear that the economy of the country needs the taxes levied on gambling, smoking, etc., and that therefore such things should not be discouraged. But think of how many working days are lost because of sickness and disease brought on and aggravated by smoking; or the broken homes that are the victims of uncontrollable gambling. What about this cost to the nation? An industry that promoted spiritual bondage in Asia was threatened and reacted against the gospel. It did not count the cost in eternal consequences. Things have not changed much, have they?

Tuesday, September 16th — Acts 20:1-16

" A certain young man named Eutychus " (v. 9).

Oh to have lived in the book of Acts era—to have seen and heard. Yes, I guess most of us have had thoughts like that. But perhaps we should take off the rose-coloured spectacles if we are to understand the background conditions of that time. Look around you, see all those " absolutely essential mod. cons." Still fancy a 2,000-year walk back into history? I would have loved to have heard Paul preach—who would not?—yet his long sermons produced the same result as modern discourses do today; ask Eutychus! The first believers in Jesus were just ordinary men and women serving an omnipotent God. It was His power that made them mighty and dynamic, and eternal life and love made them fearless. Why try to turn the clock back? God has given us this day and the challenge it presents. The old days are gone for ever, but He is the same! May God deliver us from day-dreaming about high peaks in Church history, for a greater than Paul, Wesley, Finney and Jeffreys is here.

Wednesday, September 17th — Acts 20:17-38

" Sorrowing most of all for the words which he spake, that they should see his face no more " (v. 38).

A feature of the early Church was the brotherly love which firmly bound them in fellowship. It was more than human regard or affection, changing and fickle. It was the love of God shed abroad in their hearts by the Holy Ghost, constant and eternal. How else could a great company of people coming from different nations, class backgrounds and educational levels be " all one in Christ Jesus "? Paul's great concern was that the work of God should go on, even in his absence. For three years the truth had been faithfully preached in Ephesus; now it was to stand with the wisdom of local leadership. The apostle lays a responsible charge before them; they were now answerable to God for the progress, or otherwise, of the Church. With every form of service in the church we are finally answerable to God to do it to the best of our ability. The elders of Ephesus sorrowed at the prospect of never seeing Paul again, yet we know there is to be a great reunion meeting in the skies in which all believers of all generations and epochs will take part. We shall all meet again.

Thursday, September 18th — Acts 21:1-14

" They felt led by the Spirit again and again to warn Paul not to go up to Jerusalem " (v. 4, Phillips).

This is a puzzling chapter. Paul was continually warned by men and women inspired by prophetic gift and insight not to go up to Jerusalem because of the imprisonment that awaited him, while he was equally sure that this was the course he should take. Who was right? Who knew God's will? These questions are impossible to answer with any degree of sureness. Subsequent events reveal that this was to lead to the apostle's withdrawal from front-line missionary-evangelistic activity, and silence the great leader's voice for some vital years. Paul was certainly not beyond making mistakes, and those who feel that this was one of his greatest would heavily underline that statement. Others assert that it was to lead to his most far-reaching ministry of letter writing to the churches, most of which went on during years of imprisonment. If the ministry of the Holy Spirit is purposeful and meaningful it does seem that Paul was being warned to beware. Are we obeying His leading today?

Friday, September 19th — Acts 21:15-26

To soothe the troubled situation that had developed in the Jerusalem church, Paul agreed to observe the ceremony of the law and join four men who had taken a special vow and were at that very moment fasting in the temple area. Should he have agreed to such action? Those who believe that he should never have been in the city, let alone the temple, would chorus no. Others, in defence, might say that as it was virtually a spiritual exercise and Paul was a Jew by birth and nation there was no real harm in it. Of course it did lead to a riot! The whole purpose of this move was to keep the peace. Look what happened. He was eventually thrown out and the doors were shut behind him, once and for all as far as we know. Within the next decade this city and the temple it housed were to be overrun and destroyed by the Romans, and never again would there be such a strong Jewish tone in the leadership of the Church.

Saturday, September 20th — Acts 21:27-40

" Some in the crowd shouted one thing, some another; and as he could not learn the facts because of the uproar . . . " (v. 34).

Confusion and pandemonium! The uneasy peace of the capital gave way to explosive violence and in the midst of it all, trying to make himself heard, was God's servant, about to be executed by the mob. The rescuing centurion had so many people shouting different versions of the incident that he decided to take Paul into custody. Just as well! For the umpteenth time he had barely escaped death at the hands of his countrymen. How tremendous that Paul never allowed his unhappy experiences, putting it mildly, to daunt his vision of many of these same people converted to Christ. Remember " Brethren, my heart's desire and prayer to God for Israel is, that they might be saved " (Romans 10:1). That people do not want to hear is no reason why they should not hear the good news. Paul never gave in; nor should we. When next you feel " persecuted " by a hurtful look or a cross word read again these chapters.

Sunday, September 21st — Acts 22:1-16

" I persecuted this way unto the death, binding and delivering into prison both men and women " (v. 4).

What a terror Saul of Tarsus was! I am sure many of the first believers found it hard to pray for this character, their declared enemy. How many of them had relatives and friends in prison as a result of his frenzied zeal? How many were now widowed or fatherless because of this hunter of believers in Jesus? An encounter on the dusty Damascus road changed everything; Saul got saved! To his amazement he found himself speaking to a man he was convinced had died a criminal's death some years before on a hill called Calvary. He was alive! Ananias, surely one of those on Saul's " wanted " list, came to where the blind man was, sent there by the Lord. " Brother Saul," yes, that is what he called him; not " Mr. Persecutor " now. There was no probationary period, form-filling or questioning. The past was forgiven and forgotten. Saul was now a new creature in Christ Jesus. Ananias also came with a message of deliverance; the blind saw again. But the world now looked different to " brother " Saul. Is there anyone in your town who is beyond the grace of God?

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

WESTON-SUPER-MARE. " Ebenezer " 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.1824

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster ; text: Psalm 21:1. Harvest gospel poster ; text: Galatians 6:7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

ITINERARIES

The President:
September 13, Coventry; 14, Northampton; 15-17, Capel Missionary Conference; 20, National Youth Rally; 27, Ipswich (Presbytery rally); 28, Rayleigh.

London Crusader Choir:
September 14, Kensington Temple, Wormwood Scrubs prison (afternoon); 20, Westminster Central Hall; 21, Braintree; 27, Royal Albert Hall (male voice praise); 28, Edgware, Pentonville prison (afternoon).

Miss S. Beardwell (India):
September 21, Llanelli; 22, Pontardulais; 23, Swansea; 24, Neath; 25, Bridgend; 27, Cardiff.

Miss C. A. Picken:
September 21, Weoley Castle; 23, Kingstanding; 25, Winson Green; 27, Bradford; 30, Cradley Heath.

Joseph Smith:
September 13-18, Rathfriland; 27—October 2, Coleraine.

BIRTHS

MORRIS. On August 7th, to David and Pauline, of Elim Church, Rotherham, the gift of a son, Graham David.

STEVER. On August 17th, to Gerd and Carol (*née* McKrill), late Sheffield Crusader, now in Germany, the gift of a son.

MARRIAGES

HUNT—NORBURN. On August 23rd, at Elim Church, Rotherham, Ronald Hunt to Valerie Anne Norburn. Officiating minister: C. J. Watkins.

REGAN—HOBBS. On August 16th, at Elim Pentecostal Church, Mildmay Road, Chelmsford, Patrick George Regan to Daphne Carol Hobbs (both church members and Crusaders). Officiating minister: D. Anthony.

RICHARDSON—HEWITT. On August 21st, at Mahon Methodist Church, Portadown, Mervyn Edwin John Richardson, B.A., to Helen Elizabeth Hewitt, B.A. Officiating ministers: H. Skillen, B.D., and T. H. Stevenson.

STEPHENSON—SNOOK. On August 20th, at Sandhills Lane Meeting House, Philip Edward Stephenson to Marjorie Wren Snook (both Elim Crusaders). Officiating ministers: Martin Higginbottom and K. J. Cave.

WITH CHRIST

EVANS. On August 14th, " Bill," beloved brother of Edna, Lily and Evelyn, Southport Evangel Temple. Officiating minister at funeral: L. Knipe.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach

Ample free parking

OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

"HALDON COURT"

FOR AN AUTUMN HOLIDAY AT REASONABLE COST
VARIED MENUS : CHRISTIAN FELLOWSHIP
Rest and relax in our new south-facing sun lounge.
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

SHARON STUDIOS



422 Bromley Road, Bromley, Kent
Tel. (01) 698 0915/6

and at

St. Michael's Road, Sittingbourne, Kent
Tel. Sittingbourne 3421

COMPLETE RANGE OF HAMMOND-LOWREY-PHILICORDA ORGANS

ORGANS

NEW

Hammond J100	£375
Hammond J300	£479
Hammond T200	£795
Hammond A100	£1,215
Lowrey Holiday. Rev. and rhythm	£680
Lowrey Tempest. Rev. and rhythm	£540

USED

Lowrey Holiday. Leslie and A.O.C.	£439
Lowrey Holiday. Wow-wow and bass guitar	£495
Hammond J122	£325
Lowrey Tempest	£350
Hammond A100	£899
Philicorda GM751	£175

TERMS · EXCHANGES · TUITION · ORGAN SOCIETY

D.1927

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. L No. 38 September 20th, 1969 9d

HOLIDAY PROGRAMME AT YORK



IT was decided to hold a holiday club for the boys and girls of the York Sunday school. The club was open for one week, from 1.30 till 4.30 p.m. Monday to Friday. Each session began with the club chorus, "Boys and girls for Jesus," and prayer.

I decided to visit the club on Wednesday and found some fifty children playing a game of "last out wins." A little later small groups were formed, each group gathering around some tables. As I walked around I saw plaster models being made by one group. In another corner were model aeroplanes and boats. A third group was making scrap books and shopping lists. Then I espied a sewing machine, around which some girls were busy making aprons and other useful things. The place was certainly a hive of activity. The behaviour was excellent, and the enthusiasm shown by these boys and girls in their work was most inspiring.

Each day a youth leader gave a talk, and some children expressed their desire for salvation.

Wednesday being cadets' night, tea was provided



for those who wished to stay, and although I was unable to stay for this part of their activities I am sure the children enjoyed having their tea together as much as they evidently enjoyed being together around their models. Here, I was convinced, was an answer to school holiday boredom, and I know that the teachers, led by their superintendent, Miss Olive Hartley, who gave their time to this venture will feel abundantly satisfied at having achieved much for the spiritual welfare of the children.

ALEX LAWRENCE.



The Bible and the advent

(*continued*)

By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

SOCIAL SIGNS

It was H. G. Wells who unwittingly confirmed prophecy when he visualised what he described as "a social breakdown." That is exactly what is happening today. Again I suggest a threefold sign in this realm.

1. It is an age of lawlessness. In Matthew 24:12 we read: ". . . as lawlessness spreads, men's love for one another will grow cold" (N.E.B.). Newspapers, radio news reels and telecasts speak so loudly in this realm that I can practically rest the case there. Jesus foresaw and prophesied world violence, and today street and student violence has hit almost every country in the world. Call it by what name we like, it is the visualised spread of lawlessness. Never have the students of the world been so numerous, never have they been so restless.

2. It is an age of sex. Everything is geared to sex today. As one writer puts it, "Near-nude women sit on car bonnets and on the prows of yachts at car and boat shows. Nudity is used to sell everything from toothpaste to footwear." We are living in the permissive society, so we are being told. History is repeating itself, as Jesus said it would. The days of Noah are being repeated, days of unbridled sex and shameless immorality. Dr. Billy Graham says "The world today is on an immoral binge such as has not been known since the days of Rome. Morality and moral standards are almost gone. We are now in a hedonistic society, and what we are seeing is human nature expressing itself without God." I am convinced that in this avalache of immorality we are anticipating the reign of the man of sin which will bring to a climax the iniquity of the human race. Billy Graham sees it all as a psychological preparation for the Antichrist.

3. It is an age of industrial unrest. The head-on clash between labour and capital in the last fifty years is an inescapable economic sign of the end time. James in his epistle speaks of "the cry of the labourer" (5:4), a cry that is more insistent today than ever before. The last half-century has witnessed the rapid growth of combines between capital and labour. The masses have shown a genius for getting together to preserve their common interests, while on the other hand industry is being centralised, a federating that seems to point to the time when all will be unified under the diabolical control of some super being destined to control to the extent that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Revelation 13:17). The world of today is moving towards central control in politics, religion and military activities.

NATIONAL SIGNS

I suggest that here we enter the most convincing field of evidence in connection with the imminence of Christ's return, and again I will mention three unmistakable signs.

1. The restlessness of nations. Jesus listed this among the prevailing signs of the end. In Luke 21:25 He referred to "distress of nations, with perplexity . . ." The word perplexity comes from a Greek word meaning literally "no way out." A journalist wrote recently that things have got out of hand, "and that being so, we can only look for some great act of God." National and international events are heavy with significance.

2. The renewal of peace conferences. Never has there been so much talk of peace, and never has peace been so elusive. Paul, looking down the vista of the years, foretold a day when "they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thessalonians 5:3). The world of sane men longs for peace, but there cannot be peace until the Prince of peace comes again. While God is

ignored in these discussions the problem of war will be with us. For nearly two millenniums the world has heard the Devil's din of war, but when Jesus comes to reign, then, and then only, shall

"The war-drums be muffled,
And the battle-flag be furled."

3. The rebirth of Israel as a nation. One of the most potent signs of the end lies within the nation of Israel. Hunted, persecuted, scattered, they are returning to their own land since it was made free for them to do so in 1917. In the year 1948 Israel was established as an independent nation, and today there are around 2,000,000 Jews in their own land. No later than 1967 did the old city come into Jewish hands, the first time for many centuries. This has all happened in the lifetime of many of us. Israel has been reborn and is on the march. The land is blossoming as the rose, and the Church should lift up her head, for her redemption is at the door. It must be time for the Lord to come! Well might Sir Robert Anderson suggest that if only we knew more of God "we should be led with eagerness to scan the prophecies still unfulfilled, to find there that this sin-cursed earth is yet to be a scene of blessedness and peace—all that we should expect a God of infinite goodness and power to make it."

"For He shall have dominion
O'er river, sea and shore,
Far as the eagle's pinion
Or dove's light wing can soar."

OUR CHURCHES REPORT

WYNNE LEWIS "FAREWELLS" FROM DERBY



It was just ten years ago that the crusade conducted by Rev. P. S. Brewster launched the Derby church into being, and from that time we have been privileged to participate in a fine and solid work for God built up over the years through the faithful and sacrificial ministry of our pastor.

From early days he was called to the superintendency of the North Midlands Presbytery, which made many extra calls on his time. From time to time he has also conducted evangelistic crusades and Bible college seminars, and addressed gatherings of all kinds both at home and abroad.

A stickler for the principle "Every member an active worker," he has ever sought to fire his flock with the evangelistic zeal that dominates his own life. In this way the church has learned to "stand on its own faith" rather than become over-dependent on its minister—a pattern one would commend!

His great gifts in presenting the gospel in a colourful and compelling manner, together with his skill in expounding Bible truth and relating it to this twentieth-century "wavelength," will long be remembered.

Never afraid to explore all means of bringing the unsaved under the sound of the gospel, he has pioneered in methods of outreach that may be considered "untraditional" by some, yet the spiritual tone and depth of the membership has always been his prior concern.

Our heartfelt prayers go with him as with characteristic courage and vision he commences almost at "square one" again in Luton. Also we say *bon voyage* to his assistant, David Chamberlain, who leaves us for a tour of the U.S.A. and whose ministry has been so much appreciated over the past year or so.

Now we look forward to the arrival of Pastor Brian Edwards on September 21st and pray that under his leadership the work of God may continue to progress and expand in the area.

THE ELDERS AND DEACONS,
DERBY ELIM CHURCH.

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

It was a real joy on a recent Sunday evening to have four of our young people follow the Lord through the waters of baptism. All four are members of families within the church, having been brought up in the church and through all its activities. It was refreshing to hear of decisions being made at an early age in the Sunday school, and one coming to this great decision in her own home. Mr. David Hall, leader of our junior church, ministered the Word on this occasion with blessing, while one of the candidates, Lynda Webb, sang the solo.

Mr. John Richards, his wife, Pauline, and little Stephen are leaving for Zambia, and he gave a little word on behalf of the family, outlining their work for three years, with the hope of helping somewhere in the work of God. Mr. and Mrs. Richards were leaders of the junior church at Croydon for some time.

L. C. HOPPER.

"So many have been inoculated with such a mild form of religion that they are proof against the real thing."

W. J. MAYBIN.

WHEREIN?

By E. J. SMITH
MINISTER OF THE ELIM PENTECOSTAL CHURCH, GREAT YARMOUTH

Based on a sermon recently preached in the Great Yarmouth Elim Pentecostal church

WHEN studying the book of Malachi we cannot fail to notice how many times the word "wherein" is used: in the Authorised Version it appears six times. Tracing such recurring words in the Scriptures is one of the most fascinating ways of studying them. In this article we shall examine the word as it is used twice in the first chapter of this last Old Testament prophecy.

"WHEREIN HAST THOU LOVED US?"

It is used for the first time in the second verse: "Wherein hast Thou loved us?" After spending many years in exile the people of God had returned to the land of their fathers. Under Zerubbabel's administration the temple had been rebuilt at Jerusalem and religious worship, with its sacrificial system, had been reorganised as in former times. The people naturally dreamed of seeing their land as it had once been, a land of prosperity and power, but as the years passed they became disillusioned; their dreams began to fade as enemies threatened their homeland and instead of bountiful harvests drought brought withered crops.

When God, therefore, reassures His people that He still loves them (1:2), because of their plight the people find it difficult to believe Him, and their reply to Him is "Wherein hast Thou loved us?" They are in fact saying "If You really loved us You wouldn't have let all this distress come upon us." How many times have we been guilty of questioning God's faithfulness when things have not gone our way? A faithful study of chapter one shows that the fault was not God's but the people's. God condemned the Jews for carrying on religious worship while at the same time they despised His name.

"WHEREIN HAVE WE DESPISED THY NAME?"

This brings us to the second question from the people. "Wherein have we despised Thy name?" (1:6). I have a picture in my mind's eye of the people looking puzzled as they heard God's reply. They are amazed that God should say such a thing, and immediately ask in what way this statement could be justified.

In this opening chapter God shows two main ways in which the people were guilty. First of all we learn from verse eight that their religious sacrifices were not according to the standard prescribed in the law of Moses, which clearly stated that a "blind or broken" sacrifice should not be offered to Him (Leviticus 22:22). But the sacrifices being used in Malachi's day were so poor that God charged the people that they would not have had the temerity to offer them to an earthly governor. "Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts." It is a sad fact that the service we offer to God is all too often second best. Surely the Lord and Lover of our souls is worthy only of the best we can offer, only that which is "without blemish."

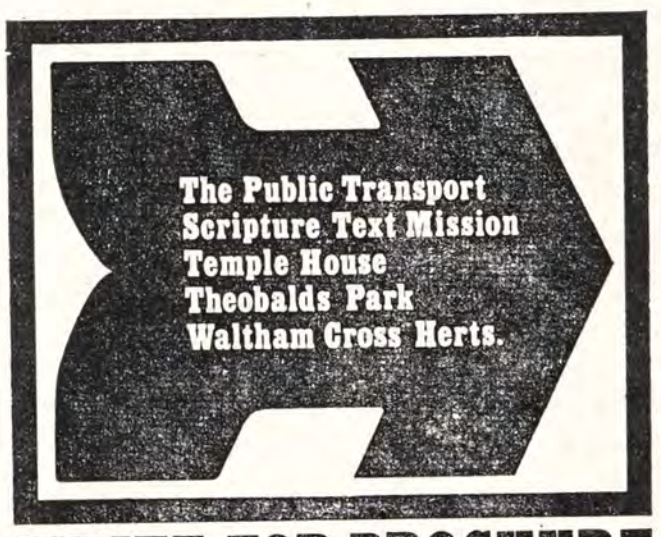
THE CORRUPTED OFFERING

The second way in which God points out the people's error is found in verses 13 and 14, where the same error is pointed out, but this time the emphasis is on deceit. The people were guilty of trying to deceive God by offering "a corrupt thing" while keeping the required sacrifice out of sight. Like Ananias and Sapphira, the people of Malachi's day appeared to render complete consecration while keeping "back part of the price" (Acts 5:3). The next time we sing "Take my life, and let it be consecrated, Lord, to Thee" let us make sure that we are not guilty of keeping anything back from God.

Thus we have considered some of the causes of the troubles of the ancient Jewish people about four centuries before Christ was born. The fault, we said, was theirs, not God's; the reason they lacked prosperity was that they were giving God their second best, coupled with the sin of play-acting at dedication. Of such conduct God cries out "Oh that there were one among you who would shut the doors [i.e. of the temple], that ye might not kindle fire on Mine altar in vain." God is saying that it would be better to close down than to go on in this way, for such service is in vain (1:10, Revised Version).

What a solemn warning and a challenge to us who live twenty-four centuries after those words were first spoken!

LET OTHERS SEE



WRITE FOR BROCHURE

D.1815

From my diary

By T. H. STEVENSON

TOWARDS the end of a few weeks in Northern Ireland I attended Dr. Ian Paisley's Sunday night service in Belfast's Ulster hall. Arriving some thirty minutes early, I was not surprised to see a large crowd outside the building, but I was taken aback to learn that the building was already packed. I was privileged to gain admission and be given a seat reserved for a chief steward. (Above me in the gallery was seated Malcolm Muggeridge, whose television programme with church leaders had been seen but moments before.) Every inch of space around the walls of floor, gallery and platform was occupied by people standing throughout the service. The minor hall was filled, people were seated on the stairs of the foyer, and still a crowd was standing outside. More than 2,500 people were in the service, a congregation enthusiastic with punctuated "Amens." Dr. Paisley made reference to his encounter with Mr. James Callaghan a few days before. The gospel was faithfully preached and professions of conversion were registered. The liberality of the congregation in its offerings was evident, especially for its great building project—I was told that £1,700 had been received the previous week. Dr. Paisley has invited me to meet him before he leaves in a few days' time for his special visit to the U.S.A. To all who hear him Dr. Paisley is a dynamic character. To some he is dynamite, to be handled carefully.

☆ ☆ ☆

Today Britain's daily paper with the world's largest circulation has given its front-page "Comment" to attack Dr. Paisley, "the boring bigot." The title might more aptly apply to the writer of this *Daily Mirror* feature. On the same page is a factual report of the news that, despite the agreed proposals for reforms in Ulster, Derry's Bogside barriers are intended to remain in defiance of law and order. The *Mirror* has no comment in reproach, advice or appeal. The lurid scenes of the Isle of Wight are fully reported also, including details of public "love-making"—fornication by a naked teenage couple before a mass of onlookers. Again no word of dismay or disapproval by way of comment. As for Bernadette Devlin, she owns to violating her oath of allegiance to the Queen and describes the burning of a Union Jack in Los Angeles following her speech as making "a very good fire." This Roman Catholic girl uses the name of Christ in blasphemy on television, hurls stones at the R.U.C., and directs the "battle of Bogside"—all this and much more with scarcely a ripple of comment from the press or Westminster. But Rev. Ian Paisley is twice imprisoned on a general charge of unlawful assembly. They choose the wrong way to subdue or silence him.

☆ ☆ ☆

The Presbyterian Church in Ireland, which has 400,000 members out of a total population of 900,000 Protestants in Ulster, has presented a statement to the Home Secretary, Mr. Callaghan. It admits to being "deeply disturbed by evidence of a serious hardening of attitude among our solid membership of farmers, traders and businessmen." The same class of members is described as "a strong body of opinion within our church who suspect the modern ecumenical trends and the more liberal policies of our church courts and church leaders." The statement proceeds: "As a church we have, perhaps, suffered more than any other for the degree to which our leaders have been prepared to go in advance of many of our members." The statement emphasises that "there is no connection with the Free Presbyterian Church of Ulster, organised in 1951 by Rev. Ian Paisley, who was himself previously neither a minister nor a member of any Presbyterian church." It is not a new thing to see that the largest denomination suffers the greatest loss at the expense of a growing movement, though one does feel that the title Free Presbyterian makes a bridge for dissatisfied historic Presbyterians. However, the concern of the Presbyterian leaders for the evangelicals and more fundamentalist of their flocks seems to be almost too late.

☆ ☆ ☆

When I referred in a previous "diary" to the multifarious church notices of the *Belfast Telegraph* I made no reference to the conspicuous absence of Dr. Paisley's church advertisement, though I wondered why this was so. The answer is clear. Dr. Paisley, making a comment at the death of Dr. Sayer, former editor of the *Telegraph*, declared that the *Belfast Telegraph* had refused to insert any of his church advertising. In a professed democracy with a free press this is a twist of discrimination at its worst. One wonders if even those who oppose Dr. Paisley on religious or political grounds could feel happy about such a situation. Events would seem to indicate, however, that opposition, even to the point of barring advertising, is the best publicity.

☆ ☆ ☆

Cardinal Conway has stated that "Bible Protestants and Rome have no common meeting place and never will have." This was a clear reference to Dr. Paisley, but the fact that the cardinal met with the leaders of the main Protestant churches before and after his statement indicates that he does not consider them to be Bible Protestants. Neither have the leaders concerned claimed any qualification.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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, Greenhurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
W. J. Maybin	626
E. J. Smith	628
T. H. Stevenson	629
Dave Wilkerson	632
Margaret M. Ladlow ...	636
Mansel Chuter	637
John M. Cuthbert	639
Church reports	627
Editorial	630
Provision for preachers ...	633
Crusades feature	634
Sunshine corner	638

EDITORIAL

SINCE the news that the Protestant population of South America had leapt, in little more than a generation, from 200,000 to over 10,000,000 burst upon the religious world it should have realised the revolutionary nature, religion-wise, of such a happening. Canon Henry Sutton general secretary of the South American Missionary Society, states in the *Church of England Newspaper* of August 15th:

"It cannot be emphasised too strongly that the revolution within the dominant church of Latin America is a belated response to the growing revolution of social and economic life.

"A year ago, shortly before dawn on a Sunday morning in August, 214 left-wing Roman Catholics, including six priests and two nuns, 'captured' the cathedral in Santiago, Chile. Barricading the doors against all outsiders for fifteen hours, they celebrated an informal liturgy and then issued a manifesto denouncing Pope Paul's visit to Colombia.

"'Christ does not need masses of people singing in the streets, or acclaiming his vicarage, or thousands of wax candles,' said the declaration. 'The Christ of the poor needs courageous action aimed at changing the conditions of the poor.' The rebels claimed that the Pope's presence would only ratify 'the alliance of the Church with military and economic power.'"

Canon Sutton goes on to describe the "awful dilemma" of the Church of Rome, trapped as she is between the extremes of poverty and power, the victims of the former demanding the Church's support for speedy social reforms, the supporters of the latter, vigorously backed by organised laymen's groups, stalling for time in the hope that some solution will emerge to save their entrenched positions.

REFORMS IN DOCTRINE AND PRACTICE

"Reforms are not only being sought in terms of social justice but also in the life and witness of the Church itself. Some of the gross theology surrounding the Virgin Mary has been dropped, and especially so in the more sophisticated urban areas. The mass is frequently said in Spanish and Portuguese. Lively Latin rhythms are used in worship. There is a new emphasis on Bible reading, lay witness and participation in church affairs, and there has been a rediscovery of the person and work of God the Holy Spirit.

"A divided Church is not the only problem which faces the Catholic Church in Latin America. There is the problem of 'the faithful.' A Catholic action group in Peru, composed of laymen and women, reported that the vast majority of church members are *solo de nombre* Catholics—Catholics in name only."

Canon Sutton asks in conclusion:

"What of the millions who are neither Catholic nor evangelical but who regard the Catholic Church as part of the ruling power and dominant class? Will too close an identification mean an identification with the ruling class? If so, then this might raise very serious issues indeed."

It must hearten every one of us to learn that while Britain becomes ever more and more secularised God is moving by His Spirit so mightily elsewhere.

GUYANA

as I saw it — by L. W. Green

LAST year I wrote on "Africa as I saw it," now I want to write on "Guyana as I saw it."

What a surprise it was to receive a letter from Pastor and Mrs. MacInnes saying that a converted Muslim would be happy to pay all my travelling expenses if I would visit Guyana. Result: touch-down at Georgetown, the capital of Guyana, on Saturday, July 26th.

A mother once held up her little son in her arms saying "Of all the people in the world, whom do you love the best?" The anticipated answer, however, was not forthcoming, for after a long pause the little fellow replied "Well, I really don't know; I haven't met them all yet." What a thrill it is to meet some more of one's relations! It was my privilege to meet many who had been born into the family of God; having the same elder Brother and the same heavenly Father as I have.

Guyana is a land of some Christian churches, Hindu temples, Moslem mosques, stately palms, luscious fruit, tropical heat, mangoes and mosquitoes, crickets and cockroaches, golden sands, parrots and other birds with gay plumage, a land of sparkling sunshine—but a country where many have never heard the gospel.

The first Sunday morning in the beautiful Elim church in Georgetown made a deep impression on me. Those serving at the Lord's table included an African, an Indian, a Chinese and a Portuguese. Apart from Christ they might have been at each other's throats, but through Christ they were near to one another's hearts. In Genesis 10:1, 32 we read "Now these are the generations of the sons of Noah, Shem, Ham, and Japheth . . . and by these were the nations *divided* in the earth after the flood"; but in the New Testament we find the united nations in the book of Acts, for in Acts 8 we have the conversion of the Ethiopian, a descendant of Ham; in Acts 9 Saul, a descendant of Shem, is saved; and in Acts 10 Cornelius, a descendant of Japheth, finds Christ. So we have the united nations in Him.

Our fervent and faithful missionaries John and Gladys MacInnes and Ian and Valerie MacInnes are almost non-stop in their work for the Master.

We had eighty-five meetings during my time in Guyana. Was it coincidence that in twenty-six days I spoke sixty-seven times and I am sixty-seven years of age? Praise and thanks to God for the heaven-sent vitality.

In the central church on Mondays to Fridays the first prayer meeting is at 6 a.m. and the next at noon. They have twelve prayer meetings a week. Little wonder it is almost like continual revival.

There are fourteen branch Sunday schools, with an aggregate number of 700 to 800 children attending. How our missionaries work, and how lovely the little people look in their colourful clothes. In the Sunday school the question "What was Isaac's father called?" was asked. One little boy answered "Daddy."

When Pastor Ayling's sister Jean visited the Albert Street church in Georgetown thirty-three people testified in the morning meeting.

Every Sunday afternoon Pastor MacInnes visits the leper hospital—a distance of twenty miles from Georgetown. It was very moving to meet many whose spirits were buoyant in Christ in spite of their physical condition. One of them sang a solo, "It's not an easy road." Another elderly lady has won four of the nurses for the Lord. Their choir sang from a depth of experience.

Houses are erected on stilts, but these provide splendid premises for Sunday schools beneath the buildings.

During one of my children's talks two chickens started fighting, and had to be wrenched apart. Some might have considered this to be "fowl" play, but at least it provided an immediate illustration for the message that afternoon.

Praise the Lord, over sixty decided for Christ and fifteen were baptised in the Holy Spirit. This was reaping where our devoted and dedicated missionaries had been sowing.

I was able to take photographs in a flash, but it took Pastor and Mrs. MacInnes years of faithful service to produce such a successful work for God.

TEN CRUSADES *(continued)*

sible to get strangers to come and hear the gospel.

Now if these busy ministers are willing to take on this extra burden, which is not an easy one, and if the congregations involved go all out to do the hard work on the practical side, all Elim members in the entire country should take this venture upon their hearts in prayer and spend time before God in fervent intercession. Our country needs a spiritual awakening. We have the glorious Foursquare Gospel to present to the people, which is exactly what the people of Britain need. This is a definite effort to reach hundreds of lost souls. May God bless you as you stand with us in prayer.

Dave Wilkerson's challenge

TO HOODLUMS, BEATNIKS, DRUG ADDICTS AND THE REST

Extracts from an open letter to campus rebels, printed in the Pentecostal Evangel.

ATTENTION, ALL RUNAWAYS AND REBELS!

NOW who has failed? *You have.*

You fail because you no longer want to think. You fail by using violence to shut down schools. You fail by denying freedom to some while you cry freedom for all.

You slander and abuse anyone who disagrees with you.

You steal, loot administration buildings, and defy all authority.

You try to whitewash your ignorance with idealism. You call your hysteria insight.

You want to "wreck the system."

It took centuries of pain and suffering to devise democracy. A system that protects squares like me against rebels like you. That protects innocents against fascists. A system that still protects every minority from tyranny.

A system that at least tries to solve human problems. A system that still seeks to make changes without violence. A system that abhors bloodshed. A system that refuses to suppress free speech.

A system that allows reckless attacks against itself. That allows mass demonstrations to be nationally televised. And you want to smash it.

And what would you give us in its place? Heroes such as Marx, Mao and Che. Leaders who demand power, while jailing students, writers, scientists and teachers, banishing them to labour or death—only because of their opinions.

Tanks and armies rolling over borders—to "liberate."

You plan to give us "non-violent co-ordinating committees," who engage in gunfire and violence.

You would dig out of the grave a nineteenth-century ideology, Marxism.

You would give us assertions and deny us facts. Passion as a substitute for knowledge. Slogans for solutions. Idealism with not an ounce of brains behind it.

No, thank you, my rioting student friends. Whatever its imperfections—give me democracy.

I despise poverty more than you—but I am free to give.

I despise pompous politicians—but not one has my back against the wall.

The smug affluent bug me, too. But God help us if we did not have their taxes to feed the poor.

Sure, I know there is a credibility gap. But it beats having to swallow a dogma enforced by terror.

Under democracy I am a free man. Free to worship God—even to the point of fanaticism. Free to preach any gospel, under the protection of a flag and a constitution.

Free to travel—to any point on the globe. Free to vote against inferior products and against dishonest politicians with a ballot.

Rebels so far have done little more than soften the system.

They have blown kids' minds, frightened the conforming classes, questioned the legitimacy of everything, and carved up capitalism without the foggiest idea of where to go.

It is more a revolution of jargon, slogans and polysyllables than of substantial ideas.

Radicals and militants are now addicted to the capitalist telephone. They accept invitations to speak and the money pours in. They become capitalists. They are "defanged" by the dollar. For one thousand dollars they will curse "capitalism."

There is fear that man no longer has influence over decisions affecting his life. Loving, honesty, caring have become "corny."

"Make love, not war" is no longer lofty idealism. It is merely a sex slogan.

Self-justifying intellectualism has been exposed as hypocrisy.

People are sensing something new happening in their lives.

They cannot touch it or see it. It has to do with sexual freedom, the kids, riots and assassinations. These things seem to be related somehow, but no one can find the links. They are underground connections.

Even space is shrinking in size. **Good taste is now bad style. Adjustment is now called conformity. Self-indulgence has become freedom. Welfare has become slavery. Leisure has turned into loneliness.**

Religion has become "neuroticism." Goodness is equated with weakness, honesty with stupidity.

To be a revolutionary is to love your life enough to change it. There are not enough of you left in love with God and life and fellow man.

I do not mind you doing your thing, but you cannot do it at my expense. The only dignity you can give to doubt is to wrap it in silence. There is no bravery in preaching revolution without purpose and overthrow without follow-up.

Could it be that you are really not doing your thing at all—but that your thing is doing you?

Before you start "doing your thing" better get fenced in with love.

God's love!

PROVISION FOR PREACHERS

WHOM DID JACOB MEET ?

By W. F. FINCH

JEWS in a Birmingham synagogue have been studying the life of Jacob. Their rabbi was disturbed that the Hebrew race should start with a man of Jacob's character, who deceived his own brother. However, the Holy Scriptures to the Jew state that Jacob was the one whom God chose—this is confirmed in the *Nevia*, or prophets (see Malachi 1, 2 and 3). In private conversation afterwards I told the rabbi he had missed out the most important part in his talk —how that in Genesis 32 Jacob met the Lord God, and his life as well as his name was changed. And all of us (Jews and Gentiles) need to meet the Lord for our lives to be changed!

" But God cannot talk to man like that " said the rabbi. " God is a Spirit, not mortal. This is symbolic language . . ."

" Oh no, not to Jacob; he halted on his thigh after his experience. And you Jews today still do not eat of that ' sinew that shrank ' which we read about in Genesis 32:32. Am I right ? "

" Yes," the rabbi agreed.

" And what about the portion from the prophets —Hosea 12:4? Your Tanaach definitely states that Jacob wrestled with a divine Being, not an angel, as in our Gentile version."

" We Jews have never been able to accept God in human form. It is Hellenistic [Greek] teaching."

" Well, the question still is whom did Jacob meet? And to whom was Moses talking on Mount Sinai when he asked to see the Lord God? He did not see Elohim's face, but he saw His hinder parts from the cleft of the rock . . ."

" Again this is symbolic language " replied the rabbi.

" Not to Moses " I declared. " It was a living experience, an experience Jewish people need today in order to enter into a real knowledge of God."

" I am on most dangerous ground now," admitted the rabbi. " If I preached a sermon like that my congregation would think me mad! I would be their rabbi no longer."

So, dear readers, you see what the Jews are taught. Pray that the Spirit of God will lead them into the truth of their Holy Scriptures.

From *Priority*.

WHICH IS BETTER ?

A LIVING DOG OR A DEAD LION ?

By C. H. SPURGEON

LIFE is a precious thing, and in its humblest form it is superior to death. This truth is eminently certain in spiritual things. It is better to be the least in the kingdom of heaven than the greatest out of it. The lowest degree of grace is superior to the noblest development of unregenerate nature.

Where the Holy Ghost implants divine life in the soul there is a precious deposit which none of the refinements of education can equal. The repentant thief on the cross excels Cæsar on his throne; Lazarus among the dogs is better than Cicero among the senators; and the most unlettered Christian is in the sight of God superior to Plato. Life is the badge of nobility in the realm of spiritual things, and men without it are only coarser or finer specimens of the same lifeless material, needing to be quickened, for they are dead in trespasses and sins.

A living, loving gospel sermon, however unlearned in matter and uncouth in style, is better than the finest discourse devoid of unction and power. A living dog keeps better watch than a dead lion and is of more service to his master; and so the poorest spiritual preacher is infinitely to be preferred to the exquisite orator who has no wisdom but that of words, no energy but that of sound.

The like holds good of our prayers and other religious exercises: if we are quickened in them by the Holy Spirit they are acceptable to God through Jesus Christ, though we may think them to be worthless things; while our grand performances in which our hearts were absent, like dead lions, are mere carrion in the sight of the living God.

Oh for living groans, living sighs, living despondencies, rather than lifeless songs and dead calms. Better anything than death. The snarlings of the dog of hell will at least keep us awake, but dead faith and dead profession, what greater curses can a man have ? Quicken us, quicken us, O Lord!

" Conscience always tells us to do what is right, but it cannot always tell us what it is right to do."

IAN MACPHERSON.

EVANGELISTIC COMMITTEE FEATURE ELIM



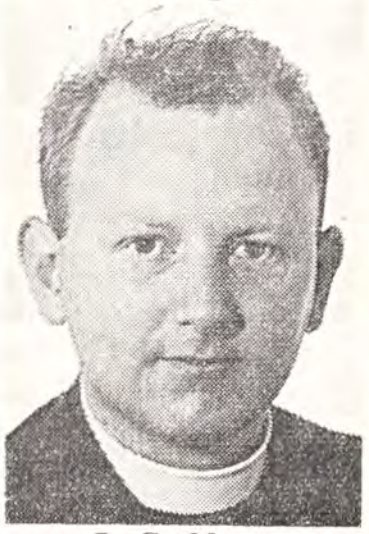
A. A. Biddle



J. Cave



J. Cooper



J. Cuthbert



G. H. Wallace

PASTOR BIDDLE has been a very successful pastor and evangelist for many years. His thriving church in Portsmouth speaks for itself. He will be going to LLANELLI in South Wales. This town has seen great revivals in the past. Stephen Jeffreys had a tremendous Pentecostal crusade here with signs and wonders, including the appearance of a lamb up in the front right corner of the Elim church.

PASTOR JOHN CAVE is enjoying great blessing in his church in Whitehaven. Ever since leaving the Bible college he has been closely connected with Elim campaign work. He is going to the Lancashire town of ACCRINGTON, where there are evidences that the Lord is moving among the Elim congregation, causing a real hunger in their hearts for a real forward move.

PASTOR JOHN COOPER has been greatly blessed in his crusade ministry of late, and many have come to Christ under his preaching. Wherever he has gone people have been stirred. He has been asked to go to LOWESTOFT on the east coast. This town of about 50,000 souls is in great need of a real move of the Holy Spirit.

PASTOR JOHN CUTHBERT followed the recent pioneer crusade held in Northampton in a very successful way. During this time he has been crusading all round the area and much blessing has attended his ministry. The town selected for him is LOUGHBOROUGH. Our Elim church there had an unfortunate set-back some time ago. However, the assembly is now anxious for a forward move, having made a splendid recovery.

PASTOR GEORGE WALLACE has conducted a number of very successful crusades in Northern Ireland, where souls were brought to the Master. Recently he moved to Halifax, where a splendid new building programme costing many thousands of pounds is now in progress. He will be going into the lovely city of EDINBURGH, where a new pastor has recently taken over the assembly.

THE President, who is also leading a number of crusades this autumn, invites you to read this article with a view to encouraging you to stand behind this outreach in the gospel.

The Evangelistic Committee invites every member of our Elim churches to pray earnestly for this new united venture in evangelism. We believe that the time has come to develop the splendid evangelistic talent which lies within our ranks. You will notice that the vast majority of the crusade leaders who are taking part in this ten-town crusade are young men. All of them have a zeal for lost souls and have already shown considerable ability in the field of evangelism. This is a pilot scheme, and we feel that the smile of God will be upon it. We shall be watching the whole venture very carefully, as there are a number of other young men we would like to sponsor in the future should the Lord make it clear that He is with us in this vision. It would be wonderful if within the next few years we were to have a twelve-town crusade and then a twenty-town crusade. Why not? Many of our young ministers and Bible college students have definite ability in the evangelistic field, and it is our responsibility to encourage and develop such talent for the Master. We must give as much opportunity for it as possible.

The committee carefully selected the first ten men and then took a map and made sure that every area would share in some way. You will notice that there is one crusade for the Scottish Presbytery, one in the north-eastern area, one in Lancashire, one on the east coast, one in the north midlands, one in the south midlands, one in Birmingham, one in London, one on the south coast and one in Wales. The Evangelistic Committee is not responsible for the work in Northern Ireland; that is why it is not included. Vacation Venture will be going to the Channel Islands next

LAUNCHES TEN CRUSADES

year and our brethren there are already looking forward to this event.

After the ten crusade leaders had been selected a sub-committee met them one morning at headquarters and explained the whole plan to them. Unanimously they agreed that it was a great idea. In every case the actual crusade will be held in the Elim church and will last for between ten and twelve days. Obviously, being pastors, it will not be easy for these ministers to be away too long from their own churches. Then, too, the expense of launching such a venture had to be carefully considered, and the booking of public halls is usually expensive. Again, a short crusade does not give the crusade leader much opportunity to bring the new converts over from the public building into the Elim church.

Before leaving these ten men fell on their knees with us. Their fervour in that time of prayer brought tears to my eyes!

When the Evangelistic Committee looked at their financial position they realised that they would be able to give only a very meagre allowance to each crusade. Travelling, advertising, accommodation, and so on, can be very costly these days. However, not one of these splendid brethren flinched when we pointed out that we would only be in the position to give a grant of £50 per crusade. Elim crusade leaders have always had to go ahead with very much less financial backing than most crusade leaders, but God has been pleased to bless crusade after crusade down through the years.

The churches to which our brethren are going are not large, flourishing churches, so that the financial contribution from the local congregations cannot possibly be much. Their part will be to do all in their power to give out the literature and work as hard as pos-

(*continued on page 631*)

PASTOR LAWRENCE LAMBERT is the minister of our thriving Elim church in Yeovil. God has richly blessed his ministry there. His ability among young people and as a campaigner is known throughout our movement. He will be going to the town of HASTINGS on the south coast, where there is an excellent opportunity for a good crusade after the main holiday season is over.

PASTOR DAVID WOODFIELD has a very modern and acceptable approach to evangelism. His talents as a musician, song-leader and preacher are remarkable. Like a number of the other young men who are taking part in this ten-town project he has worked with a number of crusade teams and gained valuable experience. He will be going into HARROGATE. He has been busy campaigning in Rowlands Gill very recently.

PASTOR DAVID HOLMES is at present doing fine work in our new church in Newquay. He too is an accomplished musician, song-leader and preacher. Like Pastor Woodfield he was assistant in the Bristol City Temple and learned much about evangelism while he was there. The London area selected for our brother is HAYES, where Pastor Beresford junior has been doing good work recently.

PASTOR ROBIN REES comes from Cardiff City Temple, and this in itself suggests that he has been cradled in evangelism. His ability as a child evangelist has been noted, and now he will lead our crusade in BISHOP AUCKLAND. It was in this town that God wrought mighty miracles during the crusade led by Stephen Jeffreys. May it please the Lord to do so again.

PASTOR RAMON HUNSTON is the district superintendent of the Welsh Presbytery. In the past he has followed up crusades and pastored some of our largest churches. He is a force to be reckoned with, and as he goes to YARDLEY to lead the crusade there we trust this area in Birmingham will see a true spiritual awakening. The assembly is looking forward to this crusade with real enthusiasm.



L. Lambert



D. Woodfield



D. Holmes



R. Rees



R. Hunston

Margaret M. Ladlow's page



HUNTER'S POWDER

TO those readers who know me personally it will come as no surprise that I am already taking a great delight in the amazing variety and beauty of plant life and trees here in Ghana. In fact I can hardly wait to learn the names of the trees bearing such vivid blossoms and unusual seed pods and to try my hand at growing some of the lovely tropical flowers. We have already taken two journeys into the forest regions and the scenery was absolutely entrancing.



Degyemamu

"Hunter's powder"

The first trip took us through the government plantations with acres of oil palms in stately array and cacao (or cocoa) trees, quite small but sturdy, with an abundance of pods protruding rather unexpectedly from their trunks. Last Sunday morning we set off at 9.15 on our second journey, this time to take the service at a village church. If anything I found it even more entrancing, as for the most part we travelled through virgin forest. Tall scarlet lilies growing by the roadside and yellow-flowered creeper in rich profusion, beautiful butterflies, masses of flowering hibiscus and the glorious backcloth of foliage, grey trunks, light and shade, forest vistas where a village path of red sand made a narrow opening—all this and so much more rejoiced my heart and eyes. One particular plant was brought to my notice; it has a thin white stem with medium-size leaves, very much like those of the beech tree, and bears clusters of hard red-brown pods about the size of a marble. On ripening these pods burst neatly into three segments, revealing attractive white berries with a black stripe, looking rather like miniature humbugs! Emmanuel, one of our Bible school students, told me that the Ghanaian name of the plant is degyemamu or "hunter's powder." Apparently the forest hunter can be sustained by eating the black and white berries, which contain a sweet powder, and the leaves when chewed or crushed are excellent for placing on a wound to prevent bleeding. Emmanuel recounted how his own father was once saved from severe bleeding by applying this remedy. He also went on to say that the roots when crushed and boiled are often used as a herbal remedy for certain stomach troubles.

I have recently been reading a remarkable book about the wonders of God's creation, containing four chapters dealing exclusively with the mysteries of trees and plant life, and here I had firsthand evidence of His handiwork. As I read of the mysteries of seed germination, cell division and photosynthesis my heart overflowed with praise and wonder. Dr. F. Burkart, a specialist in the biochemistry of wood, writes: "As a scientist, I acknowledge God, 'in whom are hid all the treasures of wisdom and knowledge' (Colossians 12:3). I believe that in Him reside all the causative intelligence and energy that keep this fantastically complex, yet often amazingly simple, physical and organic universe in its proper order." I say amen to his pronouncement as today I look at my specimen of "hunter's powder." It is a heartening thought in a world which has largely rejected Him and is so full of evil that, as Paul says in Romans 1:31, "Ever since the creation of the world, His invisible nature, namely His eternal power and deity, has been clearly perceived in the things that have been made" (R.S.V.). The psalmist, after writing of His manifold creation, states: "The glory of the Lord shall endure for ever: the Lord shall rejoice in His works" (Psalm 104:31), and as long as I have breath and appreciation I mean to share in such rejoicing and tell to others the wonders of my God.

POINTS OF PROFIT

Selected by MANSEL CHUTER

MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

THE TWENTY-THIRD PSALM

" The Lord is my shepherd "—possession.
" I shall not want "—provision.
" He maketh me to lie down in green pastures "—position.
" He leadeth me beside the still waters "—progress.
" He restoreth my soul "—personal.
" He leadeth me in the paths of righteousness "—promotion.
" For His name's sake "—purpose.
" Yea, though I walk through the valley of the shadow of death "—parting.
" I will fear no evil "—peace.
" For Thou art with me "—protection.
" Thy rod and Thy staff they comfort me "—pilgimage.
" Thou preparest a table before me in the presence of mine enemies "—participation.
" Thou anointest my head with oil "—preparation.
" My cup runneth over "—plenty.
" Surely goodness and mercy shall follow me all the days of my life "—preservation.
" And I will dwell in the house of the Lord for ever "—place.

☆ ☆ ☆

The oriental shepherd was always ahead of his sheep. He was down *in front*. Any attempt upon them had to take him into account. Now God is down in front. He is in the tomorrow. It is tomorrow that fills men with dread. But God is already there, and all tomorrows of our life have to pass Him before they can get to us.

COMING EVENTS

BALLYMENA. October 7-9. Elim Pentecostal Church, Castle Street. Visit of A. Tee (President). Services at 8. Special prayer for those seeking divine healing.

BIRMINGHAM, Graham Street. October 4, 5. Elim Pentecostal Church. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. Evans (Swansea).

BIRMINGHAM, Weoley Castle. September 27—October 1. Elim Pentecostal Church, Castle Square. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday—Wednesday at 7.45. Preacher: H. Palliser.

BOLTON. September 27, 28. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Convener: K. Smith. October 4, 5. Visit of F. Blackwell and students of Cliff College. Saturday at 7. Sunday at 11 and 6.30. Convener: K. Smith.

BRADFORD. September 27. Elim Pentecostal Church, Southend Hall. North-west Presbytery Missionary Rally. At 3 and 6.30. Speakers: J. A. Prentice (India), Miss C. Picken (Rhodesia), L. Wigglesworth (Missionary Secretary), Mrs. G. Gorton.

GLOUCESTER. September 27. Elim Pentecostal Church, Park End Road. Monthly Pentecostal rally. At 7. Preacher: W. R. McKibbin.

LONG EATON. September 20, 21. Elim Pentecostal Church, Bonsall Street. Twenty-first anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: B. J. Epton. September 23, 25. At 7.30. Preachers: E. Snelling, F. A. Halstead, R. Morrell, F. Waite. September 27. At Station Street Baptist Church. Presbytery Youth Rally. At 7.30.

RAYLEIGH. September 28. Elim Pentecostal Church, Castle Road. Harvest thanksgiving services at 3 and 6.30. Preacher: A. Tee (President). October 4. Church building fund rally. At 7. Preacher: A. Winch (East Ham).

READING. October 5. Elim Pentecostal Church, Waylen Street. At 11 and 6.30. Preacher: J. T. Bradley. October 18. Selly Oak Male Voice Choir. At 7. Preacher: A. Caple.

SALISBURY. September 21. Elim Pentecostal Church, Milford Street. Harvest thanksgiving, 11, 2.45 and 6.30. Guest preacher: T. J. Broomhall (Headquarters).

TREALAW. September 27-29. Elim Pentecostal Church, Miskin Road. Annual convention. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.30. Preacher: D. A. Lambelle. Convener: L. Jones.

WORCESTER. September 27-30. Elim Pentecostal Church, Lowesmoor. Minister's fifth anniversary and annual convention. Saturday at 7.30. Sunday at 11 and 6.30. Monday and Tuesday at 7.30. Preacher and soloist: W. L. Bell. Convener: T. H. Stevenson.

YEOVIL. September 28. Elim Pentecostal Church, Southville. Harvest festival. Services at 11, 3 and 6.30. Preacher: R. B. Chapman.

GOING UP?

Then be sure to contact the Students' Pentecostal Fellowship

Inquiries welcomed from all students, graduates and sixth-formers.

Details from the general secretary (ref. E):
MICHAEL COLLINS, M.A.
50 Hillary Road, Basingstoke, Hants

D.1940

SHARON STUDIOS



422 BROMLEY ROAD,
BROMLEY, KENT
Tel. 01-698 0915/6
and at
ST. MICHAEL'S ROAD,
SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

HAMMOND * LOWREY
PHILICORDA

Hammond J200	...	£395	Lowrey Holiday R.R.		£600
Hammond A100	...	£950	Parfisa Ballata	...	£295
Hammond T102	...	£675	Philicorda GM750	...	£130
Leslie 145	... ...	£250	Parfisa Compact	...	£125
Leslie 122R	... ...	£275	Hammond Everett		£295

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms * Exchanges
Tuition * Organ Society

D.1944

SUNSHINE CORNER

Why Fred's garage fell

"WHAT are you planning to build, Fred?"

"A garage," replied Fred as he turned toward his neighbour. "I understand you are building one also."

"Yes," Tom acknowledged. "I have nearly decided how I want it, but must wait about two weeks for a builder."

"Builder?" said Fred. "I'm not going to have any builder for mine. I can build a garage good enough to suit me without a builder. I'm not putting in a concrete foundation. This ground is hard enough to hold a building. I'll lay my joists right on the ground. Why, I'll have my building completed before you get around to start yours."

"You are probably right about that," replied Tom, "but I have an idea mine will be standing when yours is gone."

"Ha, ha, ha!" laughed Fred. "That's a good joke. You haven't any idea how good a building I can erect."

Fred was right about one thing. His garage was finished before Tom started. But Tom was more particular about his building. He poured his concrete base, waited for it to harden, and then erected his superstructure. As viewed from the distance those two buildings looked nearly alike, and in fact they were.

The summer passed and autumn came with its rains and squally weather. Cold weather followed and the ground froze hard. Tom went out one morning to get his car and found Fred tugging away at his garage door.

"Frozen fast?" asked Tom.

"Something wrong," said Fred. "I can't get this door open. Looks as though it has sagged."

"Looks as though your trouble is over here on this side" Tom suggested. "It looks to me as though the frost has raised this corner a trifle."

And it had. There wasn't a morning that winter but what Fred had trouble with that door, and when the ground thawed in the spring conditions were worse than ever.

The sills settled, throwing the garage out of balance. Fred drove blocks under them to level them, sawed his door again so that he could open it, and nailed some boards over the half-dozen cracks that had appeared in the walls.

Five years passed and Fred's garage was a tumble-down building. The sills had rotted, letting the walls settle and splitting great rents in the roof. It was useless as a garage. Tom's building was in splendid condition. Apart from painting it when it needed it he had not found it necessary to make any repairs.

"Do you remember what I said about my garage when you were planning to build yours?" Tom asked his neighbour.

"You said it would be standing when mine was gone, and you were right."

"And the foundation beneath each building tells the story. You built on sand, and I built on rock. If you had taken more pains with your foundation you would have had as good a building as mine. You can build something on nothing, but it won't last long."

The secret of life lies in that particular place, the kind of foundation on which we are building. If we build on the sand of self the building will crash when the great storm comes. We need to build on the rock to withstand the storm. There is but one Rock upon which to build. Jesus Christ is the Foundation Stone, and if the superstructure of your life is built on Him it will withstand the storm of God's judgment. If built on the sand of self it makes no difference how good the material of the building may be, it will perish in the storm. Build on the Rock of Ages and your foundation will be secure.

And what did Jesus say about this? Read Matthew 7:24-27.

FAMILY ALTAR *(continued)*

trolled their lives—the enemy of all truth and right. Festus knew all the moves and counter-moves pertaining to diplomacy. Keeping the natives happy at all costs, a cardinal rule for a newly appointed official in the Roman empire, prompted this desire to do them a favour. What was he after in return? It reminds us of Herod, another front runner in the field of dirty politics: after executing James he imprisoned Peter. Why? "Because he saw it pleased the Jews" (Acts 12:3).

Sunday, September 28th Acts 25:13-27

"They merely had certain points of disagreement with him about their peculiar religion, and about someone called Jesus, a dead man whom Paul alleged to be alive" (v. 19, N.E.B.).

Why do people believe that Christians should strive for unity at all costs? Does the Lord Jesus heal every breach, bridge every gap, mend every quarrel? With due deference to the ecumenical movement and all its camp followers, the answer must be no. You see, the main barb of contention for the Jews was Jesus, and Paul's insistence that He was alive. By His very claims, voiced repeatedly by the apostle, the risen Messiah invited acceptance or rejection, peace or hostility, worship or blasphemy. It was because of Him that, in His final hours, two thieves quarrelled, perhaps for the first time. One believed, the other cursed. If blatant error is to be denounced and false doctrine rejected there must be a dividing line. I just cannot imagine Paul sipping tea with a minister who believed the resurrection was a fable—it would choke him! Nor can I visualise him sharing the platform of fraternity with men who believed this and a hundred other blasphemous views concerning the Lord Jesus. Being "all things to all men" (1 Corinthians 9:22) has to do with Paul's evangelistic zeal; it is not a description of chameleon-type compromise.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, September 22nd — Acts 22:17-30

" And as they cried out, and cast off their clothes, and threw dust into the air . . ." (v. 23).

This was one of those testimonies that made the congregation go berserk. They had listened thus far in uneasy silence, in spite of hearing that Jesus, the One they had crucified, was the promised Messiah, that He was alive and able to cleanse from sin, that lives were transformed through faith in Him. But the spark that touched their explosive animosity was Paul's assertion that God's redemptive plan included the Gentiles. That did it! A thousand voices shouted for the speedy execution of this turncoat. Off came their clothes and up went the dust. They just could not entertain for one moment the thought that they were not the exclusive élite as far as God was concerned, and that the Gentiles were not for ever destined to remain in spiritual darkness and ignorance.

Paul's Roman citizenship came in very useful. It certainly spared him a scourging on this occasion and was soon to secure for him a free trip to Rome. But his greatest treasure was his heavenly " citizenship " that meant eternal safety and security. Think of all the benefits it brings.

Tuesday, September 23rd — Acts 23:1-15

It was clear from the start that Paul was not going to get a fair hearing. The conduct of the high priest seemed to set the tone of prejudgment and criticism; whatever the defence of the apostle he was a condemned man. Strange that he did not, so the narrative suggests, recognise the high priest. Usually his special robes and position of authority would reveal his office. With this in mind, some have thought that Paul's words were ironical and meant that he did not think that a man who acted in this way could be the high priest. So what was he to do? Deciding to divide the opposition, Paul raised the most prickly point of controversy between the Pharisees and Sadducees, something that had launched a thousand and one debates in their meeting places—the resurrection. He cannot be all bad if he believes in the resurrection was the reaction of the Pharisees; it was one of their cardinal doctrines, and they promptly decided that he was innocent. The Sadducees were now sure he was doubly guilty. More uproar! Then a tug-of-war started, with Paul being used as the rope. Everything looked black for the missionary-apostle. Was this the end? It was then that the Lord stood by him, to comfort, cheer and reassure. How just like Him! The One who promised never to leave us or forsake us is ever near; whatever the crisis or need you can depend on the Lord Jesus.

Wednesday, September 24th — Acts 23:16-35

The chief priests and elders were in deadly earnest; Paul must go—for good. Their fanaticism drove them to plan a definite assassination attempt the next day in full view of the Romans. Of course, some of them would be sure to die, but that did not deter them. God had to be brought into it somehow, so they made a solemn oath either to kill Paul or to starve to death. (I wonder if they later carried out this suicide threat.) This is the only place in the New Testament where we read of Paul's nephew. We can be certain that after Paul's conversion the family, so steeped in orthodox Judaism, disowned him as a heretic and traitor, and recent events in Jerusalem must have confirmed their conclusions. What prompted this young man to warn his uncle and volunteer the information about the planned ambush? Was it previous friendship? Did his mother feel strangely moved to send him? We shall never know. ". . . See thou tell no man that thou hast shewed these things to me " (v. 22). Paul's nephew must have realised, anyway, that it could well have cost him his life if his actions got to the ears of the religious authorities—already feeling a little hungry!

It all seems a series of chance happenings that spared Paul and provided a military escort to safer parts; but not so. There was no good luck involved here; it was God who was behind it all.

Thursday, September 25th — Acts 24:1-21

" We have found this man to be a perfect pest, a fomenter of discord among the Jews all over the world " (v. 5, N.E.B.).

Hallelujah! What a citation! Right from the top came the verdict: a pest, a fomenter and a ringleader. Hardly a cosy, harmless, any-price-for-peace preacher this; he would never let apostate religion gag him with either promise or threat, nor would he surrender one truth or principle in exchange for a cease-fire from these religious executives. Paul knew just one gospel, concentrated and potent, and he refused to dilute it. For him there was but one real commitment to the cause of Christ, and that was **total** commitment—all or nothing. It was to cost him his life but gain him glory.

So now we know what the Sanhedrin council thought of Paul. I wonder if we would falter under such aggressive criticism. What was more important was the verdict of heaven upon his life and labours. Certainly he could not please both God and the Jewish hierarchy. When souls were saved and Christ was glorified all heaven rejoiced with the apostle, while the same result plunged the high priests into a state of vexation and fury—as it did all the demons of hell. These same men, honoured and esteemed by their fellows, were to be finally answerable to God, as Paul was. For him vindication awaited, for them . . .?

Friday, September 26th — Acts 24:22-27

" And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered . . ." (v. 25).

Full speed, all cylinders firing—that was the only pace Paul knew when it came to evangelism. When confronted with the man who could snap his fingers and order his release he thought not of himself or his liberty but rather of the spiritual need of the Roman official. Instead of pleading with tears for mercy, instead of cringing at the feet of Felix and his wife, Paul preached a sermon. No, it was not one of those discourses about the brotherhood of man or a few thoughts on God revealing Himself in the marigolds and daisies. Paul presented Felix with his dire need: righteousness—he had none; temperance—a thousand hangovers testified against him; judgment to come—his sentence was sure. Every word reached a bare nerve and Felix began to shiver as conviction gripped his soul. Yes, that was what it was, whatever excuse he gave his wife afterwards. He was made afraid by all that was said, and answered—for he was brought to the point of decision—that he would call for Paul again on some future, convenient occasion. The fool! As far as we can tell that vague future day never arrived.

Saturday, September 27th — Acts 25:1-12

" But Festus, wishing to do the Jews a favour . . ." (v. 9, R.S.V.).

One can detect the frustration of Paul in this reading. Again he was surrounded by men well versed in deceit, intrigue and political manœuvre, and was fast becoming a pawn in the hands of Festus. Were they interested in the truth? Of course not. On the surface the Jews were demanding justice, a fair trial for the prisoner in Jerusalem where he had committed the " crime," yet already the assassins had been briefed and the spot for the murder chosen. And people still say that any kind of religion will get you to heaven! These churchgoers had bought themselves a one-way ticket to the other place; their conduct revealed the one who con-

(continued on facing page)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907. C.1804

WESTON-SUPER-MARE. " Ebenezer " 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.1824

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster ; text: Psalm 21:1. Harvest gospel poster ; text: Galatians 6:7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London. W.1.

ITINERARIES

The President:
September 20, National Youth Rally; 27, Ipswich (Presbytery rally); 28, Rayleigh.

London Crusader Choir:
September 20, Westminster Central Hall; 21, Braintree; 27, Royal Albert Hall (male voice praise); 28, Edgware, Pentonville prison (afternoon); October 5, Rochester, Maidstone prison (afternoon); 11, 12, Stafford; 18, Chelmsford.

Miss S. Beardwell (India):
September 21, Llanelli; 22, Pontardulais; 23, Swansea; 24, Neath; 25, Bridgend; 27, Cardiff; 28, Dowlais (evening); 29, Merthyr; 30, Treharris; October 1, Mountain Ash; 2, Caerphilly; 4, Youth Rally, Newport; 5, Newport; 6, Barry; 7, Pontypridd; 8, Brecon; 9, Abertysswg; 11, Brilley; 12, Hereford.

Miss C. A. Picken:
September 21, Weoley Castle; 23, Kingstanding; 25, Winson Green; 27, Bradford; 30, Cradley Heath; October 2, Sparkbrook; 4, 5, Nuneaton; 6, Erdington.

J. A. Prentice (India):
September 27-29, Bradford (convention); 30, Dewsbury; October 1, Leeds; 2, Sowerby Bridge; 3, Barnsley; 5, Huddersfield; 7, Wrenthorpe; 8, Goldthorpe; 9, Knottingley.

Joseph Smith:
September 27—October 2, Coleraine; 4-9, Bangor; 11-16, Bethesda; 18-23, Larne; 25-30, Lisburn.

BIRTH

QUEST. Paul and Enid Quest are grateful to God for the safe arrival on August 19th of Lianne Ruth, a sister for Andrew Jonathan.

ENGAGEMENTS

PARRISH—WALSH. On September 1st, Jennifer Parrish to John Walsh, both members of the Elim Pentecostal Church, Northampton.

PICTON—PONT. Both families have pleasure in announcing the engagement of Pauline to Terry. Congratulations to both of you. Both members of the Elim Pentecostal Church, Brighton.

MARRIAGES

CANNING—COALTER. On September 1st, at the Ulster Temple, Belfast, David John Alexander Canning to Adeline Loraine Coulter. Officiating minister: P. E. Streeter.

DOBBIN—ROBINSON. On August 27th, at the Elim Pentecostal Church, Alexandra Park Avenue, Belfast, Samuel Dobbin to Maureen Edna Grace Robinson. Officiating minister: P. E. Streeter.

SCOTT—MEGAW. On August 27th, at the Elim Pentecostal Church, Moneyslane, Northern Ireland, Thomas Scott to Dorothy Megaw. Officiating minister: R. J. George.

WITH CHRIST

JACKSON. On August 21st, Derek Jackson, aged 43, well-loved member and deacon of Southend Hall for eleven years. " For ever with the Lord." Officiating minister at funeral: Rev. Guthrie Burgess. Other ministers present: H. Dawson, E. J. Jarvis and Ken Smith.

WILLIAMS. On August 2nd, Sarah Williams, aged 90. Dear mother of the late Mary Harford and founder member of Elim Pentecostal Church, West Bromwich. Officiating minister at funeral: A. R. Williams.

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

" HALDON COURT "

FOR AN AUTUMN HOLIDAY AT REASONABLE COST
VARIED MENUS : CHRISTIAN FELLOWSHIP
Rest and relax in our new south-facing sun lounge.
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

Commencing Sunday, September 21st
at 8 p.m.
the LUTON CRUSADE
conducted by
WYNNE LEWIS and team
MOUNT TABOR CHURCH, CASTLE STREET
Weeknights at 7.30 p.m.
PLEASE PRAY

D.1943

LAST REMINDER !
NATIONAL YOUTH RALLY
Saturday, September 20th
Trafalgar Square at 3.30. Westminster Hall at 6.30

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. L No. 39 *September 27th, 1969* *9d*

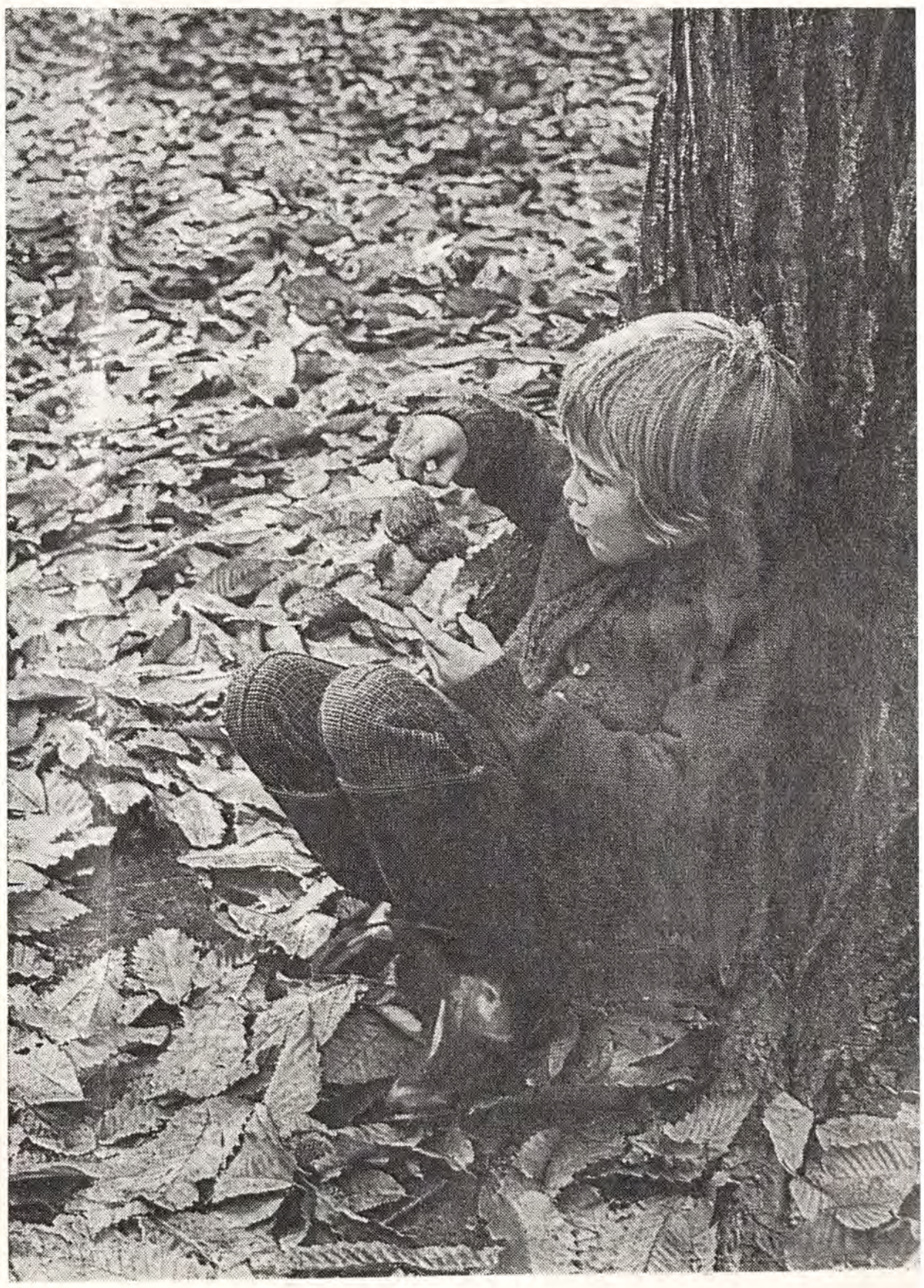
FUNDAMENTAL

PENTECOSTAL

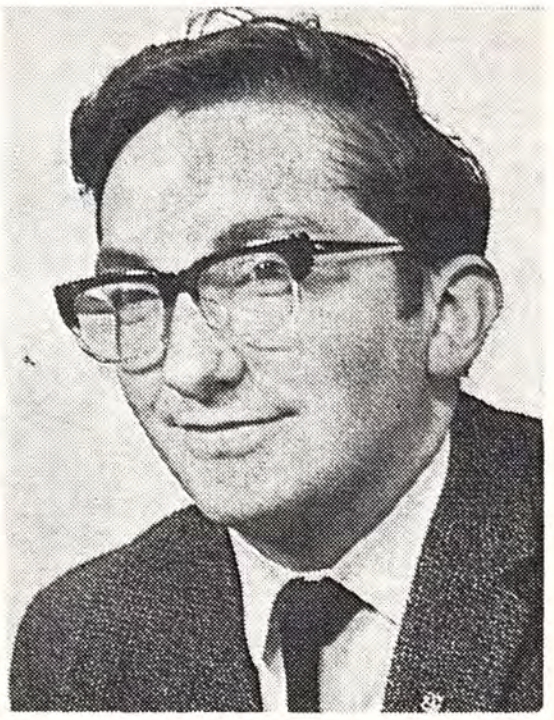
EVANGELICAL

CHESTNUT TIME

Photograph by Mrs. Jane J. Miller



ONE MAN COMMISSIONED BY GOD



By P. DAW
MINISTER OF ELIM PENTECOSTAL CHURCH, BRECON

Judges 6:17-32

I AM glad that the Bible records the mistakes of the great men of God; it is good to realise that, after all, these great men were human: they all had the weaknesses and faults of human nature, and these are recorded that we might learn therefrom.

Like Gideon, we often question a word from God or a verse of Scripture. We are slow to believe what God tells us. In verse 17 Gideon said "If now I have found grace." He wanted assurance that God really was going to fight for him and give him victory, so he asked God for a sign.

GOD ANSWERS

Gideon prepared a kid and unleavened cakes, and laid them upon a rock. Verse 21 tells us that the angel of the Lord touched the rock with his staff and the flesh and the cakes were consumed by fire. By this divine miracle Gideon had the assurance that God was with him. In the Old Testament God revealed Himself as the God who answers by fire. Regarding the Old Testament offerings we read that when Aaron and his sons offered sacrifice to God to make atonement for the sins of the people the fire came down from heaven and consumed the offering as a sign of acceptance. Hebrews 12:29 states "For our God is a consuming fire."

The fire was a sign of God's presence.

God appeared to Moses in the burning bush. In the wilderness God guided the Israelites by a pillar of cloud by day and by a pillar of fire at night. As long as Israel could see that fiery pillar they knew that God was with them.

In the tabernacle the *Shekinah*, the glory of God, came down to rest upon the mercy seat. This again was a sign that God had come down to meet with His people.

Fire was a sign of God's acceptance. "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Leviticus 9:24). The consuming by fire symbolised God's acceptance of the offering. On Mount Carmel Elijah challenged the prophets of Baal to see whose God would answer by fire. The sacrifice of the Baal worshippers was not acceptable to God, but when Elijah prayed the fire fell from heaven and consumed his sacrifice, showing God's acceptance.

On the day of Pentecost the Holy Spirit was symbolised by "cloven tongues like as of fire," again showing God's presence among and acceptance of His people.

So Gideon could go forward in the strength of this experience knowing of a surety that God was with him in a real way. How wonderful for us to know that God is with us no longer in a fire but in the very person of the Holy Spirit who indwells every believer!

GOD ABASES

"Alas, O Lord God! for because I have seen an angel of the Lord face to face" (v. 22). Fear came upon Gideon, for he knew that he was in the very presence of the Almighty, and as he saw the power and might of God displayed he felt his own unworthiness. Who among us would not have felt the same? When we see the power of God displayed, when we feel the presence of a holy God before us, like Isaiah we cry "Woe is me, for I am . . . a man of unclean lips!" This is true of all men confronted by the power of God; they feel their utter unworthiness in the presence of such a glorious being.

The disciples lived and walked with Christ in His earthly life, yet a human veil always covered His glory from them. But on that great occasion when He was transfigured before them the veil was removed, and from His being shone the glory of His Godhead. We read that as God spoke, saying "This is my beloved Son," the disciples "were sore afraid." Yes, because they realised that they were on holy ground, for God was there among them.

All through Scripture, where men have confronted or seen the glory of God they have fallen down before Him. John, in his wonderful vision on Patmos, saw a vision of the risen, glorified Christ, and he fell at His feet as one dead. When we catch

a glimpse of the glory of God all we can do is throw ourselves at His feet and worship Him. How marvellous to see those nail-scarred hands, that smiling face, those arms outstretched to save! Thank God, one day we shall see Him as He really is, for our "eyes shall see the King in His beauty," and when we see Him we shall be like Him.

So Gideon caught a glimpse of the power of the One who was with him, the One who had promised him victory, and, realising his own inadequacy, he yielded himself into the hands of the omnipotent God.

GOD APPOINTS

Often after a wonderful visitation from God He appoints us to do some specific task for Him. When the apostle Paul was met by Christ on the road to Damascus, and the Lord revealed Himself to him, he cried out "Lord, what wilt Thou have me to do?" Isaiah, when he saw the glory of God and heard God say "Whom shall I send?" cried "Here am I; send me." So it was with Gideon; and what a task he received! "And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it" (v. 25).

At this time many Israelites were living in apostasy and idolatry. Even Gideon's own father had

(*continued on page 652*)

OUR CHURCHES REPORT

LETCHWORTH

Members of three Elim churches were baptised in water at our Letchworth church on August 31. Four girls from the Luton church were baptised by their pastor, Bernard Wall; Pastor G. Hillman, of Letchworth, baptised one member of his congregation; and an adult lady and a young lad from Stevenage were baptised by Pastor W. E. Dawkins.



Baptismal candidates, left to right: the Misses P. Weston, S. Giles, S. Weston and D. Clarkson.



All gave testimonies of their conversion and in some cases of healing. One of those baptised was an atheist until a few months ago. Two of the girls from Luton were sisters. These were given a word from Scripture by their father. The lady from Stevenage was given a text by her husband.

Pastor Hillman referred to the fact that plans for a church at Stevenage were well advanced. At present the Stevenage brethren and sisters meet in a community centre. They rejoice in growing numbers.

HARVEY WOOLLARD.

REPORT FROM SOUTHPORT EVANGEL TEMPLE

Uncle Bob Howells's children's summer Bible club began with over seventy children and by Friday the number had increased to well over 100. Uncle Bob had a great ministry with the children. They had Bible stories, chorus singing, games, model making, etc., and were all given tracts to take home. All parents received an invitation to the family service on the Sunday night which wound up the week.

PETER SMITH.

BELFAST, APSLEY STREET **Pastor: D. M. Provan**

While the Apollo 11 moonflight was still fresh in the minds of everyone, especially children, Pastor D. Provan, Mr. Billy Halliday and the Crusaders of the Elim church, Apsley Street, Belfast, embarked on the novel idea of building a robot for use in the children's mission and the Sunday school work.

Aptly named "Charlie," in the recent mission it caused no small talking point among the children of the area, who night after night formed a queue long before the doors were opened in a mad effort to capture a front seat for a close scrutiny and to hear him talk. As well as this "star" attraction, puppets, quizzes, lantern slides and—a most popular feature—"Take your pick" captured these young children as night after night they crammed the church.

Praise God, many young souls were saved. We feel that this has been by far the biggest Sunday school and Sunshine Corner recruiting effort ever made by our church. Not only have souls been saved, but it has given our youth workers encouragement to do the work of the Lord.

DAVID ANDERSON.

VACATION VENTURE



THE HOLIDAY WITH A DIFFERENCE

"I'M glad I came"; "I wish I could stay another week"; "I'm coming next year"—these are just a few of the comments made by a group of young people from various towns and cities who this year



Sunshine Corner.

decided to spend their holiday helping the President, Rev. A. Tee, and Rev. L. Lambert to win souls to Christ.

Truly this has been a holiday of a life-time as night after night in a large marquee in Victoria Park, Worthing, men and women have found Jesus Christ as their Saviour.

The young people from our various churches are to be commended for their hard work, zeal and concern for the souls of men as day after day they visited homes inviting people to hear the grand old gospel story preached so faithfully.

During the meetings in the tent and coffee bar we were blessed by the testimonies and the ministry of song brought to us by the Worthing choir and quartet. The young people also thrilled our hearts with their testimonies and singing.

It was very wonderful also to see so many boys and girls attending the children's meetings. Pastor Lambert and his team of workers spared no effort in making the way of salvation plain. Quite a few of the children wrote personal letters to Pastor Lambert telling him of their decision to accept Jesus into their hearts and lives.

The reason why Vacation Venture brought such great blessing to so many must be attributed to the prayer and hard work that Pastor Tranter and the church at Worthing put into this crusade. We know that their efforts have not been in vain and we pray that God will continue to bless Vacation Venture, and that other young people will come and join in this grand work for God. The venue next year (D.V.) will be Guernsey in the Channel Islands.

A. DOWNES.

GOSPEL SOUND AND VISION
COLOUR SOUND-STRIP LIBRARY
1959-69

A DECADE OF MINISTRY

Ten years ago our hire charges were 2/6 each strip. Today members pay the same.

NO INCREASE IN TEN YEARS AND MEMBERSHIP FEE IS CREDITED IF YOU JOIN BEFORE OCTOBER 5th (save 45/-)

OVER 300 FULL COLOUR FILM-STRIPS

Bible stories, gospel cartoons, etc., for hire and sale, 188 with soundtracks on tape at 3¾ i.p.s.

HIRE CHARGES: 5/- per strip, 5/- per tape per day (half-price to members), plus 6d. postage.

MEMBERSHIP: 45/- per annum from October 5th.

SALE: prices 12/6 to 37/6 each.

LESLIE TODD, of Thornton Heath (children's evangelist), reports *200 per cent increase in attendance* at his weekly meeting since he started using film-strips this year, and *numbers still increasing*.

CRUSADE. Run your own crusade for one week with one of our crusade sets. Hire charges only 100/- strips and tapes complete (half-price to members).

SLIDES. Self-adhesive cardboard mounts to convert strips to slides, 3/- for 25, plus 9d. postage.

Send this advertisement with 4d. and name and address to

BERNARD AND JOY NORRIS
41 Georgia Road, Thornton Heath, Surrey
CR4 8DW

D.1934

Britain's prisons and bingo halls are crowded !
Britain's churches complain of depleted congregations !

DOES YOUR NEIGHBOUR MEAN ANYTHING TO YOU?

Our soul-saving endeavour must begin in
Our own home town
Our own country
Our own neighbourhood

Sunday, October 12th

is

EVANGELISTIC SUNDAY

A recent popular magazine carried the feature

THE SAD SOCIETY

This is the estimate of our modern sophisticated youth. One young man who has made his way in life tells us he intends to commit suicide at twenty-six. Others confess that their lives are emotionally disturbed.

Could we not refer to our generation as

THE MAD SOCIETY ?

Drugs, violence, germ warfare preparations, divorce, prostitution, homosexuality, economic instability.

The need to evangelise our nation has never pressed upon us with such urgency as it does today. We are certainly living in the last days.

WE MUST HELP NOW

You can play your part in our programme
Pray for our evangelists
Pray for more labourers in the harvest
Pray for unsaved friends and bring them to crusades

GIVE TO THE ANNUAL THANKOFFERING

Ask your minister for the special envelope in which to place your gift or write to Elim Pentecostal Church Headquarters, P.O. Box 38, Cheltenham, Glos.

The hour of opportunity is fast passing. We must work while it is yet day.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
P. Daw	642
W. J. Maybin	648
P. S. Brewster	649
Mansel Chuter	650
J. W. Everett	651
A. Tee	654
John M. Cuthbert	655
Elim news	643
Editorial	646
Review	647
Sunshine corner	652

EDITORIAL

SPIRITUAL PRINCIPLE

ON the Cameron report the headlines of the *Sun*, taking up a fifth of its front page, "PROVOCATION, INJUSTICE, BIGOTRY," "THE VERDICT—GUILTY," "Alarming report," with its editorial, may be contrasted with those of *The Times*, which gives precedence on its front page to Britain's favourable balance of payments, then refers to the wave of strikes sweeping western Europe, and then in a two-column spread of a couple of inches states "Cameron blames Ulster militants."

No paper touches the heart of the problem—the eventual separation of Northern Ireland from Westminster and its integration with the Republic of Ireland. Extremists are often extremists because they see clearly, on both sides, the heart of the problem they are contending about, and they also see that half measures and compromise are attempted panaceas that will provide no lasting remedy. *The Times* presented recently the nub of the matter in words already quoted: **"If the Dublin Government were to recognise the legitimacy of the constitutional status of Northern Ireland the position in the north would be immediately transformed for the better."**

The problem has three aspects: the political or constitutional, the religious, and the economic. In the context of the Cameron report no paper touches on the first aspect, the eventual separation of Ulster from Westminster and its integration with the Republic of Ireland.

The second aspect of the problem, the religious, is the most important, because in spite of the present woolly-mindedness about the effect of religion on conduct what persons or communities believe religiously has an all-important effect on their behaviour. Moreover, the current tendency to blur the line of demarcation between truth and error, and good and evil, that would make error simply an aspect of truth and evil an aspect of good does not alter the eternal fact that they are irreconcilables. We do not believe that Romish superstitions are another facet of truth, nor do we believe that individuals or communities can sow error and reap truth.

Which brings us to the third aspect of the problem we are discussing—the economic. In the context of eternal values economic considerations are comparatively irrelevant, as Solomon declared. Yet Paul, inspired by the Holy Spirit, has stated ". . . Godliness [has] promise of the life **that now is** . . ." Our Lord also taught that the application of spiritual principles to daily living would result in economic benefit, though the latter was not to be sought after. The history of human society demonstrates the truth of the foregoing, as it also demonstrates that superstition of any kind, whether it be the sophisticated (!) superstition of Romanism, the simple (!) superstitions of the African witch-doctor or the superstition of ritualism of any kind practised to placate God or obtain merit, debilitates the intellect, and in turn stultifies progress. Protestants recognise that integration with Southern Ireland means economic retrogression, with resultant debased living standards. They see, for example, that the dominance of North America by white Anglo-Saxon Protestantism, in spite of a substantial Roman Catholic majority (60,000,000 Roman Catholics in a population of 200,000,000), ensures that country's economic standing, in contrast with Roman Catholic domination in the southern half of the American continent—a domination currently in process of being broken—and its, up to the present, social stagnation.

(*continued on facing page*)

BACKGROUND TO THE NEWS

THE World Council of Churches central committee approved full membership for two colourful non-western churches at Canterbury this week.

They are the Church of Christ on Earth by the Prophet Simon Kimbangu, Congo-Kinshasa, the first African church founded without missionaries to join the World Council, and the evangelical Pentecostal church "Brazil for Christ," which with 1,100,000 members is the second largest Pentecostal church in South America. Its membership of the council marks the entrance of Pentecostalism on a large scale. Two small Pentecostal churches already are members of the World Council.

REVIVAL

The Kimbanguist church was founded by Simon Kimbangu, who started his prophetic ministry in 1921. Within several months he had created the greatest religious revival in the Congo. Tens of thousands made the pilgrimage to Nkamba, in the lower Congo, to hear the prophet and be healed.

Kimbangu was imprisoned by the Belgians, who thought he was against colonial power. He died there in 1951, after a year's imprisonment. As with the early Church, the Kimbanguist movement grew steadily under persecution.

His Eminence Joseph Diangienda, youngest son of Simon Kimbangu, who is now the leader of the church, was chosen to be the spiritual head of the Kimbanguists when his father died. The church was founded officially in 1956, and now has 3,000,000 members.

Church of England Newspaper,
August 22nd, 1969.

☆ ☆ ☆

The menace grows

Cars to fill a street 12,500 miles long on both sides. Such is the anticipated increase in the number of cars in Germany by 1980.

☆ ☆ ☆

U.S.A. advances to welfare state

The governors of the fifty states, meeting for their annual conference in Colorado Springs, have voted overwhelmingly in favour of a national assistance programme to be paid for wholly by the Federal Government, and in favour of compulsory national health insurance. Alistair Cooke in *The Guardian*.

☆ ☆ ☆

Two news items

Sixteen members of the Royal Ulster Constabulary are to face disciplinary charges for their part in incidents near Londonderry in January.

Bernadette Devlin, M.P. for Mid Ulster, "broadcasting in "The World at One," said that the barricades in Ulster would come down only when the Government came down. "My fight is not with the Protestants, but on behalf of the Protestants and Catholics against the Government which we should have got rid of three years ago."

What about Miss Devlin facing disciplinary action? And, maybe, "The World at One" for permitting her to disseminate her archaic ideas?

☆ ☆ ☆

Pope's censure of Florentine rebels

The rebellious Florence parish of Isolotto was twice condemned recently—by the Pope and by Cardinal Urbani, president of the Italian bishops' conference.

The Pope said that authorised changes in the church had led some groups to go too far, to violate canon law, to form "little churches, perhaps even sects, separating themselves from the 'institutional structure' of the authentic church." This could, he warned, expose the dissident church groups to "the winds of temporal or political interest."

These underground Roman Catholic movements, he said, would carry their followers far, "not, as some say, into the catacombs, but outside the Church. It can, in the end, lead to flight, or rupture, and for that reason it would be a scandal, a ruination." He reminded his general audience of the exhortation of Ignatius of Antioch, "Nothing is done without a bishop." George Armstrong in the *Guardian*.

☆ ☆ ☆

The annual report of the National Secular Society, published in August, states: "Few years have demonstrated so clearly the moral bankruptcy of Christianity, its irrelevance or disservice to the lives of ordinary people." It comments on the Ulster situation, and on the British Catholic Church's hierarchy's reactions to the papal encyclical on birth control.

Truly "the god of this world has blinded the minds of them that believe not." Twenty centuries of world history show that continents that have rejected the Bible demonstrate that its rejection is a disservice to the lives of ordinary people.

EDITORIAL (*continued*)

The question is to what extent do we forgo temporal privileges, economic, social, political, or even spiritual, for spiritual principle, this being that one should not resort to violence to maintain one's rights. This is the way of the cross; it is the way about which each individual must make a decision himself, though communities too have elected to resort to this principle, whatever the consequences, believing that spiritual principle must take precedence over temporal benefits.

The Bible and the advent

By W. J. MAYBIN
MINISTER OF THE ELIM PENTECOSTAL CHURCH, CROYDON

THE BIBLE ENFORCES THE RELEVANCE OF THE ADVENT

IN the previous articles in this series I have tried to show you how the Scriptures emphasise the truth of the second coming of Jesus Christ, and then proceeded to explain what was meant by the term. We saw too how the Bible enumerates the signs of the advent, though no warranty is given for prophetic speculation as to the time of this event.

Edward B. Pusey, English divine of the nineteenth century, said "Prophecy is not given to enable us to prophesy, but as a witness to God when the time [of fulfilment] comes." We must not indulge in forecasts of the future beyond what is written in the Word. But while flights of fancy are deplored by sane students of the prophetic Word, when we observe certain events and compare them with Bible prophecies we can see how the signs given have been, and are being, fulfilled. As believers we live between two great events, the resurrection and the return of Christ, and, writes Dr. Skevington Wood, since we cannot be certain of the exact time of the return, "it is from the stretched strings bridging the gap between Christ risen and Christ returning that the Church's melody is to be drawn. And the situation in which we shall continually find ourselves until the end demands our answering response of watchfulness." We cannot afford to ignore the signs that Jesus gave to herald the time of His arrival.

In this final article I want to draw your attention to a much-neglected consideration of the truth of the second coming, namely the practical use of the doctrine.

While rejoicing in the glorious hope of the return of Christ we should be asking ourselves what is the meaning of all this wonderful revelation of the divine plan for the future. How can we apply the doctrine to ourselves to affect our individual lives, our church life, and our attitude towards the unconverted? Christ's coming will be with power, and that power should be operating in His people in this present day. The study of prophecy should lead us beyond star-gazing to heart-searching and honest labour in the service of the Master.

GREATER VIGILANCE

If we allow this truth to control our lives it will lead to greater vigilance. Study in particular the eschatological chapters of the first three gospels and you will find that the combined emphasis is on the need for vigilance. The epistles, too, show that the demeanour of the Christian life should be watchfulness. "Awake thou that sleepest" (Ephesians 5:14). "Let us not sleep . . . let us watch" (1 Thessalonians 5:6). The word "watch" here denotes a determination to keep awake. We should be in a state of continual alertness. Said the late Dr. F. B. Meyer, "We need a watchful eye to see what the enemy is after, a watchful heart to keep the garden of our inner being, and a watchful spirit to be ready for our Lord." Expectation of our Lord's return should serve to keep us dutiful and watchful.

HOLINESS OF LIVING

And this doctrine, if it is allowed to operate in our lives, will lead to holiness of living. Indeed, this is the primary use of the great truth. The voice of John is important here: "Every man that hath this hope in him purifieth himself, even as He is pure" (1 John 3:3). This is the hall-mark of the Christian who is being sustained by this hope; the anticipation of our being like Him tomorrow makes us want to be like Him today. A study of Church history reveals the very potent truth that it was when the Church lost this hope that she lost her separation from the world and her purity of walk, and the loss of that hope is the most fruitful cause of the widespread worldliness so evident among Christians today. The great cure lies in the hope of our Lord's coming.

The more we understand the truth of the advent, the more we believe it, the more we shall increase in holiness. We shall experience what it meant to be sanctified by the truth, and this will result in a marked detachment from the world and a sweeter attachment to Jesus. Paul said to young Timothy "Take heed unto thyself, and unto the doctrine" (1 Timothy 4:16). If what we believe fails to operate in our lives, then, as one writer suggests, such doctrine "is either falsely described or wrongly held."

WORSHIP WITH ANTICIPATION

Again, this doctrine properly held will enable us to worship with anticipation. The Lord's supper is to be observed in memory of a completed atonement and as pointing forward to the return of the One who died and rose again. "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Corinthians 11:26). Sacramentarians tell us that when certain priestly pranks are played over a piece of bread it becomes part of the Lord's real corporeal presence, and in a similar fashion the wine becomes in some mysterious way part of our Lord's real blood, so the Lord's real corporeal presence is in the elements of the sacrament. But surely the references of both our Lord and Paul make it teach His real absence. "Do this in remembrance of Me." If the sacramentarians are right we need no reminder of a person who is present. But in order to understand the sacrament of the Lord's supper correctly it is necessary to

(*continued on page 653*)

SHOWMANSHIP



in the things of God

By P. S. BREWSTER

Chairman of the Advisory Committee of the World Pentecostal Conference

THE workings of God are incompatible with the ideas of men. Paul wrote of "the weakness and the foolishness of God." The philosophy of man is that he and he alone is the master of every situation, that he does not need God any more. Paul stated that the foolishness of God was in choosing the foolish things of this world to confound the wise and the weak things of the world to confound the mighty. Isaiah the prophet also wrote that the thoughts of God are higher than ours.

One of the most serious indictments that Jesus charged against the leaders of the religious world of His day was that they honoured God with their lips but their hearts were far from Him. Their religion was but showmanship. Jesus did not teach that religion, prayer, worship, preaching and religious administration were to be conducted like acting on a stage but that they were to be from the heart. *He taught us that we believe with the heart, we worship with the heart, we pray with the heart and we love with the heart.* The very centre of our will and personality must be right if, in the work of God, we are to please Him and show results. God is displeased with that which is done merely to impress others or to gain their favour and support.

Jesus cared little about His personal image. He desired to do the will of God at all times; that was His highest prize. He set His face as a flint towards Jerusalem. He had come into this world to destroy the works of Satan, to redeem Israel, to found and to build a Church and to die as the Saviour of the world. Nothing and no one in this world, or in the Satanic regions, was going to stop Him. Satan tried every conceivable temptation and attack to divert and to destroy Him, but eventually he was bruised and the keys of death and hell were taken from him.

The world and, alas, sometimes the members of the Christian Church go about trying to create their own personality image, and to elevate self and promote personal popularity. Little do some Christians realise that it is God who exalts, and that the man or woman who tries to exalt himself or herself will eventually come under the discipline of God. This is at all times painful but necessary. When the mind plans months ahead to achieve something that it dearly desires, and creates an image of itself to bring to the public gaze in order to say "Please look at me, see what I can do, please give me your favour," it is then that God has to step in to save the person and his work.

True Christianity as exemplified in the Bible is against all showmanship. Rather, the Bible speaks of loving God fervently, sincerely and honestly, and of unfeigned love towards the brethren. Politicians, business men and world leaders have their agents, sometimes highly paid, in order to keep changing the public image of the person for whom they work. Sometimes he is portrayed in the press and literature

as benevolent, kind and loving towards children, at other times he becomes the champion of the poor, the needy and the aged, sometimes he is shown as a good family man, and sometimes a few religious words are thrown in to depict him as a God-fearing man, although he is never known to go to church. One of the great dangers of all this is when the spirit of the world gets hold of the people of God and the showmanship of the world enters into the things of God. One of the great prayers of Jesus was that His people should be kept from evil. This word evil includes all the spirit of the world. It has been known that even religious leaders and so-called personalities constantly move about and change their images and do things not out of conviction of heart and spirit but to create an impression upon their fellow men.

In Christ's life everything was of truth; nothing was unreal, nothing savoured of showmanship. Satan is a past-master at deception and he enters into church life in so many subtle ways. Paul wrote "We are not ignorant of his devices." He gets people to claim that they are Pentecostal and fervent followers of the truth, yet in reality they are cool towards the working of the Holy Spirit. Then further claims are made of their being ardent followers of evangelism, and subtle publicity is given to this effect, when in reality there is not deep love for the souls of men and the outreach of the gospel. It is the creating of an impression to gain personal favour and an attempt to have the best of both worlds. I knew a minister who would always have the Bible open beside him in order to create the impression that he was an ardent reader of the Bible. Some people love to give the impression that they pray a great deal. I heard of a worker who always talked of his hospital visitation, creating the impression that he was a hard worker in visitation. I once asked a solicitor friend of mine why his desk was always smothered with papers and deeds and generally so untidy. He blandly said "It gives the impression that I am busy and having a lot of work."

Of course, all this is foreign to the spirit of Jesus Christ. He was transparently honest in all His dealings. The idea of creating a favourable impression upon people whom you desire to think well of you must pay dividends in this world, otherwise it would not be done so much. Surely it has no place in the things of God. The Holy Spirit is the Spirit of truth, and Jesus is the Truth. Revelation depicts Jesus in the midst of His Church watching every enterprise, and His eye like an X-ray penetrating deeply into every heart and life.

This over-publicising of activity merely to create an impression, or the spreading of slogans to give the impression of support to an ideal or truth, can only be regarded as a trick of the evil one; it has no place whatever in the kingdom of Christ. It is to be regarded as of the flesh. It is God who exalts and not we ourselves, and God has His own time to uplift a person. It is God who set His workers in the Church, of which Christ is the Head and Life. Jesus showed His distaste for all this when He drove out the traders from the temple. He said "My house shall be called . . . the house of prayer."

POINTS OF PROFIT

By MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

STEP BY STEP

GOD does not open paths for us in advance, He does not promise help before help is needed, He does not remove obstacles before we reach them, yet when we are on the edge of our need God's hand is stretched out (see Joshua 3: 12-16).

Many people forget this, and are for ever worrying about difficulties in the future. They expect God to make the way plain and open before them a long way ahead, whereas He has promised to do it a step at a time. You must get to the waters and into their floods before you can claim the promise. Many people dread death and lament that they have not "dying grace." Of course they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it now? Grace for duty is what they need now, living grace, then dying grace when they come to die.—*Gospel Herald.*

☆ ☆ ☆

In times of trouble God's trusting child can say:

First—The Lord brought me here. It is by His will that I am in this place. In that will I trust.

Next—He will keep me here in His love, and give me grace in this trial to behave as His child.

Then—God will make the trial a blessing, teaching me the lessons He intends me to learn and working in me the grace He means to give.

Last—In His good time He can bring me out again; how and when He knows.

Then we can say "I am here by God's appointment, in His keeping, under His training, and for His care and time."

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50: 15).

"When thou passest through the waters . . . they shall not overflow thee" (Isaiah 43: 2).

WOMEN'S PAGE

Saints in Cæsar's household

By JOHN W. EVERETT

" All the saints salute you, chiefly they that are of Cæsar's household " (Philippians 4:22).

CAESAR'S household is the last place one would have expected to find Christians. Nero was on the throne. History records him as more of a monster than a man. The debauchery of his household was complete. His courts were filled with vulgarity, obscenity, immorality, perversion and depravity. Any Christians among his servants had few opportunities for public or private worship. Yet there they were—saints!

It is generally accepted that there are some situations which make it almost impossible to be a Christian: the sailor shut up for months with ungodly shipmates; the soldier in a barracks full of blasphemous men; the workman on a job surrounded by filthy-mouthed companions. But Paul's reference to godly men and women in Cæsar's household blasts all flimsy excuses that circumstances may prevent one from serving God. The rougher the spot the more God's grace abounds. The fact that there were saints in Cæsar's household shows the possibility of serving God anywhere.

Christianity does not depend on locality; it depends on vital relationship with Jesus Christ. Joseph kept his purity in Pharaoh's palace. Obadiah kept his convictions in the house of wicked Ahab. Daniel kept his faith in Belshazzar's court. Enoch walked with God when all his contemporaries were ungodly.

Deliberately to seek an ungodly atmosphere could well be tempting God, but if a person finds himself put there or is there when he is converted he can believe God to make him a testimony in the most difficult circumstances.

God needs witnesses in the armed forces and among ungodly men. Even a small light shines brightly when surrounded by utter darkness. Multitudes have had the experience of taking a guided tour through some great cave and having the guide extinguish the lights and then demonstrate the fantastic brilliance of one small match when lighted in utter darkness.

The absence of trial is not necessarily the most favourable thing for Christian growth. " Cæsar's household " may produce better saints than does a monastery! Admittedly, it is hard going for some of God's children. For many it is a constant struggle against opposition; but resisting pressures can develop spiritual muscle.

There were saints in Cæsar's household because Paul lived like a saint while he was a prisoner of Cæsar. It is a poor commentary on any Christian's life to have worked on a job or lived in a neighbourhood for years and to have left no saints there as a result of his testimony.

Quite likely Abraham's intercession for God to spare Sodom stopped at ten righteous persons because he thought that surely Lot would have won that many by his testimony. Tragically, Abraham was wrong. Lot had not even won the respect of his own sons-in-law.

With the last-day onslaughts of Satan upon this earth, and the corresponding increase of iniquity which Jesus said would characterise the last days, our whole society may soon parallel Cæsar's household. But let us not despair. If those long-ago believers could keep their testimony and deserve the title of " saints " in such circumstances, God will give us the grace and spiritual power to be part of that " glorious church, not having spot, or wrinkle, or any such thing."

May Paul's benediction upon those faithful believers rest upon every child of God, however vile may be the atmosphere in which he finds himself. " The grace of our Lord Jesus Christ be with you all. Amen." (Philippians 4:23).

The Pentecostal Evangel.

ORDINATION SERVICE

Saturday, October 18th

IN

CLAPHAM ELIM PENTECOSTAL CHURCH, CLAPHAM CRESCENT, CLAPHAM PARK ROAD, S.W.4

at 7 p.m.

Preacher : W. G. Hathaway

Convener : the President

D.1951

SUNSHINE CORNER

After the storm

"IT will soon be dark, John. I think you'd better start home now. The storm is all over. See, the clouds are all gone in the west. Run along and tell mother that I was glad to have a man in the house when that thunder came."

Aunt Mary laughed and handed John the basket of eggs for mother. He had come for them after lunch time, but mother had said he might visit Aunt Mary. Then the storm had come quickly and lasted over an hour. It had been a pretty hard storm. The wind had roared in the big maples around Aunt Mary's house. There had been rain and thunder and lightning and a few sharp patters of hail on the windows.

As John hurried along the country road toward home he saw where the wind had blown down an old fence along the road and taken part of the roof off an old barn that nobody used.

"I wonder if Uncle Jack will get home before dark" John thought. Uncle Jack had gone to town with a truck-load of farm stuff. "He will have to hurry if he does." Already the evening shadows were growing darker.

John turned a bend in the road and stopped short. Right before him, straight across the road, lay a big tree that had stood by the roadside; an old tree when John's father was a little boy.

"Oh," gasped John, "I wonder if anybody knows about that. I wonder if somebody coming along pretty fast in a car would see it in time." Then he remembered Uncle Jack. What if he came along, hurrying to get home, and did not see it in time to stop?

He might go on and warn him, but someone might come from the other way. What should he do? It was getting dark. John wasn't very big or very brave, but after a moment of wishing he might run on home and tell mother and let someone else attend to the fallen tree he decided. Down by the tree he sat, watching and listening for the first car either way.

It wasn't very long coming. He heard it away down the road and ran to meet it. The driver stopped at sight of the boy waving and shouting in the dusk. He listened to John's story and drove on slowly to the tree.

"Good for you, young man," he said. "That was an ugly trap for anyone driving fast and not watching out. Now."

He fastened his tow-line to the tree, backed off with his big car and swung the tree round to one side out of the way.

"There! Now the road's clear and perhaps someone has been saved a bad accident, thanks to one little boy who knew what he ought to do—and did it. Now jump in and I'll take you home."

John "jumped," glad of the ride; and gladder still that he had been able to make the road safer for Uncle Jack and others.

THREE SHORT CRUSADES

BY THE PRESIDENT

AS FOLLOWS:

OCTOBER 4-6 PORTADOWN

OCTOBER 7-9 BALLYMENA

OCTOBER 11, 12 ULSTER TEMPLE

☆ ☆ ☆

★ ***Bring your sick friends for prayer***

D.1953

ONE MAN COMMISSIONED BY GOD (*cont.*)

erected an altar to Baal. God's command to Gideon was that he must cut down that very altar his father had erected. What an amazing test for Gideon, for if he was caught it would have cost him his life (see v. 30). But God told him to throw down the altar of his father. Before Gideon could lead Israel to victory against the Midianites he was tested in some smaller task. God often tests us in little things before He entrusts to us some larger task. If we are to work for God we must start at home. We can never serve God effectively abroad unless we have first served Him faithfully at home. Jesus commanded the disciples to preach the gospel first in Jerusalem, and then they were to go farther afield. The hardest place to witness for God, and to live out the Christian life, is in our own town, among our own relations and friends; they know us, they know the life we are living, and they watch to see if we put into practice what we preach.

God told Gideon to start at home if he wanted the nation to return to God, and that is where we must begin. To Gideon this was perhaps one of the hardest tasks God could have given him, but he did it. God could not bestow His honour upon a nation of idolators; Baal's altars must be cast down before God's altar could be erected. So Gideon obeyed God, and committed himself to the task to which God had appointed him.

COMING EVENTS

ARMAGH. September 27—October 1. Elim Pentecostal Church, College Street. Golden jubilee convention. Saturday at 3.30 and 6.30. Sunday at 11.15 and 7. Monday-Wednesday at 8. Divine healing service on Wednesday at 10.30 a.m. Preachers: A. Brooks, G. J. Williamson, G. Hills.

BALLYMENA. October 7-9. Elim Pentecostal Church, Castle Street. Visit of A. Tee (President). Services at 8. Special prayer for those seeking divine healing.

BECCLES. October 4, 5. Elim Pentecostal Church, Alexandra Road. Minister's and church anniversary services. Saturday at 7.30. Sunday at 11.15 and 6.30. Preacher: H. Burton-Haynes (District Superintendent). Convener: J. G. Patterson.

BIRMINGHAM, Graham Street. October 4, 5. Elim Pentecostal Church. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. Evans (Swansea). 12-16. Bible teaching campaign. Sunday at 11 and 6.30. Weeknights 7.30. Preacher: J. Harris (Lurgan).

BIRMINGHAM, Langley Green. October 4. Elim Pentecostal Church, Mount Pleasant. District Presbytery rally at 7. Preacher: S. Beresford. October 6-9 at 7.45. Preacher: S. Beresford.

BIRMINGHAM, Weoley Castle. September 27—October 1. Elim Pentecostal Church, Castle Square. Annual convention. Saturday at 7. Sunday at 11 and 6.30. Monday—Wednesday at 7.45. Preacher: H. Palliser.

BOLTON. September 27, 28. Elim Pentecostal Church, Higher Bridge Street. Harvest thanksgiving services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. T. Bradley. Convener: K. Smith. October 4, 5. Visit of F. Blackwell and students of Cliff College. Saturday at 7. Sunday at 11 and 6.30. Convener: K. Smith. 11, 12. Dedication service on Saturday at 4 conducted by R. B. Chapman and J. C. Smyth. Evening rally at 6.30. Sunday at 11, 6.30 and 8. Preachers: R. B. Chapman and J. C. Smyth. 13-17. Evangelistic crusade conducted by E. J. Thomas at 7.30 each night.

CAERPHILLY. October 9-13, 16-20 (not Fridays). Elim Pentecostal Church, St. Fagan's Street. Weeknights at 7.30. Sundays at 6.30. Preachers: W. R. Jones, L. Reeves, L. W. Green and A. Harries. Convener: J. G. Cooper.

CAMBERWELL. October 15. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary at 2.45. Speaker: Mrs. Burton-Haynes. E.W.M.A. rally at 7. Speaker: Mrs. Prentice (India).

CROYDON. October 2. Elim Pentecostal Church, Stanley Road. Sisterhood rally at 3. Speaker: Mrs. I. R. Moore (Clapham).

EAST HAM. September 28—October 5. Elim Pentecostal Church, Central Park Road. Evangelistic crusade. Sunday at 6.30. Weeknights at 7.30 (no meeting Friday). Evangelist: D. Evans (Cardiff). Convener: H. L. Dawson. October 3. Brotherhood meeting at 8. All men welcomed. Preacher: W. Gray.

EDINBURGH. October 4-12. Elim Pentecostal Church, Henderson Terrace, Ardmillan. Evangelistic crusade conducted by G. Wallace (Halifax). Saturdays at 7, Sundays at 11 and 6.30. Weeknights at 7.30.

HIGH WYCOMBE. September 28. Elim Pentecostal Church, Frieth Road. "Harvest" gospel service at 3. Preacher: D. Beresford.

ILFORD. October 5. Elim Pentecostal Church, Clements Road. Visit of Capel gospel team at 11 and 6.30. October 11 at 7.30. Billy Graham film: "Touch of Brass." Preacher: W. Plowright. October 19 at 11 and 6.30. Preacher: A. Whittall.

KENSINGTON TEMPLE. October 4. Notting Hill Gate. North and South London Presbytery camp reunion at 3 and 6.30. Preachers: B. Vidamour and J. Seaman.

LLANELLI. September 27—October 9. Elim Pentecostal Church, Island Place. "Croeso crusade" conducted by A. A. Biddle. Sundays at 6 and 8. Weeknights at 7.

RAYLEIGH. September 28. Elim Pentecostal Church, Castle Road. Harvest thanksgiving services at 3 and 6.30. Preacher: A. Tee (President). October 4. Church building fund rally. At 7. Preacher: A. Winch (East Ham).

READING. October 5. Elim Pentecostal Church, Waylen Street. At 11 and 6.30. Preacher: J. T. Bradley. October 18. Selly Oak Male Voice Choir. At 7. Preacher: A. Caple.

SALISBURY. October 12. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Preacher: A. S. F. Horne.

SOUTHEND-ON-SEA. October 11-13. Elim Pentecostal Church, Windermere Road. Forty-third anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway (Secretary-General).

STAFFORD. October 11, 12. Rising Brook Secondary School, Wolverhampton Road. Saturday at 7. London Crusader Choir. Also at Covenant Hall, St. Patrick's Street. Sunday at 10.45 and 3.

TREALAW. September 27-29. Elim Pentecostal Church, Miskin Road. Annual convention. Saturday at 7.15. Sunday at 11 and 6.30. Monday at 7.30. Preacher: D. A. Lambelle. Convener: L. Jones.

WHITEHAVEN. October 11-14. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Preachers: T. W. Walker and D. W. Anthony. Convener: K. J. Cave.

THE BIBLE AND THE ADVENT (*continued*)

appreciate that "there is a real spiritual presence, but there is a real physical absence."

"And thus that dark betrayal night
With the last advent we unite,
By one blest chain of loving rite,
Until He come."

GREATER SERVICE

Finally, this doctrine will challenge to greater service. Rightly understood it becomes a powerful incentive to service. We not only worship till He come; we are to "occupy till He come." It is sometimes argued that to be unduly absorbed by the hope of the advent tends to create lazy Christians, throwing upon the coming of Christ work that ought to be done now. **But we challenge anyone to examine the Christian Church in the world today and see where the emphasis on evangelism is found. Is it not among those who are living in the hope of their Lord's return?** If we believe that Christ is coming soon, and that the time of that coming will be determined, as far as the Church is concerned, by witnessing to the gospel, nothing will deter us from any self-sacrifice that may hasten that consummation. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22 : 12).

Turn to the epistle of Paul to the Thessalonians and you will see how Paul praised them. Here was a church on the stretch for God, sounding out the gospel because it was motivated by the fact that the Lord would one day return from heaven.

"In the advent light to witness
To a dark and dying world;
This the holy ordination—
May His banner be unfurled."

YOUTH COMMITTEE PAGE

PART-TIMERS!

By A. TEE

SITTING in a counselling room after hearing a wonderful gospel message a teenager asked the counsellor if being a Christian meant her leaving the ballroom dancing she loved so much. The counsellor, a very wise woman, quietly read Hebrews 12:1: "Let us lay aside every weight, and the sin which doth so easily beset us." She explained the word "weight" as being anything which, though it might not be a blatant sin in itself, would hold us back from running successfully the Christian race.

The counsellor then went on to explain that for this young woman to accept Jesus Christ as her *Lord* was imperative if she wanted to be a Christian; that to be His servant was a great honour, but it could not be done on any part-time basis; that it was ridiculous to think of being a Christian on Sundays only, or on two or three nights a week only. "How would you like Jesus Christ to be a part-time Saviour?" asked the counsellor.

The girl was startled by the phrase "a part-time Saviour." When she was asked what she meant by this phrase the counsellor answered "What would you do if Christ were able to guide you, to forgive you and to strengthen you on only three nights per week?" It was obviously an absurd question, and when the girl saw the point the counsellor added that it would be equally ridiculous if Christ could not call on her at any moment to do some special duty involving the soul of someone in great need.

There are Christians who want to have their Christianity as the young man who applied for a post advertised as follows: "Wanted, part-time assistant for good-class hotel. Alternate evenings, 6 to 11 p.m. Weekends by arrangement. Uniform provided, good wages and tips. Must have good appearance. Apply Box ....." It meant that he would be able to have every other evening off and do whatever he wanted. He could also suit himself whether or not he went on duty on Sundays. When on duty he knew he would certainly look good in his uniform!

There are some people who treat their Christianity like this. They are well able to give a glowing testimony when called to the platform, and they simply love doing so. Everybody is looking at them and they can "put on a good show." But Christianity is not a uniform you put on when you are on show.

Recently a young man gave a thrilling testimony of how Christ had delivered him from many sins and temptations, but within two hours of his testimony his conduct in the back of a car with the fifteen-year-old daughter of one of the church members betrayed his lack of consistency. When he drew up in the driveway of the girl's home well after midnight the girl's father stepped out and had a straight talk to the lad and reminded him of his testimony. His face went red, he lowered his gaze; he was obviously embarrassed.

Every Christian is an ambassador who is expected to be a representative for Christ every moment of the day. Those who want to departmentalise their lives will soon find that Christ demands more than a department; He demands the throne of our lives. For Him to reign supreme simply means that we surrender all of our life to Him. No one who values the agony of the cross or his escaping a lost eternity wants to cling to the things that will ruin his Christian testimony. If it is right to be a Christian then be 100 per cent on fire for Christ, twenty-four hours a day. That is the only way to real, lasting happiness as a Christian disciple.

FAMILY ALTAR (*continued*)

are to attract people to Christ; they are not an end in themselves. The recovered and healed will eventually die, and unless they are converted heaven will always be barred to them.

Sunday, October 5th Acts 28:17-31

Paul was to spend two years under house arrest in Rome, awaiting trial and judgment. Those years were not wasted. First the Jewish religious leaders were contacted and the way was cleared for evangelistic and Bible teaching meetings among them. "From morning to evening" he expounded, testified and persuaded, urging them to believe. Paul was restricted in many ways, but he used his limited liberty to the full; he did all in his power to proclaim the gospel. What restrictions do we have? Will the authorities imprison us for conducting open-air meetings, calling at homes with gospel literature, doing personal evangelism? Of course not. Then what is our excuse if we are doing it? Fellow Christians across the sea are being persecuted and tortured, yet we read that the work of God continues to flourish. Their opportunities are limited, but they use them to the full. It was words from their own scriptures that convicted the Jews of their sense of need, but instead of repenting they decided to listen no more. Like so many, they thought that they could shut the door on the preacher, conviction and their responsibilty to respond to the love of God; but ignoring or shunning the truth will not absolve them of that responsibility to answer the call to decision.

So ends the book of Acts, but not the acts of the Holy Spirit. His ministry is among us yet!

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, September 29th — Acts 26:1-18

" To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins " (v. 18).

Critics of the Christian faith often charge us with a negative approach to life, claiming that we preach an endless stream of " thou shalt nots." Are we, as they say, expert only in denunciation and demolition of all that the world holds to be pleasurable ? This highlight verse emphasises the true attitude of the New Testament preachers. God has declared war on sin, but delights in and promotes righteousness. His gospel turns men from darkness to light, from cruel slavery under Satan's regime to liberty and lasting joy in the service of the King. It is always from the dark, drear and fearful to the peace and assurance that only Christ affords. Just to say that we offer something better is a gross understatement. How can you describe the difference between existence in the prison house of spiritual darkness and the eternal life and fellowship that we have in Christ ? It is the difference between black and white and colour, Siberia and Bermuda, stale bread and a ten-course banquet, day and night, heaven and hell.

Tuesday, September 30th — Acts 26:19-32

" I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am " (v. 29).

No one could deny that something extraordinary had happened to this prisoner. He told his story with conviction that communicated with his listeners. But what impressed Agrippa more than all else, being an expert in Judaism and knowing the background to the trial and execution of Jesus of Nazareth, was Paul's insistence that what had happened was in accordance with the Old Testament teachings: " for this thing was not done in a corner " (v. 26). When God exhibited His love for fallen humanity He chose the elevated Calvary; He wanted the world to see and know. There was to be no quick, painless death for Jesus, no flash of steel in a Roman prison, no easy way out with poison or bloodletting. That long, lingering death was Christ's declaration of love, and it was made publicly. The resurrection, too, was not a secret, clandestine affair, for He showed Himself alive again by " many infallible proofs." Paul's fervent desire was that everyone in that hall would accept his Saviour and be converted. For him all men and women were potential Christians. May we catch that vision !

Wednesday, October 1st — Acts 27:1-20

" Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul " (v. 11).

That was the biggest mistake of his life. The centurion was soon to rue the day that he ignored the warning given by God's servant and took the word of an experienced ship's captain and the proud owner of the vessel. But wait a minute ! Surely if anyone knew the strength of the ship and the perils of the voyage these two did. We must agree that this kind of reasoning is natural and valid. But Paul's information did not come from a thousand voyages across the seas or a knowledge of the ship's capabilities; it came from God, the Creator of the oceans. We face the same frustration today. Having received " information " from God through His Word we proclaim it to a dying world. And what happens ? They would rather believe the opinion of some learned professor who is sure that his distant relative is a monkey than the simple creation facts of Genesis. The famous scientist's view, the philosopher's word, the modernist's blasphemies and even the pop-singer's psychedelic ravings are given more credence and authority by the world than the Bible. But there is coming a day, as there came a storm, which will prove beyond doubt who is right.

Thursday, October 2nd — Acts 27:21-32

" After long abstinence Paul stood forth in the midst of them and said, Sirs, ye should have hearkened unto me " (v. 21).

There they were, going forty shades of green, in the grip of a hurricane; no hope, no peace, and no appetite. Paul was beginning to worry about the situation and fear was raising its ugly head within his soul; his body too was weak and his mind tired. All heaven knew that he needed help, so an angel was dispatched with a message of hope and cheer to the helpless ship and the apostle trying to sleep below deck. The next day Paul proclaimed the angelic message to the hundreds on board. Soon the prisoner became the unofficial master of the vessel, giving the orders and being obeyed. How quickly God can change circumstances and situations ! With storms all around and skies black above, and every ounce of human experience exhausted, God sends His word of peace and reassurance and we find rest in the midst of it all. The waves were still tossing the ship and the timbers creaked as loudly as ever, but Paul was now very sure and confident that all would be well. Cheer up, friend, the Lord is with us and for us !

Friday, October 3rd — Acts 27:33-44

" Then were they all of good cheer, and they also took some meat " (v. 36).

Fear and anxiety had promoted this lack of appetite for fourteen days. " Captain " Paul's speech to all on board was a challenge to them to believe that he was truly a man of God, and also that he had received a message from the Lord concerning them. All needed sustenance if they were to survive the ordeal of getting to the shore that awaited them. They remained unconvinced, so Paul gave thanks for food and began to eat. That swayed them; they ate with cheerful hearts—and the storm was still raging. Notice how God's servant dominated the scene. The sailors had long since realised that they were facing something beyond their experience. The soldiers, landlubbers that they were, were no match for this situation; their lips offered no solution to this life-or-death problem. But Paul had something to say ! God knew the way to safety. Increasingly the political and economic experts are turning from snowballing perplexities with baffled silence; for them there is no way out. Praise God, there is One who still speaks with authority to those who will listen. Read about some Old Testament mariners who cried to God in their extremity (Psalm 107:23-30).

Saturday, October 4th — Acts 28:1-16

" And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live " (v. 4).

Nothing could be farther from the truth. It was because of Paul and his associates that God had spared the lives of that great company. The barbarians had no evidence, no witnesses, yet built up a story on mere fantasy; they were not the last to do so. How many men and women have been robbed of reputation and integrity on mere hearsay. Notice verse 6: " they changed their minds . . . he was a god " ! From murderer to god in a matter of minutes ! Worldly regard and admiration are often as stable as a feather in a whirlwind ; better to concentrate on pleasing God, whose reward is eternal. It surprises me that although Paul ministered to the sick with great power we are not told of people turning to Jesus Christ as Saviour. Yes, they honoured Paul and his friends and showed their gratitude with generosity, but that was all. Miracles, signs and wonders

(continued on facing page)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

BOURNEMOUTH, Boscombe. Seafield Court Hotel, 12 Owls Road. Three minutes sea and shops. Homely, excellent food. Bed and breakfast, evening dinner. C.H. Free parking. Proprietress Elim member. S.a.e. for brochure. Tel. 37097. C.1901

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. Hoooper, The Place Hotel, Newquay. Tel. 2526. C.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907 C.1804

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster; text: Psalm 21:1. Harvest gospel poster ; text: Galatians 6:7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

SOUTHAMPTON UNIVERSITY. Any other believer joining this autumn, or already there, please contact Keith Faiers, 45 Old Millmeads, Horsham, Sussex. Horsham 3460. C.1955

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

ITINERARIES

The President:
September 27, Ipswich (Presbytery rally); 28, Rayleigh; October 4-6, Portadown; 7, 8, Ballymena; 11, 12, Belfast (Ulster Temple); 17, North London youth conference.

London Crusader Choir:
September 27, Royal Albert Hall (male voice praise); 28, Edgware, Pentonville prison (afternoon); October 5, Rochester, Maidstone prison (afternoon); 11, 12, Stafford; 18, Chelmsford.

Miss S. Beardwell (India):
September 27, Cardiff; 28, Dowlais (evening); 29, Merthyr; 30, Treharris; October 1, Mountain Ash; 2, Caerphilly; 4, Youth Rally, Newport; 5, Newport; 6, Barry; 7, Pontypridd; 8, Brecon; 9, Abertysswg; 11, Brilley; 12, Hereford.

Miss C. A. Picken :
September 27, Bradford; 30, Cradley Heath; October 2, Sparkbrook; 4, 5, Nuneaton; 6, Erdington.

J. A. Prentice:
September 27, Bradford (convention); 28, Bradford (a.m.), Halifax (p.m.); 30, Halifax; October 1, Leeds; 2, Sowerby Bridge; 3, Barnsley; 4, Goldthorpe; 5, Huddersfield; 7, Wrenthrope; 9, Knottingley.

Joseph Smith:
September 27—October 2, Coleraine; 4-9, Bangor; 11-16, Bethesda; 18-23, Larne; 25-30, Lisburn.

BIRTH

NORRIS. On August 24th, to Bernard and Joy Norris (formerly Brixton and Clapham, now Croydon church), God's gift of a daughter, Deborah Joy, a sister for Mark David.

DEDICATION

BUTLER. On July 27th, at Clapham Elim Church, Simon Andrew George, second son of John and Connie (*née* Dawson), a brother for Nigel.

MARRIAGES

DINHAM—VARNEY. On August 6th, at Springbourne Elim Church, Bournemouth, John Robert Dinham to Sylvia Beryl Varney. Officiating minister: J. Osman.

GASTON—WILSON. On August 12th, at the Ballymena Elim Church, Margaret Gaston to Robert Wilson. Officiating ministers: R. W. Cook and A. J. K. Magee.

WALTON—KESSEL. On August 16th, at Elim Pentecostal Church, Hanley, Colin Edward Walton to Annemarie Kessel. Officiating ministers: J. C. Cooper and D. C. Lewis.

WATSON—PICKERING. On September 6th, at the Elim Pentecostal Church, York, Brian Richard Watson (Crusader secretary) to Kathryn Ann Pickering. Officiating minister: A. Brooks.

WITH CHRIST

DAWSON. On July 12th, Mr. Dawson, faithful member of Worthing Elim Church (formerly of Clapham). Much loved and respected. Officiating minister at funeral: L. W. Tranter.

ELLIOTT. On August 10th, Mr. S. L. Elliott, of York. Officiating minister at funeral: A. Brooks.

SALMON. On August 25th, Miss Annie Salmon, aged 81, member of Elim Pentecostal Church, Ilford, passed suddenly into the Lord's presence. " For ever with the Lord." Officiating minister at funeral: F. H. Coleman.

WYATT. On September 8th, Mr. William Wyatt, aged 90. Faithful member of the Croydon Elim Church for many years. Officiating minister at funeral: W. J. Maybin.

EVANGELISTIC OUTREACH CRUSADE

Elim Pentecostal Church, Clements Road, Ilford

Sunday, October 5th. Visit of Capel Gospel Team
Saturday, October 11th. Film : " Touch of Brass."
Sunday, October 12th. Evangelist : Rev. W. Plowright
Sunday, October 19th. Evangelist : Rev. A. Whittall
Saturday, October 25th. Film : " Wiretapper "
Sunday, October 26th. Evangelist : Rev. A. Horne

Convener : REV. JAMES F. HARDMAN
Sundays 11 and 6.30. Saturdays 7.30

D.1958

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY

D.1806

" HALDON COURT "

FOR AN AUTUMN HOLIDAY AT REASONABLE COST
VARIED MENUS : CHRISTIAN FELLOWSHIP
Rest and relax in our new south-facing sun lounge
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836)

NEWS FLASH

600 Green Shield stamp books received !

L. WIGGLESWORTH,
Missionary 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. L No. 40 October 4th, 1969 9d



Photograph by Mr. Steve Turtle (Scunthorpe).

SCUNTHORPE. Our picture shows some of the children with their teachers and, at the back, Pastor John Henderson.
Report on page 661.

THE CHALLENGE OF TODAY



THE CHALLENGE OF EVANGELISM

By PASTOR R. HUNSTON
THE CITY TEMPLE, CARDIFF

THE Church of Jesus Christ was born in the fires of evangelism; it progressed by evangelism in spite of persecution. The apostles preached to vast crowds, itinerant preachers visited the centres of population, and individuals witnessed for Christ even when driven from their homes by the rising tide of persecution. "They . . . went every where, preaching the word." The New Testament axiom for every pastor and leader is "Do the work of an evangelist."

But what is evangelism?

The Archbishops' Committee on Evangelism in 1918 defined evangelism by stating: "To evangelise is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their King in the fellowship of His Church. Evangelism is the proclaiming of the message of God to a guilty world, with the aim of pointing men to Christ as Saviour, and to their integration into the Church of Jesus Christ as a personal witness, thus producing a chain reaction of evangelism and witness."

Evangelism it not merely the teaching of moral and ethical laws or general truths about God's existence. It is not only the presenting of Jesus Christ's example and teaching but the setting forth of Christ as the living Saviour and reigning Lord. There is no evangelism where this specific message that Christ has died for our sins and is risen for our justification and the necessity of a personal faith and salvation in Him are not declared.

Secondly, evangelism is not the presentation of Jesus Christ as a subject for detached, critical and analytical study, but the presentation of Him and His atoning work in relation to the needs of fallen humanity as their only hope. Thus it embodies the thought of exhorting men to accept Christ as their Saviour and to recognise that without Him they are lost.

Thirdly, evangelism is the call to serve Christ as King in the fellowship of His Church. It is a call not only to personal decision but to personal dedication. Evangelism is a call to repentance; it is not only a divine invitation to Christ but a divine command to turn from sin.

The New Testament records that the believer, having made a decision for Christ, was at once linked to a group of Christians. It does not recognise secret discipleship or "free-lance Christianity" (Acts 2:41, 42), but insists on committed fellowship (Hebrews 10:23-25). Then, linked to the fellowship of the Church, the converts were edified (built up) by the teaching ministry of the Church.

It was said that the reason for the early Church's rapid and invincible development was that every convert became a preacher of what he believed and every convert became a soul-winner. This must still be the aim of the Church. "It is clear that the Church only fulfils its function as the body of Christ if it is constantly thinking how those outside are to be won inside—the preoccupation of the Church should be with those outside" (William Temple, 1936).

The challenge of today is not to pursue a policy of consolidation, which although it has its place can become the forerunner of evangelistic apathy, but to pursue a policy of evangelistic expansion by every means possible. No method of evangelism must be neglected, no over-emphasis made on reaching one particular group of people. All need Christ. This then is the challenge that faces us today—evangelism.

THE CHALLENGE TO FAITH

The early Church's evangelism was confirmed by the miraculous working of God: the sick were healed, even the dead were raised; the ministry of the miraculous was the norm of their evangelistic enterprise and local church life. If the Lord has not changed and the message of the gospel remains unaltered one must ask "Where are the miracles?" This is the inescapable challenge confronting every Elim minister and member. It is a challenge to our faith.

We believe in Christ the Healer; then let us believe for signs and wonders as the sick are prayed for and the gospel is proclaimed in every one of

our churches. We must not eliminate the miraculous from evangelism or from Pentecostal church life. It was an integral part of our Lord's earthly ministry, of the apostles' ministry, and of the early Church; the Bible records incident after incident of divine power. And our own beloved Elim movement was born amid the demonstration of the supernatural. Dare we be content with anything less than this? We thank God for the miraculous incidents we see from time to time, but this is not enough. The challenge of today is to believe God until the norm of Elim Pentecostal church life is the ministry of the miraculous.

It is futile to attempt to supersede the supernatural. The Bible pattern is that in evangelism and Christian living "the Lord went with them, confirming the word with signs following." To suggest in any way that a supernatural ministry is not the answer for today is but an excuse for the inadequacy of our faith.

THE CHALLENGE TO EXPERIENCE

The challenge of today is not only in outreach but in the experience of each individual Christian. We are living in privileged days, for across the world God is out pouring His Spirit in a manner unprecedented since Bible days. Millions of people have now received the baptism in the Spirit with the evidence of speaking with other tongues as the Spirit gives utterance.

It is vital that we propagate the truth of Pentecost in every way possible. As Pentecostal believers we are not ashamed of this distinctive experience, and it becomes incumbent upon us to spread the message of the baptism in the Spirit; to fail to do this is to be out of step with Bible experience. The early Church preached a full gospel including the Pente-

(*continued on page 669*)

PROVISION FOR PREACHERS

SIN

Romans 6:23; James 1:15

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

EVERYBODY knows that the Bible speaks of sin, but opinions vary as to the importance of what it has to say. Some reject its teaching because it is unpleasant to them, but this neither alters its teaching nor affects the fact. The fact of sin is undisputed, though the term is often changed.

SIN IS REJECTION OF GOD'S LAW AND WORD

If we ask what sin is the Bible answers that it is the rejection of God's way. There is not space here to discuss God's right to command, but only to deal with two salient facts.

First, the Bible declares God's authority. Second, conscience and history demonstrate it whatever men may say. Great nations have foundered and eminent individuals perished upon this inexorable law. When sin, whether against conscience or revelation, has flourished unchecked judgment has inevitably followed. It has been said that none of the great empires has ever been defeated from without, always from within. This is equally true of many great men.

SIN AFFECTS EVERY MAN AND EVERY PART OF MAN

"All have sinned." The theological term is "the total depravity of man." This does not mean that every man is wholly bad and nothing in him has any goodness. It does mean that every man is tainted in some way and all parts of man's nature, even the most acceptable aspects, are affected and liable to break down under conditions of test.

SIN IS REJECTION OF THE SAVIOUR

The gospel message is simple and plain: God has concluded all under sin, that all may be saved through Christ. There is no distinction either in judgment or on the ground of mercy. If after one has sinned and is under sentence of death there is shown mercy and forgiveness this is news indeed. If, however, after mercy is shown, entirely through grace and love and fully undeserved, there is still rejection this undoubtedly is sin indeed. Let us notice that the mercy of God is conditional upon our acceptance of the Saviour. It is not the weak, appeasing mercy of one who lays the foundation for future treachery, but the terms of a conqueror who has won and will win (Psalm 2:10-12). We must accept the conditions by accepting the Son. However, the terms are not those of a tyrannical conqueror imposing conditions that benefit only himself and enslave his subjects, but the terms of a benefactor who would bestow all His wealth upon the conquered.

CHURCHES REPORT



ISLE OF WIGHT CAMP

by C. A. Orange, Rugby

I WAS privileged this year to view the Isle of Wight camp from both sides—as a worker and as a camper—and let me say here what a wonderful job of organisation and administration is done by Mr. and Mrs. Rammell to provide safety and comfort for over 200 campers for a month. Who will ever forget the standing ovation they received at the end of the senior camp when Pastor Brian Richardson gave thanks to God for their faithfulness and hard work over the years. Those of us who have known them over the years know only too well how deserved that appreciation was.

The food, like the weather, was wonderful. The catering amenities have improved over the years, especially with the introduction of electricity on the camp site. Here I must say a word for Mr. Jim Booker and his team of electricians who installed the various appliances. An appreciation, too, for chief catering officer Mrs. Croker and her staff, who worked about ten hours per day to give the campers three good meals a day.

One special feature was the teachers' training session every morning taken by Mrs. Richardson. Sunday school workers found this very helpful indeed. A diploma is to be awarded to those who pass their tests on this subject.

The Lord blessed the ministry of the Word by Pastors Seaman, Vidamour, and Don Norton from Transvaal. The necessity of being filled with the Holy Spirit was particularly stressed, with the result that twenty young people were filled with the Spirit, speaking with tongues and glorifying God. It was encouraging to note that during the seeking meetings the young people were advised first and foremost to seek God for His power to witness and to dedicate themselves to His service, and, praise God. the signs followed.

Tribute must be paid also to "Commy" (Pastor Brian Richardson) and "Adjy" (Pastor Norman Clark) for their tireless efforts to co-ordinate everybody and everything into one whole happy camp.

The youngest member of the camp was Pastor Clark's daughter Iona Joy—three weeks old.

I believe everyone will be looking forward to the camp reunion at Kensington Temple on Saturday, October 4th.



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

Recently our pastor celebrated his fifth anniversary here at Croydon. The weekend was made a special occasion when Pastor H. Burton-Haynes from Clacton-on-Sea was the special speaker. After a delightful tea on the Saturday Mr. Burton-Haynes addressed us on Romans 8:28. This was not only an encouraging word but a timely one too. The ministry on Sunday was richly blessed of God, when in the morning Mr. Burton-Haynes took us into the thirteenth chapter of 1 Corinthians and in the evening dealt ably with the Lordship of Christ. We concluded the weekend thanking God for all past blessings and looking forward confidently to the future, assured that He who has led will lead. We are thankful to God for our pastor's continued labours among us.

H. C. HOPPER.

HASTINGS **Pastor: G. Harpin**

It is now two years since Pastor and Mrs. Harpin and family came to Hastings, and a special meeting was held to celebrate the event. Tea was followed by expressions of gratitude to the minister by the deacons for his work here. A folio and a plant were given as a token of love and esteem from the members and friends. In the evening service the speaker was Pastor A. Knight.

As a church we are grateful to the Lord for enabling us to maintain the witness in this needy town and for His wonderful undertaking recently for our financial needs. We are looking forward to our campaign in October and would covet prayer that many souls may be won for the Lord.

AMID THE RIOTS
TENT MISSION IN BELFAST

ALL was quiet on the Wednesday when a team of ministers and laymen met to erect our evangelistic tent in Belfast.

The tent, purchased by the Elim churches in Ireland to conduct aggressive evangelism throughout the province, has already been used with good results in Newtownards and Markethill.

However, little did we know as we rejoiced in its spreading canvas and invited those passing to hear the word of God that the serious rioting of August 1969 was about to erupt from smouldering resentment to burning rage. On the Friday night before we were due to start some of us met for prayer in the tent. The night was red with the fires burning across the river and the late night was shattered with the stutter of machine-gun and automatic fire. Should we go ahead? No buses were now running, and folk who promised to support us now found they could not cross the city at night. Fears were expressed about what a petrol bomb would do to the tent and the congregation. Cautiously we agreed to go ahead for the first weekend.

Would people come? Some obviously would not, but gradually strangers mingled with our regular worshippers on that first Saturday night and the first decisions were recorded. The rest is history now.

We finished last Sunday evening with the tent packed after a fortnight's mission, as we had planned. Many lives were touched by the gospel, and some were won to Christ. In the Temple this week there are fresh faces of folk who would not have been there if we had not gone ahead in spite of our fears.

When we took the tent down it was streaked with small black marks where the rain had washed the smuts from those fires in the heart of Belfast. They have not disfigured it. I think of them as the scars of battle—which God won!

SCUNTHORPE

Between eighty and ninety people attended the children's service arranged and convened by Pastor John D. Henderson.

Over these past few weeks we are pleased to report that our Sunday school has increased from nineteen to between thirty and forty. Every week we see new faces in the Sunday school, the gospel services, and the "late-night special" (coffee bar) on Sunday nights.

Use Elim's Press

THE GRENEHURST PRESS

for all your printing requirements

Letterpress and Lithographic Printers

Order your books through our Bookroom
Please state publisher if possible

P.O. Box 38, Cheltenham, Gloucestershire

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
R. Hunston	658
F. G. Evans	659
T. H. Stevenson	663
William J. Hilliard	664
T. M. Buckie	666
Margaret M. Ladlow ...	667
L. V. D. Tiller	668
J. M. Cuthbert	671
Reports	660
Editorial	662

EDITORIAL

"HUMAN nature expressing itself without God." That's a thought, isn't it? The expression, from Dr. Billy Graham, is quoted by W. J. Maybin in his series of articles on the second advent. It would seem that, given the technical and biological know-how and the ability to break through the time-space barrier, man's capacity for self-expression is as limitless as space itself. Is this a corollary of his having been created in the image of God and his belonging therefore not only to time but having eternity set in his being?

Has man an infinite capacity for good as his nature expresses itself with God? And has he, by the very nature of this increated capacity for self-expression, also an infinite capacity for evil as his nature expresses itself without God?

We can put this to the test. Let us assume for a moment that man will colonise the solar system, then reach out to colonise the stars; let us assume that he will colonise the remotest outposts of space. Is there one person who doubts for an instant that in so doing man would make the whole universe as disreputable a place as he has made the earth?

That man is the most evil being on earth is clear; his capacity for evil is curtailed only by his own limitations; if these were removed his capacity for evil would be seen to be infinite. Terrible thought! And all about us is the supporting evidence.

Human nature expressing itself without God! God preserve the universe from such a disaster, as He will yet deliver this earth, in the notable words "For a quick and final reckoning will the Lord take upon the earth, finishing it up" (Romans 9:28).

☆ ☆ ☆

What with computers, men on the moon, the *Daily Mirror*, Mr. Clive Jenkins dropping his anti-Common-Market amendment, workers in our basic industry receiving £7 a week less than the national average, William Hardcastle, Whitehall sending troops to Anguilla and Ulster but not to Rhodesia, the demand for basic pay of £16/1/- per week (did you think all workers received £30-£40 per week?)—whichever way you look at it the world, in spite of its evil, is a fascinating place which becomes more so as the century progresses.

All this fascination in spite of the world's being a spiritual cemetery! Were it spiritually alive how much more interesting it would be! The cruelty that mars it, a symptom of its death, robs the fascination of its glamour.

However, the fascination grows when we read that at the annual conference of the British Association for the Advancement of Science, held at Exeter. Mr. Brian Champness, a postgraduate research psychology student at Exeter University, pointed out that philosophers have recognised the importance of eye-gazing in human relationships for a very long time. Well now, isn't that something? The recognition must have been for a very long time: Solomon recognised it—the book of Proverbs for reference—but even he was pretty late; Balaam beat him to it, and the patriarchs were earlier still.

Mr. Champness states that in one experiment, among three rather inane findings the last was "that one person looks at another rather

(*continued on page 670*)

From my diary

by T. H. STEVENSON

THE "three choirs festival" is perhaps the highlight of annual events in Worcestershire, Herefordshire and Gloucestershire. Supported by famous solo artists and orchestras, the event drew several thousands to Worcester's cathedral each day of the festival. The spontaneous applause reported to have been given on occasions was something new in the cathedral and created much comment, for and against. The objectors felt that the religious nature of the programmes and the cathedral venue ruled out such applause. The supporters had the novel idea that applause would not be out of place in the cathedral even after a good sermon! That would be a change for any preacher. Pentecostal preachers would feel more at home with some spontaneous praise—to the Lord—*during* the preaching. The only time I heard applause during preaching was on my recent visit to hear Rev. Ian Paisley in the Ulster Hall. When he referred to Cardinal Conway as number one trouble-maker some clapped their hands, only to be immediately silenced by the speaker's disfavour of this. In my own return to full-time preaching I have been encouraged by quite a number of people. A favourite point seems to be that the sermons are shorter than the liberty or liberties that our many guest speakers could enjoy.

☆ ☆ ☆

A national daily paper has called Northern Ireland "a poor country." At least it seems to be very much richer than its neighbour Eire. In a discussion between the chiefs of the Eire and Northern Ireland tourist boards concerning the adverse effects on the tourist trade at this time it was mentioned that in 1968 the 3,000,000 people of Eire spent £13,000,000 in Northern Ireland, and the 1,500,000 people of Northern Ireland spent £25,000,000 in Eire. That is an interesting and simple sum to sum up the situation. Only two months ago the Eire government sacked the capital city of Dublin's mayor while he was absent on an official U.S.A. tour, and with him the entire city council was also dismissed. A government-appointed commissioner took over. The capital may seem to have a ham-fisted council and the country an iron-fisted government.

☆ ☆ ☆

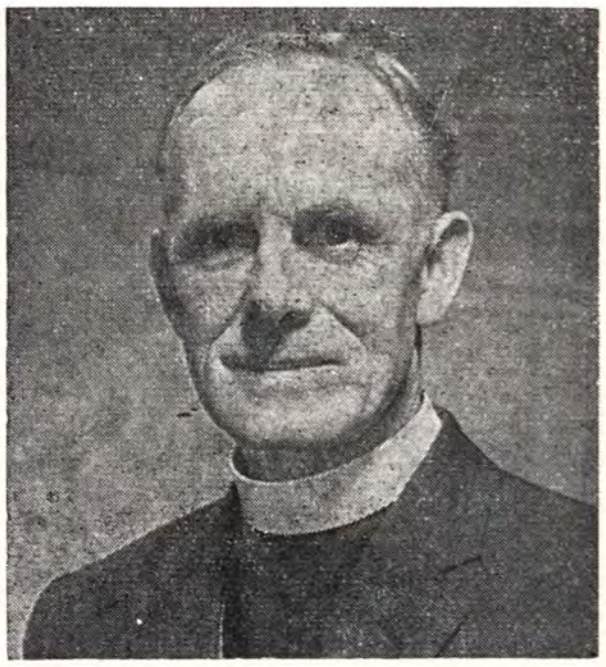
It was easy to count the number of gas grenades used by the R.U.C. in Derry. More than 1,000 canisters were reputedly accounted for. (If the mothers with their children had not responded to Bernadette Devlin's call to "man" the barricades many would not have contacted the tear gas.) It would be more difficult to know the number of petrol bombs thrown previously at the police, but it is of significance that during the three critical days the Derry milk trade suffered the loss of 50,000 unreturned milk bottles, and had to import replacements from "across the border." The lost bottles were not used for milk shakes!

☆ ☆ ☆

What kind of men are the men of the R.U.C.? In my present church I have one young Christian policeman, the first in any of my pastorates in England. When I ministered in Armagh and Belfast I was accustomed to seeing several uniformed police at the regular church services. There are many Christian men in the R.U.C. The following letter which appeared in the Catholic *Irish News* is of special interest: "Sir,—Having in mind the allegations and defamatory statements which in this time of turmoil and stupidity are being levelled at the Royal Ulster Constabulary, we, being four members of the Catholic faith and members of the R.U.C., make the following statement: 'All of us have served in virtually all the centres of trouble. We are dedicated to the principles of police service. In any theatre of operation we have never at any time seen any member of the force do anything which contravened the civil, criminal or moral law. We protest vehemently at the slanderous attacks on the reputation of the R.U.C. We have been in action with large numbers of our colleagues, and had any of them been seen to behave in any way which would have brought disrepute we would not have hesitated to take the appropriate action. We are in no way concerned with the religious or political beliefs of any citizen. If those who cast aspersions upon us are not satisfied with the efforts being made by those of us dedicated to the above principles let them join the police service or be silent.' Yours, etc., FOUR POLICEMEN." That little end piece about "join or be silent" is good, and worthy of careful thought in many instances of the dissatisfied.

A prayer: "O Lord, Thou knowest what is best for us; let this or that be done, as Thou shalt please. Give what Thou wilt, and when Thou wilt. Deal with me as Thou thinkest good. Set me where Thou wilt, and deal with me in all things as Thou wilt. Behold, I am Thy servant, prepared for all things; for I desire not to live unto myself, but unto Thee: and oh that I could do it worthily and perfectly."

BACKSLIDING



By WILLIAM J. HILLIARD
MINISTER OF ELIM PENTECOSTAL CHURCH, IPSWICH

BACKSLIDING is an Old Testament word. Although not found in the New Testament, the act and fact of backsliding is referred to in several places in the gospels and epistles. Jesus said "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Writing of one of his fellow labourers, Paul said "Demas hath forsaken me, having loved this present world." In Hebrews we have the words "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." We read of some in the Corinthian church who in their behaviour were no different from the unsaved people among whom they lived. They had not always been like this; there had been a spiritual deterioration.

There is always the possibility of backsliding: we have been made aware of it in the lives of people we have known; we have heard some speak about it in their testimonies, and at some time many of us have felt it in our own hearts. Solomon writes about the "backslider in heart." This is where backsliding begins, in the heart, and it is often caused by the neglect of prayer and the daily reading of God's Word.

Nearly all the references to backsliding are found in the book of Jeremiah. "Why then is this people of Jerusalem slidden back by a perpetual backsliding?" This state of perpetual backsliding begins slowly at first and is not usually noticed even by those who have our spiritual good at heart.

The word for backsliding is of Hebrew origin and can mean either to turn back or to turn away. Some backsliders go right back into the old life. Peter writes about these in his second epistle (2:22). It is difficult to conceive of anyone knowing the Lord Jesus as his personal Saviour going back on his witness and being content with his backslidden state. The word can also mean to turn away. Although a person may not go back to what he was before his conversion he can turn away and be a backslider just the same. What are some of the causes of backsliding?

Neglect of God's house and Christian fellowship. While we are called to minister the Word of Christ to the people of the world, and by our way of life and service lead them to Him, we must always seek the fellowship of those who love the Lord (Acts 2:46).

Failure to obey Christ is another cause of backsliding; it is a barrier to further progress and often results in coldness of heart. His commands are not grievous; they should be obeyed with a willing and a ready mind.

Worldliness, too, causes backsliding. It was because of this that Demas fell away. One who loves Christ and is consecrated to His service will find greater joy in this service than in the pleasures of the world, which are only for a season (Hebrews 11:25). If we are going to enjoy fellowship with Christ and be useful to Him we must be separate from the pleasures of the world.

Christians who avoid responsibility in the Church of Christ, and who do not witness for Him, do not develop spiritually and are in constant danger of backsliding. Faithful witnessing, with a consistent Christian life to support it, makes a Christian strong in faith. It is when we are

EVANGELISTIC SUNDAY, OCTOBER 12th

BRITAIN NEEDS THE SAVIOUR NOW! **Your generous gifts will help to make this fact clearly known!**

I enclose cheque/postal order/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.

* PRAY FOR A SPIRITUAL AWAKENING

* PROVIDE LIBERALLY TOWARDS EVANGELISM

spiritually weak that we are most liable to backslide.

The cares of this life, if allowed to burden us, can do much harm to our Christian life. They need not do this. By faith and in prayer we can commit our cares to Christ (1 Peter 5:7). He is the best Friend of all and a Friend who is with us all the time.

Prosperity in material things has been known to cause backsliding.

Some do not seem to be able to take success or prosperity. In prosperity we must continue to honour Christ in the giving of our tithes and offerings (Malachi 3:10). If this is done, and our service for Christ is not allowed to suffer, prosperity can open up new avenues of ministry in the Lord's work.

Just as there is forgiveness for the sinner who comes to Christ in faith, so there is forgiveness for the backslider who comes back to Him in penitence. Peter was forgiven, restored and recommissioned in the service of Christ (Luke 24:34; 1 Corinthians 15:5; John 21:15-17). While this is wonderfully true, it is better not to backslide at all. It is a sad experience and nearly always does grave damage to our testimony.

Here are four good texts that help us in the way of Christ: Psalm 119:11; Galatians 5:13; Philippians 4:6; 2 Peter 3:18.

LETTERS

SIR,—While reading through all the correspondence regarding crosses on Elim churches it is interesting to note the reasons given for and against.

J. Coleman states that Moses was commanded to make a graven image of a serpent, but he failed to notice how it came to an abrupt end (see 2 Kings 18:4). Hezekiah had to destroy it, as it was causing the people to turn to idolatry and they burned incense to it. Mr. Coleman also states that "it is an excellent visual aid, serving to remind people of God's plan of salvation." The Roman Catholics state the same when questioned about rosary beads and images of the Virgin and other saints.

W. E. Lawes writes that it is required on the church at Eastleigh because being modern it would not look like a church without one.

To me, placing a cross on an Elim church is only the thin end of the wedge. I agree with Mr. Harvey. Let us get away from formality and ritualism. Jesus said "If *I* be lifted up," not a cross.

Ballymena. J. ECCLES.

☆ ☆ ☆

Dear Sir,—I would like to thank you for giving so much space in the recent issues of the EVANGEL to the question of the use of crosses in the modern Pentecostal church. Many people, I am sure, found that this has promoted much discussion about a subject which for a long time has been left in the background. That no firm conclusion has been reached should not be considered a disappointment, since a lively correspondence such as there has been in the EVANGEL indicates that people are willing to think for themselves about their beliefs. It is unfortunate that at the present time so many people are willing to go to church but not to give much study and thought to the Bible and its doctrines.

I apologise to Mr. Harvey for the misunderstanding that seems to have arisen concerning my letter published on July 12th. In no way did I intend to convey the idea that we in England have a different gospel from that of our Irish brethren. It is indeed the same Christ and the same salvation that we love and preach.

Concerning the interpretation of Deuteronomy 5:8 I would personally follow the view expressed by Mr. John Coleman in the August 9th issue, but, as has been shown, this would not find universal agreement.

It is my prayer that we may not consider this question of the use of crosses and just leave it there, but that we may as individuals, or possibly as discussion groups within the local churches, go on to consider such questions as the spiritual significance and the effect of the cross on our lives and the relationship of the old Jewish law to the Christian.

ANDREW RAMSEY.

Birmingham.

This correspondence is now closed.—Editor.

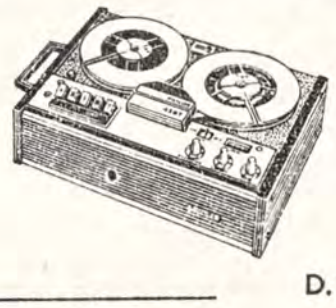
SHARON STUDIOS



422 BROMLEY ROAD,
BROMLEY, KENT
Tel. 01-698 0915/6
and at
ST. MICHAEL'S ROAD,
SITTINGBOURNE, KENT
Tel. Sittingbourne 3421
HAMMOND * LOWREY
PHILICORDA

Hammond J200 ...	£395	Lowrey Holiday R.R.	£600
Hammond A100 ...	£950	Parfisa Ballata ...	£295
Hammond T102 ...	£675	Philicorda GM750 ...	£130
Leslie 145	£250	Parfisa Compact ...	£125
Leslie 122R	£275	Hammond Everett	£295

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms * Exchanges
Tuition * Organ Society

D.1944

The doctrine of the Trinity

By T. M. BUCKIE

THE doctrine of the Trinity has from the first century been the subject of controversy. The word Trinity, as such, does not occur in the Bible, but the idea of the Trinity is shown all through the Scriptures.

Many believers seem to find difficulty in grasping the reality of the triune nature of the Godhead. It seems to them that the theological definition of the Trinity, that God is one in essence, manifest in three persons, Father, Son and Holy Spirit, is confusing and difficult to contemplate.

The difficulty to my mind springs from trying to apprehend God as concrete and palpable, whereas God is Spirit, and no one can set bound or compass to spirit. It is as invisible and unconfinable as the wind, and only by its effects have we any conception of what wind is, or is like, and so Jesus tells us that the moving of the Spirit in begetting spiritual children is like the wind.

In my art class long ago students who could not outline an object correctly were told to try drawing an outline of a high wind on a clear day! The fact is that you cannot expect the finite to define or depict the Infinite. Revelation is above reason, but it is not unreasonable. Although man cannot control the wind, he can, by accepting laws that govern its motion, make great use of it. So it is with the triune God. We cannot reduce Him to physical sense and sight, but, like the wind, if we obey His laws He will be manifest in our experience.

In that great chapter on faith Hebrews 11 we read that "without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (v. 6). And so it is with the doctrine of the Trinity and in due course to be made plain by the Holy Spirit, who knows the deep things of God.

In English grammar there are but singular and plural numbers; in Hebrew grammar there are three numbers: singular, dual and plural. Jews believe in God as a single entity, yet their Bible starts by declaring that their God, Elohim, is a plural entity, thus: "In the beginning God [Elohim, plural] created the heaven and the earth" (Genesis 1:1). To show that Elohim involves at least three persons we turn to Genesis 1:26: "And Elohim said, Let us make man in Our image [singular], after Our likeness." Now Jehovah's Witnesses say "Yes, we admit that Elohim is in the plural, but we can show you scores of places where the heathen gods were called elohims." So what? This is easily answered. All paganism began from those who knew the true God but turned their backs on Him later and made gods after their own devices (Romans 1:23). Thus even today those same Jehovah's Witnesses seek to rob the Lord Jesus Christ of His deity and reduce Him to the rank of the first creation of God. The fact is that He claimed to be one with the Father (John 10:30), and is stated to be God (John 1:11; Romans 9:5; Hebrews 1:8).

In the New Testament the Godhead is often distinguished in three distinct Persons. "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." Notice the singular "name" embracing the three Persons in the Godhead! In Christ's own baptism the three Persons are clearly distinguished (Matthew 3;16; Mark 1:10, 11; Luke 3:22). In each of these scriptures there are distinguished Jesus, the Son of God, also the Spirit of God, and then the Father speaking from heaven.

Again, in the famous benediction in 2 Corinthians 13:14 we have the three Persons clearly distinguished: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit."

Also in Ephesians 4:4-6 we find one Spirit (v. 4), one Lord (v. 5) and one God and Father of us all (v. 6).

In 1 Peter 1:2 we are again confronted with the Trinity of the Godhead. There we find the foreknowledge of God the Father, the sanctification of the Spirit and the sprinkling of the blood of Jesus; and in Hebrews 9:14 we are asked "How much more shall the blood of Christ, who through the eternal Spirit offered Himself to God without spot . . . purge your conscience from dead works to serve the living God?"

These scriptures show that the Bible teaches that God is one in essence, manifested in Scripture in three Persons; and although to the unregenerate intellect it is darkness, to the regenerate soul it is pure sunshine realised by faith, and faith alone.

THE CHRISTIAN'S ENVIRONMENT

1. God *before* us (Isaiah 48:17).
2. God *behind* us (Isaiah 30:21).
3. God to the *right* of us (Psalm 26:8).
4. God to the *left* of us (Job 23:9).
5. God *above* us (Psalms 36:7).
6. His everlasting arms *underneath* us (Deuteronomy 33:27).
7. The Holy Spirit *within* us (John 14:17).

Margaret M. Ladlow's page



GOOD NEWS

"As cold waters to a thirsty soul, so is good news from a far country" (Proverbs 25:25). Since coming to Ghana I have appreciated in a new way the truth of these words. It is surely one of the shining pearls of wisdom which fell from the lips of a king whose wisdom was given by God Himself. Firstly, thanks to an efficient refrigerator, I have been able to quench my thirst at any time with a welcome drink of ice-cold water; secondly, I have been refreshed and gladdened by good news received from loved ones over 3,000 miles away. What a world of joy and satisfaction can be unfolded when one slits open a small blue air-mail letter! Just as it is impossible to survive without a cooling drink when one is really thirsty, so the missionary, the emigrant or the exile may grow sick at heart without cheering news from the homeland. The theologian may not agree with me, yet I do not hesitate to suggest that the good news from a far country can be likened to the glad tidings of God's love for mankind brought so wonderfully by the Word incarnate. What better news could come from a far country, from the heaven of heavens? The gospel is well named, for it literally means good news. I do not know of any other religion, creed or cult which claims with such certainty to bring a message from God in His heaven, nor can any other religion or philosophy offer to the world such "joyful news of sins forgiven, of hell subdued and peace with heaven." I believe that when the gospel is brought by someone with a burning passion and love for lost and thirsty souls and is offered simply and in an unadulterated form its effect is miraculous and it is incomparably satisfying.

☆ ☆ ☆

FINAL MESSAGE

A ministerial friend in Scotland recently had to demit his charge and retire prematurely for health reasons. The local press quoted him as saying "Had I been able to take a last service in my last charge, I think I would have been saying to you 'Live a life that speaks a word for Jesus. Live a life that tells all men that you love Him as He loves you. The church member who fails to do this fails Christ and the church. The church member whose life speaks a word for Jesus is the salt of the earth. Speak a word for Jesus."

☆ ☆ ☆

THE PLACE OF REFRESHMENT

I've found a great refreshing and a place of perfect rest,
Where waters, gushing, bubbling, spring up in heart so blest;
Here trees of life are blooming, yielding fruit so rich and rare;
My soul is full of glory and my heart is free from care.

God fills me with His Spirit, I am cleansed in Jesu's blood;
The waters of salvation flow in rivers like a flood;
A channel for God's mighty power my heart and life shall be;
I'll praise Him till my latest breath, then thro eternity.

This world is like a desert, and the ground is parched and dry,
But Canaan's trees and rivers give one's soul a rich supply.
Men look and wonder how God's plants are kept so fresh and green;
They're watered, like a garden, by God's hand that is unseen.

L. F. MITCHELL.

NEWS FLASH

ELIM MISSIONARY SOCIETY CONFERENCE CONCLUDED WITH GREAT BLESSING. MISSIONARIES, DELEGATES AND VISITORS SAY MOST PROFITABLE. REPORTS TO FOLLOW.

NEXT YEAR'S DATE: AUGUST 15—22

Over 800 Green Shield stamp books collected to date.

L. WIGGLESWORTH.

HEROES OF THE CHRISTIAN CHURCH

ONLY TWELVE YEARS

HENRY MARTYN

By L. V. D. TILLER
MINISTER OF COLCHESTER ELIM PENTECOSTAL CHURCH

THE value of Biblical and church biography is its powerful incentive to us to emulate the passion of the pioneers. Often have I sailed between the banks of the winding River Fal, and I have never failed to view sentimentally the site of the " lovable white house called Woodbury " just below Truro. Here, where the curlew calls and the steep woods meet the lapping water, my compatriot Henry Martyn one day wandered alone with the book of the prophet Isaiah, " passing some of the sweetest moments of his life," received his call to the ministry, and commenced " the steep ascent " from which he never deviated.

God's heroes are not necessarily super Adonises or seductive Samsons. Henry Martyn seemed an unlikely root. A contemporary described him as " a neglected and untempting child, with hands covered with warts, and eyelids, red and devoid of eyelashes, set in a plain little face . . . considerably undersize for his age . . . the butt of school bullies, but a courageous, good-humoured little fellow." Yet he possessed a personality; he was " passionate and affectionate, a boy of parts and of imagination, wholly incapable of passing easily or light-heartedly through sunny shallows, a born plunger into the depths of good or evil."

Born in Truro in 1781, at an early age Henry Martyn developed a remarkable interest in the classics and a flair for languages. At sixteen he entered Cambridge, there revealing additional genius in mathematics " which left him without a rival of his own age " and resulted in the achievement of his great ambition of becoming senior wrangler before the age of twenty. Success and honours in a Christless life can be disappointing. " I obtained my highest wishes," he said, " but was surprised to find I had grasped a shadow."

The sudden death of his beloved father proved a turning point in his life; he began to read the Bible. Of his conversion in January 1800 he wrote " The work is real. I can no more doubt it than I can my own existence. The whole current of my desires is altered; I am walking quite another way." The result was a life of sanctity, scholarship, sacrifice and suffering that was to burn itself out in only twelve years of unstinted service.

Powerful influences that moulded the feeble giant were first the fellowship of saintly Charles Simeon and then the biography of David B. Brainerd. The former guided and developed Martyn's spiritual education and ministry, and the latter fired his missionary zeal and devotional life. " I thought of David Brainerd and ardently desired his devotedness to God and holy breathings of soul. I will do the will of God if I be cut piecemeal. To climb the steep ascent, to run, to fight, to wrestle was the desire of my heart."

In 1806, as a chaplain with the East India Company, his missionary work commenced. Travelling in climatic conditions that speedily accelerated the tuberculosis which had troubled him from early years, he gave his life to translating the New Testament into Hindustani (Urdu), Persian and Arabic, works that became standard ever after. In 1812 he died in Tokat, literally burnt out with pain and privation. His translations and diaries, compressed into such a short space of time, have been used of God to send multitudes to the mission field and have inspired others to a closer walk with God. It has been said that Henry Martyn flung at the feet of Christ a scholar's dream and the heart of a lover. Can modern Pentecostal intellectuals give less?

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 76 ELIJAH OR ELISHA ?

1. **To whom did Ahab say " Art thou he that troubleth Israel "?**
2. **Who said " I, even I only, am left "?**
3. **Whom did an angel touch as he slept under a juniper tree?**
4. **Who raised the son of a Shunammite woman from the dead?**
5. **Who sent a messenger to tell Naaman to go and wash seven times in Jordan?**
6. **Who went up by a whirlwind to heaven?**
7. **Who had a servant named Gehazi?**
8. **Who challenged the prophets of Baal on Mount Carmel?**
9. **Who was fed by ravens?**
10. **Who was told that there were 7,000 in Israel whose knees had not bowed to Baal?**

ANSWERS

1. Elijah (1 Kings 18:17).
2. Elijah (1 Kings 19:10).
3. Elijah (1 Kings 19:5).
4. Elisha (2 Kings 4:32-37).
5. Elisha (2 Kings 5:10).
6 Elijah (2 Kings 2:11).
7. Elisha (2 Kings 5:20).
8. Elijah (1 Kings chapter 18).
9. Elijah (1 Kings 17:6).
10. Elijah (1 Kings 19:18).

COMING EVENTS

BALLYMENA. October 7-9. Elim Pentecostal Church, Castle Street. Visit of A. Tee (President). Services at 8. Special prayer for those seeking divine healing. October 11-19. Sundays at 11.30 and 6.30. Weeknights at 8. Studies in Corinthians and on the baptism in the Holy Spirit. Preacher: A. Lambie. Convener: Albert J. K. Magee.

BARKING. October 5, 6. Elim Pentecostal Church, Ripple Road. Sisterhood anniversary. Sunday at 6.30. Monday at 3. Preacher: Mrs. Ian Moore (Clapham).

BECCLES. October 4, 5. Elim Pentecostal Church, Alexandra Road. Minister's and church anniversary services. Saturday at 7.30. Sunday at 11.15 and 6.30. Preacher: H. Burton-Haynes (District Superintendent). Convener: J. G. Patterson.

BIRMINGHAM, Graham Street. October 4, 5. Elim Pentecostal Church. Church anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: D. Evans (Swansea). 12-16. Bible teaching campaign. Sunday at 11 and 6.30. Weeknights 7.30. Preacher: J. Harris (Lurgan).

BIRMINGHAM, Langley Green. October 4. Elim Pentecostal Church, Mount Pleasant. District Presbytery rally at 7. Preacher: S. Beresford. October 6-9 at 7.45. Preacher: S. Beresford.

BOLTON. October 4, 5. Elim Pentecostal Church, Higher Bridge Street. Visit of F. Blackwell and students of Cliff College. Saturday at 7. Sunday at 11 and 6.30. Convener: K. Smith. 11, 12. Dedication service on Saturday at 4 conducted by R. B. Chapman and J. C. Smyth. Evening rally at 6.30. Sunday at 11, 6.30 and 8. Preachers: R. B. Chapman and J. C. Smyth. 13-17. Evangelistic crusade conducted by E. J. Thomas at 7.30 each night.

BRIGHTON. October 4, 5. Eim Pentecostal Church, The Lanes. Saturday at 7, monthly rally. Sunday at 11 and 6.30. Preacher: F. Shadlock.

CAERPHILLY. October 9-13, 16-20 (not Fridays). Elim Pentecostal Church, St. Fagan's Street. Weeknights at 7.30. Sundays at 6.30. Preachers: W. R. Jones, L. Reeves, L. W. Green and A. Harries. Convener: J. G. Cooper.

CAMBERWELL. October 15. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary at 2.45. Speaker: Mrs. Burton-Haynes. E.W.M.A. rally at 7. Speaker: Mrs. Prentice (India).

CROYDON. November 1-6. Elim Pentecostal Church, Stanley Road. Meetings for the deepening of spiritual life, conducted by Pastor L. W. Green. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: W. J. Maybin.

DUNDEE. October 18. Scottish annual youth rally. Preacher: Wynne Lewis. Convener: Peter Smith (Youth Commissioner).

EALING, W.13. October 18, 19. Elim Pentecostal Church, Northfields Avenue. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: John Lancaster.

EDINBURGH. October 4-12. Elim Pentecostal Church, Henderson Terrace, Ardmillan. Evangelistic crusade conducted by G. Wallace (Halifax). Saturdays at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

GLASGOW. October 19, 20. Elim Pentecostal Church, 294 Cathcart Road. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Mrs. Sunny Blundell-Connell.

GLOUCESTER. October 18-26. Elim Pentecostal Church, Park End Road. Crusade conducted by Headquarters staff. Sundays at 11 and 6.30. Weeknights (except Friday) at 7.30. " The Narrow Way," 1a Worcester Street, Gloucester. Teenage outreach conducted by John Benee on Friday, Saturday and Sunday evenings.

ILFORD. October 5. Elim Pentecostal Church, Clements Road. Visit of Capel gospel team at 11 and 6.30. October 11 at 7.30. Billy Graham film: " Touch of Brass." Preacher: W. Plowright. October 19. Evangelistic services at 11 and 6.30. Preacher: A. R. T. Whittall, supported by the " Foursquare Singing Group." October 25. At 7.30. Billy Graham film: " Wiretapper." October 26. Preacher: A. S. F. Horne.

KENSINGTON TEMPLE. October 4. Notting Hill Gate. North and South London Presbytery camp reunion at 3 and 6.30. Preachers: B. Vidamour and J. Seaman.

LLANELLI. September 27—October 9. Elim Pentecostal Church, Island Place. " Croeso crusade " conducted by A. A. Biddle. Sundays at 6 and 8. Weeknights at 7.

RAYLEIGH. October 4. Elim Pentecostal Church, Castle Road. Church building fund rally. At 7. Preacher: A. Winch (East Ham).

READING. October 5. Elim Pentecostal Church, Waylen Street. At 11 and 6.30. Preacher: J. T. Bradley. October 18. Selly Oak Male Voice Choir. At 7. Preacher: A. Caple.

SALISBURY. October 12. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Preacher: A. S. F. Horne.

SOUTHEND-ON-SEA. October 11-13. Elim Pentecostal Church, Windermere Road. Forty-third anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway (Secretary-General).

STAFFORD. October 11, 12. Rising Brook Secondary School, Wolverhampton Road. Saturday at 7. London Crusader Choir. Also at Covenant Hall, St. Patrick's Street. Sunday at 10.45 and 3.

WHITEHAVEN. October 11-14. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Preachers: T. W. Walker and D. W. Anthony. Convener: K. J. Cave.

THE CHALLENGE OF TODAY *(continued)*

costal experience, and new converts received the baptism in the Spirit; it was considered the normal Christian experience that every Christian enjoyed this blessing and spoke with tongues. Nothing less than this must satisfy us in the twentieth century.

The early Church always gave Christ the central place in its preaching and witnessing. It did not preach an experience divorced from Christ—not healing, but Christ the Healer; not the Pentecostal baptism alone, but Christ the Baptiser. Therefore to preach Christ at all involves all this too.

The absolute necessity of a personal Pentecost is the challenge of our experience. Reader, have you received the baptism of the Spirit, speaking with other tongues as did the early Church? In the individual believer Pentecostal truth must never be only a tenet, a point of doctrine, or even a spiritual experience that occurred in the past; Pentecost must be our experience today and every day.

The challenge to experience finds its supreme outlet in expressing the power of Pentecost. The outpouring of the Spirit was given as the enabling for witness and service: " Ye shall be witnesses . . ." It is the supernatural hall-mark of true Christian service and the empowering of the individual for victorious combat in the cause of Christ.

How was it that the early Church, persecuted, ill-organised, numerically very weak, having no influence, made an impact out of all proportion to its size, a gigantic impact that has shaken the world? It rose to the challenge, it believed God, it experienced the Pentecostal power and blessing. Now the challenge has passed to us, that we too have an impact on the town or city where we are.

THREE SHORT CRUSADES

BY THE PRESIDENT

AS FOLLOWS :

OCTOBER 4-6 PORTADOWN
OCTOBER 7-9 BALLYMENA
OCTOBER 11, 12 ULSTER TEMPLE

☆ ☆ ☆

★ ***Bring your sick friends for prayer***

D.1953

ORDINATION SERVICE

Saturday, October 18th

IN

CLAPHAM ELIM PENTECOSTAL CHURCH, CLAPHAM CRESCENT, CLAPHAM PARK ROAD, S.W.4

at 7 p.m.

Preacher : W. G. Hathaway

Convener : the President

D.1951

You are invited to join

THE PENTECOSTAL TOUR TO THE HOLY LAND

led by Rev. A. Tee

June 20th to July 4th, 1970

124 gns. fully inclusive

by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST, GODALMING, SURREY.

D.1956

EVANGELISTIC OUTREACH CRUSADE

Elim Pentecostal Church, Clements Road, Ilford

Sunday, October 5th. Visit of Capel Gospel Team
Saturday, October 11th. Film : " Touch of Brass."
Sunday, October 12th. Evangelist : Rev. W. Plowright
Sunday, October 19th. Evangelist : Rev. A. Whittall
Saturday, October 25th. Film : " Wiretapper "
Sunday, October 26th. Evangelist : Rev. A. Horne

Convener : REV. JAMES F. HARDMAN

Sundays 11 and 6.30. Saturdays 7.30

D.1958

EDITORIAL (*continued*)

more if he likes him." Well now, that discovery all on its own is worth a Ph.D.

But what about this ? " It is in fact easy to demonstrate that even modern enlightened adults suffer a serious interocular taboo. If, for example, each of us were to turn towards his neighbour and we were to look directly and deeply into each other's eyes acute embarrassment and withdrawal would probably follow in a short time."

Well, now, isn't that another something ? But is this common reaction, emotively named " interocular taboo "—embarrassment to you and me—detrimental ? Are we to infer that it should be got rid of ? Does budding psychologist Brian Champness believe that the reaction of embarrassment should be eliminated from our make-up ? God has a word to the unembarrassable: " Were they ashamed when they had committed abomination ? nay, they were not at all ashamed, neither could they blush " (Jeremiah 6:15). Hard faced in evil! A symptom of our day.

FAMILY ALTAR (*continued*)

believe that throughout the endless eternity we shall never exhaust the pleasures and treasures that await us there; there will always be more, and more, and more. Hallelujah ! In view of this thrilling prospect we employ the words of the psalmist, " But I will hope continually, and will yet praise Thee more and more " (71:14).

Sunday, October 12th Proverbs 6:1-24

" These six things doth the Lord hate: yea, seven are an abomination unto Him " (v. 16).

God hates sin, all sin, in all its forms and outworkings, yet there are some sins that are especially loathsome to Him because of what they can do and the devastating effect they have. Pride that shows itself on the face and in the expression of the sinner is first listed in this catalogue of iniquity. The lying tongue; this " unruly member," as James calls it, has provoked and promoted every crime in the book. Blessed is the man who will think before he speaks. Think of all the heartaches, problems and rows caused by the truth being bent or discoloured a little. There are different degrees of falsehood, but they are all displeasing to God. The so-called " white lie " is really black. Thinking of colours, what about the green lie—told through envy; the yellow lie—when the truth will not be faced; the blue lie—proud exaggeration, distortion of the facts? All are an abomination to the Lord. The last evil listed needs to be looked at because so often it takes on a subtle form: the sin of promoting division and discord among brethren. Some people " sow " in the open and we all see it; others do this work secretly and we know not of it until it has taken root and is growing fast. Stirring up ill feeling, whatever the mixture, strong or weak, is wrong. It is all poisonous.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. M. Cuthbert**

Monday, October 6th — Proverbs 1:1-19

" The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction " (v. 7).

Here is inspired fatherly advice given to a young man setting out in life. The writer is anxious to warn of pitfalls and lessons that are now part of his past experience and shows how they may be avoided. Emphasised here is the need to remain teachable: " A wise man will hear, and will increase learning " (v. 5). This does not seem a tremendous revelation, in fact it seems mere common sense; nevertheless it is a basic principle for success in both the secular and spiritual realms. The man who has limited knowledge and knows it has a hopeful future; but he who knows nothing and boasts that he knows all is only deceiving himself. When Christians feel they need no longer learn and be instructed the Bible study is, of course, neglected. They know John 3:16, Acts 2:4, etc., so why should they " give up " an evening to attend church for this purpose? Is it any wonder that a Jehovah's Witness can tie this sort of person up in knots? The way to learn is to listen to the preacher and teacher and, of course, to the Spirit of truth as He sheds light on the eternal book in your private study. The more we find out the more we realise how little we know, and it is this that stimulates further exploration and discovery in the great minefields of Christian knowledge and wisdom.

Tuesday, October 7th — Proverbs 1:20-33

" But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil " (v. 33).

Many of the verses in today's reading warn of painful circumstances if advice and commands are disobeyed; trouble can be invited and suffering self-inflicted in this fashion. The thing to remember is that God means what He says; the " or else " of the Almighty can be counted on. Yet it is all for our good and lasting benefit. He has plans for all of us and is so desirous that we should succeed in the school of faith that every encouragement, and chastisement, is calculated to take us one step farther along the pathway of His perfect will.

Why should people hate knowledge (vv. 22, 29)? Knowledge of God's plans and purposes, laws and attributes rightly places upon the individual the responsibility to act and react in the light of such truth. Rebellion against such revealed knowledge is to demand judgment. Those who do so are like the renegades mentioned in Romans 1:28: " And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." To love God is to obey Him.

Wednesday, October 8th — Proverbs 2

" To deliver thee from the way of the evil man, from the man that speaketh froward things " (v. 12).

One can avoid so much trouble through living in the light of God's Word; ignorance, sorrow, bad company (both masculine and feminine), insecurity and all their by-products can be guarded against by inspired wisdom and understanding. Protection is promised from the ways of evil men who " leave the paths of right . . . follow some dark course . . . delight to do wrong . . . have joy in wilful wickedness " (Moffatt). As this is so descriptive of many who are opposing truth today, we too need divine wisdom to discern their subtle and devious machinations. Wisdom needs to be sought; it does not fall into our laps (v. 4). This speaks of both effort and faith on our part. Yes, effort and faith—surely a paradox! Faith because we must believe the promises of God concerning it; effort because we must apply our minds and hearts to its reception and growth within us. Every line in this chapter contains sane and useful advice to the " son " who is addressed, and indeed to all who will take heed and notice.

Thursday, October 9th — Proverbs 3:1-18

" Trust in the Lord with all thine heart; and lean not unto thine own understanding " (v. 5).

Trusting God with all our hearts means that we must do so in spite of what reason and intellect shout at us. It may be impossible, improbable or doubtful, but if the Lord has declared the Lord will perform. " Never lean on your own insight " translates Moffatt. So often our minds insist that everything is filtered through the mesh of human experience and all that is outside the norm and ordinary is stamped with a question mark. Ideally the mind must be subservient to the spirit, worldly wisdom to spiritual wisdom. We know what our emotions, senses and fear tell us, but what God's Word declares is our final authority.

If we trust God with our hearts we can trust (honour) Him with our substance (v. 9). The promise is that prosperity will follow. The word " honour " implies worship, and giving is an important part of our service and worship. The Bible speaks very plainly and openly of this subject; there is no shame or embarrassment attached to it. Why should we almost apologise for the offering in our services? With giving there is blessing.

Friday, October 10th — Proverbs 3:19-35

" For the froward is abomination to the Lord: but His secret is with the righteous " (v. 32).

The Lord hates wickedness with a holy hatred. That is what it says. How wonderful, then, that you and I, in the the past so sinful and wayward, should be reached with the good news of His salvation and so be born again of His Spirit. Now we are His friends, and because of this precious friendship and the love that binds it we do and say that which pleases Him. To be honest with God and honest with our fellow men is one of the main themes of the chapter. Verses 27-31, if obeyed, would soon end racial strife and domestic quarrels: " Withhold not "—be sure to help and assist; " Say not "—watch the tongue; " Strive not "—avoid making trouble and bad feeling; " Envy thou not "—jealousy and coveting are not to be entertained. Sound advice! And who says the Bible is not a practical book? Our relationship with God, or lack of it, will be mirrored in our dealings with those around us. Pettishness and indifference find no room in the heart that overflows with the love and power of God. If we choose God's way, as opposed to our own, we shall not only be a blessing and example to those with whom we live and work; we shall also inherit " glory " (v. 35) at the end. Even the unconverted mourn the death of a kind and considerate believer in Christ.

Saturday, October 11th — Proverbs 4

" But the path of the just is as the shining light, that shineth more and more unto the perfect day " (v. 18).

Before we were converted most of us lived a maze-like existence, not knowing why we were here or where we were going. Salvation changed all that! Now we have an aim—to glorify our Saviour; also a fixed, definite destination—heaven and home. As we journey along this pathway of grace the radiant light of glory seems to shine more and more. More light to help us understand, to show the way, to encourage us to go on, until at last we shall find ourselves in the midst of that glorious luminosity. It is like a man in a dark tunnel who travels toward a pin-prick of light; as he steps nearer and nearer there is more light, more hope and more confidence.

The best is always yet to be, that is the divine order. I

(*continued at foot of previous page*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907 C.1804

WESTON-SUPER-MARE. " Ebenezer " 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.1824

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster ; text: Psalm 21:1. Harvest gospel poster ; text: Galatians 6:7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

DEDICATIONS

LAWENCE. On September 14th, at Elim Pentecostal Church, Merriott, Somerset, Rachel Elisabeth, infant daughter of John and Wendy Lawence. Officiating minister: A. P. Atkinson.

ROBERTS. On September 14th, at Kensington Temple, London, Nigel Gareth, son of Mr. and Mrs. Andy Roberts, of the London Crusader Choir. Officiating minister: Douglas B. Gray.

MARRIAGE

HAWKINS—CHAPMAN. On September 13th, at Elim Pentecostal Church, Mountain Ash, Granville James to Pauline Lilian (both church members and Crusaders). Officiating minister: S. J. Brown.

WITH CHRIST

MOODY. On September 10th, Miss Emily Moody, aged 89 years. Officiating minister at funeral: W. J. Maybin.

WILLIAMSON. On August 17th, David Louis Williamson, aged 19, of Barking Elim Pentecostal Church, beloved son of Mr. and Mrs. A. Williamson, passed suddenly into the Lord's presence. " Till He come." Officiating minister at funeral: B. C. Richardson.

ITINERARIES

The President:
October 4-6, Portadown; 7, 8, Ballymena; 11, 12, Belfast (Ulster Temple); 17, North London youth conference.

London Crusader Choir:
October 5, Rochester, Maidstone prison (afternoon); 11, 12, Stafford; 18, Chelmsford.

Miss S. Beardwell (India):
October 4, Youth Rally, Newport; 5, Newport; 6, Barry; 7, Pontypridd; 8, Brecon; 9, Abertysswg; 11, Brilley; 12, Hereford.

Miss C. A. Picken:
October 4, 5, Nuneaton; 6, Erdington.

J. A. Prentice (India):
October 5, Huddersfield; 7, Wrenthorpe; 8, Goldthorpe; 9, Knottingley.

Joseph Smith:
October 4-9, Bangor; 11-16, Bethesda; 18-23, Larne; 25-30, Lisburn.

" HALDON COURT "

FOR AN AUTUMN HOLIDAY AT REASONABLE COST
VARIED MENUS : CHRISTIAN FELLOWSHIP
Rest and relax in our new south-facing sun lounge
HALDON COURT, DOUGLAS AVENUE, EXMOUTH, DEVON (tel. 3836) D.1942

"CROYLANDS"

ISCA ROAD, EXMOUTH, DEVON (E.E.)

Informal : Comfortable : Happy
Three miles fine sands : Beautiful coastal scenery
Good touring centre by car or coach
Ample free parking
OUR BROCHURE HAS SIXTEEN PHOTOGRAPHS

CARAVANS ALSO AT SANDY BAY D.1806

REVIVAL CRUSADE

CONDUCTED BY
HEADQUARTERS STAFF
IN THE
ELIM PENTECOSTAL CHURCH
PARK END ROAD, GLOUCESTER
SATURDAY, OCTOBER 18th, to SUNDAY, OCTOBER 26th
Sundays 11 a.m. and 6.30 p.m.
Weeknights (except Friday) at 7.30 p.m.
ALSO CHILDREN'S CRUSADE AND TEENAGE LATE NIGHT SPECIALS AS ANNOUNCED
D.1952

United Presbytery Rally in the Elim Pentecostal Church

Swinegate, York.
Saturday, October 18th
3.30 and 6.30 p.m.
Guest speaker :
REV. S. BERESFORD
(BLACKBURN)
WITH SUPPORTING ITEMS

Come and share the blessing. Cups of tea provided between services.
D.1954

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. L No. 41 | October 11th, 1969 | 9d

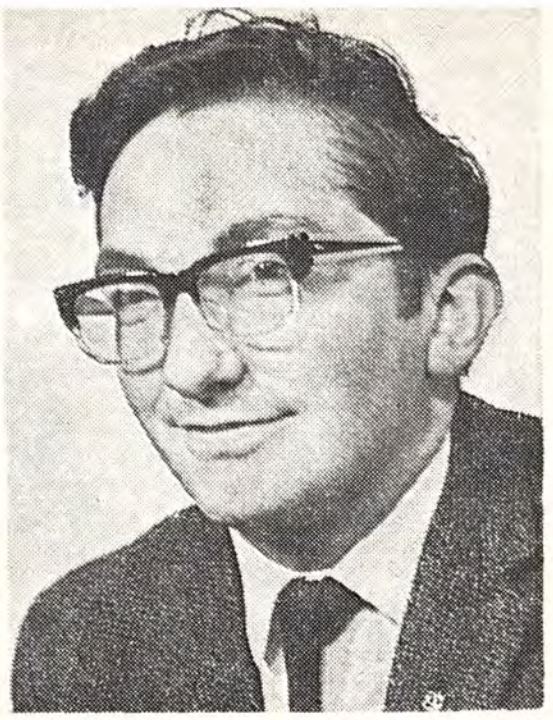


Photograph by David V. Davenport.

Elim youth proclaims Pentecost at Trafalgar Square. Report and more pictures next week.

Proclaiming the Truths of Pentecost

ONE MAN ! ENDUED BY GOD



Judges 6:33—7:6

By P. DAW
MINISTER OF ELIM PENTECOSTAL CHURCH, BRECON

" THE Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him " (Judges 6:34). The Spirit of the Lord " clothed " Gideon as a coat or a mantle covers us. It appears that in Old Testament days the Holy Spirit came upon certain men to equip them for a specific task. For example, we read in Judges 14:6 " And the Spirit of the Lord came mightily upon him [Samson] " and he rent a lion with nothing in his hand. Unlike New Testament times, in the old dispensation the Holy Spirit was given only for a certain task and was withdrawn when the task was accomplished; but the results were as in New Testament times.

Here again verse 34 shows us that Gideon was not going out to battle alone, but in the power of the Holy Spirit. " He blew a trumpet, and Abi-ezer was gathered after him." The silver trumpets were blown in the camp of Israel for the assembling of the people. Remember, the nation was living in idolatry. The Abiezrites were Gideon's own kindred, and their servants. It would seem that they gathered themselves to Gideon because they had seen that no harm had come to him for destroying Baal's altar, but rather a blessing from God. Because they had seen the strength and courage of this young man, and that God was with him, they decided to follow him.

GIDEON'S FAITH STRENGTHENED

In verses 36-40 we have the account of Gideon putting out the fleece for God to show once again that He would deliver Israel by him. Gideon, I believe, requested this test partly to strengthen his own faith and partly for the encouragement of his soldiers in the battle. Remember, Gideon's army numbered only 32,000 men, many of whom knew nothing of the workings of God or of His great power; he wanted them to see the power of the God who was with them as He was with him.

Gideon also wanted to be sure of God's purposes. We can all make mistakes, so it is good to have the assurance that it is God who is speaking to us. Sometimes it turns out that what we thought to be God's will was only our own desire or ambition.

Many people have known that God called them to a specific task, and they never obeyed, and later they can tell how they stepped out of the will of God. There are others who have thought God called them and have gone forth only to find that what they had thought to be God's call was but an emotional flare.

Gideon made two tests. First he put out the fleece and asked God to let the dew soak the fleece but cause the earth to remain dry. The next night he asked God that the ground should be wet and the fleece remain dry. The second test was more miraculous, for a fleece absorbs water like a sponge. God performed both of Gideon's requests and could well answer his question " If the Lord be with us . . . where be all His miracles?" (Judges 6:13). Gideon had the assurance not only of God's presence but of His power also.

I would like to give a word of warning here on the " putting out of the fleece." There are people who like to " put out the fleece " to ascertain the will of God. Remember, Gideon had already received God's will, and already knew what God's will was. The miracle of the fleece was only to confirm what Gideon already knew.

GIDEON'S FAITH TESTED

Gideon had just had his faith in God *strengthened* through God's answer to his requests regarding the fleece. Now his faith was to be severely *tested* to see if it could stand in the time of trial. Faith proves itself through works; it is seen through our actions. " Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I

will shew thee my faith by my works" (James 2:18).

So here was Gideon faced with a tremendous test. He had 32,000 men, and the Midianites had 135,000 (Judges 8:10). And God said to Gideon "The people that are with thee are too many." What would we have said? "No, Lord, you're making a mistake. We need every man we can get our hands on to fight for us." That is what human reasoning would say, but "the foolishness of God is wiser than men" (1 Corinthians 1:25). Man would say "Muster every able-bodied man and all the weapons you can," but God's thoughts are not our thoughts.

"Whosoever is fearful and afraid, let him return" (Judges 7:3). When Gideon announced God's words to the people 20,000 of them returned home. They began to think of the power of the Midianites, who were well armed, disciplined, and encouraged by years of success in battle. On the other hand, the Israelites were dispirited after long servitude.

How we brood over problems and difficulties until they appear bigger and bigger! The bigger the problem grows the smaller God seems. Instead of looking at the problems we should look to God, and see that He is well able to meet our need.

But, faced with the problems, 20,000 Israelites left Gideon's army. You know it is easy to be part of a crowd! But God knew better than Gideon. No doubt many of the Israelites who were afraid put on a show to make out that they were very brave, and so God was to weed out from this army all those who would hinder His workings through their unbelief and cowardice.

£1,000 PRIZE—TELEVISION OPPORTUNITY—OR SALVATION?

Soloist tells of her decision at Paisley convention

WE have just concluded our annual weekend of convention ministry, at which we were conscious of the anointing of the Holy Spirit upon the meetings. God spoke to us through testimony and song and the preaching of His Word.

One man described how he had sunk deep into sin, become a confirmed alcoholic and lived like a vegetable. One day an old friend who was now converted sought him out and told him "Jesus loves you." Now that man is clothed and in his right mind and studying God's Word at the Bible Training Institute in Glasgow.

So impressed was our guest speaker, dear brother H. W. Greenway, with the delightful singing of the Kilsyth junior choir that he extended to them an invitation to London in the future to take part in the Easter services at Trafalgar Square and the Royal Albert Hall.

The ministry of God's Word was precious to us. That in all things God should have pre-eminence seemed to be the theme of the ministry. If God rules in our hearts, our minds, our lives, our work and our church we may be confident about the present and the future, for the Lord Jesus Christ is the same yesterday, and today and for ever.

One could have heard a pin drop on the last night as we listened to the testimony of our guest singer for that evening. After singing a number of pieces most delightfully she told how before her conversion she had won a competition which entitled her to either £1,000 or a chance to do television work in London. She chose to go to London. On her last Sunday before leaving home she attended the evening service of the church where her dear Christian parents had spent the nights of the previous week praying for their daughter. That night God, by the Holy Spirit, arrested her by the reading of John 3:16. She was broken before God. In her dilemma she stopped the minister from his preaching and asked the way of salvation. The minister, knowing the girl, told her she was at the place where two ways met and must decide which way she would go. What could she do but go the way the Holy Spirit was most powerfully leading her? She did not go to London or accept the £1,000, but responded to the promptings of the Spirit, repented of her sin and asked Jesus to be her Saviour. Now, years later, she is using her talents for her Lord Jesus.

One sensed the presence of the Holy Spirit upon the weekend's ministry.

R. S. WIELAND, *secretary*.

MACCLESFIELD **Pastor: R. Hughes**

For originality as an evangelist George Canty is unique. In the short crusade at Macclesfield, three nights, there were conversions to Christ, backsliders were restored and people from other churches asked about the Pentecostal experience. Of course, Mr. Canty painted his pictures, very skilfully working them into his evening address. The final service was a presbytery rally. The local minister, Pastor Ray Hughes, felt very satisfied at the results of this short evangelistic effort.

K. SMITH.

INDUCTION AT CATERHAM

It was a joy to welcome a good congregation to the Caterham church on Wednesday, September 3rd, for the induction of Mr. Vernon Walker to the pastorate of the church in succession to Pastor C. J. E. Kingston. After devotions and a solo by Mr. John Crawley, Pastor W. J. Maybin made reference to the spiritually healthy state of the church and wished the new pastor and his wife every success. Then followed welcomes on behalf of the presbytery by Mr. Downer and on behalf of the church by



Mrs. and Mrs. Vernon Walker with Christopher, the eldest of their three children, in the centre of the group.

Mr. Ibetson, to which Mr. Walker suitably replied. The induction prayer was led by Mr. Jack Shellard, pastor of the Coulsdon church.

Pastor H. Palliser brought a very challenging word from John 17:18, 19. In his pleasing manner he showed us the mission Jesus sees, the example He gives and the appeal He makes. On this note of consecration the new pastor brought a very enjoyable service to a close.

INDUCTION AT WIMBLEDON

On Friday evening, September 19th, a new pastor and his wife, Pastor and Mrs. C. Cox, were inducted to the oversight of the church at Wimbledon. It was good to welcome not only Wimbledon friends but some from local fellowships and from other Elim churches.

Pastor Maybin said that since this was his third induction service in two weeks he should be able to conduct such services much better by the time he would leave South London. He then called upon Pastor Moss, a Baptist minister and chairman of the local evangelical witness, to extend his welcome on behalf of the Wimbledon churches, after which Mr. L. Hopper (Croydon) extended a welcome on behalf of the presbytery. Mr. Frost, the church secretary, gave the new minister and his wife to know that at Wimbledon they had a company of believers who would stand by them, and after replies from them both the prayer of induction was offered by the D.S.

Pastor Kingston, reading from Philippians 3:7-15, spoke on the single aim not only of the minister but of the Christian. It should be an aim to glorify God and win souls for the kingdom. We concluded with the prayer that God would be gracious to this young man and his wife, fresh from college.

FIGHT EVIL WITH A WILL!

This is the Last Will and Testament

Do not leave the distribution of your estate to chance. Here are some reasons why you should make a will:

1. It prevents misunderstanding over your intentions about your estate.
2. It provides opportunity for you to continue to exercise Christian stewardship.
3. It helps to avoid heavy expenses, which can sometimes drain away valuable assets.
4. It gives you opportunity to designate who shall benefit from your possessions.

You can show your gratitude for blessings received and also continue the fight against evil by making a gift to the Elim work in your will.

The following wording can be incorporated in a will or codicil:

I bequeath to the Elim Pentecostal Church, of 117 St. George's Road, Cheltenham, Glos, the sum of £ ..... free of duty for the general purpose of its work, and I declare that the receipt of the Secretary-General for the time being shall be a good discharge for the said legacy.

Is it not better to know that your possessions will be used for the Lord's work rather than be spent by those who have never honoured or revered His name?

TRIBUTE TO A PIONEER

By JOSEPH SMITH

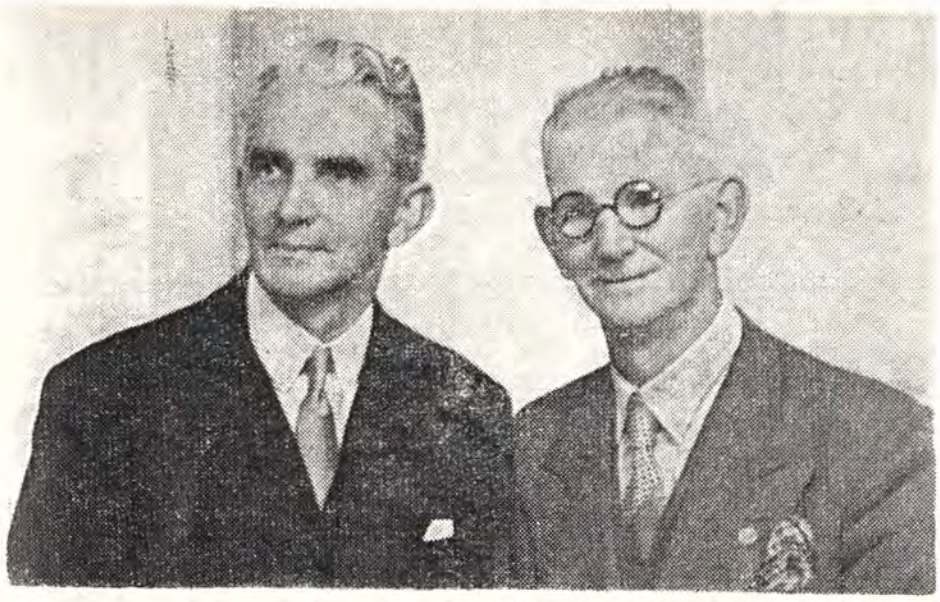
DEAR EDITOR,

I have today received a letter from Miss M. Stephens, sister-in-law of William Gillespie, telling me that my cousin William had passed on to be with the Lord in a hospital in Port Elizabeth, South Africa, on Thursday afternoon, August 28th. He was eighty-eight years of age and passed away peacefully in his sleep. He left one son and one daughter —both married and living in South Africa. His wife, Alice, preceded him a few years ago.

Mr. Gillespie was the one who invited George Jeffreys in 1915 to come across to Ireland for a holiday. He enclosed the evangelist's expenses for the journey and asked him to be his guest while he enjoyed a well-earned rest with himself and his brother George. When Mr. Jeffreys was staying with the Gillespie brothers he spent a short time in the home of my parents in County Tyrone. Then some brethren in Monaghan heard that Mr. Jeffreys was in Belfast, so they came to visit him and invite him to have some meetings for them in Monaghan. The result of those meetings was the formation of the Elim movement.

Bill Gillespie was a great soul. His letters were full of things pertaining to the kingdom of God. We corresponded quite freely, and his letters were always a spiritual tonic. The Gillespie brothers are well known to the older members of our Elim movement, and may be regarded as the two pillars who were the first to take the weight of and the responsibility for the Elim work in the days of its infancy. They gave hospitality to the founder of the movement and their home was an open door for those who were workers together with him in the service of the Lord. Truly " the memory of the just is blessed," and we will for ever remember with feelings of gratitude the sacrificial work of the Gillespie brothers, both of whom have now passed on to their rich reward.

JOSEPH SMITH.



Joseph Smith and William Gillespie.

Letters

DEAR SIR,—In view of recent events concerning a minority of students, and the resultant wide press coverage, I would not be surprised in the least if there is some trepidation in the minds of would-be students or their parents. This may be especially so when there is a Pentecostal testimony to preserve.

However, we in the Students' Pentecostal Fellowship seek by various means not just to preserve this testimony but also to propagate it. For instance, our travelling secretaries, one of whom is this year's Elim President, Alexander Tee, carry out visitation work and frequently use these occasions for outreach. The recent troubles in the student world are symptomatic of an underlying uncertainty, in my view; what an opportunity for the confidence and positive nature of the gospel!

We need the good hand of God upon us, and are grateful for any interest and prayer support. I will be only too pleased to furnish further details.

M. W. COLLINS.
General secretary.

DEAR SIR,—I am writing in support of the views expressed by Mr. Cooper in his letter published in the August 9th issue.

Holy Ghost preaching and God's Word in its fullness are the essentials for the life of the Church, and I deplore the growing tendency toward the introduction of worldly " attractions " into our Pentecostal churches.

I was present recently at an Elim church when it was announced that a boys' club was being formed in order to *hold the lads at a difficult age*.

What a statement to make in a Pentecostal church! This showed a complete lack of faith in the message preached and implied that the power of Pentecost, of which we once boasted, was now obsolete! If this is the general tendency in the movement it would explain the evident decline in spirituality in many places.

I understand that a typical club meeting consists of about seventy-five per cent games and the remainder a spiritual epilogue. It would appear that the youngsters are being taught by a Pentecostal church to become lovers of pleasure more than lovers of God.

Those in favour of clubs, etc., frequently quote 1 Corinthians 9:22 " . . . by all means save some "; but I see no justification here for including worldliness in the Church's activities. Others shelter behind the fact that the clubs use premises outside the actual church building. I would point out, however,

(*continued on page 686*)

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
P. Daw	674
W. J. Hilliard	681
D. B. Gray	682
Margaret M. Ladlow	683
T. Partington	684
J. M. Cuthbert	687
Reports	675
Editorial	678
The man of the world ...	680

EDITORIAL

"FOR a quick and final reckoning will the Lord take upon the earth, finishing it up" (Romans 9:28). *The business is bankrupt; put it into the hands of the receiver, tot up the account, pay the creditors and wind it up.*

The real controllers of world affairs are never referred to by the operators and users of the mass media, and rarely are they referred to in theological magazines, not even in those that are fundamentalist. The world eruption of violence does not have social, psychological or political origins. Its origins are in the real hell's angels of the spiritual world.

The Bible declares that world violence will characterise the last days. "But when ye shall hear of wars and commotions [the original word signifies, according to the examples cited by Liddell and Scott, a state of disorder, anarchy, confusion], "be not terrified." Again, according to Liddell and Scott's examples, to translate *ptoeomai* by "terror-stricken" would not be straining the meaning of the word unduly, the implication of our Lord's words being that the world would be terror-stricken. Again, "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken" (Luke 21:26).

Immediately preceding the winding up of the business of this dispensation "woe" is declared upon the world's inhabitants, "for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Revelation 12:12). Hell's chaos, contained for 6,000 years, will burst on the world as hell's ruler takes over.

And again, immediately before the inauguration of our Lord's millennial reign, in the words "The second woe is past; and, behold, the third woe cometh quickly. 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 11:14, 15), we have, in the days of the sounding of the same trumpet, the finishing of the mystery of God—the Church—and then the sixth angel, whose appearance is related to the liberation of the angelic powers controlling Middle East destiny (9:14, 15) in the words "behold, there come two woes more hereafter," introducing an outburst of violence resulting in the annihilation of a third of mankind.

Exactly the same picture of violence and annihilation is represented by the outpouring of the sixth vial (Revelation 16:12-21); and the same picture of terror is revealed at the opening of the sixth seal in the words "and, lo, there was a great earthquake . . . 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, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains" (Revelation 6:12-17).

All these events are associated with the intensification of the activities of the angelic powers of darkness. We see the symptoms in world violence and anarchy; the causes are "the despotisms, the empires,

the forces that control and govern this dark world—the spiritual hosts of evil . . ." (Ephesians 6:12, Weymouth).

Paul faced a microcosm of this state of social and moral anarchy at Corinth. His reply was not philosophy, psychiatry, politics or projects of social reform, but it was effective to all who believed Here are his words: "the weapons of our warfare are not carnal, but mighty through God to the overturning of the strongholds of evil." Our weapons, the preaching of Christ crucified, the power of the Holy Spirit, prayer and the Word of God (1 Corinthians 2:1-7), are not the weapons of human warfare—psychiatry, social reform, economic planning—but they are effective in all who believe in Jesus (1 Corinthians 1:21-31).

RECRUIT

NEW YOUNG PEOPLE

NOW!

Special literature for all ages available from E.Y.M. H.Q.

FILM-STRIP LIBRARY

List available free

Apply E.Y.M., P.O. BOX 38, CHELTENHAM

FIELD SUPERINTENDENT'S COLUMN

ONE of our respected members who has a great interest in full gospel outreach had a bright idea recently. It was to form the Friends of Home Evangelism, the scheme being that these "friends" should each contribute one shilling per week towards the great task of spreading the gospel. He spoke with his pastor and other church officers and it was decided to launch the scheme in the local church. Forty-one "friends" became ready contributors and at the end of the first quarter £25 has been remitted to the Evangelistic Fund. Such contributions are of immense value and we applaud this bright idea. Perhaps other churches will be inspired similarly, and you might even be willing to become a "friend."

☆ ☆ ☆

We announce with much pleasure that a church in Lee Road, Grangetown, Teesside, has linked fully with our fellowship. Over the years it has been known as the Grangetown mission and Rev. J. A. Humphrey has served there most creditably for fifty years. A. L. Hawkes, a recent graduate from our Bible College, is now in charge. We welcome these friends into our ranks.

☆ ☆ ☆

We would like to draw your attention to the major crusade being held in Luton. Please surround the campaign with prayer. PRAY FOR LUTON.



ORDER NOW

Your 1970

ELIM PENTECOSTAL CHURCH

Calendar

✱ **Beautiful pictures in full colour** ✱ **Text for every day** ✱ **Scripture readings**

Name .....

Address .....

I enclose £ : s. d. for ..... calendars. **5/6 (6/3 by post)**

Send this order and your remittance to **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**

THE MAN OF THE WORLD

THE DAWN

THE man of the world—that is the man whose whole horizon is bounded by the world and whose heart lives in and for this world alone—our Lord has photographed with his ultimate destiny. He is a rich man whose wealth is God's gift from a fruitful earth: his expanding riches the man hoards without a thought of eternity; with only a few hours' notice he is dead; in a moment all he lived for he has lost for ever. It is the picture of untold millions.

Now it is of the deepest significance, and unutterably solemn, that our Lord's picture is that of an honest, industrious, enterprising man, whose wealth springs from rich and wisely cultivated land. "The ground of a certain rich man brought forth plentifully" (Luke 12:16). Nothing whatever of a criminal nature is laid to his charge; no bogus companies, no fraudulent shares, no defrauded workmen, no sinister practices shadow this plutocrat, a man of the world at his best; all is the fruit of a bountiful providence enriching lawful industry. And the picture is all the more emphatic, more intensely actual, in that it is the "the *ground*" which brought forth plentifully; for, whether in gold and silver, or in orchards and harvests, or in fuel and petrol, or in landed estates and city sites, *it is the ground that is the ultimate source of all legitimate human wealth.*

NO SENSE OF GOD

At once we are confronted with that complete blank, that absolute silence, which is the outstanding characteristic of the man of the world—there is no sense whatever of God; he may or may not be an atheist, but in any case God for him is completely negligible. That is, worldliness is ungodliness. Six times he names himself, never once God: "*my* fruits, *my* barns, *my* corn, *my* goods." God's answer to the Israelite who has buried his faith and become a man of the world could not be more apt: "She [Jerusalem] did not know that *I* gave her corn, and wine, and oil, and multiplied unto her silver and gold. . . . Therefore will I return, and take back *my* corn in the time thereof, and *my* wine in the season thereof, and will recover *my* wool and *my* flax" (Hosea 2:8).

Now the very heart of the problem of wealth, out of which the entire creed of modern Communism has been born, is laid bare in this rich man embarrassed by his wealth. "He thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?" In this world of fearful want and agonising poverty he has nowhere to bestow his goods. Are there, then, no struggling widows in Judæa, no ill-fed orphans, no crippled, or diseased, or dying, no decaying synagogues or threadbare Levites? On the contrary, he plans to concentrate all his wealth upon himself in an ever-expanding fortune. "*This* will I do: I will pull down my barns, AND BUILD GREATER."*

A MAUSOLEUM FOR HIS SOUL

The whole aim of the worldly man's soul is revealed in his decision when, his fortune now made, he is able to retire, which is exactly the position the vast majority of mankind long for. "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry." He has no conception whatever of eternity; he has no higher ideal for his soul than worldly comfort, rich food, amusement; he does not know that his soul can no more be satisfied with these than his bodily hunger can be fed with a diamond or his bodily thirst with a pearl. The highest percentage of suicides is not in the slums, or among the crippled or blind or diseased, but among the well-to-do.

And the rich man's decision involves, necessarily, a careful exclusion of all that really matters. If banquets and balls and bridge parties and theatres and cinemas are to absorb life the door must be locked on every conviction of sin, every devotion to heaven, every appeal of Christ, every thought of death, every summons to meet an offended God. In building his bigger barns he is erecting a mausoleum for his soul. A man (as Augustine says) is apt to eat on earth what he can only digest in hell.

Now God's estimate of the man bursts on us like a thunderbolt: "But God said unto him, THOU FOOL." This summary, coming from the God who made man, and a summary endorsed by the Saviour Himself, is very awful. It is most startling. The

* Canon Peter Green tells of an American millionaire who said just before his death: "I go to the office before any of the staff except the clerk who unlocks. I leave later than any except the one who locks up. I have no pleasure in life except to make money, and I have no use for it when I have made it except to use it to make more. And when I die not a soul will be sorry." He died without a friend in the world.

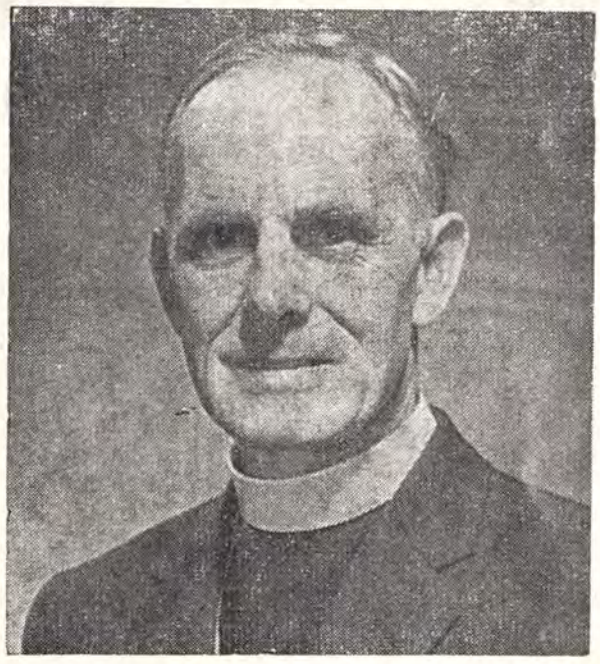
epitaph on a man of the world whose complete absorption in making money was clean and honourable would be likely to be this: "Here lies a noble citizen, respected by all who knew him, and mourned by the whole neighbourhood." God's epitaph is "*Thou fool.*" It was a custom in the old Roman law courts to offer an alleged idiot the choice between an apple and a nugget of gold; if he chose the apple he was proved to be an idiot. So it will be found at the bar of God that millions of men are prudent and far-seeing and wise for time who are literally irredeemable fools for eternity. "The prosperity of fools," says Solomon, "shall destroy them" (Proverbs 1:32). It is impossible for a man who is hoarding no riches in the world he is hastening *to,* and who treasures everything in the world he is hastening *from,* to escape the definition of "a fool."

So the Most High now takes action. "*This night* thy soul shall be required of thee"; this night "they require of thee [God's summoning angels, heaven's police] thy soul." With the extraordinary accuracy of Scripture, the vast majority of deaths occur between 11 p.m. and 3 a.m.; but here it is *this* night—not tomorrow night, or the next night, or the night after, but *tonight. The gigantic miscalculation that every man of the world makes is to assume that tomorrow is his, whereas there is not a soul living, of whatever age, who can count on a single night.* How unutterably solemn: the soul one moment feasting, pampered, merry; the next moment summoned, arrested, judged. "For what is the hope of the hypocrite, though he hath gained, *when God taketh away his soul?*" (Job 27:8).

God Himself now challenges the man of the world: "Whose shall those things be, which thou hast provided?" Alexander the Great, after conquering the known world, ordered that when his corpse was embalmed his hands should be left exposed; "for," he said, "I want all men to know that I left the world with empty hands." But no man who has ever lived has ever gone out with any but empty hands. Among the remains of Pompeii are those of a woman hugging treasure tightly in her arms, caught on her own threshold by the avalanche of lava. God can cancel

(*continued on page 685*)

A secret disciple



By WILLIAM J. HILLIARD

MINISTER OF ELIM PENTECOSTAL CHURCH, IPSWICH

JOSEPH of Arimathæa was a secret disciple (John 19:38). Although we only know of this man and Nicodemus who are called secret disciples it is possible that there were others. Wherever the gospel is preached there is always the possibility of there being secret disciples. If this were not so the Spirit of God would not draw our attention to it as He does in the story of Joseph of Arimathæa.

It should be observed that in the very passage of Scripture where we read of this man being a secret disciple we are told of his going to Pilate, craving the body of Jesus and, with the assistance of Nicodemus, giving it tender and sacred burial. It was usual for the relatives or friends of the one who had died by crucifixion to purchase the body and to bury it. If this was not done it was indecently disposed of. Joseph of Arimathæa was aware of this custom. This service that he did for Christ was done for love of Him and, although he did not know it at the time, in fulfilment of God's Word (Isaiah 53:9). In his concern and care for the body of Jesus, Joseph showed himself to be a sincere disciple of Christ, although a secret one.

The kind of man that Joseph was is indicated when we put together the several passages of Scripture where he is named. All four evangelists write about him: Matthew in 27:57-60, Mark in 15:42, 43, Luke in 23:50-53, and John in 19:38-42. Among the many good things we are told about Joseph is his waiting for the consolation of Israel. Just as there are people now who are looking for Christ's second coming, there were people then who were looking for His first coming (Luke 2:25, 36-38). Joseph was a member of this advent group of believers; perhaps he had been a member of it for many years. There were not any better men in Joseph's time than he, yet despite his goodness and his interest in the things of God he was a secret disciple. John tells us that his being so was for fear of the Jews. He may have kept quiet about his faith in order to keep his position and authority, or he may have thought that he could serve Christ in a wider sphere and in a more lasting way by serving Him behind the scenes. Nicodemus was a friend of Joseph's; he too was a secret

disciple. He is mentioned only in John's gospel along with the fact that he came to Jesus by night (3:1-15; 7:50, 51; 19:38-42). It is true that he spoke up for Christ, but only in an inert kind of way.

Fear is not the only cause of one's being a secret disciple. People who do not come out openly for Christ at the time of their conversion tend to go in that direction of secrecy all through their lives. The first step to Christ may be just like a footprint in the sand, but it should be a deep and a definite one, there for everyone to see. A lack of teaching tends to make one a secret disciple, especially the kind of teaching that a new convert needs. Attendance at the Bible study is essential to one's spiritual well-being in Christ.

"Ye shall be witnesses unto Me" (Acts 1:8). A person cannot witness for Christ and be a secret disciple at the same time. **Christians who fail to make a bold witness for their Master leave themselves open to the enticements of worldly people and are in constant danger of backsliding.** One cannot put too much stress on witnessing. It extends the knowledge of Christ to the "other sheep" that He spoke about, it serves as a spiritual safeguard to the one who witnesses, and it brings us into touch with those who believe as we do. Christian witnesses are like trees of the Lord's planting. They are discriminately placed by Him to be His representatives; they are everywhere, they were even in Cæsar's household (Philippians 4:22). The best time to witness is right away. If you have been a secret disciple you need not be one any longer. Ask the Lord Jesus to forgive your failure to witness for Him. Fortify your spiritual life afresh by prayer and the daily reading of God's Word.

The story of the Acts begins with the 120 believers being filled with the Holy Spirit. Peter's boldness for Christ began then. If you have not been filled with the Holy Spirit seek this experience without waiting any longer. You will know then something of the power that Jesus spoke about when He said "Ye shall receive power after that the Holy Spirit is come upon you" (Acts 1:8). Read Matthew 10:32, 33.

PRISON CHAPLAINS' CONFERENCE
AT CHELTENHAM



By DOUGLAS B. GRAY

AS guest of honour at the recent prison chaplains' annual conference, held in Cheltenham, it was a privilege to fellowship with prison chaplains from all parts of the country. The fact that there are now over 100 penal establishments in this country brings together on such an occasion scores of dedicated men engaged in a ministry of a specialised character presenting unique opportunities.

During these days of conference the extent of the concern among governors, chaplains and other workers in this field of Christian ministry about the seriousness of the day and the increase of the prison population each year was revealing. Rehabilitation and endeavours of every kind to bring men and women back into the law-abiding stratum of society were the deep concern of all present. Not all agreed with all the present methods being tried, for no one formula or comprehensive scheme will suit the diverse needs in such an area of human need. Nevertheless, the consistent voices of many present stirred our hearts when they made it obvious that the fundamental answer to the need of the soul is a knowledge of Christ and His saving grace and power. Such sentiments were freely expressed.

The welcome extended to me was was overwhelming to the point of embarrassment, but we rejoiced in the goodness of God, and in those Elim brethren who, senior prison officials of a generation ago, paved the way for the prison ministry under the flag of Elim to be launched. Several discussion groups were held, in which we were invited to participate.

The annual dinner closing the conference was addressed by Rev. A. Lloyd-Rees, who spoke highly and appreciatively of the ministry of the London Crusader Choir of the Elim Pentecostal Church over its thirty-six years of prison ministry. The chaplain to the present Lord Mayor of London also expressed in glowing phrases his own personal knowledge of the ministry of the choir. Such expressions are encouraging and reflect the respect in which the choir and Elim are held in an expanding area of Christian witness. But more important than all is that such a service of God be retained, and that dedicated personnel be discovered and channelled into the ranks of the Elim choirs which from time to time share in evangelism in British prisons.

DON'T FORGET TO

PRAY FOR BOLTON

Crusade commences MONDAY, OCTOBER 13th, 7.30

conducted by REV. E. J. THOMAS (Liverpool)

Write your friends in the Bolton area

Please announce in your church on Sunday, October 12th

D.1960

Margaret M. Ladlow's page



ENTHUSIASM

" Never flag in zeal, be aglow with the Spirit, serve the Lord " (Romans 12: 11, R.S.V.).

I WAS interested to learn that the Greek used in this verse literally means to be very hot or to boil over, so here we are taught that the evidence of the Spirit-filled believer is his " boiling enthusiasm " for the service of the Lord. During the month of August here in Ghana the country has been in the grip of " election fever." We have been awakened very early in the day by a loudspeaker blaring from a taxi. The spokesman for one of the political groups has found no difficulty in gathering a crowd even before 7 a.m. to whip up enthusiasm for his particular party. There have been party slogans and posters everywhere, even on the walls of tiny mud houses in the heart of the bush miles from the motor road. Many Ghanaians have sported shirts with party colours and names emblazoned on them, and it has been quite exciting to watch the mounting activity and enthusiasm as election day drew near. One day in Accra we were delayed because of a large gathering which completely blocked the road ; chairs, cars and people stretched right across it and the proceedings went with a real swing. The speeches rose to a crescendo and finished with the chant of the party slogan, then there was much hand-shaking and back-slapping, and a little dancing for good measure by some of the fat " mammies," before the meeting broke up.

I have been fascinated by all the elaborate preparations for this election. Great precautions were taken on election day to ensure complete secrecy as the people went to the polls. Many of the voters cannot write, therefore the method of voting was by choosing the correct symbol of the party of their choice and placing it in a receptacle and then personally disposing of the symbols they rejected in a solution which dissolved them. Unfortunately many of the people, being highly intrigued by this process, lingered to watch, making it a very prolonged affair, so that all day long there were lengthy queues at the polling stations until very late. In the centre of the town a large scoreboard looking very much like a racing tote was erected and for two whole days became the centre of interest, with large crowds surveying it day and night. When the results were displayed the excitement grew and when Progress Party reached a majority the celebrations began in earnest. There were great shouts of victory, then the drums commenced to tell the story and the dancing and the merriment increased. Completely uninhibited, the people expressed their pleasure and hour after hour through the night I could hear what sounded like a veritable jamboree. What a contrast to the apathetic attitude of so many in Britain during recent elections. Here enthusiasm has been unbounded and the whole population has taken a keen interest in the choice of the nation's leaders. Party loyalty, tribal allegiance and keen support for leading candidates and national figures have been obvious, and I could wish that in the affairs of the kingdom of God we believers were as loyal and enthusiastic.

There is something very attractive and infectious about enthusiasm and loyalty, and we need never curb our enthusiasm or swerve in our loyalty to our great Leader. The apathy so apparent in the political field in Britain just now seems also to characterise the Christian Church. We need to take heed again to the words of the apostle in the above text, " never flag in zeal," especially we Pentecostals who have rediscovered the power of the Holy Spirit. We need another visitation that will cause us to " boil with enthusiasm " in the service of our Lord.

" Make haste, O man, to do
Whatever must be done ;
Thou hast no time to lose in sloth,
The day will soon be gone.

Up then with speed and work ;
Fling ease and self away ;
This is no time for thee to sleep ;
Up, watch and work and pray !

The useful, not the great,
The thing that never dies,
The silent toil that is not lost—
Set these before thine eyes.

H. BONAR.

EVANGELISTIC OUTREACH CRUSADE

Elim Pentecostal Church, Clements Road, Ilford

Sunday, October 5th. Visit of Capel Gospel Team
Saturday, October 11th. Film : " Touch of Brass."
Sunday, October 12th. Evangelist : Rev. W. Plowright
Sunday, October 19th. Evangelist : Rev. A. Whittall
Saturday, October 25th. Film : " Wiretapper "
Sunday, October 26th. Evangelist : Rev. A. Horne

Convener : REV. JAMES F. HARDMAN
Sundays 11 and 6.30. Saturdays 7.30

D.1958

YOUTH PAGE

"Heroes of the Christian Church" series

Hugh Latimer v. Henry VIII

By T. PARTINGTON
STAFFORD

HAVE you ever despaired of the conversion of a friend, that person at school or work who seems so far from the truth? Then just listen to this. Up to the age of thirty Hugh Latimer, who was born in Leicestershire in 1485, was a bigoted Catholic and very zealous for his faith, but through the courageous witness of a student at Cambridge he was wonderfully converted. "Is anything too hard for the Lord" (Genesis 18:14)?

Straight after his conversion Latimer commenced preaching in the university pulpits and he stirred up hundreds to search the Scriptures and ask about salvation. At that time England was bound by religious superstition; the prayers of the Church were in Latin, which hardly anybody understood, and preaching, where there was any, was unscriptural. At Cambridge, though, something was happening. For his preaching Latimer was criticised, and those who had once admired him as a staunch Catholic now turned against him. But the Lord raised up for him unexpected friends in high places. In 1530 he was made one of the royal chaplains and preached before Henry VIII several times. Later he was appointed vicar of West Kingston, Chippenham, in Wiltshire, but for his fearless preaching he was summoned before Archbishop Warham. He was even excommunicated, and imprisoned for a time.

Then, in a most surprising move, Henry VIII put an end to this persecution by making him Bishop of Worcester. Promotion did not spoil him, nor did it extinguish his zeal for the gospel. "Latimer, Latimer," he exclaimed at the beginning of one of his sermons, "thou art going to speak before the high and mighty king Henry VIII, who is able, if he thinks fit, to take thy life away; be careful what thou sayest. But Latimer, Latimer, remember also that thou art about to speak before the King of kings and Lord of lords; take heed that thou dost not displease Him." He was once ordered by the king to apologise for a too-plain sermon, but because he knew that he was sent by a higher King he repeated the sermon. There is need for more of this courage in our witness. Too often we maintain a guilty silence; we are afraid to speak; in the presence of the enemy we lower the gospel flag. Instead of Crusaders for Christ we become cowards.

In 1539, after only four years as a bishop, Latimer was compelled to resign after opposing an Act in which six leading tenets of Roman Catholicism were authoritatively accepted. We read little about him in the next eight years, but in the last year of Henry VIII's reign he was imprisoned in the Tower of London as a heretic. When Edward VI came to the throne in 1547, however, Latimer was immediately released and treated with every mark of respect. Edward was only ten when he ascended the throne, but he was a frank and avowed friend of the Reformation. Alas, in 1553 he died and was succeeded by his half-sister, Mary, who was a fanatical Catholic. Her infamous title "bloody Mary" was certainly fitting. In her short reign no fewer than 286 people were burnt for being Protestants, and among them, inevitably, it seemed, was Hugh Latimer. Indeed, he was among the first for whom a warrant was issued. At once he was committed to the Tower, then later moved to Oxford, where in 1555 he and Bishop Ridley were burnt at the same stake. They were compelled shortly before their death to listen to a wretched sermon from a priest, but it was Latimer—or should I say God?—who had the last word. As the fire was being kindled Latimer turned to Ridley and said "Be of good comfort, brother Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust never shall be put out." And that light, thank God, has not been put out. Do you want to be a part of it and, through God, add to its lustre? Then ask Him now to ignite your heart by His Holy Spirit and make you, just where you are, a flame for God.

United Presbytery Rally
in the
Elim Pentecostal Church
Swinegate, York.
Saturday, October 18th
3.30 and 6.30 p.m.
Guest speaker:
REV. S. BERESFORD
(BLACKBURN)
WITH SUPPORTING ITEMS
Come and share the blessing. Cups of tea provided between services.
D.1954

COMING EVENTS

BALLYMENA. October 11-19. Elim Pentecostal Church, Castle Street. Sundays at 11.30 and 6.30. Weeknights at 8. Studies in Corinthians and on the baptism in the Holy Spirit. Preacher: A. Lambie. Convener: Albert J. K. Magee.

BIRMINGHAM, Graham Street. October 12-16. Elim Pentecostal Church. Bible teaching campaign. Sunday at 11 and 6.30. Weeknights at 7.30. Preacher: J. Harris (Lurgan).

BOLTON. October 11, 12. Elim Pentecostal Church, Higher Bridge Street. Dedication service on Saturday at 4 conducted by R. B. Chapman and J. C. Smyth. Rally at 6.30. Sunday at 11 and 6.30. Preachers: R. B. Chapman and J. C. Smyth. 13-17. Evangelistic crusade conducted by E. J. Thomas at 7.30 each night.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorn Road. Convention and resident minister's first anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. Burton-Haynes (Clacton-on-Sea). Convener: G. Backhouse.

BRECON. October 18-26. Guild Hall. Salvation and divine healing crusade. Sundays at 8. Weeknights at 7.30. Preacher: E. Smith. Convener: P. Daw.

BRIGHTON, Preston Park. October 25, 26. Elim Pentecostal Church, Balfour Road. Saturday at 7, monthly rally. Sunday at 11 and 6.30, harvest thanksgiving services. Preacher: R. B. Chapman.

CAERPHILLY. October 9-13, 16-20 (not Fridays). Elim Pentecostal Church, St. Fagan's Street. Weeknights at 7.30. Sundays at 6.30. Preachers: W. R. Jones, L. Reeves, L. W. Green and A. Harries. Convener: J. G. Cooper.

CAMBERWELL. October 15. Elim Pentecostal Church, Benhill Road. Sisterhood anniversary at 2.45. Speaker: Mrs. Burton-Haynes. E.W.M.A. rally at 7. Speaker: Mrs. Prentice (India).

CROYDON. November 1-6. Elim Pentecostal Church, Stanley Road. Meetings for the deepening of spiritual life, conducted by Pastor L. W. Green. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: W. J. Maybin.

DUNDEE. October 18. Scottish annual youth rally. Preacher: Wynne Lewis. Convener: Peter Smith (Youth Commissioner).

EDINBURGH. October 4-12. Elim Pentecostal Church, Henderson Terrace, Ardmillan. Evangelistic crusade conducted by G. Wallace (Halifax). Saturdays at 7. Sundays at 11 and 6.30. Weeknights at 7.30.

GLASGOW. October 19, 20. Elim Pentecostal Church, 294 Cathcart Road. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Mrs. Sunny Blundell-Connell.

GLOUCESTER. October 18-26. Elim Pentecostal Church, Park End Road. Crusade conducted by Headquarters staff. Sundays at 11 and 6.30. Weeknights (except Fridays) at 7.30. "The Narrow Way," 1a Worcester Street, Gloucester. Teenage outreach conducted by John Benée on Friday, Saturday and Sunday evenings. Children's crusade, Monday to Thursday at 6.

HAYES. October 12-19. Elim Pentecostal Church, Keith Road. New Life crusade conducted by David Holmes. Sundays at 6.30. Weeknights at 7.30. Convener: D. Beresford.

ILFORD. October 11. Elim Pentecostal Church, Clements Road. At 7.30. Billy Graham film: "Touch of Brass." Preacher: W. Plowright. October 19. Evangelistic services at 11 and 6.30. Preacher: A. R. T. Whittall, supported by the "Foursquare Singing Group." October 25, 26. Saturday at 7.30. Billy Graham film: "Wiretapper." Sunday at 11 and 6.30. Preacher: A. S. F. Horne.

IPSWICH. October 25, 26. Elim Pentecostal Church, Vernon Street. Fortieth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley, editor of "Elim Evangel" and former minister of the Ipswich Elim Church. Conveners: L. Hawes and W. J. Hilliard.

LEEDS. Commencing October 26. Eden Hall, Oakwood Lane, Leeds 8. Crusade conducted by John Woodhead and party under the auspices of the Foursquare Gospel Church, Bridge Street, Leeds. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

PAISLEY. October 20—November 2. Elim Pentecostal Church, Wellmeadow Street. Revival and healing crusade conducted by Ron Jones.

PLYMOUTH. October 19. Elim Pentecostal Church, Notte Street. Women's anniversary rallies. Sun 6.30. Speaker: Mrs. E. Cole (Birmingham). Soloist: Mrs. Jeffery. Mon. 3 p.m. Speaker Mrs. E. Cole. Singing by Sisterhood choir. Soloist: Mrs. D. Cave (Exeter). 7.30. Great family service.

READING. October 18. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. At 7. Preacher: A. Caple.

SALISBURY. October 12. Elim Pentecostal Church, Milford Street. At 11 and 6.30. Preacher: A. S. F. Horne.

SOUTHEND-ON-SEA. October 11-13. Elim Pentecostal Church, Windermere Road. Forty-third anniversary services. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. W. Greenway (Secretary-General).

SOUTHPORT. October 15. Elim Pentecostal Church, Evangel Temple, Manchester Road. Address on the Second Coming of Christ at 7.30. Preacher: Bob Travis.

STAFFORD. October 11, 12. Rising Brook Secondary School, Wolverhampton Road. Saturday at 7. London Crusader Choir. Also at Covenant Hall, St. Patrick's Street. Sunday at 10.45 and 3.

WHITEHAVEN. October 11-14. Elim Pentecostal Church, George Street. Anniversary services. Saturday at 7. Sunday at 10.45 and 6.30. Weeknights at 7.30. Preachers: T. W. Walker and D. W. Anthony. Convener: K. J. Cave.

THE MAN OF THE WORLD (*continued*)

wealth by drought or war or bankruptcy; but, far more hopeless, he can at any moment take the man from the wealth. The unwritten legacy of the man of the world is this: he leaves his wealth to others, his body to the worms, and his soul to hell.

But the Lord's summary hints at a golden dawn possible to us all. "So is he that layeth up treasure for himself, and is not RICH TOWARD GOD." For the extraordinary thing is that it is possible not only for the "honourable" man of the world but even for the worst criminal to become "rich toward God." First, fundamental wealth: "the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23)—heaven mine by gift and hell gone for ever; what wealth! But there is, above and beyond eternal life, literal wealth on the other side of the grave. Then there is wealth from *character*: "Hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom?" (James 2:5). There is also wealth from *service*: "Lord, thy pound hath gained ten pounds. . . . Have thou authority over ten cities" (Luke 19:16). And again, there is wealth by *investment*: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens" (Luke 12:33); for "he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again (Proverbs 19:17). Lastly there is wealth by *sacrifice*: "Every one that hath forsaken houses . . . or lands, for My name's sake, shall receive an hundredfold" (Matthew 19:29)—that is a hundredfold of the capital, or 10,000 per cent. *God wishes us to achieve unimaginable wealth and to perfect our character in the achievement.*

SUNSHINE CORNER

" IT'S not my fault ! "

" Who said it was ? If you take things to yourself that were never meant for you you'll just have to be uncomfortable, so there ! "

The door across the hall banged, and cousin Molly looked up, somewhat startled, as steps approached her room with a tread more like a stamp than anything less emphatic.

" What's the matter ? " asked cousin Molly mildly as a flushed face looked in at her door. " Come in, do."

Pauline flung herself down into the nearest rocker with a very ill grace indeed. " Kit always gets rubbed the wrong way somehow. It's not my fault ; I don't say anything to make her flare up so. She always thinks I'm blaming her."

" Carries a chip on her shoulder, eh ? That's unfortunate."

" I never meant to say that she was to blame because—— "

" Never mind what. She has a chip on her shoulder ready to be knocked off, and you've forgotten your oil-can."

" My oil-can ? " Pauline sat bolt upright in surprise. " What in the world do you mean ? "

" You reminded me of a story I once read in a book written by a wise woman about a workman she saw in a tramcar. He was a shabby, poor-looking man and he sat near the door. It was winter, and every time a passenger boarded or left the car the door had to be opened and then shut again to keep out the bitter cold. It was one of those sliding double doors that squeak."

Pauline nodded.

" Well, the squeaking kept getting worse and worse, it seemed, until it was driving all the passengers nervous, and they were getting irritated and annoyed every minute. Finally the shabby workman rose deliberately and bent over the door frame—I don't know what you call it, but the metal part which the door slides on, you know. Well, before anyone knew what he intended to do he had pulled out of his pocket a little oil-can, and oiled the metal slide. When he sat down again the door had stopped squeaking, and everyone, including the conductor, drew a sigh of relief.

" ' How did you happen to have that with you ? ' somebody asked the public benefactor.

" ' Wa-al,' he drawled, ' I most always carry it around in my pocket. Seems as if I allus everywhere find so many things that squeak. ' "

Cousin Molly stopped and looked steadily at Pauline. " See the point ? " she asked. " It's a good thing to have some sort of oil-can handy when people's tempers get squeaky. There are so many squeaky things in the world that it's best to carry your oil of kindness with you all the time."

Pauline was very sober. She sat a moment longer, then rose. Her step as she went back to the room across the hall was no longer a stamp.

" Kit," cousin Molly heard her say gently, " it isn't your fault at all. I'm sorry you misunderstand me. Come, let's be friends."

LETTERS (*continued*)

that the Church consists of the people of God and it is they who can become defiled.

In any case, recreation is outside the scope of the Church. There is no scriptural evidence or apostolic precedent which can be quoted in favour of its inclusion. Our commission is to preach the gospel —a spiritual message.

As an Elim member of forty-one years' standing and also as a former Elim church secretary I regret to note that these matters are apparently left to the discretion of the local pastors, and as a consequence the movement is drifting deeper and deeper into the world.

Is it not time that a halt was called by those in authority, the clubs and all other worldliness eradicated and a purely spiritual and Pentecostal policy reaffirmed ?

SIDNEY J. ANGEL.

Leyton, E.10.

FAMILY ALTAR (*continued*)

No, God can take care of so much—if we dare trust Him. When we sing " Take your burden to the Lord and leave it there " let it be every burden, from the home and the office as well as from the church. Calling the Lord in on the situation and problem will make all the difference. He is as near to your desk and factory bench as He is to your pew.

Sunday, September 19th Proverbs 17:1-17

" He fosters good feeling who keeps quiet about some wrong: the man who gossips about it divides friend from friend " (v. 9, Moffatt).

Again sound, commonsense advice. To foster, or promote, good feeling should be the aim of all who name Christ as Saviour. Keeping quiet about some wrong means that we talk to God about it rather than to man, always the safest thing to do. Heaven can be trusted with secrets, and this action is the most constructive. Gossiping, talking for talking's sake, will help no one, certainly not the victim of the tongue lash. Most gossips thrill at the thought of calamity and heartache; the good, worthy and successful have not the same ammunition appeal for such people. As with the demolition contractor, when they are around we know that a big bang is inevitable. Such people were to be found in the early Church, and indeed in every spiritual awakening since the resurrection, but after fair warning they were either carried out or thrown out. Notice the result of their work —division within the circle of friendship and fellowship. Such behaviour helps only the cause of hell.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. M. Cuthbert**

Monday, October 13th — Proverbs 8:1-21

" I love them that love me; and those that seek me early shal find me " (v. 17).

Wisdom is not something that can always be communicated by teaching and learning; many knowledgeable and academically qualified persons have a great deficiency as far as wisdom is concerned, and their conduct overshadows their achievement. But let it be noted that the wisdom referred to in this book is not that intuitive, down-to-earth wisdom often to be found more in the servant than in the squire. More than once the writer tells us that " the fear of the Lord is the beginning of wisdom." There is square one, the starting point: to fear, reverence, acknowledge God in every realm of life. He, " who alone is wise " (Romans 16:27, " Living Letters "), has promised to give us His counsel and guidance when faced with perplexities and problems if we but trust Him. " And if any of you does not know how to meet any particular problem he has only to ask God —who gives [wisdom] generously to all men without making them feel foolish or guilty " (James 1:5, Phillips). The declaration of our need is the plea that will always be answered. To muddle through by ourselves is to invite disaster.

Tuesday, October 14th — Proverbs 8:22-36

" He who ignores me is injuring himself, for all who hate me are in love with death " (v. 36, Moffatt).

Wisdom continues to speak. If the revealed wisdom of God is ignored only harm and hurt will follow. We in the west cringe when faced with pictures of eastern holy men, so-called, piercing themselves with spikes and nails in self-inflicted torture, yet many on this side of the world are injuring themselves mentally, emotionally and spiritually, with often physical repercussions too, by simply ignoring or neglecting the light God has revealed. To hate, and therefore contest, this wisdom is to be in love with death, because this is where such attitudes lead to. Judgment and eternal punishment, so criticised by the unconverted, come as a direct result of refusing God's way; darkness, death and hell because light, life and heaven are shunned. It shows us the hold that iniquity has on the unregenerate—a " love affair " that will go on for ever unless the Devil is " jilted."

Wednesday, October 15th — Proverbs 10:1-14

" The memory of the just is blessed " (v. 7).

There are two ways of looking at this verse: because of the lives they have lived, the just can review the past with joy and thanksgiving; and when such people pass from this scene of time many will thank God for every happy remembrance of them. For Mr. and Mrs. Average the few years spent between birth and death are rather colourless, highlighted only by the occasional wedding, super holiday or financial windfall but lacking reality and purpose. At the last, ten heart-beats from eternity, it must all seem rather futile and empty in retrospect. Why did I live ? For what ? Where to now ? Those same vexing questions re-echo through the doorway of death. How different for the believer in Jesus ! Hallelujah for the knowledge of sins forgiven, for happy memories of God's grace at work in our lives, for fellowship with the Lord's people, glorious joy that will not desert us in our final moments; the pressure of His hand, the sweetness of His voice and the wonder of His love will still be ours. Those who have mirrored the Master in their conduct and dealings with others will also leave precious legacies of memories and example. Their personal memories will give way to greater, eterna experience when they see the Saviour " face to face." We can all praise God for dear Christian friends now in His presence; but again our happy memories of them will give way to something greater —reunion !

Thursday, October 16th — Proverbs 11:17-31

" Be sure of this: bad men never go unpunished " (v. 21, Moffatt).

A number of the Old Testament writers openly complain to God that the wicked prosper and flourish while the honest and righteous suffer persecution and poverty. Why does God let them get away with it ? Are we wrong, does crime pay ? The answer is that no one escapes the consequences of sin and wrongdoing; divine justice is bound to prevail in the end. Paul wrote to Timothy about this: " While there are people whose offences are so obvious that they run before them into court, there are others whose offences have not yet overtaken them . . . they cannot be concealed for ever " (1 Timothy 5:24, 25, N.E.B.). God is His own witness, and at that great white throne judgment (Revelation 20) indisputable evidence will seal the fate of every Christ rejector; the " master minds," the faceless promoters of crime and the successful fugitives from human justice will all stand in God's dock. " Bad men never go unpunished." It seems today that the prevailing attitude of the majority favours a " Thou shalt not be found out " eleventh commandment—whether it be the occasional stealing of materials from work or grand-scale crime. But nothing is hidden from the Almighty.

Friday, October 17th — Proverbs 15:1-17

" A soft answer turneth away wrath: but grievous words stir up anger " (v. 1).

Surely this is common sense—the benefits of remaining cool, calm and collected. We all know what grievous words do to the angry soul: they add fuel to the flames. The trouble is that knowing how to behave and react in a delicate situation is one thing but acting on that knowledge in the heat of the moment is another. We know what to do, but do we do it ? Emotional creatures that we are, we are often moved by our feelings to the point where common sense and the Word of God are overriden by indignation. This kind of reactionary fire belongs not to the Pentecostal variety ! Answer wrath with a " mild reply " (Moffatt) says the writer; thus it will be turned away. Such action will doubtless be unexpected and therefore the more effective. Of course, the " mild reply " can still be firm and uncompromising, but it is not ignited by human anger. The Bible says we should speak the truth in love (Ephesians 4:15); there is no virtue in being rude and blunt so as to injure and hurt. Here again our motives are called into the light of God's scrutiny. Is our speech constructive or destructive ? Are we moved by anger or love ? Do we keep control of passion and emotion ? Or, more importantly, is God still in control ?

Saturday, October 18th — Proverbs 16:1-19

" Trust your affairs to the Eternal " (v. 3, Moffatt).

God wants to be in on every aspect of our lives, not to be pigeonholed in the sections marked " religion " and " church." He is interested in your business, your financial arrangements, your home life and relationships—everything. Too often we take it for granted that the Lord is not greatly concerned with our secular responsibilities, and so we struggle on by ourselves, with an ulcer and a headache as constant companions. How you get on at the office and the factory reflects on your Christian service and testimony in many ways, therefore God wants to help. He is not a " sleeping partner," wishing to be informed of all developments but never contributing to the practical side of things.

(*continued at foot of previous page*)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines ; homely atmosphere ; car park facilities ; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907 C.1804

" PINETOPS " CHRISTMAS HOUSE PARTY
December 24th-27th
Happy Christian fellowship Excellent catering
Hotel open all year for accommodation
Full details : " Pinetops " Private Hotel, 4 Earle Road, Alum Chine, Bournemouth (tel. Westbourne 61192)
D.1961

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

PERSONAL

HARVEST THANKSGIVING. Harvest service poster ; text: Psalm 21 : 1. Harvest gospel poster ; text: Galatians 6 : 7. Both at 20in. x 30in., silk-screened in three brilliant colours. 2/6 each p.p. from: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey (01-688 4986). C.1941

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

POEMS, hymns, religious tracts, etc., required for publication. Send with s.a.e., Arcadian Agency, 21 Kingly Street, London, W.1.

FOR SALE

PROJECTOR, 16mm. Bell and Howell 142, complete with speaker, £50, bargain. Chadwick, 60 Sandhills Lane, Barnt Green. Tel. 021-445 1688. C.1959

ORDINATION SERVICE

Saturday, October 18th

IN

CLAPHAM ELIM PENTECOSTAL CHURCH, CLAPHAM CRESCENT, CLAPHAM PARK ROAD, S.W.4

at 7 p.m.

Preacher : W. G. Hathaway

Convener : the President

D.1951

BIRTHS

HETHERINGTON. On September 3rd, to John and Jean (*née* Sinclair), Carlisle, the gift of a daughter, Elaine.

SMITH. On September 18th, to Peter and Jean (*née* Hall), members of Evangel Temple, Southport, the gift of a daughter, a sister for Victoria Stephanie.

MARRIAGES

DAVEY—SMITH. On September 6th, at Elim Pentecostal Church, Mildmay Road, Chelmsford, Trevor Guy Davey (Crusader secretary) to June Smith, both church members. Officiating minister: D. Anthony.

SAFE—TOOP. On September 13th, at Elim Pentecostal Church, Salisbury, Edward John Alan Safe to Naomi Toop. Officiating minister: T. W. Walker.

WITH CHRIST

BRYSON. On September 16th, Margaret Bryson, beloved mother of June and only daughter of " Granny " Dornan. Aged 48. " Absent from the body, present with the Lord." Officiating ministers at funeral: A. J. K. Magee, A. Wilson.

RAINEY. On September 21st, Louisa Rainey. " Severed only till He come." Officiating minister at funeral: A. J. K. Magee.

WEIR. On September 21st, Andrew Weir, loyal member of Ballymena Church. " Till the day dawns." Officiating minister at funeral: A J. K. Magee.

HEAR REV. LAURIE LAMBERT
at the eight-day
" LIFE WITH A PURPOSE " CRUSADE
Commencing Sunday, October 12th, 6.30 p.m.
Continuing nightly 7.30
(except Friday, 8.30 p.m., youth coffee bar)
Visiting choirs, quartets, gospel groups
AT THE ELIM CHURCH CENTRAL HALL
Station Road (opposite the memorial), Hastings
D.1962

REVIVAL CRUSADE

CONDUCTED BY

HEADQUARTERS STAFF

IN THE

ELIM PENTECOSTAL CHURCH

PARK END ROAD, GLOUCESTER

SATURDAY, OCTOBER 18th, to SUNDAY, OCTOBER 26th

Sundays 11 a.m. and 6.30 p.m.

Weeknights (except Friday) at 7.30 p.m.

ALSO CHILDREN'S CRUSADE AND TEENAGE LATE NIGHT SPECIALS AS ANNOUNCED

D.1952

PAISLEY CRUSADE '69

conducted by

REV. RON JONES

AND PARTY

including gospel singers

- **MAIR JONES-PERKINS**
- **PAT MILLS**

Grand opening night

MONDAY, OCTOBER 20th, at 7.30

NIGHTLY 7.30 **SUNDAYS 6.30 and 8.15**

AT THE ELIM CHURCH

WELLMEADOW STREET

- **VISITING CHOIRS**

The sick will be prayed for according to the scriptures at each rally.

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. L No. 42 October 18th, 1969 9d

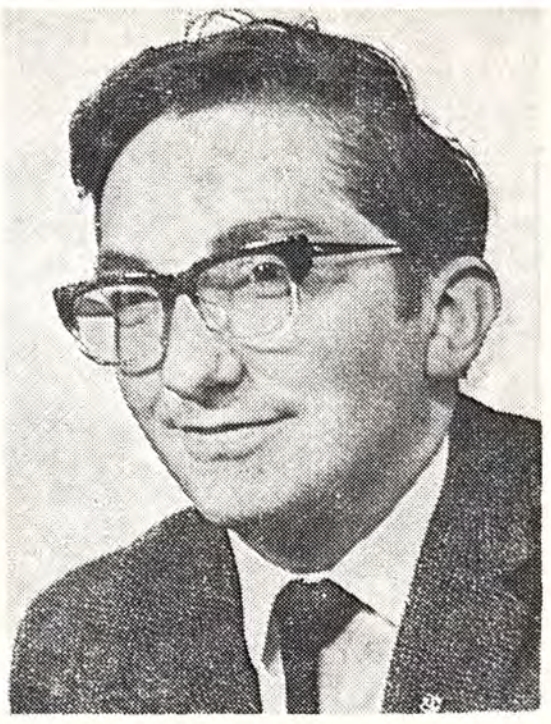


The National Youth Rally, Westminster Central Hall. **See page 691.**

ONE MAN ! OVERCOMES BY GOD

How 300 overcame 135,000

Judges 7 : 7-25



By P. DAW
MINISTER ELIM PENTECOSTAL CHURCH, BRECON

IN the last study we saw how Gideon's army was reduced from 32,000 to 22,000, but now we see how it was finally reduced to 300 faithful men.

THE SIGNIFICANCE OF THE LAPPING

It would appear, the season of the year being hot, that most of the soldiers, being weary and thirsty, would most probably bow down to drink more freely. God set a test that only those who lapped should go forth into the battle. Very few soldiers would deny themselves in this situation. This test speaks to me of **dedication.** We cannot possibly deny men the right to drink, but many would see water and forget about everything else. God's task and purpose would be forgotten for the moment. But God required men who were fully alert to the immediate situation.

The 300 who lapped could drink and watch at the same time and there was no fear of the enemy creeping up on them, but those who plunged straight into the water would always be vulnerable to enemy attack.

We, too, in the Christian life must be alert and on guard, for the enemy waits for the moment when he sees us off guard to attack. The Bible summons us to watchfulness. " Therefore let us not sleep, as do others ; but let us watch and be sober " (1 Thessalonians 5 : 6).

And so God called on the men He knew He could trust, those who were **dedicated** to the task before them.

GOD CHOOSES THE WEAK

Verses 10 and 11 tell us how Gideon and his servant Phurah made their way into the camp of the Midianites. There in the camp Gideon heard a man telling his companion of a dream he had had. Verse 13 records the dream: " Lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell." So in this dream we see the Midianites encamped as grasshoppers (for they were so many), and from a mountain side tumbles a little barley cake, and it tumbles down and down and smites the camp of Midian ; the barley cake depicting a weak and insignificant force. Of itself that barley cake had no power to smite a tent ; so it was a vivid picture of that small army of 300 men insignificant in themselves who by human reasoning could have no power to conquer a vast army of 135,000. " God hath chosen the weak things of the world to confound the things which are mighty ; and base things of the world, and things which are despised " (1 Corinthians 1 : 27, 28).

So God chose just 300 men. Man would have chosen all he could muster, but, you see, if God had let Gideon go to battle with 32,000 men and they had won they might have thought that they had won the victory. Man is like that. God wanted to show that it was He who was going to bring victory, that He might receive the glory.

That is why God chooses the weak things ; they realise that in themselves they are nothing, and therefore they must trust wholly in God. The strong and the wise would think themselves able on their own without the help of God, so God chooses the weak so " that no flesh should glory in His presence " (1 Corinthians 1 : 29). God chooses the people on whom the world looks down. " The common people heard Him gladly." God has nearly always chosen the weak and the insignificant to bring glory to His name. He chose David, a shepherd boy, to fight Goliath. Jesus used five barley loaves and two fishes to feed 5,000 hungry people. God used 300 men to win a victory over 135,000.

THE WEAK ARE MIGHTY IN GOD'S HANDS

You see, the barley cake in itself had no power, but being thrown by the divine hand it bore down all before it. " Not by might, nor by power, but by my spirit, saith the Lord of hosts " (Zechariah 4 : 6). You see, these 300 men were God's chosen

vessels. They were in the place where they were not trusting in their own power but in God's. Paul said "When I am weak, then am I strong" (2 Corinthians 12:10). What he was saying was that when he had come to an end of his own resources he was weak, but this caused him to look to God for strength, and he was filled with His divine power. Thus he became strong. "They that wait upon the Lord shall renew their strength" (Isaiah 40:31). The word "renew" means "exchange." We exchange our own strength for God's strength.

So we apply this lesson to our own lives. We may not have much to give to God, but "little is much when God is in it." The little lad had only five loaves and two fishes, but he gave them over to Jesus and those loaves and fishes multiplied in the hands of Jesus. We can give our lives to God to be used in service for Him, but we must be willing to be broken in the Master's hands. It is wonderful to know that God can use anything for His glory, no matter how insignificant it may seem, if it is dedicated to Him.

THE VICTORY THAT WAS INEVITABLE

Those poor Midianites were beaten before they started. All they could say was "This is nothing else save the sword of Gideon." On the day of battle Gideon divided his men into three groups to surround the camp. All that they had were trumpets, pitchers and lanterns. As they burst upon the camp of the Midianites they blew the trumpets and

(*continued on page 693*)

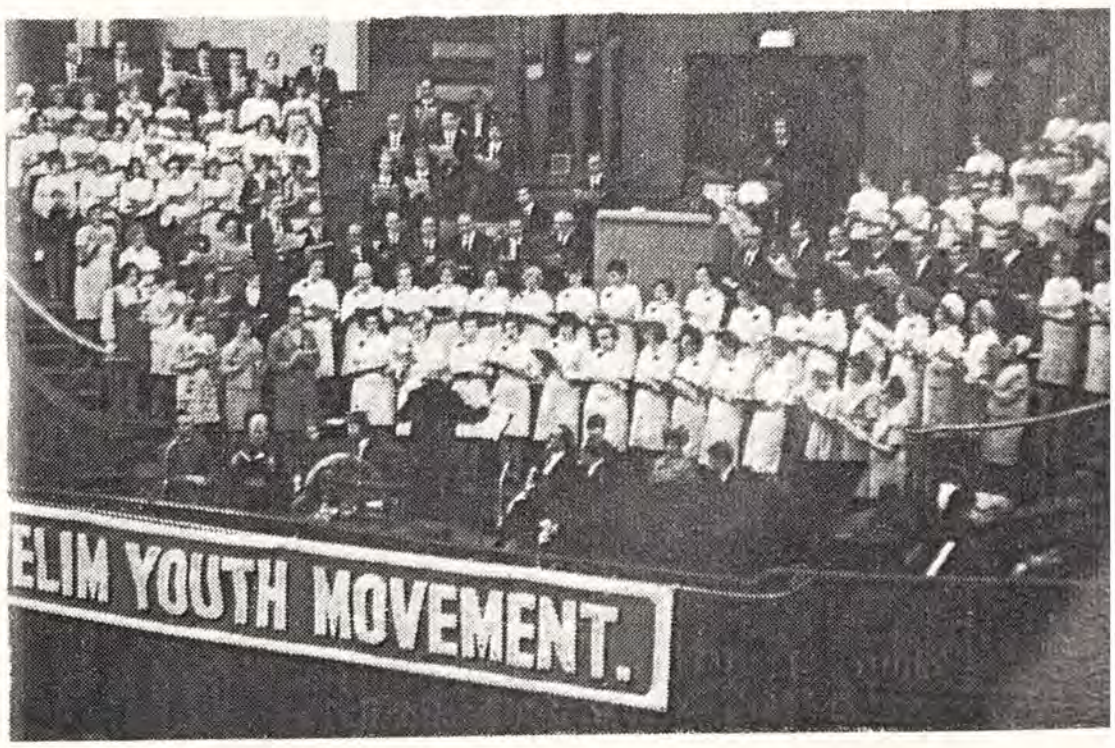
NATIONAL YOUTH RALLY

Report by STEPHEN HILLIARD



Trafalgar Square.

The L.C.C. with Douglas B. Gray.



THAT the 1969 National Youth Rally was well worth attending was the opinion of those who travelled to London for this national demonstration by Elim youth.

At the open-air witness in Trafalgar Square—a new venture at a youth rally—a folk group from Derby and duettists from Bournemouth provided music and a young man and a young lady testified to the relevance of the Christian faith for today. The preachers, Brian Edwards and Ron Jones, stressed the importance of committing our lives to Christ. Several responded to the appeal that was made, and were counselled by Elim young people placed at various points around the square.

The evening rally, in Westminster Central Hall, was one of the best ever. The guest singer, Lee Rob-

bins, from the U.S.A., brought inspiration and the anointing of the Holy Spirit on the meeting with his singing. Five Elim choirs united under Pastor Gray and sang several pieces. Young people testified to the joy and purpose Jesus Christ had brought into their lives. One of them was an ex-Mormon saved in the Royal Albert Hall two years ago. Congregational singing, conducted by the chairman, Alex Tee, gave all in the large congregation ample opportunity of expressing their praises to God.

Pastor P. S. Brewster's text, taken from Isaiah 64:1, was " Oh that thou wouldest rend the heavens, that thou wouldest come down." We were shown the necessity of God's rending the heavens to come down among us today, and what is required of us before this can happen. With the rent heavens Mr. Brewster connected the rent garments, the rent heart and the rent veil. Mr. Brewster preached in the place of the advertised preacher, but there was no sense of this either in his speaking or in his reception by the congregation.

At the close of the message twenty-four young people responded to the appeal to accept Christ as Saviour. Undoubtedly many others already Christians were challenged to a deeper commitment.

☆ ☆ ☆

Parkstone Pentecostal church joins Elim

" Come, ye that love the Lord,
And let your joys be known."

THE invitation of Isaac Watts, the opening hymn at the presbytery welcome rally at the Elim Pentecostal



church, Douglas Road, Parkstone, on Saturday, September 13th, was enthusiastically accepted by the packed church. The moving of the Spirit and the warmth of fellowship were felt right from the start of the service.

The special occasion was the welcome into fellowship with Elim of this established Pentecostal church situated midway between Poole and Bournemouth.

The church, which had been an Elim church over thirty years ago, was welcomed back into the Elim family, together with its minister, Ian Davis, by the Field Superintendent, R. B. Chapman. The presbytery welcome was given by the district superintendent, J. Osman, pastor of the Springbourne (Bournemouth) church. Pastor Davis replied on behalf of the church and was supported in this by one of the church elders, Mr. E. Kingswell. Both spoke of the weeks of waiting on God with the leading of the Spirit before the request for full fellowship was made, this with the unanimous support of the members.

Pastor J. C. Kennedy spoke on " the precious faith and precious promises " of 1 Peter 1 and the Field Superintendent took our Lord's choice of a building, the " large upper room furnished and prepared " of Mark 14:15.

The theme and prayer throughout the service was that God's blessing would rest on this reforged link of closer fellowship. J.B.W.

☆ ☆ ☆

Scottish youth workers conference

THE Christian Institute, Glasgow, was the scene of the Scottish youth workers' conference on Saturday, September 13th. Problems of teacher training were raised, and in many ways formed the basis for discussion in our one-day conference.

Rev. Fred W. Jones, recently inducted to the charge of the Motherwell church, dealt with " Christian education " in a most useful fashion. It was obvious that Mr. Jones's recent experience of teaching in a secondary school had added much to this interesting subject. His ideas of a growing relationship between the Sunday school and the home in a parent/school organisation had much to commend them. Perhaps the phrase that best summed up his thoughts was " The most important visual aid is you."

Mr. Hugh Clark, the secretary of the Motherwell church and a personnel manager, gave us much food for thought when he discussed " The preparation and the presentation of the lesson." By skilful use of various visual aids he showed that before there can be lesson preparation there must be teacher preparation. He called for teachers who had conversion, convicton and consecration in their attitude to their teaching responsibilities.

Richard Lighton, of Greenock, spoke about " The wider aspects of youth work." His talk was based on

his experiences in Coatbridge, where the Lord had enabled the local church to open an " Oasis Club." Mr. Lighton made the point that because God had worked in this way in Coatbridge this was not to say that He would use the same method in every other church.

At this stage in the proceedings the company of some sixty people divided into four groups for discussion. This was a most useful exercise in that it enabled the delegates to get to know one another much better. After a paper on " Personality development " by the Youth Commissioner the groups reported back on their findings. Unfortunately, these are too many to record here but they served to indicate that our day had been beneficial. We trust that the end result will be more efficiency in our youth work, resulting in more souls brought into the kingdom. We are reminded that " except the Lord build the house, they labour in vain that build it."

CHURCH REPORTS

BEESTON **Pastor: P. F. Sanderson**

An interesting opening has recently developed here in Beeston. For a number of weeks our Crusaders have been running a coffee bar in an attempt to reach other young people. On Wednesday, September 3rd, we had a visit from two representatives of Radio Nottingham, our local radio station. They recorded the group (the Gospel Folk from Derby Elim church) and interviews with myself and with a number of other young people at the coffee bar. This was then broadcast on the following Thursday evening and repeated on the Sunday morning. The recording lasted about five minutes and it proved to be a good witness.

It seems that evangelicals in the area are not making use of the opportunities available through this medium, and I wonder if other churches in areas where there is a local broadcasting station realise just how easy it is to get items on the air.

Now we have high hopes of further opportunities. as the representatives expressed interest in both Pentecost and divine healing.

SOWERBY BRIDGE

Tributes to the work of Rev. Ian R. Hall, minister of Elim Pentecostal church, Sowerby Bridge, for the past three years, and to Mrs. Hall, were paid on Sunday by Mr. N. Butterworth, church secretary.

Mr. and Mrs. Hall leave shortly for Ryde, Isle of Wight, where Mr. Hall is to take up a new appointment.

The couple received an electric kettle from church members, and Mrs. Hall was presented with gifts from the Sunday school.

From a cutting from the local newspaper
sent by A. R. E. PEARSON.

BRADFORD

The farewell service of Pastor E. J. Jarvis was, to say the least, a moving occasion as first one and then another paid tribute to the way he and his family had been used by the Lord during their six years with us. Each member of the family has contributed something to the church, and did so again during this service. Allan Jarvis is staying on to continue his ministry on piano and organ and with the quartet.

Members of the Apostolic Church and New Covenant Fellowship told of Pastor Jarvis's initiation of the united Pentecostal rallies in Bradford and the fellowship that the Pentecostal churches have had together since.

Mr. Gudgeon presented gifts from the Crusader group to all the family, and a love offering was presented to Pastor Jarvis by the secretary, who mentioned how much the church was indebted to the labours of the whole family at Bradford, and praised his work as district superintendent of the North-west Presbytery.

Pastor Jarvis has indeed been a real shepherd of the flock; we we shall miss him greatly. Pastor Maldwyn Jones, of Porth (Wales), has been with us in the meantime leading the services. D. NORTH.

CLAPHAM, LONDON
George Canty
and the Ribbonettes
from Sparbrook at the
Elim Central Church,
Clapham Crescent,
Clapham Park Road, S.W.4
On Saturday, October 25, at 7 p.m.
All welcome
D.1972

GIDEON (*continued*)

smashed the pitchers, and the lanterns lit up a great area. All this gave the impression of a great army, and there was confusion in the camp of the Midianites. In fact there was so much confusion that they began to fight among themselves: " And the Lord set every man's sword against his fellow " (v. 22). So Israel won a great victory. When God moves there is nothing man can do to stop Him. Yet He has always used human channels through which to do His work, and so our lives can be channels through which God can show forth His power and glory, but channels must be clean if they are to be effective. God longs to fill us with His Holy Spirit, and the more we empty ourselves of pride and self the more God can fill us. May we be channels that are clean! May we be vessels filled with the Holy Ghost, set aflame with His love, that through us, as He did through Gideon, He may accomplish His task and purpose for His glory!

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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, Greenhurst Park, Capel, Surrey. Capel 3238 STD code 0/306/74.

YOUR CONTRIBUTORS

	Page
P. Daw	690
D. B. Gray	695
C. M. Ward	696
T. H. Stevenson	698
Margaret M. Ladlow	699
W. J. Maybin	700
John M. Cuthbert	703
Church reports	691
Editorial	694
Provision for preachers ...	697
Sunshine Corner	702

EDITORIAL

HAROLD WILSON, with his usual aplomb, has committed his party in an uncommitted way to the Common Market, having with characteristic astuteness provided himself with escape provisos. ELIM EVANGEL interest in Britain and the Common Market is concerned with the spiritual aspect, not with the political or economic. "Europe needed Britain as much as Britain needed Europe." Our view is that association with southern Europe has always been a liability to Britain. Europe has needed Britain more often than Britain has needed Europe. examples in our own lifetime alone being 1914 and 1939. Britain has never needed Europe to rescue her from any impasse, though Europe has needed to be rescued by Britain.

But, as we shall show next week, our spiritual alignments determine economics, and not only in individual and family life; they determine economics in national life.

In June 21st EVANGEL we drew attention to an article by Rudolf Klein in June 21st *Observer* in favour of Britain's joining the Common Market. He supported his thesis by five arguments, concerning which we stated at the time "Yet apparently Rudolf Klein writes in support of [Britain's] membership of the Common Market in spite of these five arguments that he adduces, which we would interpret as being arguments against."

We are glad to note in support of our criticism of this ambiguous thinking among Common Marketeers the following from Louis de Pinna: "George Brown gives some figures in support of arguments for Britain's joining the European communities. *It seems to me that these figures are more in favour of arguments against it . . .*" (our italics).

One could go on quoting, not from propagandist organs but from independent economic assessments. For example, the bulletin published by the Uninations Economic Commission on September 22nd states that solution of the Common Market agricultural policy muddle should precede any further progress towards Britain's entry into the Six. *Without revision the burden of the gap will grow rapidly* (our italic). Or take Mr. Timothy Bevan, vice-chairman of Barclays Bank, who, speaking in Gothenburg, suggested "instead of British entry [into the Common Market] a merger of the E.E.C. and E.F.T.A. within the next five years."

The caption heading a feature in the *Daily Telegraph*, "Britain's trade with the Six is forging ahead," is preceded by a flash: "Doubts about our entry into the Common Market are being voiced by politicians, and reflected in opinion polls. Meanwhile trade with the E.E.C. is increasing" (September 24th). For example, the Gallup Poll of September 22nd reported sixty-five per cent of Conservatives against joining the Common Market and twenty-one per cent in favour. This reflects the national attitude.

Why did the T.U.C. General Council refuse to publish a document compiled by the T.U.C. research department on Britain and the Common Market? Lack of space prevents quotations, but the report concludes that "Britain's industrial and social development could be gravely threatened if she joined the Common Market." It says that there would be an intolerable burden on Britain's balance of payments,

(*continued on facing page*)

EDITORIAL (*continued*)

and concludes that this must be the great barrier to any prospects of Britain joining the Common Market.

Reporters, commentators and columnists speak and write of the significant change in attitude in Britain towards our joining the Common Market. We claim that there has been no significant change—the change has been in the reporters, etc., who have simply changed the direction of their attention.

I met them inside

by DOUGLAS B. GRAY

MURDER IN PRISON

THIRTY-SIX years of consistent prison evangelism have brought many varied experiences, not least of all on one of the occasions when we visited the notorious Dartmoor prison. The morning service commenced at 9.30. The choir crossed the beautiful Dartmoor countryside. The morning was sunny and invigorating, and, as we approached the entrance of this foreboding establishment in prayerful anticipation the coach drew slowly to a halt. We entered the newly decorated and attractive chapel and sensed an air of expectancy. After the great crowd of men had settled in a further batch of a dozen or more filed into the back row. Their clothes were well "patched," each patch representing an escape from one or more of H.M. prisons. Nevertheless we all settled down, and there was great interest shown in the visitors. Soon we joined in the hymn "Holy, holy, holy, Lord God Almighty." Strange that such beauty of sound could be heard in such precincts from so many whose lives had been made so unlovely.

The seventy-five-minute service passed all too soon for the choir, the members of the staff and the inmates. I remember closing the service with a brief talk to this wonderful congregation on "Our motive and our message." We were privileged to speak to a number of the men present, and one was a coloured man, most pleasant to talk with, who gripped my hand and expressed fluently his thanks and appreciation for such a service and, in his own words, "so new to me." How little did we know that within three to four hours our coloured friend would be in eternity.

During the showing of a film in the prison chapel that afternoon, for reasons quite unknown to me, this man was stabbed from behind by another prisoner. He died in the chapel where in the morning he had listened to the London Crusader Choir and taken part in the service. I am so glad he attended the morning gathering. The chaplain wrote to me the next day thanking us for such an inspiring morning and referring to this tragic event and ended by saying "It is to be hoped that the passing of this man was made all the easier because of his attendance at your service." What a tragedy! What a challenge to us all to be evangelists whether in the pew or the pulpit.

COMMENCING MONDAY, OCTOBER 20th

PAISLEY CRUSADE '69

conducted by

REV. RON JONES

with Mair Jones-Perkins, Pat Mills and visiting choir

NIGHTLY 7.30 SUNDAYS 6.30 and 8.15

ELIM CHURCH, Wellmeadow Street

Special prayer for the sick PLEASE PRAY FOR US

D.1971

WESTCLIFF-ON-SEA

EVANGELISTIC CAMPAIGN

November 1st to 11th

EVANGELIST: JAMES KAY

D.1968

ELIM BIBLE COLLEGE CAPEL

GRADUATION SERVICE

in the

DORKING HALLS DORKING

Saturday, November 15th at 7 p.m.

Preacher: J. Hywel Davies

London Crusader Choir

Southampton, Worthing and College Choirs under Douglas B. Gray

Chairman: R. B. Chapman

D.1948

A message to the unconverted

WARNING!

Lake of fire ahead

By C. M. WARD

THERE is going to be a final repository for the refuse of the ages. As surely as there is a heaven there is a hell. I know there are objections and denials, but every Bible in the world is positive about this. I simply want to point out to you what your Bible says about the matter and look at what it says in the light of what we know today. Let me quote four verses from the book of Revelation:

"These both were cast alive into a lake of fire burning with brimstone" (19:20).

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are" (20:10).

"And death and hell were cast into the lake of fire. This is the second death" (20:14).

"And whosoever was not found written in the book of life was cast into the lake of fire" (20:15).

In addition I would bring to your mind three other passages, all dealing with everlasting fire.

First, there is a passage in Matthew: "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. . . . It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire" (18:8,9).

The original word here for "everlasting" should be translated "eternal," an endless age. The words "hell fire" should be rendered "fire of Gehenna." Christ spoke to people who were familiar with this symbol. Gehenna is a deep gorge near Jerusalem where the horrid rites of Molech took place and where the Israelites, when disobedient, forced their sons to pass through fire. All manner of filth was also burned there. Later it became the open sewer for waste from Jerusalem. Keep that picture in mind!

Second, there is a passage in Mark: ". . . go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (9:43,44). From this we must gather that this is not a fire of combustible materials. A fire of combustible materials could be quenched, therefore an unquenchable fire is quite different from anything we know here on earth.

Third, there is another passage in Matthew: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (25:41).

Great attention should be given to the past tense. In plain words, when our Lord mentioned this future place of punishment for those who would not accept the wonderful salvation provided by a loving God in Jesus this lake of fire had already been prepared. Jesus knew about it. It is, therefore, ready at this moment.

The quotations from Revelation mention a "lake of fire." This is the exact translation. The word "lake" must connote a body of matter having liquid form, therefore if the Scripture is truth this eternal fire must be in liquid form. I believe modern science demonstrates this to be possible.

The case rests upon the authenticity of this pronouncement of Scripture. Are there here the evidences of a liquid, unquenchable fire in this universe? Yes.

Our scientists have already discovered "lakes of fire." They have been known as midget or white dwarf stars. This means planets that are not of normal size. They should be 5,000 times bigger than they are. Something has happened to shrink them. All matter involved has been compressed into an unbelievable density.

Let me illustrate. Look at the outer joint of your thumb. That portion of your thumb occupies perhaps one cubic inch of space. Material of the densest part of the earth (iron) occupying that space would weigh less than four ounces. The same size material on a midget star, however, would weigh one ton, or 2,000 pounds.

We know that the sun, our nearest star, is hot. Estimates of temperature at or near the centre of stars is between 25,000,000 and 30,000,000 degrees Fahrenheit. At such temperatures much can happen. Atoms burst. Inside their covers atoms have electrons and positrons moving at tremendous speeds of about 10,000 miles per second. That is a lot of energy. Also at such enormous temperatures X-rays become active. These have the speed of light, 186,000 miles per second. Atoms become so thoroughly stripped that they become mere sluggish protons, moving in the case of hydrogen with a speed of 300 miles per second and in the case of iron at the slower speed of forty miles per second.

What effect does this tremendous explosive force of temperature have that would not show on cooler bodies?

The simple answer is that it would cause the atoms

to lose thesir electrons. The separated parts could then be better packed in, particularly under such great pressure. With the constant activity of X-rays atom walls could not be re-formed, therefore enormous densities, such as are found in midget stars, could be attained.

In these white dwarfs the pressure is so great that gases become compressed to the consistency of a liquid. Remember that.

The nearest of the midgets is the one revolving with Sirius, the nearest and brightest of the stars in the heavens, and has been the subject of careful study. I am dealing with common scientific knowledge.

Before this "lake of fire" could cool off it would have to expand to normal proportions 5,000 times its present size. Here is the difficulty. Such expansion would cause enormous heat which would absolutely keep the star compressed; so, as far as astronomers and physicists know, the midget stars, these lakes of fire, can never cool off. They can never burn out.

Locked up in the data of our great university laboratories is the knowledge of oceans of hot ice on the planet Jupiter. The heat is caused by pressure.

I believe our exploration of space will continue to unfold both mysteries of light and mysteries of heat.

Do not scoff at mysteries. Every day we investigate we come closer to statements given to us in the Bible by Revelation.

These midget stars prove the scientific accuracy of what the Bible calls a "lake of fire." Our astronomers and physicists know about them. They know they are there—liquid, unquenchable, and probably

(*continued on page 701*)

PROVISION FOR PREACHERS

DEALING HONESTLY WITH YOUR DOUBTS

By MICHAEL HORBAN
SASKATOON, CANADA

DID you ever hear how John R. Mott faced his doubts about the effectiveness of intercessory prayer?

During his university years he fell into a period of doubt—doubt about the value of prayer in general. Try as he would, he could not believe that prayer did any good.

But Mott did not toss his faith away. Instead, he discussed and argued the issue with Christians who knew the power of prayer. He read forty-three books on the subject of prayer alone.

He went beyond discussion and reading and gave himself to the discipline of regular and earnest prayer. He wrestled and fought and prayed through all his doubts until he found the answer — until prayer became a vital part of his experience. He went on to become an outstanding missionary statesman and a great "prayer warrior."

Forty-three books on one aspect of the faith! You who are having a battle with doubt, when did you last read a good book on the Christian faith? When did you last discuss the problem with your pastor or some mature, informed believer? Have you made any serious attempt to study the faith? For every doubt there is an answer.

Do not content yourself with reading critical arguments about the faith—arguments by men who hardly understand what Christianity is. There is another side. Think of the great minds, like C. S. Lewis (the list could be long), who have been able to give full allegiance to Jesus Christ.

Do not remove yourself from those resources of Christian fellowship and inspiration that might bring you through the mists of uncertainty to a surer faith. Seek help.

Above all, turn to Jesus Christ. Look at His life. Listen to His words. See what He has done across the ages and what He is doing in lives today.

You have to live by some faith. Christ's gospel is far and away the best hope we can find. He deserves your allegiance!

THE ACORN AND THE OAK

ABOUT 180 years ago there died a humble minister, pastor of a tiny village congregation in Leicestershire. He had never been to college and he had no letters after his name: he was just an ordinary, faithful village minister. In his congregation many Sundays was a young cobbler whom the minister tutored and deeply influenced. This young man was later to be renowned as William Carey, the greatest missionary of modern times. That same humble minister had a son, a boy whom he taught and encouraged, whose character and powers were profoundly affected by his father's example. The son was Robert Hall, the mightiest public orator of his day, whose sermons influenced the decisions of statesmen, whose character was as saintly as his preaching was phenomenal. All that the obscure village pastor did was to influence in a humble way two young men he loved. It did not seem very much at the time, for he was merely rendering what service he could. Yet India would never have had its Carey and the Church of God might never have advanced by the tremendous power of Robert Hall had it not been for the service rendered by a humble pastor who only did what he could, and not even the mightiest of men could do more than that.

G. W. HUGHES, B.D.

From my diary

by T. H. STEVENSON

OUR guest convention speaker W. L. Bell brought us much blessing in the ministry of the Word of God and by his singing. Now retired from being headmaster of a school and forty-four years teaching, it was interesting to hear Mr. Bell recount the first time he sang at George Jeffreys's meetings in London in 1925—forty-four years ago also. Our brother has certainly not retired from active service in gospel ministry. When in one address he referred to the blessing one often receives from sick and infirmed people we may visit I thought of my recent visits to the father and stepmother of one of our Elim ministers. Involved in a serious car accident, Mrs. Downes required the amputation of both legs, while her husband sustained serious multiple injuries. We had met on only one previous occasion, and it was in a prayerful spirit that I went to visit them in hospital, trusting that I might speak words of comfort and be wise in my approach. In each case the radiant smile, the welcome to me, their gratitude and their sole concern for each other had to be experienced to be understood. I certainly was blessed then, and in subsequent visits. There is a time when the miracle of God-given grace is no less profound than the miracle of healing.

☆ ☆ ☆

In personal conversation about earlier days of Elim W. Bell talked of the beginnings of Elim in London, and how he shared a bedroom with eight other ministers and evangelists. The bedroom was really a small hall of Elim's first church in London. Like many people, the small hall had been "converted," and Clapham tabernacle had become a revival centre, ministers' living quarters, administration centre, and birthplace of the Elim Bible College. The particular comment of our brother was concerning one minister who would be in his little office each morning before anyone else was astir, and was often there when others had retired at night. I thought of later years when I was a student at Elim Woodlands and for a few months had my sleeping quarters in headquarters offices—a kind of watchman. Quite late at night I would enter the office building, and often my "good-night" would be a signal for this same minister to finish his work. To a younger generation the name would convey little at this time; to many others the name does not need to be conveyed. In other ways many others also have given themselves "wholly to these things"; the work of the ministry.

☆ ☆ ☆

"The poor Church. Whatever it does seems to be wrong. If full, churches are wrong; if empty, they are wrong." That was how the B.B.C. personality summed up after hearing the objections of neighbours to a small but growing, and evidently noisy, Pentecostal church, followed by the comments of the pastor. Mr. Jack de Manio's remarks have some foundation, if one takes politics as an example. When a Gallup Poll recently put the question "Should the Church keep out of political matters, or should it express its views on day-to-day social and political questions?" sixty-five per cent said "Keep out" while twenty-seven per cent were in favour that the Church "express its view." An example is found in the continued troubles of Northern Ireland on this difficult question. The press, politicians and many people have censured the Church leaders for lack of leadership, and when it has come from the historic Protestant Church leaders it has seemed too belated, while one who has been vigorous in doing so is roundly condemned for his views, his methods, or both. In turn, Cardinal Conway is criticised for his general silence, which is interpreted as deliberate policy of leadership at this time in the attitude of the Catholic Church: the silence of censent. It is a silence that seems effective, but who could support the view that Protestant silence—I mean the silence of evangelical Christians particularly—is an effective silence?

☆ ☆ ☆

The Elim church of Melbourne Street, Belfast, is historically the mother church of Elim. Situated, if one may put it, in the cross-fire line of the opposing functional districts of the area, it has carried its faithful witness through the years. During my pastorate there through all the years of World War II I knew times when curfews added to the difficulties of members attending services. How sad that on a recent Sunday morning the throwing of petrol bombs on the premises during morning worship should compel the closure of the service and the abandonment of their home by Mr. and Mrs. Hance, the faithful caretakers. When I heard by telephone that same night of this sad event I understood why, without knowing any circumstances, I had that night prayed publicly at our Worcester church that God would watch over this church and its people. It almost seemed out of place, but God in that moment of prayer burdened my heart for Melbourne Street.

Margaret M. Ladlow's page



A HOLY MOTHERHOOD



Comfort Tetteh, wife of the pastor at the mountain village of Yoyim and her baby, Emmanuel Kwadwo Mills Tetteh.

"The Lord hath called me from the womb"
(Isaiah 49:1).

"THE greatest and best of men have confessed their indebtedness to their mothers; and not a few have, without doubt, enshrined in their character, and wrought out in their life, inspirations which had thrilled their mothers' natures from early girlhood. It is from their mothers that men get their souls. Many an obscure woman has ruled the world through the child in which her noblest self has been reproduced in masculine deeds and words. Rachel in Joseph; Jochabed in Moses; Hannah in Samuel; Elizabeth in John the Baptist; Monica in Augustine; the mother of the Wesleys in her illustrious sons. . . . To make a man, God begins with his mother. . . . Those who bear children make our times. She that rocks the cradle rules the world."

This passage comes from the pen of the godly F. B. Meyer, and I think you will agree with me that it is thought-provoking, particularly to those of us who are or will be mothers. The scripture that inspired this commentary is to be found in Isaiah 49:1, 3, 5. The unparalleled influence and singular responsibility of motherhood have never waned and this fact was brought home recently to my own heart with fresh emphasis one Sunday morning. At 9.30 we travelled to the village of Nkurakan to enjoy the welcome service planned by the believers there. The gathering was held in the court house and my husband, our son and I were all impressed by the sight of a fine group of Christian mothers already waiting for worship to commence. They looked so happy and wholesome, so beautifully attired in their bright Ghana clothes, and their children likewise. They entered into the proceedings with fervour and sang for us with obvious sincerity. The pastor's wife was present with her five boys, all full of smiles. Her name is Comfort, and her baby boy bears the name of David Mills Addo. The two elder boys, Samuel and Benjamin both recited scripture verses during the service. Afterwards we made our way to their home and at the request of the pastor sought the blessing of God on their house, their family and their witness in the compound. How lovely to enter a Christian home, to pause and pray and to know that here a dear child of God, who certainly lives up to her name, is bringing up her children to follow Jesus.

What an indictment if we were to discover that in our privileged society and our Pentecostal environment we are less earnest than the mothers whom I have mentioned. We have another pastor's wife who is also named Comfort, and she and her husband, Ebenezer, and their children live in a mountain village in the bush several miles from the motor road. Here again we have the same picture of a Christian home, a loving, hard-working mother bringing up her family to follow the Lord. Their village is isolated, there is little of what we would call fellowship, around them are unbelievers with their fetishes and superstitious ju-ju worship, but there is a humble mother shining for the Lord.

The home is the basic cell of society and mother is the heart of that cell, and to a large extent what she is her children will be. Thus throughout the world the need is for holy mothers, born-again mothers, praying mothers, mothers who teach their children the way of the Lord, and then in the most natural and God-ordained way, society will be uplifted and blessed by a steady influx of true believers.

HEROES OF THE CHRISTIAN CHURCH

MARTIN LUTHER

By W. J. MAYBIN
(CROYDON)

MARTIN LUTHER was the originator and leader of the Reformation. One historian calls him "the chief pioneer of Protestantism." It should be remembered that the Lutheran Church as a designation was not Luther's intention; it came into vogue after the Reformation, being invented by his opponents.

Though born in the late fifteenth century (1483), the Reformation coming in the sixteenth century, J. S. Whale said that he "is of such stature that each generation has to reckon with him." Hence this article.

Luther was the product of the Roman Catholic Church of the Middle Ages. Born in November 1483, he was the eldest of seven children. His home was modest but the atmosphere was religious, and he grew up to fear God and have respect for his church and what it taught. He had a sharp brain and his ability earned for him a free education at his school and later at Erfurt University in 1501. Here he showed a liking for law, music and philosophy, taking his Master of Arts degree four years later.

At Erfurt University he came under the influence of Pelagian tutors, who inculcated the ideas of Pelagius, the British monk of the fourth century who denied original sin and taught that salvation could be found through human endeavour. Thus young Luther, entering this religious abode to find peace of heart, was directed to save himself through prayers, fasting and penance.

The vicar-general of his order, John Staupitz, encouraged young Luther to study the Word of God, impressing upon his pupil that "in His Son God had already held out His hand to fallen sinners, and that those were freely forgiven who were found in Christ" (J. W. C. Wand). So in 1507 he was ordained to the priesthood, the following year being appointed as theology teacher at the University of Wittenburg. It was here that he finalised his degree of Doctor of Theology.

Suddenly the light of personal salvation through faith alone broke upon him. As the historian Latourette says, "Somewhere along the way, at what precise moment we cannot tell, the phrase in the letter to the Romans (1:17) 'The just shall live by faith' brought him the illumination by which he was thereafter to live." The struggle with his conscience was now on, as was his fight with his church, and he prepared his famous ninety-five theses and nailed them to the church door at Wittenburg. These were written documents condemning the doctrine of indulgences, and though purely an academic procedure they sparked off the Reformation.

The Pope thought this was but a storm in a monastery tea-cup, but soon found to his dismay that all Germany was aflame. Luther was summoned to Rome in July 1518, but he wisely declined to go, appearing later before the papal legate in Germany, Cardinal Cajetan; but little headway was made at this trial and the conflict deepened. In 1519 the debate was resumed at Leipzig, and during this trial Luther violently attacked papal authority and supremacy. This attack forced his hand and he emancipated himself from pope and councils, and, "the old authority being broken, the Reformation became an established fact" (J. W. C. Wand).

Luther now applied himself to the furtherance of truth by means of his pen, and the flame spread from electoral Saxony right around the world. The total Lutheran population of the world is estimated to be around 68,000,000.

Before concluding this article on Luther it should be remembered that the main principle of Lutheranism is the doctrine of justification by faith. This was not a new doctrine, but one that had been lost to the Church. What Luther found amiss with Catholicism was that it failed to take the work of Christ as the sole ground of man's salvation. Because of the place given to the sacraments as mechanical means of salvation the Church went astray on this vital matter earlier perhaps than on any other. Hence the need for the rediscovery of such a vital doctrine and hence the need for Luther, "to proclaim the New Testament doctrine of grace and to break up a system in which Europe had believed for centuries." Do we need another Martin Luther?

COMING EVENTS

BALLYMENA. October 11-19. Elim Pentecostal Church, Castle Street. Sundays at 11.30 and 6.30. Weeknights at 8. Studies in Corinthians and on the baptism in the Holy Spirit. Preacher: A. Lambie. Convener: Albert J. K. Magee.

BIRMINGHAM, Kingstanding. November 1. Elim Pentecostal Church, Warren Road. District Presbytery Rally at 7. Preacher: J. M. Cuthbert. Convener: R. J. Morrison.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorn Road. Convention and resident minister's first anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. Burton-Haynes (Clacton-on-Sea). Convener: G. Backhouse.

BRECON. October 18-26. Guild Hall. Salvation and divine healing crusade. Sundays at 8. Weeknights at 7.30. Preacher: E. Smith. Convener: P. Daw.

BRIGHTON, Preston Park. October 25, 26. Elim Pentecostal Church, Balfour Road. Saturday at 7, monthly rally. Sunday at 11 and 6.30, harvest thanksgiving services. Preacher: R. B. Chapman.

CHELMSFORD. October 18. The Salvation Army Citadel, Moulsham Street and Hall Street. London Crusader Choir conducted by D. B. Gray.

CROYDON. November 1-6. Elim Pentecostal Church, Stanley Road. Meetings for the deepening of spiritual life, conducted by Pastor L. W. Green. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: W. J. Maybin.

EASTHAM. October 26. Elim Pentecostal Church, Central Park Road. D. B. Gray and London Crusader Choir, at 6.30.

DUNDEE. October 18. Scottish annual youth rally. Preacher: Wynne Lewis. Convener: Peter Smith (Youth Commissioner).

GOSPORT. October 26—November 2. Elim Pentecostal Church, Prince Albert Street, Stoke Road. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 1. Presbytery rally at 7.30.

GLASGOW. October 19, 20. Elim Pentecostal Church, 294 Cathcart Road. Sunday at 11 and 6.30. Monday at 7.30. Preacher: Mrs. Sunny Blundell-Connell.

HAYES. October 12-19. Elim Pentecostal Church, Keith Road. New Life crusade conducted by David Holmes. Sundays at 6.30. Weeknights at 7.30. Convener: D. Beresford.

ILFORD. October 19. Elim Pentecostal Church, Clements Road. Evangelistic services at 11 and 6.30. Preacher: A. R. T. Whittall, supported by the "Foursquare Singing Group." October 25, 26. Saturday at 7.30. Billy Graham film, "Wire-tapper." Sunday at 11 and 6.30. Preacher: A. S. F. Horne.

IPSWICH. October 25, 26. Elim Pentecostal Church, Vernon Street. Fortieth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley, editor of "Elim Evangel" and former minister of the Ipswich Elim Church. Conveners: L. Hawes and W. J. Hilliard.

KENSINGTON TEMPLE. November 1. Kensington Park Road, London, W.11. Pentecostal Fellowship Annual Convention. Preacher: A. Tee (President).

KEYNSHAM. November 9-16 (except Saturday). Elim Pentecostal Church, Balmoral Road, Park Estate. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 9. After-church rally at the Fears Institute, at 8.

LEEDS. Commencing October 26. Eden Hall, Oakwood Lane, Leeds 8. Crusade conducted by John Woodhead and party under the auspices of the Foursquare Gospel Church, Bridge Street, Leeds. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

NEWQUAY. November 1-6. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary convention. Preacher: Eldin R. Corsie. November 4-9. Preacher: Glyn L. Taylor. Sundays at 10.45 and 6. Weeknights at 7.30. Convener: David Holmes.

PAISLEY. October 20—November 2. Elim Pentecostal Church, Wellmeadow Street. Revival and healing crusade conducted by Ron Jones.

PLYMOUTH. October 19. Elim Pentecostal Church, Notte Street. Women's anniversary rallies. Sun 6.30. Speaker: Mrs E. Cole (Birmingham). Soloist: Mrs. Jeffery. Mon. 3 p.m. Speaker Mrs. E. Cole. Singing by Sisterhood choir. Soloist: Mrs. D. Cave (Exeter). 7.30. Great family service.

READING. October 18. Elim Pentecostal Church, Waylen Street. Selly Oak Male Voice Choir. At 7. Preacher: A. Caple.

RYDE. October 30—November 4. Elim Pentecostal Church, Albert Street. "One step at a time" crusade. Nightly at 7.30. Sunday at 11 and 6.30. Conducted by I. R. Hall. November 2-7. Sunshine Corner campaign. Sunday at 10 a.m. Monday—Friday at 6. Conducted by the Crusaders.

WARRINGTON. October 25, 26. Sisterhood weekend rally. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: Mrs. Glass. Soloist: Mrs. Tattersall. Items by the Sisterhood. All welcome.

WARNING *(continued)*

eternal. The language is not fantasy: it is literal. I want you to see that there are "prison houses"; God has "eternal penitentiaries," which are escape-proof.

Do not hide in the false refuge "These things cannot be." They can be, because they are already. This universe is God's testament. God allows man's knowledge to increase and man's investigation into the universe to continue for a very apparent reason. It is God's further grace toward mankind. God in His love has graciously allowed us to see that His Word is possible of fulfilment, as a merciful warning to save us from the lake of fire.

I want to fall into God's grace and not into His wrath, don't you? This God of mysteries is a mighty God to save and a consuming Fire to punish. One writer in the Bible, facing this fact, said "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).

There is no place in the heavenly Jerusalem for the Devil, the Antichrist or the false prophet. Jesus Christ has given written warning on a final page of your Bible that whatsoever is not found written in the book of life will be cast into the same eternal sewer.

Do you enjoy moral filth? Do you want to spend eternity with the incorrigibles of this universe—the Devil, the Antichrist, the false prophet and demons? Are you satisfied with what they have done to this planet, the sin, the sorrow and the suffering they have caused?

Will God permit this "filth" to spread to the moon and other planets? Will He permit the creators of evil to poison one part of this universe after another with moral trespass? God has served warning. He has an escape-proof stockade. Read your Bible again and think about it.

But God intended something better for you. The proof of that is in His Son, Jesus Christ. God sent His Son to this planet in the most miraculous way ever recorded in history. That is how much God thinks of this globe. He has sent redemption, a way of escape. The "ladder" is there! Why perish?

The Pentecostal Evangel.

SUNSHINE CORNER

SAVED BY MY HAIR

The minister who tells this story is still preaching the gospel in Australia.

I WAS about four years of age at the time. We had gone to Weymouth for the summer holiday, and one day found me standing up to my knees in the water, with my back to it, nicely dressed in rubber paddlers, with my spade in my hand, looking at my mother a long, long way up the beach. Suddenly a great wave—it must have been that great " seventh one " everybody talks about—came up behind me and in a moment had gone over my head and thrown me flat on my face, sucking me under water with its backwash.

Only one person saw it happen—a lady who was strolling along the beach near the water's edge—and she, seeing my danger, dashed into the water just as she was, with her shoes and stockings on, to the spot where she thought I would be. Thrusting her arm under water she felt about for me and, miracle of all miracles, managed to grab my hair and bring me out to my mother, who by this time had come rushing down to the water's edge. Thus I was saved.

Many times I have looked back and been very, very thankful that one person's eyes saw me in my time of need.

Do you know, many times too I have looked back in my life with extreme thankfulness to one night in my life, when I gave my heart to the Lord Jesus and He saved me from another sea, the sea of sin, that threatens to drown all men and suck them down to destruction.

So often we feel in life that we are just a single little person, a mere drop in a mighty ocean of life; but there is One who sees and cares when nobody else seems to, and He is Jesus the King of glory. He knows our difficulties and temptations, but when we call is able to save us out of them all, for at great personal risk, like the lady who saved me, He came and died on the cross that all men might be saved from being sucked down and destroyed by the seas of sin.

☆ ☆ ☆

STANDING UP TO THE PRINCE OF WALES

When George IV was Prince of Wales he sent for a tradesman one Sunday morning. He was leaving town early the next day and wanted supplies for the journey. The tradesman, who loved God and felt that it would be wrong to trade on Sunday, failed to appear. The next morning, however, he attended the prince before the journey commenced.

" Why did you not come when I sent for you yesterday? " asked the prince.

" Your Royal Highness, I was wanted by the King."

" The King? " said the prince in surprise. " I thought my father never sent for tradesmen on Sundays."

" Please, your Royal Highness, I do not mean the king your father but the Kings of kings."

The narrative ends here, so that we are not enlightened as to what the prince thought of his disobedient tradesman, but we can be certain of what the King of kings thought.

It takes courage to serve the Lord, and they who say that Christians are namby-pamby have a very wrong idea of the truth. That tradesman was courageous, and was prepared to lose the prince's custom and brave his displeasure rather than be unfaithful to the Lord.

Try to remember this, young folk, when you are tempted by your schoolmates. You may often have to refuse to do what they require of you if you are to be true to the Lord, but stick it, though it takes courage to say " No."

(*continued from page 703*)

FAMILY ALTAR

What surprises is the fact that these men now peddling error had been confronted with the truth, Christ Jesus, the Word of God and the power of Salvation, and had turned their backs upon it. In that state there remained no hope for them. With so much heresy being proclaimed in the land, let us do our very best to lead men and women to that Fount of living water.

Sunday, October 26th 2 Peter 3:1-10

" That ye may be mindful of the words which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour " (v. 2).

This verse is important in the understanding of the growth of the New Testament canon. Peter claims inspired authority for all the apostles who were then proclaiming the message of Jesus the Christ of God; theirs was a unique standing in the kingdom at a time when writing ministries, inspired and owned of God, needed apostolic approval and acceptance to secure for them universal recognition. The many uninspired, and in some case spurious, manuscripts had to be vetted by these same leaders. We need to be mindful of the words of these men of faith because " in the last days there will come men who scoff at religion and live self-indulgent lives, and they will say ' Where now is the promise of his coming? ' " (v. 3, N.E.B.). That is why we must stand firm on Bible truth, because, warns Peter, it will be attacked and maligned in the days preceding the second advent by men who are conversant with the doctrine surrounding this glorious event yet seemingly are unacquainted with the One who shall return. " All things continue as before " (v. 4). Exactly! Nothing thrilling or exciting comes to such people. They expect nothing from their religion but the paralysis of the established status quo; one big bore. No wonder they are self-indulgent. They receive no joy or satisfaction from God.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by John M. Cuthbert**

Monday, October 20th — Proverbs 18:10-24

" A man must answer for his utterances, and take the consequences of his words " (v. 20, Moffatt).

Words, words, words. Like bullets from a gun, they cannot be drawn back; once on their way they cannot be recalled. Words can be like barbs or balm, be pleasing or hurtful. David prayed " Set a watch, O Lord, before my mouth; keep the door of my lips " (Psalm 141:3). We all know the feelings that must have provoked such a request; regret for some hurried word or unkind criticism which afterwards becomes the cause of firm conviction. We can and should put this sort of thing right with both God and man. But how to prevent a repeat performance is an obvious question. How can victory be established over this weakness? The answer is to be found in David's prayer. It is God alone who can give power and grace to guard speech and to control the tongue—that " unruly member," as James calls it. Of course, if we are constantly aware of His nearness and fully conviced that He hears every word that falls from our lips I am sure our speech would be tempered accordingly. He has said " I will never leave you or forsake you "—a wonderful promise from the Lord Jesus, yet also a reminder that He sees all and hears all, in and out of church.

Tuesday, October 21st — Proverbs 20:1-14

" Different weights and different measures, the Eternal loathes them alike " (v. 10, Moffatt).

Proverbs has much to say about social evils and responsibility. Indeed, it is certain that if the standards set by the Bible for community and national conduct were observed everyone would benefit. We have little influence over the affairs of government or the situation in Vietnam and Nigeria, but it is our duty in the spheres of life where we have a say and a sway to put Christian precepts into practice. God is against misrepresentation and fraud of any description because it is motivated by greed and is contrary to His nature and Word. Also those who do such things get rich at the expense of others, the innocent suffer to line the pockets of the cheat. To give the verse a spiritual application, do we use the same " weight " and " measure " when we judge ourselves as when we criticise others? Is the other fellow guilty of a vile temper while we are moved only by " righteous indignation "? Does he gossip while we spread our " constructive criticism "? Remember the words of Jesus: " Don't criticise people, and you will not be criticised. For you will be judged by the way you criticise others, and the measure you give will be the measure you receive " (Matthew 7:1, Phillips).

Wednesday, October 22nd — 2 Peter 1:1-11

" By which he has granted us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion " (v. 4, R.S.V.).

Precious promises, very great promises, such is the description given to the promises of the Almighty concerning power to stand firm in the faith and true to the Word in times of crisis. Of course it is presupposed that we read them, believe them and act upon them. Unless that sequence is followed the potential of the promise is paralysed. Thank God for the ability to say no to the powers of darkness that dictate to the unconverted mind their evil intentions and instructions. God's plan is that we live holy lives in the midst of ungodliness, not to withdraw us to some haven of perfection removed from society. We are to let our light shine before men who, till now, are in spiritual slavery, without God and without hope in the world. We know about the gloom of that unhappy state, for we are ex-prisoners ourselves, but now the liberated sons of God, redeemed by the blood of Christ. Our ex-master never tires of opposing us in subtle as well as open ways. The accuser, lier, blasphemer, murderer, tempter seeks to rob us of all that God has given. However, the promise is " Resist the devil, and he will flee from you." Resist him today.

Thursday, October 23rd — 2 Peter 1:12-21

" For it was not through any human whim that men prophesied of old: men they were, but, impelled by the Holy Spirit, they spoke the words of God " (v. 21, N.E.B.).

God is the originator and inspirer of the prophetic word. It was not manufactured by human intellect and reasoning, or concocted by philosophers, priests or scholars. Men were moved not by enthusiasm or bursting ability, not by royal command or public approval, but by the Holy Spirit. How else could so many writers from different parts and different centuries, when their books are brought together to form our Bible, present such a united, dovetailing, complementary but never contradictory revelation of God? These words have the very life of God inherent within them. It is more than the mind of the king, the prophet or the apostle that is revealed to the reader; it is God Himself. Also the Inspirer of the writers becomes the Inspirer of the readers. It is then that study and meditation become thrilling and exciting; our souls are fed and fired, our minds quickened, and our hopes renewed. Let God speak to you through His Word today.

Friday, October 24th — 2 Peter 2:1-11

" But Israel had false prophets as well as true; and you likewise will have false teachers among you " (v. 1, N.E.B.).

Notice the work of the false teachers: " importing disastrous heresies," " disowning the very Master who bought them " (v. 1.); " gain many adherents to their dissolute practices," " through whom the true way will be brought into disrepute " (v. 2); " In their greed for money they will trade on your credulity with sheer fabrications " (v. 3). These men were labelled for what they were, instruments of division and damnation. The order was propagation of wicked error in place of the Word of God; deny and disown the Saviour—which is just what modernism and liberalism are doing today; provide an alternative to the truth which will command a following; attack and undermine the message of salvation; maintain the effect of error by feeding the minds of the gullible unfortunates with yet even stronger mixtures of fable and heresy. If the Devil is behind it you can be sure that Christ will not be honoured—the contrary is true. And instead of setting men free, as true religion does, it will take them deeper into bondage and farther away from the Lord Jesus. This enemy provides a thousand alternatives to the truth, but all his promises are empty and his attractions soul-destroying.

Saturday, October 25th — 2 Peter 2:12-22

More about these false teachers. " By their fruits ye shall know them " is a scriptural maxim that can easily be applied here. Look at the sins that are evident in the lives of such men; how amazing that their wickedness was being largely tolerated if not accepted in some churches. False teachers whose ministries destroy all that is pure and holy, men who promote vice and spiritual suicide. Promising their followers liberty, they themselves are " bound hand and foot to utter depravity " (v. 19, Phillips). Like wells without water, they offer only disappointment to the deceived, for " wells " speak of the joys and life-giving blessings of salvation (Isaiah 12:3), a source of satisfaction, peace and security; but in their case there is nothing within, and however attractive religion may be, whatever the beauty and structural lines, it will be judged by what is within it and what it offers the searching soul.

(continued at foot of page 702)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines; homely atmosphere; car park facilities; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907 C.1804

WESTON-SUPER-MARE. "Ebenezer" 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.1824

"PINETOPS" CHRISTMAS HOUSE PARTY
December 24th-27th
Happy Christian fellowship Excellent catering
Hotel open all year for accommodation
Full details: "Pinetops" Private Hotel, 4 Earle Road, Alum Chine, Bournemouth (tel. Westbourne 61192)
D.1961

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

ITINERARIES

The President:
October 18, Clapham; 26, Gosport.

London Crusader Choir:
October 18, Chelmsford; 25, Fulham; 26, East Ham.

J. Prentice:
October 19, Ashbourne; 21, Swadlincote; 22, Burton Joyce; 23, Nottingham; 25, Beeston; 26, Loughborough; 28, Lincoln.

Joseph Smith:
October 18-23, Larne; 25-30, Lisburn.

D. L. Norton:
October 19, Wells; 20, Chippenham; 21, Oxford; 23, Keynsham.

BIRTHS

PEARSON. To Geof and Jenny, members of the Elim Pentecostal Church, Northampton, on September 28th, God's precious gift of a daughter, Ruth Margaret, a sister for Joy, John and Mario.

CLARK. Pastor and Mrs. N. Clark give thanks to the Lord for the gift of a daughter, Iona Joy, on July 10th, a sister for Andrew John.

LEE. Mr. and Mrs. A. B. Lee gratefully acknowledge the goodness of the Lord in the gift of a daughter, Philippa Celine.

HOLMES. On October 1st, to Pastor and Mrs. David Holmes (Newquay) God's gift of a son, Colin David.

WITH CHRIST

TEASEDALE. On September 27th, Mrs. Daisy M. Teasedale, longstanding member and church pianist of the Elim Pentecostal Church, Ryde, passed suddenly into the Lord's presence. Officiating minister at funeral: I. R. Hall.

MISSIONARY CONFERENCE AND RALLY
ELIM CHURCH, NORTHFIELD AVENUE, EALING, W.13
SATURDAY, NOVEMBER 1st, 1969
3 p.m. Conference with open forum
7 p.m. Great missionary rally
Speakers:
L. Wigglesworth (Missionary Secretary), G. S. Hillman (Elim Missionary Society), D. Norton (Transvaal) and D. Mills (Ghana).
EVERYBODY WELCOME
Arranged by North London District Presbytery
D.1969

HEAR REV. LAURIE LAMBERT
at the eight-day
"LIFE WITH A PURPOSE" CRUSADE
Commencing Sunday, October 12th, 6.30 p.m.
Continuing nightly 7.30
(except Friday, 8.30 p.m., youth coffee bar)
Visiting choirs, quartets, gospel groups
AT THE ELIM CHURCH CENTRAL HALL
Station Road (opposite the memorial), Hastings
D.1962

B.B.C. SONGS OF PRAISE

presented by the

LONDON CRUSADER CHOIR

conducted by

DOUGLAS B. GRAY

Now available on tape on loan. Recording on 5in. spool and 3¾ i.p.s. (or other speeds if desired). The cost is 10/-, including postage.

RONALD ALLISON

introduces the hymns

The choir is backed by a brass ensemble from the renowned Upper Norwood band of the Salvation Army, with A. H. Marsh at the grand organ.

You are invited to join

THE PENTECOSTAL TOUR TO THE HOLY LAND

led by Rev. A. Tee

June 20th to July 4th, 1970

124 gns. fully inclusive

by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST, GODALMING, SURREY.

D.1956

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. L No. 43 | October 25th, 1969 | 9d



OUR BANTU CONFERENCE, CAPE TOWN

Ministers, evangelists, Bible women, young people and visitors at the latest Bantu conference held in the municipal auditorium, Gugulethu Township, Cape Town. This township has a population of 45,000. Open-air witness was held outside the hall between the conference sessions and Bible studies. Elim missionaries W. H. and M. Francis are seen on the left of the group. **See page 711.**

Proclaiming the Truths of Pentecost

God's interruptions

By KENNETH D. BARNEY

"AND the Lord came down to see" (Genesis 11:5). Thus the Bible describes the divine response to men's plans to build an anti-God society whose symbol was to be the tower "whose top may reach unto heaven."

We are told that when the stench of Sodom's evil became so foul that it penetrated the holy atmosphere of God's throne the Lord said "I will go down now, and see."

Human defiance reached another climax the night Belshazzar defiled the temple vessels. In a few minutes he saw the mysterious fingers writing his death sentence on the palace walls. Once again Someone from another world had "come down to see."

In His longsuffering and mercy God does not intervene every time men sin, but through the centuries there have been those moments when He has stepped in to say "Enough!"

Heaven's sudden actions at Babel, Sodom and Belshazzar's feast were only minor interventions when compared with God's three *great* interruptions.

The Bethlehem interruption

Until that night of nights in the days of Herod the king there had been no one who could save mankind. The spiritual infection that entered the world with Adam seemed to grow more virulent with each generation. It would require one completely sinless to save mankind, and the centuries went by without any such deliverer appearing.

Then suddenly it happened! There was an interruption in the long, dismal chronology of sin. One was born in the city of David who was *not* a sinner. God had stepped in miraculously and supernaturally. The course of history was changed. Spiritually a new race had begun—the Babe in the manger was the second Adam. By His perfect obedience to the law and His atoning death He made it possible for men to be born again and become new creatures. Sinners could not only be forgiven and redeemed but could have new hearts on which the law of God would be written. Their bodies would become holy temples. The interruption had occurred. God had come down. The relentless tide was turned.

The mid-air interruption

To everyone with an interest in the coming of the Lord there is always something spine-tingling about the words "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17).

There is the interruption of death. From Adam to the present time the great enemy has been relentlessly cutting down every human being (with the miraculous exceptions of Enoch and Elijah). Every land is dotted with cemeteries. The procession to the grave never ends.

But death will not have the last word. In a flash there will be the great interruption. Multitudes of believers will never die! Those who have died will suddenly receive their glorified bodies. When God steps in death must halt!

The Mount of Olives interruption

When Jesus returns visibly with His saints, according to Zechariah 14:4, His feet shall stand upon the Mount of Olives. This will be the hour when men will at last have to bow the knee and confess, even though unwillingly, that Jesus Christ is the Lord. This is the interruption of man's long, vicious insurrection against God and His authority over them. In a moment of time, history will experience an interruption that will change it for ever. God will decide that rebellion and anarchy can be tolerated no longer. His mercy will turn into wrath. The day of grace will be turned into the day of judgment.

When Israel crossed the Red Sea on the way to Canaan the waters rolled back and stood like a wall on either side until they had all passed over; but the minute the last Israelite had stepped on the other shore those waters rolled back in and the pursuing Egyptians were overwhelmed. Thus it will be in this world one day. When the feet of the saints leave the earth at the rapture the floods of judgment will cover every inch of this planet.

In Daniel 7 the rise of the Gentile empires that culminates in the rule of Antichrist is pictured

rather dramatically. Daniel saw the four winds of heaven colliding and stirring up the sea until four great beasts—representing the Gentile kingdoms—rose out of the boiling waters. The picture is that of spiritual influences descending on the nations from every direction and churning them wildly until out of the storm come these world kingdoms. Today the churning of the sea of humanity has become violent indeed, and out of this will come the world empire to be ruled briefly by Satan's false messiah. During those days human defiance of God will reach its terrible climax.

Ephesians 6:12 speaks of "the rulers of the darkness of this world." The word rulers indicates a mysterious organisation of the world's evil. The riots and commotions of the present time are worldwide, but no matter where they occur a plan and pattern seem to run through the whole thing. Riots in Germany, France and Japan in the news reports look just like riots in the United States. This is because these operations are being directed not by men but by evil spiritual powers. There is an unseen "headquarters"—a mysterious central "government" planning the strategy. Those who do the Devil's bidding are being ruled by the invisible forces of the spirit world. The goal of these phantom legions is, of course, to dethrone God.

Though the present hour is a fearful one there is going to be a bright and glorious aftermath. When

(*continued on page 717*)

OUR CHURCHES REPORT

INDUCTION SERVICE AT GRANGETOWN

Report by Anita S. Hawkes (Birmingham)

Pastor Adrian Hawkes was married on September 6th, and on September 13th was inducted to the pastorate of Grangetown Elim church, following the retirement of Rev. J. E. Humphreys. The service commenced with the retiring minister, J. E. Humphreys, saying a few words of welcome and encouragement to Mr. and Mrs. Hawkes.

Pastor Hawkes has just finished his training at our Bible College, where he learned what he must now put into practice.

The superintendent of the North East District Presbytery, J. McBurney, of Hull, congratulated Rev. J. E. Humphreys on his fifty years in the ministry.

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

It was a joy to baptise four young Christians in Croydon, eight in seven weeks. It was good to hear how they found Jesus Christ, and to realise that most of them came in through the efforts of the Sunday school and junior church. Four of them have also been received into the full membership of the church.

A special visit from Pastor and Mrs. Don Norton from Transvaal proved to be a great blessing. We were deeply impressed by the sincerity and energy of these youthful missionaries.

L. C. HOPPER.

MERRIOTT

We recently bade farewell to our minister, Pastor A. P. Atkinson, who had been with us for the past three and a half years.

He was always ready to help anyone and was always regular with his visits to members' homes. Often when on a visit he would get out his Bible and have a study of the Word.

The people showed their appreciation to Pastor Atkinson when, before a packed church, he was presented with gifts by Mesdames M. Saunders, K. Alaway and G. Dilley. These included a briefcase and money to which the church had subscribed. There was also a gift from the Sunshine Corner.

Pastor Atkinson thanked the congregation for their kindness to him and urged them to continue to work together to extend God's kingdom.

Among many tributes paid to him was one from the Salvation Army for the help he had been to them.

DEACONS AND CHURCH MEMBERS.



Our photograph shows the happy wedding party on the occasion of the marriage of Tom Clark and Mary Mason at Kensington Temple on September 27th. Tom comes from South Africa and is a deacon of the temple. Mary comes from Wales and is a member of the temple. Our congratulations and good wishes to them both.

TWENTY-FIRST ANNIVERSARY SERVICES

LONG EATON

Services to mark the twenty-first anniversary of the Long Eaton Elim church were held from September 20th to 28th. On Saturday members and friends sat down to a splendid knife and fork birthday tea prepared by the ladies of the church. A two-tier birthday cake, made and decorated appropriately by Mrs. W. G. Turney, wife of our pastor, was cut and distributed and much enjoyed. The tea was confined to present-day members and friends. Other friends who have been connected over the past twenty-one years and have gone out to fuller service for the Lord were also invited. Later in the evening a service was held which was open for all and the building became full. We were delighted to have Pastor and Mrs. Epton and their family from Lincoln with us, and they all took part in the service. Mrs. Epton gave a short message and John gave a testimony to the goodness of God. Paul and Michael with Pastor Epton sang several trios, and then Pastor Epton, the founder of the Elim work in Long Eaton, ministered the word. During the service a pleasing interruption was made by the wife of our church secretary, Mrs. G. Glazier, who presented a beautiful bouquet to Mrs. W. G. Turney on behalf of the ladies of the church. On Sunday Pastor Epton again ministered the word, and he and his son Michael rendered some fine duets. The week-end meetings were much enjoyed by all.



Pastor and Mrs. W. G. Turney on the occasion of the twenty-first anniversary of the opening of the Long Eaton church.

The final services were blessed under the ministry of the word by Mr. R. Thwaites, of Beeston, and Pastors Halstead and Waites, and the ministry of song by Mrs. Gates, Mrs. Turney and our own young people.

These birthday celebrations were all convened by our own minister, Pastor W. G. Turney. Saturday evening saw the conclusion of these meetings, with a presbytery youth rally held in the Baptist church by kind permission of the minister and deacons.



The anniversary tea.

CELEBRATIONS AT SHEFFIELD



The presentation of the record " This is your life " to Pastor and Mrs. A. V. Gorton.

"Pastor Gorton—this is your life"

This was the way the convener, Mr. Gregory, greeted our minister at a special service held in Sheffield on September 6th. Pastor Gorton came to the service thinking it was to mark his third anniversary in Sheffield, instead it was to commemorate his fortieth anniversary in the Elim ministry.

He was reminded of his boyhood days and his Sunday school work. At this point a letter was read from his first convert, who had been in his Sunday school class. His student days at the Elim Bible College and the mysterious happenings in the annex were recalled. Those early days in the ministry were made real again by a tape from Pastors Francis and Tetcher. Next came the reminder of his wedding day as his best man, Pastor Cole, appeared. Friends from Bournemouth, Plymouth, Carlisle, Swansea, Chesterfield and Sheffield told of blessing under his ministry. Another tape from Bournemouth told of

a wonderful healing and a letter was read from Dr. Brien in Rhodesia thanking Pastor Gorton for prayer and fellowship. Telegrams were read from churches where Pastor Gorton had ministered and from friends who wanted to mark the occasion. Finally a cheque was presented from 6,000 miles away in Canada from a brother who had fellowship with Pastor and Mrs. Gorton during the war days in Plymouth.

In a service lasting two hours we shared in the humour and the accounts of God's goodness, as by letter and personal appearance different ones told of God's dealings through our brother. The theme of the meeting was set out in the words of the first hymn, "To God be the glory, great things He hath done."

F. GREGORY.

DIVINE HEALING FELLOWSHIP

Answers to prayer

Since November last year when a friend asked you to include me in your prayer list for healing I did tell you of the wonderful answer and how remarkably the Lord had answered prayer.

Now, since some ten months have passed, I would like to repeat my thanks to God and the friends who gather to intercede in prayer for the continued and increasing blessing of divine healing.

I am aware that I have to take care, but can say with great joy that I am a wonder to many of my friends. I am able to undertake preaching engagements, both in my own church and among other communities of the Lord's people, and with no ill effects. I can also do my part-time job as a patrol on the school crossing in a very busy area of traffic.

I am sixty-seven years of age and very active, all praise to God, who raised me from what was thought to be a deathbed due to heart affliction.

I thank also the dear friends of Elim who have been so consistent in prayer. May the Lord richly bless and encourage you all. I rejoice with you to learn of the souls who have come to know the Lord as both Saviour and Healer during the recent crusade at Worthing.

DAVID M. SKINGLEY.

Bexley Heath, Kent.

Greeting! . . . Praise God. I have been wonderfully healed of my stomach complaint last week and filled with the Holy Spirit since I last wrote to you.

MICHAEL BURGIN.

London, N.W.10.

YOUTH RALLY NEAR TEWKESBURY

George R. Walker, of Evesham, writes about a tremendous young people's rally held in a large barn on a farm at Pamington, near Tewkesbury. About 500 attended, with young people from our Kingstanding and Selly Oak churches and Pastor A. Caple taking part. Anglicans, Baptists, Plymouth Brethren and Methodists were present, and a number of conversions were made.



ORDER NOW

Your 1970

ELIM PENTECOSTAL CHURCH

Calendar

✱ **Beautiful pictures in full colour** ✱ **Text for every day** ✱ **Scripture readings**

Name .....

Address .....

I enclose £ : s. d. for ..... calendars. **5/6 (6/3 by post)**

Send this order and your remittance to **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Kenneth D. Barney ...	706
William and Marion Francis	711
D. M. Panton	712
Ian R. Hall	713
Douglas B. Gray	714
Margaret M. Ladlow ...	715
K. Smith	718
James F. Hardman ...	719
Church reports	707
Editorial	710
Sunshine corner	716

EDITORIAL

" IF they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." By the same token, if the Bible cannot convince men the likelihood of any other argument convincing them is remote.

The Bible does not need support, not for believers, but unbelievers may need to be shown that it does have support from the facts of everyday life, whether such support convinces them of its truth and relevance or not.

The assertion that religion is the opiate of the people seems to command readier assent than the claim that the Bible is God's message to man. However, though humanists, atheists and infidels declare their animosity towards the Bible, whatever *religion* may or may not be, Protestantism, and Protestantism alone, declares itself to be an energy-generating force in those who are influenced by it. If humanists will not hear Moses and the prophets, our Lord and His apostles, let them listen to the voice of reason in the garb of economics. The effects of Protestantism may be indirect, the majority of those affected thereby may be unconscious of their influence, but their reality cannot be questioned.

Economics, whether national or domestic, get down to brass tacks, as every housewife knows ; today they speak with authority ; they are the yardstick by which to measure prosperity. Do they demonstrate that Protestantism is relevant to life ? Do they show that if man is out of alignment with spiritual things he becomes disjointed personality wise ?

The Bible states that " godliness has promise of the life that now is . . ." though it is careful to show that godliness must not be sought for the benefits it bestows. Yet if, as the Bible teaches, a superior life from a higher realm invades a man's personality when he accepts Christ as his Saviour—" eternal life "—**it is impossible that the superiority of that life will not manifest itself in every aspect of the living of those who receive it.**

Though humanists, atheists and infidels reject Moses and the prophets, and Jesus and His apostles, they should heed the voice of reason heard through economics in their spontaneous declaration of the almost 100 per cent correlation between the influence of Protestantism and the national upsurge of the use of time, energy and raw materials.

We regret that lack of space prevents our including all the statistics, but here are shown, in brackets, alongside the countries listed the gross national product figure in U.S. dollars per head of population.

U.S.A. (3,520), Kuwait (3,410), Sweden (2,270), Canada (2,240), Switzerland (2,250), New Zealand (1,930), Luxembourg (1,920), Australia (1,840), Denmark (1,838), France (1,730), Norway (1,710), West Germany (1,700), Belgium (1,630), United Kingdom (1,620), Netherlands (1,420), Israel (1,160), Italy (1,030), Czechoslovakia (1,010), Soviet Union (890), Ireland (850), Argentina (780), Spain (640), Uruquay (570), Chile (510), Lebanon (480), Mexico (470), Portugal (380), Iraq (270), Saudi Arabia (240), Syria (180), U.A.R. (160). Other African countries, except Libya (640) and South Africa (550), (250-60).

In spite of humanists and communists, the countries that need foreign aid would seem to be best helped by an injection of good Protestant belief, or to put it in fundamentalist terms, to come in faith

(*continued on page 717*)

Elim Missionary Society feature

Victories in Transvaal

Report from William H. and Marion Francis

We do wish to grasp this opportunity of thanking all those who have prayed for us, and our work, during the past months, since our last letter. How much we depend upon, and sincerely appreciate, your prayerful interest and letters of encouragement from time to time. May God richly bless you all!

This year also has been, for us, an eventful one, and filled with much activity for God, covering a wide area of this great country. In January my dear wife had to undergo a serious operation, and in answer to much prayer God graciously brought her through to complete deliverance, followed by a healthy recovery, for which we praise Him. After a very busy period, we were permitted to take a much-needed holiday and rest in July, which did much good for us both, and we must thank you again for making this possible.

If you prayed for **our annual Bantu general conference** held towards the end of 1968, we thank you and can testify that it was another time of rich spiritual blessing for all those able to attend. South Africa is a vast country, and the fact that this conference was held in one of the largest Bantu townships in **the Cape Town area** also meant that it was convened about 1,000 miles from Pretoria, for example, with the result that some of our fine Bantu co-workers were prevented by the high travel costs from being present, which was disappointing. However, for those privileged to be able to attend, it was a conference long to be remembered. We were encouraged and inspired by the true sense of unity prevailing, the Pentecostal blessings resting upon the devotions and prayer sessions, the valuable ministry of the Word by both African and white speakers, the choir singing and testimonies—all combined to make the conference a memorable one.

As you are aware, the need for more effective means of Bible teaching, wherever possible, for the Bantu leaders and ministers remains deeply impressive to me, and I continually try to reach them with this ministry. Another step forward in this work was taken at our annual **Easter Bible teaching course in Pretoria** this year, when a group of ministers and workers attended from Natal, Botswana, as well as from the Transvaal province. The times of study and service were precious, and the tide of blessing and interest is steadily rising, and recently the leaders have written asking for a more " permanent " Bible school locally to be made possible.

I have been very occupied recently with the needs of " very needy " Botswana, having made a number of visits to that area, the last being a few days ago. Of this work I trust to write more fully a little later, D.V. There, too, Bible studies have been properly commenced, with evident and sincere interest on the part of each worker attending.

Please remember to return thanks with us for His blessings and progress given, and prayerful interest for the deep needs of Africa today!

Thank you, and God bless you all!

Sincerely yours,

WILLIAM AND MARION FRANCIS.

A most satisfying gift

GRENEHURST STATIONERY

Grenehurst Packs

Series No. 1. Grenehurst Scripture stationery. Attractively printed with motifs and Scripture verses.

Series No. 2. Grenehurst Scripture promise stationery. Five different promises.

Series No. 3. Grenehurst picture stationery. Attractive photographs with captions.

Each pack contains fifty sheets of notepaper and fifty envelopes.
7/6 per pack, p. and p. 2/6.

Grenehurst Personal Stationery

Comprising address and telephone number.
200 sheets, £1/7/6, p. and p. 2/6.
Series 1, 2 and 3 personalised
£1/7/6, p. and p. 2/6.
(100 sheets and fifty envelopes)

SPECIAL CHRISTMAS OFFER !

Three packs sent post free.
5/- off two packs of personal stationery.

GRENEHURST PRESS
P.O. Box 38, Cheltenham, Glos. D.1973

THE REVIVAL UNDER HEZEKIAH

by D. M. PANTON

SANCTIFICATION

"SANCTIFY now yourselves, and sanctify the house of the Lord . . . and carry forth the filthiness out of the holy place" (2 Chronicles 29:5). Shut doors (v. 7)—fitful attendance; extinguished lamps—worldly walk; unoffered incense—prayerlessness; abandoned sacrifices—a worship without joy or praise or thanksgiving. In one church in the Indian revival 110 believers confessed to sins unknown except to God; among them was an orphanage matron who confessed to falsification of accounts, and restored hundreds of rupees, and nearly all acknowledged sins against the seventh commandment. A certain woman in that church had refused to obey God by confessing Christ; she was also said to have had a vision of our Lord and disregarded it. Then came the smitten conscience. She writhed on the ground in agony, and her supplications for pardon were most pitiful: moving away through the congregation, she cried that she saw hell opening after her, ready to engulf. But the discovery of the filth ended in its removal; with a boundless joy she realised the pardoning mercy of God, and in after days that woman was a burning light in the temple of God. Hear the solemn word of Christ: Ye are "clean every whit"; nevertheless, "if I wash not [thy feet], thou hast no part with Me." Filth of doctrine, filth of temper, filth of heart, filth of walk—these choke the outrush of the waters from under the temple's threshold; but they can be carried forth.

DIVINE VISITATION

"Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly" (29:36). One match exploded the gunpowder, but it was God who had laid the train: every revival is produced by the local arrival (as at Pentecost) of the Spirit of God. In an American revival a couple of centuries ago Jonathan Edwards tells us that the mere naming of the Holy Spirit in certain districts of the revival would overwhelm souls with transports of joy, even to unconsciousness. An old-time preacher was once preaching on Christ, and he paused and said "The Lamb—bless His name!—not the Lion, but the Lamb of God"; and all the people burst into tears. When the Wesleys and Whitfield, with some sixty brethren, were continuing instant in prayer, about three in the morning the power of God so came upon them that many cried out for exceeding joy, and many fell to the ground. "Often," says Whitfield, "I have seen these meetings overwhelmed with the divine presence." Says C. G. Finney: "This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power, when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ."

UPHEAVAL

"The posts [announcing the great awakening] passed from city to city . . . but they laughed them to scorn, and mocked them" (30:10). God's arrival in power rouses the sharpest crisis with hell: the wedge of life He drives in sharply sunders and divides. A correspondent wrote in the Welsh revival: "This is to me the saddest after-experience of those wonderful days of power and blessing. Hundreds have been excommunicated, or told directly or indirectly they were not wanted, some because they were baptised, some because they started a Sunday school in a benighted neighbourhood without first securing the sanction of the minister and the local Church Union, some because in the society meetings they would give expression to the joy and delight they found in Christ Jesus. Others have left because the minister preached against what had become divine realities to them since their eyes were opened, or were 'new theologians'; others because they found the atmosphere of the chapels intolerable." We do well to heed the solemn warning of Paul: "Beware . . . lest that befall you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40, 41). Nevertheless, doubters can become believers. In the Japanese revival one night, in the college at Doshisha, the whole of the 150 students did not sleep at all. There were scores of anxious souls among them crying for mercy all over the college, and the consequence was that most of them were definitely brought out into the light, became real evangelists, went out, and took the fire into neighbouring towns and villages. "When I first went to

Japan in 1890," a missionary writes, " some of the brightest spots were towns that had been influenced by that revival in 1884."

HUMILIATION

" Nevertheless divers . . . humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart . . . and the priests and the Levites were ashamed, and sanctified themselves " (30:11-15). At a meeting of ministers in a revival zone the Spirit of God suddenly wrought so great a conviction of their own absolute unworthiness, though that was not the subject under discussion, that all were bathed in tears; until, with the realisation that their sufficiency was of God, their joy became boundless. " The Levites were ashamed." The consciousness of sin in the people of God, when God approaches, can become an agony. Here is a case. A man who had been owned of God in the Welsh revival came forward suddenly to speak. He at once broke down pitifully, confessing that God had told him to speak and through cowardice he had disobeyed. He rolled on the ground in agony, and cried that a fire, like the fire of hell, was burning at his heart. For fifteen minutes the suspense to the agonised and groaning congregation was ter-

(*continued on page 714*)

PRACTICALLY SPEAKING

HOW TO QUIT CRITICISING

By IAN R. HALL
MINISTER OF THE ELIM PENTECOSTAL CHURCH, SOWERBY BRIDGE

" I know I'm not perfect, but . . . (I'm more perfect than he is !)."

" I'm not one to criticise unkindly, but . . . (I am one to criticise)."

" Far be it from me to cast stones, but . . . (I use boulders)."

" I know it's not my place to speak, but . . . (I just can't resist it)."

You see, I am a critic.

" Pity the poor critic, he cannot help his ways;
He sees so much in life that's wrong and, lacking God's good grace,
He finds he cannot overlook the failings of his fellows;
And yet unconscious that the mud in which he daily wallows
Is leaving on his soul its stain and blighting his tomorrows."

TO criticise is a habit as difficult to lose as it is easy to catch. It produces misery in the critic as well as in the criticised. No " rose-tinted spectacles " colour the critic's sight; he sees life in black and white, accenting the darkness and ignoring the light.

Tragically he is often unaware of his weakness. He thinks he is " straight," " frank " and " honest "; yet that is precisely what he is not. The habitual fault-finder is not an honest man. If he were he would adopt a different measure for testing the actions of those around. Even those aware of a tendency to censoriousness may be completely unable to resist the temptation to criticise, yet if they recognise the basic need of honesty and put it into practice their critical spirit will be cured.

Be honest with those around

If anyone offends you " go and take the matter up with him, strictly between yourselves " (Matthew 18:15, N.E.B.). Instead of seeking support from other disgruntled souls, tactfully talk your complaint over with the person concerned, but be prepared for similar frankness in return. You may offend his feelings too at times. It is good to remember also that no one is altogether " black " or " white." Together with whatever may be objectionable will be something commendable. Give credit where it is due.

Be honest with yourself

You are not perfect, are you? Be as generous with the faults of others as you are with your own. Jesus said " For as you judge others, so you will yourselves be judged, and whatever measure you deal out to others will be dealt back to you " (Matthew 7:2). What if the Lord were as strict with us as we are with others?

Be honest with the Lord

Have you ever told the Lord what you have told other people about those who offend you? You should if you are honest; in fact you should speak with the Lord first. " Who are you to pass judgment on someone else's servant? " asks Paul. " 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 " (Romans 14:4). If you are

honest with the Lord He will be honest with you and let you see some of the difficulties that person is enduring, which account for his failings. God alone sees everything and takes every factor into account before passing judgment.

Honesty is always the best policy, especially when you are about to find fault with anyone. It is a certain cure for a critical spirit.

" The critic is a busy chap, his work is never done ;
There's so much that he must inspect before his day has gone :
There's Mrs. Jones's feathered hat that isn't quite the thing,
And Mr. Mack who prays so long, Miss White who cannot sing,
The pastor with his mournful face,
The steward so much lacking grace,
And that young mother at the back
Should really give her son a smack.
With falterings here and failings there, the critic's busy everywhere ;
But when a compliment is bound the critic's nowhere to be found."

I met them inside

By DOUGLAS B. GRAY

FROM A SUNNY ISLE
A 3,000-YEAR-OLD HYMN BRINGS CONVERSION

TO be suddenly transported from a sunny island gem off Britain to the dark, depressing precincts of a London prison is hardly a voluntary act. Nor was it for a gifted and highly qualified man suddenly thrust into conditions far removed from his normal way of life. He too was a gifted musician, but he declined to attend any functions in the prison chapel until one Sunday, when the chaplain pressed him to attend because of a choir visiting the prison during the afternoon. He came, and as a result a link lasting even to the present day was forged between the choir and the then prisoner.

A religious background he had, but because of this tragic chapter in his life he completely turned his back on those things in which he had been grounded as a youth. There he sat, with some 400 other prisoners, endeavouring to resist the impact the music with a message was making, and the inward desire that once more the broken strings of his life might be restored so that harmony and melody would vibrate again within his life and soul. In his own words, " the final piece sung by the London Crusader Choir completely broke me down and I knew there was only one thing I must do, and so on my return to my cell I fell on my knees and in this cruel situation offered my life to God." Such was the testimony of a repentant man made a new creature in Christ Jesus. The piece mentioned above was none other than the twenty-third psalm sung to the tune " Crimond."

The sentence was served. Eventually the man became associate organist of the prison chapel. Some years later when the Crusader Choir was visiting this man's island home we had a glorious reunion. Here he was holding high office in a government department and, with his wife and some ten relatives, attended the great evening festival. A request was passed to me : " Would the choir please sing ' Crimond ' ? " We did. At the conclusion of the festival, what a thrill to witness ten or more of the choir members being taken to the homes of our friend and his relatives as guests. Today he is organist to one of the churches in the area.

REVIVAL *(continued)*

rible: until, with a bound of joy, the man broke into praises to God for certain pardon, and his hallelujahs could be heard far beyond the farthest limits of the meeting. When the man was in that agony, we are told, all the people felt as if they were standing before the great white throne, and trembled with fear. It is better to be thus humiliated now (if need be) than before the angel host, and the whole Church of the first-born, at the judgment seat of God.

JOY

" So there was great joy in Jerusalem: for since the time of Solomon . . . there was not the like in Jerusalem " (30:26). A visitor to the Indian revival says " I have noticed three stages in this revival. First the spirit of repentance, and along with it agonising prayer [the carrying of the filth out of the temple], then their wailing turns into prayer, and the Lord opens their mouths, and they confess their sins to God and to each other [casting the filth into the brook Kidron] ; then the Spirit of power comes on them, when there is laughter and joy unspeakable." Nothing short of such an awakening seems likely to fling back the advancing tides of horror ; nothing short of it seems likely to flood our gates once again with joy. But God abides ; God can still visit earth with increasing power and glory ; and it is our magnificent opportunity to beseech our God to visit once again a cleansed temple, if we remove the filth from the Church of God.

The Dawn.

Margaret M. Ladlow's page



DOORS

TURN left at Charlie's junction, Koforidua, proceed down a brown sandy lane and you will come to the Elim Bible school. The main building is attractively painted in off-white and two shades of rose pink and the balcony rail and supporting posts are bright blue. The house, though African in design, is modified to suit European requirements; nevertheless, when we arrived at the upstairs flat we were surprised to discover that there were fifteen doors in the premises. It was fairly obvious that the house had been designed with a dual purpose in view, to provide a spacious six-roomed flat for a European or three or four African homes served by a communal kitchen. So there are grey-painted doors leading to the balcony, more doors opening on to the hall, and connecting doors between the rooms, doors everywhere—doors that creak, doors that squeak, doors that ensure privacy, doors that when open allow blessed cooling breezes to blow through the flat. How important a humble door can be. On the island of Guernsey you will find Cobo post office and general store. The shop is situated on the sea front in the curve of the bay. Of course, it is exposed to all the winds that blow, so a very ingenious addition has been made to the building in the form of a porch. It has three doors, and according to the prevailing wind the appropriate door is closed. When the fierce westerly gale sweeps in from the Atlantic the door facing the bay is firmly shut. When an east wind blows across the island from France a different door is closed. There are many references to doors in the Bible and I cannot begin to enumerate them in detail, but instinctively we remember the words of the Lord Jesus Christ in the tenth chapter of St. John's gospel "I am the door of the sheep," and again with further emphasis "I am the door: by Me if any man enter he shall be saved, and shall go in and out, and find pasture." What clearer statement of salvation could we find? Jesus claims to be the way of access to God and the way of egress to all God's rich provision for our souls' need. Those who seek their way to God have but to enter through this door into God's presence and His forgiveness. Even a child can understand the function of a door.

In September 1946 my husband, my infant daughter and I spent a delightful holiday at the little resort of Elie on the Fife coast. On the Sunday we travelled to St. Monance to worship God, and to our joy discovered that the Congregational church was holding its harvest festival. What a picture met our eyes as we entered the little sanctuary. Suspended from the roof were drapes of glistening fish net, the fluorescent scales of hundreds of catches shining in the light. At the front of the church were all the rich provisions produced by a farming community and gleaming fish from the harvest of the sea. On the platform was a full-size door, made entirely of purple and mauve michaelmas daisies, packed so tightly that we could not see the structure underneath. The service proceeded with the usual harvest hymns and then the special item was given. It concerned the beautiful door, which became an object lesson explaining the Lord Jesus as the door into God's kingdom.

I have never forgotten that service or the door in all its vivid colours. Dear reader, have you entered into life everlasting through the most wonderful door of all, and do you daily go in and out through that door to find the rich pastures of our God?

BRITISH PENTECOSTAL FELLOWSHIP BOOKLETS

available at 6d. each, plus postage, or

100 for £1/10/- post free

1. **What is this Pentecostal Movement?**
2. **Be filled with the Spirit.**
3. **I received the Holy Spirit.**
4. **Healing and Health.**
5. **Spiritual Gifts.**
6. **Other Tongues.**
7. **How to be filled with the Spirit.**
8. **The Second Coming of Christ**
9. **Living it up—or living up to it.**

From **Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

D.1970

SUNSHINE CORNER



ARRESTED, BUT UNAFRAID

A true story

CRIME! Murder! How many boys, and grown-up people too, become thrilled when they read these awful words. Of course, we who love the Lord feel very sad. But I want to tell you how I was arrested on suspicion for a murder some years ago.

I was working with another evangelist preaching the gospel in Sussex, and one day visited a certain city to which we were both strangers. We were strolling about, waiting for a service in the evening, when a man came and spoke to my friend, asking him a few questions, and then took him to a police station. I waited outside wondering what it was all about, when a policeman came out and asked me to go inside. I did so, and was taken into a room where stood four big detectives, who eyed me up and down. They asked me all sorts of questions. These I answered, but I did not know why they asked them. After a time I was taken to another room where sat the chief detective from Scotland Yard and some more detectives; there were also some constables who wrote down everything I said and copied some things out of my diary. When I had finished I had to press my thumb on a red spot on the paper, then add my signature—I had given them my fingerprint. All this time I did not know why I was there or what they were doing. I was not a bit afraid, but very interested. Then they let both my friend and myself go, but before doing so they told us they were trying to find the murderer of a little girl and arrested us because we were strangers. We had proved our innocence by the answers we gave to the questions and by disclosing our whereabouts on certain days.

Why was it that neither of us was afraid? I'll tell you. We knew we had not broken the law, and whoever they wanted it was not us. No fear, because we were free from the law!

One day, boys and girls, we have all of us to stand before God. Those who have allowed Jesus to forgive them their sin will have no fear, for "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth?" (Romans 8:33, 34). How different would have been my story had I have been guilty; and how different for those who stand before God in their sin while He condemns. If Christ has forgiven us we can sing:

"Free from the law, oh, happy condition,
Jesus hath bled and there is remission;
Cursed by the law and bruised by the fall,
Christ hath redeemed us once for all."

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 78. WHO SAID IT?

All the following quotations are taken from the gospel of Matthew.

1. **"Where is he that is born King of the Jews?"**
2. **"Go and search diligently for the young child."**
3. **"Repent ye: for the kingdom of heaven is at hand."**
4. **"If thou be the Son of God, command that these stones be made bread."**
5. **"Follow Me, and I will make you fishers of men."**
6. **"Lord, if thou wilt, thou canst make me clean."**
7. **"Lord, if it be Thou, bid me come unto Thee on the water."**
8. **"I have sinned in that I have betrayed innocent blood"..**
9. **"He is not here: for He is risen."**
10. **"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."**

ANSWERS

1. The wise men (Matthew 2:2).
2. Herod (Matthew 2:8).
3. John the Baptist (Matthew 3:2).
4. The tempter (Matthew 4:3).
5. Jesus (Matthew 4:19).
6. A leper (Matthew 8:2).
7. Peter (Matthew 14:28).
8. Judas (Matthew 27:4).
9. The angel of the Lord (Matthew 28:6).
10. Jesus (Matthew 28:19).

COMING EVENTS

BIRMINGHAM, Kingstanding. October 25, 26. Elim Pentecostal Church, Warren Road. Saturday at 7, E.W.M.A. rally. Sunday at 11 and 6.30. Speaker: Mrs. G. M. Gorton. November 1. District Presbytery Rally at 7. Preacher: J. M. Cuthbert. Convener: R. J. Morrison.

BOURNEMOUTH, Winton. October 25-27. Elim Pentecostal Church, Hawthorn Road. Convention and resident minister's first anniversary. Saturday at 7.30. Sunday at 11 and 6.30. Monday at 7.30. Preacher: H. Burton-Haynes (Clacton-on-Sea). Convener: G. Backhouse.

BRECON. October 18-26. Guild Hall. Salvation and divine healing crusade. Sundays at 8. Weeknights at 7.30. Preacher: E. Smith. Convener: P. Daw. 27-29, Elim Pentecostal Church, Brynmawr Terrace. Special meetings at 7.30 on the baptism in the Holy Spirit. Preacher: L. W. Green.

BRIGHTON, Preston Park. October 25, 26. Elim Pentecostal Church, Balfour Road. Saturday at 7, monthly rally. Sunday at 11 and 6.30, harvest thanksgiving services. Preacher: R. B. Chapman.

CLACTON. November 1-3. 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: W. J. Hilliard.

CROYDON. November 1-6. Elim Pentecostal Church, Stanley Road. Meetings for the deepening of spiritual life, conducted by Pastor L. W. Green. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: W. J. Maybin.

EAST HAM. October 26. Elim Pentecostal Church, Central Park Road. D. B. Gray and London Crusader Choir, at 6.30. November 7. Brotherhood meeting at 8. All men welcomed. Preacher: E. Boone (East Ham). November 8. At 7. Valedictory service for Mrs. D. E. Bull, returning to Tanzania. Conveners: L. Wigglesworth and H. L. Dawson. November 9. At 11 and 6.30. Preacher: L. Wigglesworth (Missionary Secretary).

GOSPORT. October 26—November 2. Elim Pentecostal Church, Prince Albert Street, Stoke Road. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 1. Presbytery rally at 7.30.

GREAT YARMOUTH. November 8, 9. Pastor's second anniversary weekend. Saturday at 7.30. Sunday at 11 and 6.30. Preacher: J. A. Wright (Southend-on-Sea).

ILFORD. October 25, 26. Elim Pentecostal Church, Clements Road. Saturday at 7.30. Billy Graham film, "Wiretapper." Sunday at 11 and 6.30. Preacher: A. S. F. Horne.

IPSWICH. October 25, 26. Elim Pentecostal Church, Vernon Street. Fortieth anniversary services. Saturday at 7. Sunday at 11 and 6.30. Preacher: J. T. Bradley, editor of "Elim Evangel" and former minister of the Ipswich Elim Church. Conveners: L. Hawes and W. J. Hilliard.

KENSINGTON TEMPLE. November 1. Kensington Park Road, London, W.11. Pentecostal Fellowship Annual Convention. Preacher: A. Tee (President).

KEYNSHAM. November 9-16 (except Saturday). Elim Pentecostal Church, Balmoral Road, Park Estate. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 9. After-church rally at the Fears Institute, at 8.

LEEDS. Commencing October 26. Eden Hall, Oakwood Lane, Leeds 8. Crusade conducted by John Woodhead and party under the auspices of the Foursquare Gospel Church, Bridge Street, Leeds. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

NEWQUAY. November 1-6. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary convention. Preacher: Eldin R. Corsie. November 4-9. Preacher: Glyn L. Taylor. Sundays at 10.45 and 6. Weeknights at 7.30. Convener: David Holmes.

NEWTOWNARDS. November 1. Elim Pentecostal Church, Court Street. Annual Women's Fellowship rally in St. Mark's Parochial Hall, William Street. Speaker: Mrs. F. Frost (Carlisle). Convener: Mrs. W. H. Holohan. Sunday at 11.30 and 7 in the Elim Church. Preacher: F. Frost (Carlisle).

RYDE. October 30—November 4. Elim Pentecostal Church, Albert Street. "One step at a time" crusade. Nightly at 7.30. Sunday at 11 and 6.30. Conducted by I. R. Hall. November 2-7. Sunshine Corner campaign. Sunday at 10 a.m. Monday—Friday at 6. Conducted by the Crusaders. November 8, 9. Missionary weekend. Saturday at 7. Sunday at 11 and 6.30. Speaker: J. Prentice (India).

EVANGELISTIC CRUSADE

conducted by

THE PRESIDENT

in the

ELIM CHURCH, ALFRED STREET, GOSPORT

Sunday, October 26th, to Sunday November 2nd

- ✱ Divine healing for the sick
- ✱ Bring a car-load to the crusade
- ✱ Presbytery rally, Saturday, November 1st

D.1963

DO NOT MISS THIS—

STUDENTS' PENTECOSTAL FELLOWSHIP

ANNUAL CONVENTION

Speaker: **ALEXANDER TEE**

Saturday, November 1st, 3 p.m. and 6 p.m.

KENSINGTON TEMPLE, KENSINGTON PARK ROAD, LONDON, W.11

Come and hear how Pentecostal students are meeting today's challenge in universities and colleges.

EVERYONE IS WELCOME

D.1966

EDITORIAL *(continued)*

to Christ and acknowledge Him as Saviour and Lord. We could not have better evidence of the value of Protestant missionary work than these statistics provide, that it, or rather the message that inspires it, can alone solve the world's problems.

Incidentally, Israel (1,160) may be contrasted with Iraq, Saudi Arabia, Syria, U.A.R. and Lebanon.

GOD'S INTERRUPTIONS *(continued)*

the feet of the true Messiah stand on the Mount of Olives this seething rebellion will be quieted for ever. Out of the ruins of a sin-devastated world God will bring forth His eternal kingdom. There will be "new heavens and a new earth wherein dwelleth righteousness." The law of God will be the standard that will govern the human race.

How thankful we can be that the sovereign Ruler of this universe is not a casual bystander. He has "come down" before and He will come down again. The rebels of this world are in for a terrible awakening. When He interrupts their godless schemes and brings them before His great tribunal their arrogance and pride will be turned into stark terror. But for those who belong to Him these great interruptions are a source of consolation and peace.

The Pentecostal Evangel.

YOUTH COMMITTEE PAGE

C. T. STUDD

"... I want to run a rescue shop within a yard of hell."

By PASTOR K. SMITH
MINISTER OF BOLTON ELIM PENTECOSTAL CHURCH

"IF Jesus Christ be God, and died for me, then no sacrifice can be too great for me to make for Him." These words by C. T. Studd have an honoured place in my office, and I have sought to live by this principle throughout my ministry for the Saviour, inspired by Mr. Studd's example of utter devotion and sacrificial service for Jesus Christ. Every Elim young person should read Norman Grubb's biography *C. T. Studd, Cricketer and Pioneer*. It is tremendous reading.

C. T. Studd, the youngest of three cricketing brothers, played for England. After being educated at Eton he went to China with the famous "Cambridge Seven" under the China Inland Mission and served in that country for ten years. His fortune of £29,000 when he was twenty-five years of age represented in 1887 considerable wealth, and it is well known that he prayerfully and deliberately donated it to a number of Christian causes. One donation founded the Moody Bible Institute in Chicago. George Muller and the Salvation Army also benefited considerably.

The utter devotion and self-abandonment of C. T. Studd and his wife come as a rebuke to the self-seeking, position-aspiring spirit of some ministers of Christ, and as a challenge to Elim youth to follow Christ with similar consecration. He continued for six years in India, in the area where his father had made a fortune.

Throughout his missionary life he suffered continually with asthma. His life became a real inspiration among the students of this country in the early years of this century, and the list of famous names in Christian service who were first challenged by this man of God is impressive.

He describes himself as "a gambler for God," and the apparently utter madness of it all, as I read of his absolute abandonment to Jesus Christ, leaves me amazed. He did not seek title or position; he was truly "a living sacrifice" for God.

At the age of fifty, worn out by his asthma and the privations of life in China and India, Studd again heard the voice of God for the continent of Africa, and what a crazy fool the world must have thought him to be! Against medical advice, with financial support withdrawn, and in spite of his wife's disapproval, he went to Africa. Some of his verse is pure doggerel, but one I feel sums up his life, and no doubt is known to many.

> *"Some wish to live within the sound*
> *Of church or chapel bell,*
> *I want to run a rescue shop*
> *Within a yard of hell."*

He certainly did just that.

His absolute faith in God to provide for material needs is both a rebuke and an encouragement to trust the Lord ourselves. One must not forget the very real sacrifice of his wife, for they met only once in the last thirteen years of his life, such was their absolute devotion to the Master. She left a sick bed and went round the world telling of her husband's work for God.

The life of this man of God brought about the Worldwide Evangelistic Society. In this connection one cannot help remembering the Master's words concerning Himself, "Except a corn of wheat fall into the ground, and die, it abideth alone." This was no less true of His servant, for eternity will reveal an abundant harvest resulting from his endeavours.

Let me urge you to read Mr. Studd's life story. His example of absolute surrender and consistent consecration, so often considered utter madness by others, will challenge you to pray "Lord, what wilt Thou have me to do?" It may not be to serve Jesus Christ in the manner that C. T. Studd was called upon to do, but it will demand the same standard of personal self-sacrifice to be in the will of God. "The fiery baptism of the Holy Ghost will change soft, sleek Christians into hot, lively heroes for Christ, who will advance and fight, and die, but not mark time."

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, October 27th — 2 Peter 3:11-17

" Seeing ye know these things before " (v. 17).

How rarely we really consider the facts set before us in this chapter. Perhaps that is why the apostle Peter felt it necessary to press home their application with his challenging question " Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ? " To be forewarned is to be forearmed. The only way by which we can keep ourselves from the pollutions of the world and the " error of the wicked," and prepare ourselves for the coming of the Lord, is by a knowledge of " things which must shortly come to pass." Let us never weaken our allegiance to Christ, lest the " day of the Lord " overtake us as a thief and we are ashamed at His appearing.

Tuesday, October 28th — Psalm 135

" For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure " (v. 4).

We who rejoice in the knowledge that we have been chosen in Christ before the foundation of the world may well understand this psalm commencing with the words " Praise ye the Lord." However, our knowledge of Jacob will doubtless cause us amazement at God's choice. God chose Jacob as he was, and treasured him because of what He had made him. He chose Jacob, He treasured Israel. On that night when Jacob wrestled with the angel and prevailed God changed his name to Israel, which tells of the transformed state of the man. A New Testament version of our text could be " The Lord hath chosen Saul unto Himself, and Paul for His peculiar treasure."

Wednesday, October 29th — Psalm 136

" And brought out Israel . . . with a strong hand, and with a stretched out arm: for His mercy endureth for ever " (vv. 11, 12).

This psalm is designed to set forth God's mercy to Israel. The hand that was mighty to create was mighty to redeem. Israel never failed to attribute their redemption from bondage to the " strong hand " of God. As we today consider our redemption let us give our thanks to the Lord. Let us remember the PRICE of our redemption—redeemed " with the precious blood of Christ, as of a lamb without blemish and without spot " (1 Peter 1:19). And may we also remember the PRIVILEGE of it. We have been brought to know the Author of redemption Himself. We know not only what was done but who did it. Truly His mercy endures for ever.

Thursday, October 30th — Psalm 137

" How shall we sing the Lord's song in a strange land ? " (v. 4).

The songs that had resounded through the temple courts seemed out of place along the watersides of Babylon. To the exiles being far from the sanctuary was well-nigh like being far from God. The scene is intensely poetic; it awakens our sympathy and excites our imagination. Our main interest is to elicit its teaching. When Christians get away from God into some strange land a sure result will be the silencing of song. The strange land may take different forms—unbelief, an unforgiving spirit, disobedience to God's commands—and the result is that the joy of the Lord vanishes. Only true repentance can restore the song. Let us ever seek today to safeguard " the Lord's song."

Friday, October 31st — Psalm 138

" I will praise Thee with my whole heart " (v. 1).

It is fitting that this psalm should follow on after the doleful cries of the exiles in Babylon of the previous psalm. The psalmist resolves to celebrate the praise of God in three ways: (1) heartily—" my whole heart " (v. 1); (2) confidently —" before the gods will I sing praise unto Thee " (v. 1); when our faith in God is strong we shall be neither afraid nor ashamed to praise Him before anyone; (3) becomingly— " I will worship toward Thy holy temple " (v. 2). Then three reasons are given for the wholehearted praise (vv. 2, 3): (1) God's lovingkindness had been experienced; (2) God's faithfulness to His truth had been realised; (3) God's strength had been received in answer to prayer. Surely these are sufficient reasons for praising God with our whole hearts. Wholehearted praise is a soul-reviving exercise.

Saturday, November 1st — Hebrews 1

" God, who . . . in divers manners spake in time past . . . hath in these last days spoken unto us by His Son " (vv. 1, 2).

To read the opening chapter of Hebrews is like being led from the audience chamber of a king into his presence. The teaching is that God used a variety of different means to express His mind to His people in former days, but He has now spoken His final word in His Son, His absolutely perfect representative, and therefore One who is far greater than any prophetic leader or angelic being. The old-time revelations were not only fragmentary, they were also multifarious—" in divers manners." The words spoken through the messengers of the past were " incomplete but never inaccurate, progressive but never final." The ancient messengers said " Thus saith the Lord." The Lord Jesus declared " I say unto you." The revelations through the Son are characterised by completeness and finality.

Sunday, November 2nd — Hebrews 2:1-9

" For it is not to angels that he has subjected the world to come, which is our theme " (v. 5, N.E.B.).

In the first century there were many who feared that the immediate future and ultimate destiny of man lay in the power of angelic beings, and not always good angels! The argument here is that God's purpose was that everything should be subject to the dominion and authority of man, not angelic beings (cf. Genesis 1:26; Psalm 8). In reality sin has prevented man from exercising this divinely ordained authority. However, the Old Testament discloses that the dominion with which man was originally invested will be given in the coming age to the Man Christ Jesus—" the age to come " (6:5), " the city to come " (13:14). In verses 9 and 10 the writer turns our attention not to Adam but to the ideal and perfect Man, Christ Jesus, the Head of the new creation. " We see Jesus "—thus we are led on from the first man, by whom earth's sovereignty was lost, to the second Man, the Lord from heaven, by whom it is to be restored.

Our readers will wish us to express to John M. Cuthbert, the minister of our Northampton church, their appreciation, with ours, of his Family Altar notes. The pastor of our Ilford church commences to write for us from this issue. We look forward to his contributions to our daily devotions.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

BOURNEMOUTH, Alum Chine. Pinetops Private Hotel, 4 Earle Road. Few minutes sea and chines; homely atmosphere; car park facilities; central heating. Bed, breakfast and evening dinner. Special discount for O.A.P.s in September and October. Mr. and Mrs. L. J. Withams. Tel. Westbourne 61192. C.1910

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.1814

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

SOUTHPORT. Orleans Christian Guest House, beside promenade. Ample good food. Happy fellowship. Car park. Suitable for conferences. Mr. and Mrs. R. S. Williams, 8 Lathom Road. Tel. 4907 C.1804

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

CAROLS. Plan your carol service now. Just reissued, revised and enlarged, open-flat spiral binding, *Favourite Christmas Carols*. Selection of forty-three old and new, most suitable for church services. Music copy, complete with guitar chords, 5/- each. Word copies, 4d. each, 50 at 17/6, 100 at 30/- post free. Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. Tel. 01-968 0916. C.1976

ITINERARIES

The President:
October 26, Gosport; November 1, Students' Pentecostal rally in Kensington Temple; 4, Gloucester; 8, Hull; 9-16, Keynsham crusade (except 15th); 15, Bristol rally; 23-30, Christchurch crusade.

London Crusader Choir:
October 25, Fulham; 26, East Ham; November 1, 2, Sheffield; 9, Ealing; 15, Dorking Halls; 16, Crowthorne.

Miss S. Beardwell (India):
November 1, Dunmow; 2, Sudbury; 3, Rayleigh; 4, Leigh-on-Sea; 5, Southend-on-Sea; 6, Westcliff-on-Sea; 7, Ashingdon; 9, Stowmarket; 10, Chelmsford; 11, Colchester; 12, Lowestoft; 13, Ipswich; 14, Felixstowe.

John Prentice (India):
October 25, Beeston; 26, Loughborough; 28, Lincoln; November 1, Andover; 2, Romsey; 3, Eastleigh; 4, Canada; 5, Sholing; 6, Southampton; 8, 9, Ryde; 12, Petersfield; 13, Gosport.

Joseph Smith:
October 25-30, Lisburn; November 8-13, Beersbridge Road; 15-20, Ballysillan.

D. L. Norton (Transvaal):
November 1, Ealing; 2, Reading (a.m.), High Wycombe (Lane End) (p.m.); 3, Chesham; 4, Letchworth; 5, Watford; 6, Leyton; 7, Rye Park; 8, Finchley; 9, Palmers Green (a.m.), Islington (p.m.); 11, East Ham; 12, Kensington Temple; 13, Barking; 14, Woolwich; 15, Romford; 16, Dagenham (a.m.), Ilford (p.m.); 18, Rochester.

DEDICATION

HOSIE. On September 21st, at the Elim Pentecostal Church, Paisley, Joanne Catherine Elizabeth Hosie, sister of Jane Florence, was dedicated to the Lord. Officiating minister: J. Marriott.

MARRIAGES

JONES—BURT. On September 6th, at Elim Pentecostal Church, Holyhead, Robert Jones to Enid Burt. Officiating minister: J. D. Ricketts.

TIPPEN—PETTICREW. On October 3rd, at Greenock Elim Pentecostal Church, Glyn Stephen Tippen to Sheena Scullion Petticrew. Officiating minister: R. Lighton.

MISSIONARY CONFERENCE AND RALLY
ELIM CHURCH, NORTHFIELD AVENUE, EALING, W.13
SATURDAY, NOVEMBER 1st, 1969
3 p.m. Conference with open forum
7 p.m. Great missionary rally
Speakers:
L. Wigglesworth (Missionary Secretary), G. S. Hillman (Elim Missionary Society), D. Norton (Transvaal) and D. Mills (Ghana).
EVERYBODY WELCOME
Arranged by North London District Presbytery
D.1969

SHARON STUDIOS



422 BROMLEY ROAD, BROMLEY, KENT
Tel. 01-698 0915/6

and at

ST. MICHAEL'S ROAD, SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

NEW			USED		
Hammond J122	...	£375	Hammond J100	...	£325
Hammond J322	...	£477	Hammond J200	...	£395
Hammond L122	...	£644	Hammond A100	...	£950
Hammond T102	...	£725	Hammond M162	...	£625
Hammond T202/1		£845	Conn Artist ...	...	£1,600

Hammond models C3, BG100, X77, HX100, all in stock. Complete range of Lowrey and Philicorda available.

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms ✱ Exchanges
Tuition ✱ Organ Society

D.1944

ELIM BIBLE COLLEGE, CAPEL
GRADUATION SERVICE
in the
DORKING HALLS, DORKING
Saturday, November 15th
at 7 p.m.
Preacher : J. Hywel Davies
London Crusader Choir
Southampton, Worthing and College Choirs
under Douglas B. Gray
Chairman : R. B. Chapman
D.1948

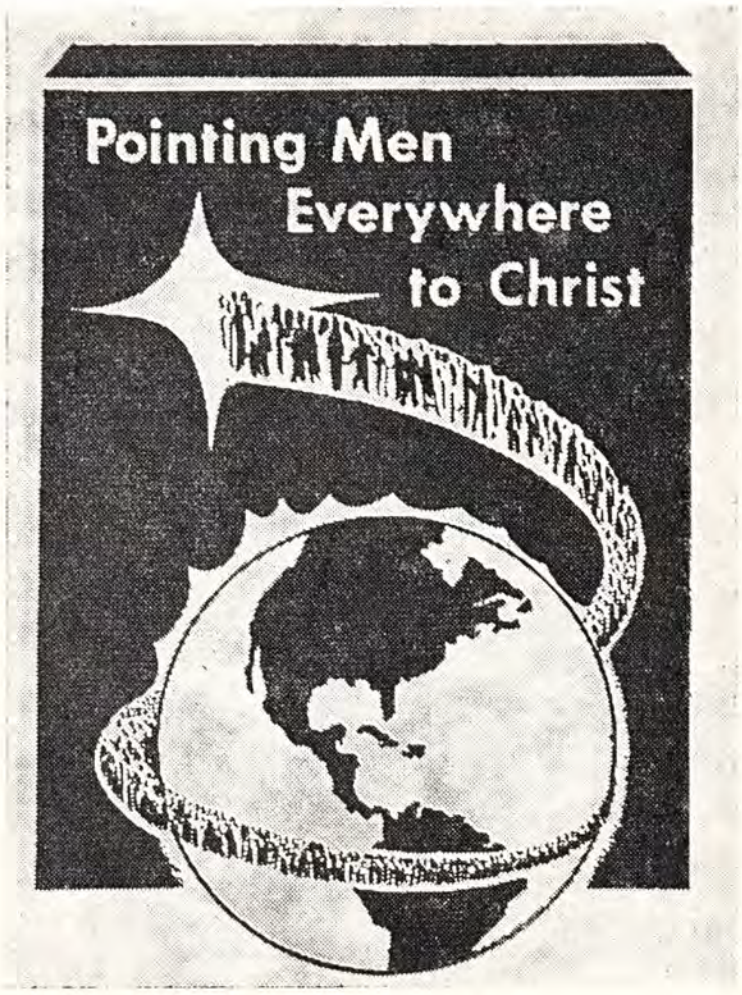
Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

THE ELIM EVANGEL

Vol. L No. 44 *November 1st, 1969* *9d*



Kingstanding, Birmingham, Sisterhood. **(See page 724:)**



If more of us were t
more of us would be

THE CRIM
CE

This is a blunt, tough article we are reporting and make no apologies. It may hurt, but if you are willing to let God speak to your heart—and do what He tells you to do—we believe this message can bring you one of the greatest blessings you have ever experienced.

IT is the crime of the century. Plainly spoken, it is the murder by neglect of the world's millions; but it is not the murder of lives—much worse—it is the murder of men's souls.

As foreign correspondent for *Christian Life Magazine* I have written articles from the mission field from the point of reader-interest. In this article I write not as a correspondent to inform your mind but as a missionary to challenge your heart. I write in terms not of fact but of force.

We missionaries find it hard to understand how people at home can sit like Jonahs in their little booths, carefree, contented and comfortable while millions of earth's modern Ninevehs without Christ sink into an endless, hopeless, Christless eternity. They are sinking into a lost eternity, not because they could not be saved, would not be saved or should not be saved but because we do not care—or if we do care, we do not care much.

How often we missionaries are out on the battle-lines of the world, giving sweat and tears, fasting, sacrificing, praying, and weeping over the callous indifference of unmoved, unstirred, unsurrendered, unconcerned, unresponsive souls in soft, stable America.

It is the crime of the century and it is caused by your guilt, your neglect and your failure.

To put it in Billy Graham's words: "To date we have failed." After fifty generations, only thirty-five per cent of the people on the earth have heard the gospel presented. Many of us have aimed the wrong way.

I know of one church which spent more than 500,000 dollars (approximately £180,000) in a building programme in four years. During the same time it spent only 15,000 dollars (approximately £5,000) for foreign missions. Look at the thousand tribes with no missionary and 1,700 languages with nary a single word of Scripture. See the millions upon millions dying without Christ. And around the world those people are crying to us "Hurry, hurry, we are perishing without the gospel. Come and help us."

Billy Graham is right; there are millions. I have seen them with my own eyes—myriads of miserable men, unloved, unsought, untold, unsaved. The crime is that this condition exists despite the 2,000-year-old command to go with the gospel.

The Church today, whether we realise it or not, is guilty. We dare not excuse our abominations any longer. It is the wickedness that we refuse to warn the wicked. We have been unfaithful doing 1,000 good but secondary things that God never told us to do, specialising in the trivial, majoring in minors, feeding that fat, promoting our puny homeside programmes while the perishing world has rushed toward hell.

Far too much effort has been spent edifying the saints, instead of evangelising the sinner. World evangelisation and not self-edification is what God wants of us. We are debtors to the least, the last and the lost. Christ is necessary for all or He is not necessary at all.

We stress sacrifice abroad but at home we stress security. But if more of us were filled with the Holy Ghost, more of us would be filled with the holy "go." If more of us were abiding in Christ, fewer of us would be abiding at home.

Resist the charge if you will. Get mad if you

d with the Holy Ghost
'ed with a holy "go."

OF THE
TURY

The article was directed to the U.S.A., but it equally challenges British Christians.

By DR. FRED JARVIS
MISSIONARY LEADER IN THE ORIENT

must. It is better to have some emotion than none. You will be conscience-stricken in heaven, if you are aren't soul-stricken now.

While the world is growing more heathen at the rate of millions annually, while more are being born each day than reborn, while at least half of the world's population remains unreached, while God's Book remains undelivered, while the gospel remains bottle-necked at home, we must tremble at the terrible truth that we are hardly attempting the task.

While we know all this in theory, we delay in actuality. God grant us action and unction before our delay dooms the unreached.

We have cash, but not for Christ's cause. When it comes to missions, men of means have good intentions and motives, but little money. They are not against missions in theory, but in practice they are like the fat man who believes in doing everything he can to lose weight except cut down on the calorific intake of his diet; or like the sinner who wants to do everything to get saved but give up his sins. **The love of money is still the root of all evil. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt"** (Ecclesiastes 5 : 13).

When one of the world's most progressive nations (Japan) at the flash of an atomic explosion was brought to a harvest, and when we still face the humiliating fact that there are thirty times more heathen babies born each year than people joining the Christian churches, do you wonder why we protest against the crime of the century?

When our missionaries are sent out in heathen lands and are not even provided with gospel tracts to give to readers who almost fight for them, do you wonder why we beg?

When the city of Hiroshima, which was made an atomic desert, had to wait five years to have its first evangelistic campaign, do you wonder at our concern?

When missionary generals like Dick Hills in Formosa, struggling under the burden of providing Bible correspondent courses for over 80,000 babes in Christ, have to leave the work on the field to arouse an indifferent church at home in order to provide materials for these neglected souls, do you wonder why we become impatient?

When war-weary Korea, oppressed and denied literature in its own language for years by Japanese domination, and then by the ravages of war, now begs and pleads for books and tracts for the use of its growing church, but must be content with few tracts and scarcely over a dozen books, do you wonder why we care?

When America which has one minister for every 514 people and churches with billions of dollars already invested in brick and mortar, plush pews, expensive organs, lavish stained glass windows, still is foolish enough to spend more than a million dollars a day to construct still more and fancier churches, do you wonder why we think it is not fair?

Then you can turn on your radio on Sunday and find nine or ten religious programmes all competing with one another and yet realise that the unlimited opportunities on the mission field go unexploited and that some of the programmes that already exist

(*continued on page 733*)

ELIM BIBLE COLLEGE, CAPEL
GRADUATION SERVICE
in the
DORKING HALLS, DORKING
Saturday, November 15th
at 7 p.m.
Preacher : J. Hywel Davies
London Crusader Choir
Southampton, Worthing and College Choirs
under Douglas B. Gray
Chairman : R. B. Chapman
D.1948

CHURCH REPORTS

INDUCTION AT ELIM CHURCH, THORNTON HEATH

The church at Thornton Heath was filled to capacity for the induction of Pastor Alex Johnston. Pastor W. J. Maybin, the district superintendent, said it was a pleasure to conduct the service for a minister and his wife whom he had known for quite a number of years, reminding the local people that we were "workers together with God." Rev. Cyril Jones, chairman of the local Evangelical Fellowship of Churches and minister of the Thornton Heath Congregational church, spoke on behalf of the local Christians, assuring the new pastor of a warm welcome to the district. The presbytery welcome came from our minister at Clapham, Pastor I. R. Moore, and Mr. Frank Hill (church secretary) gave the welcome for the church. After a brief reply from Pastor Johnston and his wife the congregation stood for the induction prayer.

Both Mr. John Crawley and Pastor Plowright sang for us, and Mr. Plowright brought a very forceful address concerning putting God first, dealing with the "firstness" of many fundamental issues in church life.

SILVERDALE **Pastor: W. D. Bentley**

It was rather bold even to suggest a "symphony of praise" project in so small a community as Silverdale. To put this venture into effect was indeed a step of faith, but through the untiring efforts of the minister things began to take shape. Prayer was essential, personal work, with handbills, was undertaken by the minister and friends. On Saturday, October 4th, the Congregational church (kindly loaned), with seating capacity of 250, was filled. A varied programme of items was rendered by the Biddulph glee singers, St. John's group (Burslem), Chesterton Salvation Army band, the Macclesfield youth, and Mr. H. Barry (organist), Ray Hughes (Macclesfield) was the guest speaker, and his ministry was very acceptable and very well received. The venture was an undoubted success. To God be the glory. The meeting was very ably convened by the minister. Mr. A. Maddox was responsible for the refreshments, assisted by the sisters of the church.

C. ROWLEY, *secretary*.

INDUCTION AT MERRIOTT

On Thursday, September 25th, we enjoyed the ministry of Pastors J. Osman and T. W. Walker during the induction of our new minister, Pastor D. Le Page. The church was well filled for the occasion. After Pastor Le Page and his wife had been welcomed into the presbytery by Pastor Osman they were welcomed into the Merriott assembly by the church secretary, Mr. T. Marsh. Afterwards Pastor Le Page and his wife both gave a word and said how pleased they were to be with us.

The church received great blessing under our previous minister, Pastor A. P. Atkinson, and we feel sure that it will continue under the ministry of Pastor and Mrs. Le Page.

DEACONS AND CHURCH MEMBERS.



Left to right: Pastor T. W. Walker, Mrs. Le Page and Pastors D. Le Page and J. Osman.

KINGSTANDING **Pastor: R. J. Morrison**

It is with gratitude to God that we report continued progress and blessing upon the Sisterhood branch of the work at Kingstanding.

The numbers have steadily increased over the years and an average of sixty women now attend the Wednesday afternoon service each week.

Most encouraging of all, quite a number of women are now attached to the church as members, having first been brought to the Sisterhood and given their hearts to the Lord.

An E.W.M.A. branch has now been formed and much practical and financial help is being given for the furtherance of the gospel overseas.

We praise God for all that is past and trust Him for all that is to come.

JOAN E. MORRISON.

THE TRUE FISHERMAN

The successful fisherman embodies the very characteristics which it is a duty for every soul-winner to have—and that ought to mean every follower of Christ. Patience, knowledge of the interests of his fish, knowledge of the bait that will attract fish, faith in things unseen, delicacy of touch, refusal to be discouraged, unlimited perseverance, conviction that he has not yet exhausted the possibilities of his art—all these and more make the true fisherman.

CHARLES G. TRUMBULL.

Reminiscences of the early days of our Melbourne Street church Belfast

on the occasion of the fiftieth anniversary of the opening of the church.

By JOSEPH SMITH

I WELL remember my first visit to the Elim church in Melbourne Street, Belfast, in 1920. I was not present at the opening services in 1919, as I was then in the United States.

It is rather remarkable that clashes between Roman Catholics and Protestants were in evidence everywhere in Belfast at that time, even as now. Only a few yards from our church in Melbourne Street is the Townsend Presbyterian church, with over the doorway the words " Peace on earth, good will toward men," while lying on the pavement was a machine gun. As I walked along the street leading to the church on that lovely July morning in 1920 I saw piles of paving stones stacked ready for the coming conflict.

I was in Belfast when the curfew law was in operation. I well remember running very fast from an open-air meeting in Arthur Square in order to get into my home before 10 p.m. In fact I ran so fast that I lost the heel of my shoe, but although I was a few minutes late I made it without being halted. Those were the days of sterner law. If you failed to halt when the policeman called he fired the first shot over your head but the next one was aimed directly at you. I could run fast in those days, but not as fast as the coloured man who when he was found stealing chickens ran so fast that when the farmer fired at him he heard the bullet twice: " once when it passed me, and the next time when I passed it."

I remember that delightful convention in July 1920 in Melbourne Street, when Mr. Burton and Mr. Saxby were the speakers. I still remember some of the stories Mr. Burton told us of the early days in the Congo.

One day during the convention I was visiting Mr. Jeffreys in headquarters at No. 3 University Avenue, when Mr. E. J. Phillips, then the pastor of Armagh Elim church, walked in. Mr. Saxby greeted him with the words " Where did you leave those few sheep in the wilderness ? "—referring, of course, to the little flock he had left behind at Armagh.

Late one night a report was brought to me that the Elim church in Melbourne Street had been set on fire. I hurried over to No. 3 University Avenue to tell Mr. Jeffreys. He listened to me, and then I said " Aren't you going down to see about it ? " " No," he said, " I'm going back to my bed. I have committed that building to God." I marvelled at his faith, but he was right, because the fire was soon detected and put out without doing any damage.



Melbourne Street, Belfast, Elim Pentecostal church, whose present pastor is W. G. Mullan.

The first membership card to be signed in the Elim movement was signed by Mrs. Farr of the Melbourne Street church. I remember her so well, her long white hair thrown back and fixed in a bun at the back of her neck, and her shining face aglow with the glory of God. After attending the church for many years, one evening after returning home she complained of not feeling well. The doctor was called, and when he ran his hand over her forehead he whispered to her daughter " The death dew." But she heard him and, looking up into his face, said " And say when the death dew lies cold on my brow, if ever I loved Thee, my Jesus, 'tis now." Then she said " Doctor, when will I get home ? " He assured her it would not be long, and in a day or two she passed within the veil. I conducted her funeral service. Then her daughter, who closely resembled her, came to the church and sat in her mother's seat.

In July 1920 I preached in the Melbourne Street church on " Christ, the Light of the world." Thank God for that Light which has guided us throughout these past fifty years, and still it burns as brightly as ever. Many of those who held it aloft in those early years of Elim have passed on to the city of light ; but others of us are still left, entrusted with the task of keeping that light burning brightly so that others may be guided safely along the heavenly pathway that leads to the city of eternal light.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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

Dr. Fred Jarvis	723
Joseph Smith	725
T. H. Stevenson	727
Percy S. Brewster	728
L. Wigglesworth	730
Margaret M. Ladlow ...	731
Frank F. Frost	732
J. F. Hardman	735
Reports	724
Editorial	726
Sunshine corner	734

EDITORIAL

THE non-news to which we are subjected by political commentators and columnists and to which we made reference some time ago is paralleled this week by a wad of non-science—or, to be more precise, non-astronomy—from *Nature Times News Service*.

Actually the writer takes the line adopted by biologists when they discuss the origin of man: "It is probable that . . . we may therefore infer . . .; from these inferences we may suppose . . .; it would therefore appear from this supposition that . . .; so we may conclude that man . . ."—conclusion resulting from assumption based upon supposition built upon inferences drawn from probability!

But our astronomer in writing about Mars presents us with the following non-astronomy. In a short article of some 600 words about "*Mars has a character of its own*" he writes: "Before the space era Mars was *thought to be*. . . . After 1965 Mars *seemed to be* . . ., *now it appears*." "But the rays of debris are *apparently* absent . . . *suggesting* that . . . *perhaps* the clouds of wind-blown dust . . ." Again, "The ridges *may be caused* . . ., on the other hand *there is no evidence;* a rival theory is . . ."

Again: "The origin of the featureless areas *is a matter for debate*." "The heavily cratered regions are *believed to be* . . ." "The primordial oceans on earth *are believed to have been* essential to the evolution of life."

The only hard facts that come out of this article are that the "canals" and "oases" on Mars theory is now exploded. But who, unbemused by preconceived ideas, really thought they did exist? The only possible basis for belief in them was that Mars was inhabited by people like we are. Remove that preconception, which scientists should by the very nature of their occupation reject to start with, and the theory of Martian "canals" and "oases" was a non-starter from the first.

Who can wonder at the charge made against fundamentalists of confidence in their message when we contrast the confidence that faith in God and His Word inspires with the vapourings of credulous non-theology, non-news and non-science.

News! The gospel is "good news." The original word means "good news." The Bible may be claimed to be the only literature that proclaims good news. The news of the world is well described in Psalm 1 as "the counsel of the ungodly," proclaimed by newsvendors who "stand on the sidewalks with sinners" and "sit in the seat of the scornful." The news of the Bible is good news for time and for eternity.

From my diary

by T. H. STEVENSON

MANY evangelicals will be interested and happy to have learned of the promotion of Canon H. W. Cragg, the well-known Keswick speaker, in his appointment as Archdeacon of Bromley. During my ministry in Carlisle Archdeacon Cragg was vicar of St. James's. I remember an occasion when after a Billy Graham crusade committee meeting Mr. Cragg kindly brought Mr. Beattie (author and authority on the history of the Brethren) and myself home by car. We all lived very near each other, as did also the Congregational minister and the Salvation Army officer. As I was leaving the car Mr. Beattie remarked "I didn't know you were neighbours," to which the vicar promptly answered "Yes, but not theologically." My words were few, and others must judge whether well chosen. I simply said "Amen." What amazes me, and many people, is that Anglican evangelical clergymen of many ranks can so easily fit in with all Anglican brethren whether low, high or modern churchmen; from Keswick to *Honest to God* theology, not as mere neighbours but as one household on scarcely any other basis than the uniform title and claim as the State Church. Perhaps as in domestic life it is simply that you can choose your friends but you cannot choose your relatives.

☆ ☆ ☆

The results of the synod of bishops called by the Pope will be history when this appears in print, but the purpose of this expected stormy session has been expressed by the Catholic *Universe* in its "Comment." Accordingly the Pope and his advisers intend to reaffirm the Pope's position of authority and correct the spreading notion of the bishops that they could make dogmatic affirmations or issue disciplinary rulings without necessarily securing the Pope's authorisation. *Universe* continued: "But there are a great many countries, especially the newly created states, where national hierarchies are weak. Rome on the other hand has had great experience over the centuries of how to draw the proper lines of demarcation for the rights of religion and, in particular, for the rights of the parents and of the Church in the education of Catholic children. As the secular world begins to focus the ideal of a single world government the Church would be very misguided if it were tempted, in the cause of local democracy or national sentiment, to undervalue the immense benefit it is, that in the Church, unlike this distracted world, there is already a world government centred in Rome." What a glimpse of Romanism; the claim to be a world government with the Pope as supreme and sole authority over it. Paul wrote "He as God sitteth in the temple of God, setting himself forth as God."

☆ ☆ ☆

How is Rome flourishing in Britain today? Doing nicely, according to Mr. Robert Mellish (Government Chief Whip). Representing the Prime Minister at the jubilee celebration of the Knights of Columba, he referred to the change of attitude to the Catholic community during his twenty-three years in Parliament, saying that today no community was treated with more affection—he hoped to see in his lifetime a 100 per cent grant for Catholic schools (no mention of any other than Roman Catholic grant-aided schools by Mr. Mellish). Mr. Mellish patted himself on the back by informing his audience how by his persistency against difficulties he had been able to realise his dream of having a plaque of his "hero," Sir Thomas More (famous or infamous Catholic martyr), erected on the wall of Westminster Hall in Parliament buildings at a ceremony attended by Cardinal Heenan, the Archbishop of Canterbury and the President of the Free Church Council. There are still some vigilant Protestants who are awake to such trends today, but to be vigilant is to be called militant in the worst sense of the word.

☆ ☆ ☆

On getting home from the evening service I was able to listen to the closing moments of Sunday Half-hour. As the last strains of "When I survey the wondrous cross" were sung to the tune "Deep Harmony" I thought the singing quite superb. On hearing that the singing was by a united Catholic choir in Derby I was not surprised at the quality of the singing. Whether on radio or television they at least are thorough—and skilful. I confess to being surprised at the hymn of their choice, but more was to come. The seeming climax of the programme was the announcement that the choir would sing "the most loved song of the Catholic Church: 'Hail Mary, pearl of grace.'" Expectedly, there was comment on the mother-son relationship resulting in other mortals gaining access to the Son of God through Mary. While we preach that Christ gave Himself to purchase the sinner as the pearl of greatest price, and as blissfully sing that in Christ we have found the pearl of greatest price, the Catholics have found in Mary such a pearl.

CHRIST—THE KING OF TRUTH

by Percy S. Brewster

This article is the substance of a sermon preached at Central Assembly of God, Springfield, Missouri, in October 1967. Percy S. Brewster is pastor of City Temple in Cardiff, Wales. He is a member of the executive council of the Elim Foursquare Gospel Alliance and is chairman of the advisory council of the World Pentecostal Conference.

JESUS CHRIST had many names, some of which were thrown at Him in derision, and others given to Him by those He had helped and healed. His enemies called Him a glutton and winebibber because He ate with, and had fellowship with, people of that character; but those who saw His miracles said He was a prophet of God. Some called Him the prince of devils because He cast evil spirits out of people's lives, but Nathanael called Him the Son of God and the King of Israel. Some called Him a blasphemer, but Nicodemus said He was "a teacher come from God."

The Romans arrested Him on charges of claiming kingship in opposition to Cæsar, and the Roman governor Pilate asked Him, "Art thou a king?" Jesus answered "Thou sayest that I am a king. To this end was I born, for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Christ is the King of truth. His kingdom is the kingdom of truth. If truth is allowed to triumph all will be well; but in so many cases it is rejected. Let me open the Scriptures and show you what happens when truth is accepted or rejected. I shall mention two illustrations from the Old Testament and two from the New.

1. TRUTH STRUCK DOWN

The prophet Isaiah said that truth was allowed to fall in the street, like a man wounded and lying in the dust (chapter 59).

The nation of Israel was in a backslidden state at this time. The Word of God was being ignored. There was no justice in the courts. The prophet Isaiah, speaking under divine inspiration, told the people that "truth is fallen in the street, and equity cannot enter."

All over the world today we see this same picture. Holy truth is desecrated, ignored, wounded, mutilated. In many churches the Bible is dishonoured. Some of the great doctrines—the new birth, divine healing, Christ's imminent return and the baptism of the Holy Spirit—are not only ignored but are attacked and, in Isaiah's symbol, are left dying in the aisles of the Church and in the streets of the city.

After Dr. Billy Graham held his great campaign in London and hundreds of men and women had accepted Jesus Christ as their personal Saviour, some of the converts went back to their churches and their new life was frozen to death. One convert said that when she went to her pastor and told of her new birth he actually sneered and said he did not believe in this emotional experience of being saved!

When the British committee of churchmen brought its national report on divine healing some of the committee members openly declared that God does not heal the sick today. Again truth was slain in the cold print of that evil report.

The British Government appointed a committee to study the problem of homosexuality. The committee members were in agreement that this sin is permissible when committed in private by consenting adults—in spite of the fact that God has pronounced His verdict against such practices.

The wrath of heaven is declared against this type of thing, but truth is fallen in the street.

Today men are trying to pervert the truth and bring moral standards down to the level of their own sinful imagination. They have set up gods of their own; they have changed the glory of the uncorruptible God into an image made like to corruptible man; they have invented a "new morality." But neither God nor His Word has changed. "I am the Lord, I change not." Beware lest truth should be fallen in your street, and in your pathway, so that your life should consist of sham, falsehood, and deception. Bring truth back into your life, your home, your church, and nurse it back to health.

2. TRUTH CONCEALED

Psalm 51 is one of the most dramatic chapters in the whole Bible. In it king David repents of his wickedness and implores the Lord to have mercy upon him. He had committed terrible sins: not only did he take another man's wife, but he sent her husband to the battlefront in order to destroy him. He kept his sin concealed for a whole year, but eventually it was uncovered by a servant of God.

David had persuaded himself that because he was king he had more latitude than other men. He had the delusion that his act was not as serious as it appeared. He deceived himself into thinking that God would overlook it. He thought that time would heal the evil wound. But he was wrong. His sin was discovered. He was exposed.

In his prayer of repentance David said "Behold, thou desirest truth in the inward parts. . . . Purge me with hyssop, and I shall be clean." Here we have the symbol of a physician dealing with an inner infection, or a surgeon cutting deep into a diseased anatomy. Truth must dwell in our inward parts. It must not merely be on the surface; it is not enough to be truthful to the general public; we must be truthful to our own hearts.

Bishop Ryle's large fashionable congregation was shocked and offended when he preached on religious sham—but God was pleased. The Holy Spirit is the spirit of truth and He uncovers sin. He did it for David. When the sin he had concealed was laid bare, as by a surgeon's knife, we hear him crying out "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation. . . . Deliver me from blood guiltiness, O God."

3. TRUTH STIFLED

In Romans 1 truth is described as a prisoner of the wicked. It is a captive, gagged, bound hand and foot. Listen to verse 18, as given in the New English Bible: "For we see divine retribution revealed from heaven and falling upon all the godless wickedness of men. In their wickedness they are stifling the truth."

See how low the people had sunk, as described by Paul in this first chapter of Romans—worshipping idols, practising homosexuality, behaving like animals. And instead of feeling repentant or ashamed, they actually gloried in what they did. They boasted that they were happy in this sunken state. They claimed they had found the good life: they had discovered how to live without God and be happy!

What a tragedy! They had turned their backs upon God and His truth; therefore God had given them up to shameful passions and their own depraved reason. But God has pronounced His verdict. Divine wrath is decreed against it. The sinner may wish to be left alone, to be undisturbed in his sin, but one day he will have to answer for rejecting truth. He may stifle truth in this life, but it will rise to face him in the life to come!

4. TRUTH ACCEPTED

In the gospel of John, chapter 8, there is a classic statement: "If ye continue in my word, then

GIVE GIFTS THAT UPLIFT AND INSPIRE

THIS EMOTIONALISM, by H. W. Greenway. 10/6, p. & p. 1/3

IN MY FATHER'S HOUSE, by George Canty, 17/6, p. & p. 1/3

WINDOWS ON JERUSALEM, by W. G. Hathaway. 9/-, p. & p. 9d.

Also:

MODERN PENTECOSTAL PHENOMENA. 4/6, p. & p. 4d.

THE GIFTS OF THE SPIRIT IN THE CHURCH. 4/-, p. & p. 9d.

SEALED WITH THE HOLY SPIRIT OF PROMISE. 2/6, p. & p. 4d.

FULNESS OF POWER, by Charles J. E. Kingston. 7/6, p. & p. 1/9

POLISH YOUR SILVER, by Gladys M. Gorton. 5/-, p. & p. 6d.

GRENEHURST PRESS, P.O. BOX 38, CHELTENHAM, GLOS

are ye my disciples indeed; and ye shall know the truth, and *the truth shall make you free.*" These words were uttered by Christ the King of truth. He describes truth as a strong man able to open prison doors and set the captives free. When truth comes into a man's heart it sets him free. All frustrations, fears, inhibitions and bondages have to depart.

He whom the King of truth sets free is "free indeed." The man or woman who believes on Him is free from sin, free from the power of the Devil, free from fear, free from the weight of human tradition, free from the bondage of organised religion.

The psalmist said "Mercy and truth are met together; righteousness and peace have kissed each other." The final judgment of God will be according to truth, and not according to ideas conceived by human minds. Someone said "If there is a God all I want is a square deal." It is not what you or I want that decides the issue. All judgment will be according to truth as it is found in Jesus Christ, the King of truth.

Examine your own heart in the light of the Scriptures. Remember Pilate's question "What is truth?" Remember Isaiah's lament "Truth is fallen in the street." Has it fallen in your path? Have you attempted to conceal your sin? Have you stifled the truth?

Reject the truth no longer, but accept it. Embrace the truth. Cherish it. Truth will set you free. Let the King of truth dwell in your heart, and enjoy the freedom this can bring.

MISSIONARY CONFERENCE— CAPEL 1969

Reported by
LESLIE WIGGLESWORTH
ELIM MISSIONARY SOCIETY SECRETARY

THE annual missionary conference at Capel is becoming the rendezvous of many Elim friends who have deep interests in the work of the Lord beyond our shores. The meeting of missionaries, delegates and many prayer partners presents a unique opportunity of sharing the latest news from the fields and rich experiences in the wonderful expansion of Christ's kingdom.

From the commencement there was a deep sense of the presence of God, and as we progressed through a lovely series of morning devotions, prayer sessions, topics for discussion, E.W.M.A. meetings, missionary meetings and pictorial presentations the Lord graciously blessed us. Many heart needs were met and lives were dedicated for missionary service. We were very conscious that a few people were enjoying a special visitation which could have been the portion of many. Some of the subjects for discussion may interest you, for they gripped the whole conference: the gospel among the nomads of Tanzania; the gospel in the locations and compounds of the Transvaal; the gospel in the institutional work; the gospel in the Bible schools. Our missionaries dealt skilfully with these vital matters. Informative material was produced, giving conference members an insight into the various spheres of activity which could not be learned except in such a series. The value of the sessions is evident; many facets of gospel propagation were examined.

From the savannahs of East Africa, where the Masai move with their herds of cattle around the grassy plains, to the more stationary life of the compounds of the Transvaal; into the institutional work of Inyanga North, where Africans seek higher education; to the Bible training centres, where preparation for full-time ministry has priority; the varied circumstances and presentations were discussed intelligently. The remarkable success of simple preaching among many people as related by our missionaries gave thrills of encouragement to the listeners. The value of obeying the Lord's command and commission by going with the message, or helping to send it, became clear as the conference progressed. To support representatives in other countries has its rich rewards, and we both heard and saw on the screen the results of their labours.

One highlight of the week was a special visit of the director of the Seychelles radio project, who revealed to us the immense possibilities of transmitting the story of God's love by short-wave radio. A thought now for the far-reaching effect of this medium may help to bring hope and eternal life to countless thousands in the future.

Capel has once again proved to be the venue of blessing, and we look forward to 1970, when once more we shall "meet our missionaries." Remember the dates, August 15th-22nd.

The following churches report increased circulation since our last report:

Ballymena
Beeston
Blackheath
Caerphilly
Carlisle
Chelmsford
Crawley
Croydon
Edinburgh
Greenock
Laindon
Leigh-on-Sea
Macclesfield
Malton
Mosborough
Melbourne Street, Belfast (twice)
Newcastle-on-Tyne
Northampton
Nottingham
Rugby (twice)
Salisbury (twice)
Southend-on-Sea
Stevenage
Tonypandy
Vazon
Wells
Westcliff-on-Sea
Worthing
Yardley

New:
Grangemouth
Luton
Parkstone

Congratulations, Editor.

Margaret M. Ladlow's page



"Where two or three"

IT is prayer meeting night in the little church in the compound of the Elim Bible School in Ghana. The building is constructed of concrete, wood and corrugated iron sheets. Three of the walls do not extend to the flat roof so, of course, we can view the religiously inclined lizards promenading rather sanctimoniously along the top of the walls. There is a table at the front, spread with a white cloth, and on it are hymn books, offering box and a clock. Behind the table, on the wall, is a blackboard and to the left on a smaller table is a portable organ powered by electricity and donated by a member from our Vazon Elim church in Guernsey. The seating consists of backless wooden benches, there is a centre aisle and the sisters sit on one side and the brethren on the other. The flies and mosquitoes buzz and hover round the strip lighting, the frogs accompany our singing with their mournful croaking, the crickets sing incessantly and the household dogs attend the service, but are very well behaved. We sing our choruses and well-known hymns, we sing with gusto and fervour, English and Twi mingling harmoniously. We clap, the ladies shake their home-made tambourines, the babies peer sleepily from their mothers' backs. We bow our heads and a sweet volume of praise, followed by earnest prayer, grows and rises to the throne of grace. I feel perfectly at ease, this is the house of God, these are His people, the Spirit of the Lord is here and there is liberty and I am conscious of the upsurge of divine life and victory which should be the hall-mark of every Pentecostal prayer meeting. Never in my wildest imaginings did I dream of attending such a prayer meeting in far-away West Africa, but I find God is just as real and probably even more precious than I have found Him heretofore.

Viewing this unpretentious building and these humble surroundings I find myself in reminiscent mood looking back over the years and recalling the places in which I have worshipped the Lord. I think of the well-furnished Methodist church I attended as a child and the fascination of watching the organist at the manual of the mighty pipe organ. Even as a child I thrilled to the words of the Te Deum and the grand hymns of Charles Wesley. Then Elim came to Sheffield and in the large marquee on the fairground I met God in a personal way and was led to the feet of my Saviour. There for the first time, newly saved, I knew the full joy of true worship, spontaneous and uninhibited. Later in the austere setting of a Quaker meeting house the exuberance of the newly founded Elim community overflowed in praise and prayer, even though the dour caretaker curtailed each service by ringing a bell on the dot of 9 p.m.

War-time services hampered by blackout and bombs were doubly precious, in Hendon and Portsmouth, tears and thanksgiving often mingling. In Glasgow I learned to love and to pray with the staunch descendants of the race which bred the Covenanters. We worshipped in a downtown mission hall and in a hired hall in the impressive Christian Institute and God was with us in both places. Very sweet are the memories I have of meeting God in the white-washed church in the island of Guernsey with the sound of the sea not far away, and the dear Vazon people speaking to God quite often in their own patois. What can I write of Northern Ireland and the large, modern-styled building with its hundreds of tip-up seats and a church with a great tradition of evangelical and Pentecostal fervour and where the morning breaking of bread service was heaven upon earth, a veritable holy ground? Yet the very same can be said of a meeting down in Eire in Co. Monaghan where Elim first began. There in a sunlit meadow stands the little corrugated iron building and as we knelt there in prayer it became the very gate of heaven. And so back once more to Scotland to the very beautiful new church in Motherwell with its light stained wooden pews, richly carpeted aisles and pulpit and its fine electronic organ, where for five precious years I knew hallowed fellowship before coming to Ghana.

What is the sum total of all I have recalled? Just this: that God is faithful to His promises and wherever I have met His people, regardless of time, place or circumstances He has drawn near to us and the gracious words of the Lord Jesus in Matthew 18:20 "For where two or three are gathered together in my name, there I am in the midst," have been amply fulfilled.

A rescuer of bodies and souls

ROBERT ANNAN OF DUNDEE

By FRANK F. FROST
MINISTER OF CARLISLE ELIM PENTECOSTAL CHURCH

HAVING held the pastorate of our Dundee Elim church, the name of Robert Annan immediately leaped to mind upon receiving a request to contribute to this series of writings. My hero may not be so widely known as some that other writers will bring to us, but his short life is thrilling in the realisation of the transforming power of Jesus Christ.

It would be fitting to call him a nineteenth century prodigal son. Born in the Hilltown area of Dundee on October 5th, 1834, to parents who were members of the Hilltown church, whose minister was the Rev. John MacPherson, known to many as "Hell-fire Jock" owing to his fiery preaching and strict discipline, one would suppose that Robert would have benefited by a disciplined Christian upbringing. Alas, he proved to be wayward.

His father was a master-builder and he erected a row of terrace houses which bears his name to the present time—Annan Terrace, where Robert later lived. In spite of the good background Robert paid more attention to bodily exercise than he did to his soul. A good education was provided for him but it was not accepted, and he became more interested in swimming than learning, a skill which in later life was to be put to good use.

As he grew he became the despair of his parents and family, and at fourteen years he was apprenticed to a merchant as a clerk. Dissatisfied with this caged-in occupation, he served with his father as a mason, which was more in keeping with his great energies. Restlessness, however, drove him to drinking and soon he was known in the Dundee taverns as the ringleader of a drinking, fighting and swearing mob, which soon led him into trouble, and he was sentenced to three months in prison. During this time of restriction he reflected upon his folly and resolved to do better on his release, but here one is reminded of the words of Jeremiah 13:23: "Can the Ethiopian change his skin, or the leopard his spots?"

With his fare paid and a sum of money in his pocket given by a loving father we see the prodigal set off for life in America. But the golden opportunity to start afresh almost ended in disaster, for he was shipwrecked and narrowly escaped with his life; an experience which did nothing to affect his way of life for good, and upon arrival in America he set off on a course of unrestrained debauchery.

His money gone, and his clothes worn to rags, he took to wandering and arrived in Canada where he suffered greatly from the rigours of the cold and the despair of unemployment. One man befriended him and offered accommodation and employment which was, incidentally, like that of the Bible prodigal—feeding swine. Tiring of this he enlisted in the 1,000th regiment, which was posted back to Aldershot. While here some Christians endeavoured without success to lead him into the better way, but they promised to pray until he was saved. What value that was to him is unknown, but God answers prayer. Not able to tolerate the discipline of the Army he deserted and made his way to London. Arriving penniless, he added to his folly by enlisting in the Marines for the sake of the bounty, which would enable him to forget his misery for a few days. Reality soon returned and he was posted to Gibraltar where, to his dismay, he discovered that his old regiment had been sent. His misery reached the depths, for every time he saw a redcoat he imagined he would be arrested for desertion. Solomon wrote "The way of transgressors is hard," and soon for the sake of a little peace he gave himself up.

Now we see the prodigal's return. In a very perturbed state of mind he attended revival meetings being held in the Kinnaird Hall. The city of Dundee had been awakened and many souls won for Christ. At these meetings Robert felt he was the object of the preacher's sermons, for God was dealing with him, but the light did not dawn. In an agony of soul he sought the minister at midnight, in desperation to know the way of salvation, but the Rev. John MacPherson was unable just then to lead him through to Christ. He wandered without food or sleep for some days, during which time an insistent voice commanded him to go to the Camperdown woods and end his life. One thing that prevented him from doing so was his fear of the judgment of God. Another visit from his minister, the quoting of John 6:37, and Robert found an anchor for his soul, "Him that cometh to Me I will in no wise cast out." The fierce, foul-mouthed drunkard became like an innocent child. Out of the dark wreckage of his life there rose the lovely edifice of a noble character. On the day of his conversion he said, "Give me some tracts, I wish to do something for Christ."

The streets of Dundee became

his field of service, he burned with passion for the lost, he yearned for the outcasts of society and God gave him, he said, "a thirst for saving poor drunkards and harlots, and he preached and prayed to that end day and night." Robert Annan from the day of his conversion would let nothing have a place in his life that would in the slightest degree impair a soul-winning testimony. At the commencement I mentioned his love for swimming. He became a life-saver of at least seven people and was presented with a silver medal by the Dundee Humane Society for his heroism. On Wednesday, July 31st, 1867, he rose early to be with God in prayer and before going to his work at the docks he chalked the word ETERNITY on the flagstones by his house door, and WHERE WILL YOU SPEND ETERNITY? on the door into the road, and a few hours later he was dead. At twelve o'clock that day Robert Annan plunged into the river Tay to rescue a boy of eleven years. The current was too strong for even such a swimmer as he; the boy was delivered to a boat but the rescuer went down into death. Like his own Saviour, he gave his life in his thirty-third year. His death was looked upon as a public calamity, thousands wept as if they had lost a brother. The man who had been despised and opposed because of his clear, ringing testimony was now the object of their lamentation.

His later years have preserved his name true to Proverbs 10:7: "The memory of the just is blessed; but the name of the wicked shall rot."

THE CRIME OF THE CENTURY *(continued)*

are forced to retrench for want of funds, do you wonder why we boil?

The logic is inexorable; the guilt is clear and is piling up indictments against us. The selfish withholding of Christ from the nations is nothing less than the grossest form of cruelty and wrong. You still have time to join us in reading and weeping, praying and repenting if you want to. But to ask for revival and blessing without repenting of this monstrous sin is an insult. There is a time when the Bible says that even our prayers are an abomination.

God give us men and women—brave, heroic, self-sacrificing with a new sense of their solemn, neglected task—who will shove everything aside and run to the rescue.

If we cannot go in person, we can prevail in prayer or provide the financial support. Let us mass millions for the millions who are without Christ by turning our money and diamonds to working capital for the kingdom of God. Let us lay down our treasures on earth that we may lay up treasures in heaven. Don't ask "What can I do?" Rather determine "This will I do!" Then do it now.

Forgive me if I protest in the name of the dying. Forgive me if I protest this crime of the century.

The Evidence.

COMING EVENTS

BIRMINGHAM, Kingstanding. November 1. Elim Pentecostal Church, Warren Road. District Presbytery Rally at 7. Preacher: J. M. Cuthbert. Convener: R. J. Morrison.

CARLISLE. November 8-11. Elim Pentecostal Church, West Walls. Minister's third anniversary services. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: W. G. Turney (Long Eaton). Convener: Frank F. Frost.

CLACTON. November 1-3. 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: W. J. Hilliard.

CROYDON. November 1-6. Elim Pentecostal Church, Stanley Road. Meetings for the deepening of spiritual life, conducted by Pastor L. W. Green. Saturday at 7.30. Sunday at 11 and 6.30. Weeknights at 7.30. Convener: W. J. Maybin.

EAST HAM. November 7. Elim Pentecostal Church, Central Park Road. Brotherhood meeting at 8. All men welcomed. Preacher: E. Boone (East Ham). November 8. At 7. Valedictory service for Mrs. D. E. Bull, returning to Tanzania. Conveners: L. Wigglesworth and H. L. Dawson. November 9. At 11 and 6.30. Preacher: L. Wigglesworth (Missionary Secretary).

GOSPORT. October 26—November 2. Elim Pentecostal Church, Prince Albert Street, Stoke Road. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 1. Presbytery rally at 7.30.

KENSINGTON TEMPLE. November 1. Kensington Park Road, London, W.11. Pentecostal Fellowship Annual Convention. Preacher: A. Tee (President).

KEYNSHAM. November 9-16 (except Saturday). Elim Pentecostal Church, Balmoral Road, Park Estate. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 9. After-church rally at the Fears Institute, at 8.

LEEDS. Commencing October 26. Eden Hall, Oakwood Lane, Leeds 8. Crusade conducted by John Woodhead and party under the auspices of the Foursquare Gospel Church, Bridge Street, Leeds. Sundays at 6.30. Weeknights (except Fridays) at 7.30.

MACCLESFIELD. November 1-6. Elim Pentecostal Church, Mill Lane. Youth week. Saturday at 7.30. Sunday at 6.30 and 8. Paul Brecht Singers (Hull). Monday to Thursday at 8. Gordon Wright and the Gospel 4 (Manchester). November 15, 16. Church anniversary and public presentation of the deeds upon completion of the mortgage. Speaker: Leslie Green (past president of Elim churches). Saturday at 7. Sunday at 11 and 6.30. Convener throughout: Ray Hughes.

NEWQUAY. November 1-6. Elim Pentecostal Church, Seymour Avenue. Twenty-first anniversary convention. Preacher: Eldin R. Corsie. November 4-9. Preacher: Glyn L. Taylor. Sundays at 10.45 and 6. Weeknights at 7.30. Convener: David Holmes.

NEWTOWNARDS. November 1. Elim Pentecostal Church, Court Street. Annual Women's Fellowship rally in St. Mark's Parochial Hall, William Street. Speaker: Mrs. F. Frost (Carlisle). Convener: Mrs. W. H. Holohan. Sunday at 11.30 and 7 in the Elim Church. Preacher: F. Frost (Carlisle).

RYDE. October 30—November 4. Elim Pentecostal Church, Albert Street. "One step at a time" crusade. Nightly at 7.30. Sunday at 11 and 6.30. Conducted by I. R. Hall. November 2-7. Sunshine Corner campaign. Sunday at 10 a.m. Monday—Friday at 6. Conducted by the Crusaders. November 8, 9. Missionary weekend. Saturday at 7. Sunday at 11 and 6.30. Speaker: J. Prentice (India).

SALISBURY. November 1, 2 and 5. Elim Pentecostal Church, Milford Street. Special advent witness meetings conducted by W. G. Hathaway. Weeknights at 7.30. Sunday at 11 and 6.30.

SOUTHPORT. November 15. Evangel Temple, Manchester Road. At 7.30. Preacher: R. Taylor (chairman of Southport Methodist Convention). Convener: L. Knipe.

SUNSHINE CORNER



DOWN THE MINE

"My soul was safe, but!"

YEARS ago two miners in Cornwall were working down a deep mine, blasting rocks. This is done by drilling a hole in the rock; then the powder is put in, and pieces of the rock are hammered into the upper part of the hole. This is called charging the rock; it is just like loading a gun. While this is being done they put in a fuse. It burns slowly and takes ten or fifteen minutes before it reaches the powder and explodes the charge, so as to give the men time to get out of the reach of danger.

When these two miners had got the rock all ready for blasting, one of them used to get into the bucket and be drawn up to the top; then the bucket would be lowered again; the other miner would light the fuse, run to the bucket and be drawn up before the explosion took place.

One day the fuse took fire unexpectedly when they were both down at the bottom of the mine. As soon as it began hissing the two frightened men ran to the bucket, jumped in and made the signal to hoist, but the man above could only draw them up one at a time.

There was not a moment to lose. Only one could go up, and the one who stayed below would be blown to pieces.

One of the miners was a Christian and the other was not. Quick as thought the brave Christian man jumped out of the bucket, saying to his companion "Escape for your life; I shall be in heaven in a few minutes."

The bucket was drawn up and the man was safe. They listened at the top for the explosion, and soon they heard the heavy smothered sound made by the bursting rock. After waiting awhile for the smoke to clear they went down to look for the mangled remains of the brave miner.

They began to dig among the fallen rocks for his body, when they heard a voice. He was still alive, and when at last they reached him he was unhurt. All that he could tell them was that as soon as his friend had gone up he lay flat on the ground, and when the explosion took place God caused a piece of rock to fall over him in such a way that he had not even a scatch.

When they asked him why he stayed down and let his friend escape, his reply was, "I knew my soul was safe, but I was not sure of his."

☆ ☆ ☆

When the wind blew for a great missionary

HUDSON TAYLOR was a man of great faith in God, as well as a great missionary. When he first went to China it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray for the help of God.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing stock by unfurling sails in a dead calm.

Taylor said "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done.

While engaged in prayer there was a knock at the door of his state-room.

"Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you had better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from the shore, a strong wind had struck the sails of the boat, so that the cannibals were cheated of their human prey.

EVANGELISTIC CRUSADE

conducted by

THE PRESIDENT

in the

ELIM CHURCH, ALFRED STREET, GOSPORT

Sunday, October 26th, to Sunday November 2nd

- ✱ **Divine healing for the sick**
- ✱ **Bring a car-load to the crusade**
- ✱ **Presbytery rally, Saturday, November 1st**

D.1963

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. F. Hardman**

Monday, November 3rd — Hebrews 2:10-18

" Made like unto His brethren " (v. 17).

Here is the great miracle of the Divine stoop: the Divine made like human; the Eternal being embraced by the temporal; the Son of God becoming the Son of man. In these verses we have a twofold reason for the incarnation and death of the Son of God. First, there was a reason in relation to God (v. 10). The only fit or suitable way to save sinners was by the suffering of the Messiah. No other way would have been becoming to the personal perfection of God. Secondly, there was a reason for a suffering Messiah in relation to Christ Himself (v. 17). Christ merited salvation for us by His obedience unto death, even the death of the cross. As our high priest He can succour His tempted people because He has suffered, being tempted. Christ can deal with our weakness as well as our sinfulness. Hallelujah ! What a Saviour !

Tuesday, November 4th — Hebrews 3:1-19

" Consider the apostle and high priest of our profession, Christ Jesus " (v. 1).

It is not enough to confess Jesus Christ; He is to be considered. To consider Jesus Christ in His person, in His office and in His claim, will reveal to us what a marvellous Redeemer and Lord we have. To consider Jesus Christ will strengthen our faith, and make brighter our hope. " Consider Him . . . lest ye be wearied and faint in your minds " (12:3). As we fix our eyes upon the Lord Jesus and become fully occupied with Him, all our thinking will be brought into proper adjustment. Do you get discouraged—full of self-pity—lifted by pride ? The remedy: " Consider Him." " Turn your eyes upon Jesus, look full in His wonderful face, and . . ." your discouragement will vanish, your self-pity will be stifled, your pride will be broken, and your unbelief will be banished.

Wednesday, November 5th — Hebrews 4:1-13

" There remaineth therefore a rest to the people of God " (v. 9).

These verses speak of three phases of rest: creation rest (v. 4), Canaan rest (v. 8, R.V.), salvation rest (v. 9). The margin likens the " rest " of verse 9 to the keeping of a sabbath. This meant a cessation of activity. The sabbath rest of Genesis and Canaan, especially the latter, has a parallel within the life of the Christian. It is a ceasing from our own labours that we might rest in the finished work of Christ. Thus does our heavenly Joshua bring us into spiritual Canaan. When the Bible speaks of God resting, it means that God is satisfied with what has been done. God's true rest of satisfaction is in His Son; it is in the work of the new creation that has been wrought by Christ. We who believe in Jesus Christ enter into God's rest, and rest along with God in the satisfaction of His Son.

Thursday, November 6th — Hebrews 4:14-16; 5:1-10

" Let us therefore come boldly unto the throne of grace, that we may . . . find grace to help in time of need " (4:16).

Every Christian is a priest, and we are here urged to exercise our privilege of access to the throne of God. We are told when to come to God in prayer: " in time of need." Why we are come: " to obtain mercy." How we are to come: " boldly." What an expressive word is this adverb " boldly." The word literally means " telling everything." We are not to be brief in our prayers with the brevity of nervousness or formality or pleasantry; when we come to God we are to unburden our hearts to Him. Our passage tells us also why we may thus come to God: " Let us therefore come boldly." The conjunction " therefore " indicates certain important things that have been said before. Because we have a High Priest who understands everything (v. 15).

Friday, November 7th — Hebrews 5:11-14; 6:1-8

" Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection " (6:1).

The apostle has already warned his readers of the danger of drifting away from the faith. Now he warns them of another danger, that of standing still in the faith. The apostle's exhortation is to leave the doctrines that have already been taught and go to more advanced teachings concerning the Lord Jesus Christ. To " leave "—not in the sense of forsaking them; but as the bird leaves the shell, as the flower leaves the seed. Stagnation is as undesirable for men as it is for water. Some Christians refuse to grow up spiritually. They have enrolled as freshmen in the Christian school of life, but for some reason they want to remain freshmen. They are like children everlastingly suckled on milk and never tasting the solid food of Christian maturity. There must be a going on " unto perfection."

Saturday, November 8th — Hebrews 6:9-20

" Which hope we have as an anchor of the soul " (v. 19).

These Hebrews were not very happy or very hopeful. The pressure they were under was affecting their faith and their life. The writer points them to their forefathers who through faith and patience inherited the promises. For their encouragement in reaching full assurance of hope, the writer points them to the word and oath of God. Patience uncheered by hope is apt to faint and grow weary. The gospel declares that the justified will be glorified, and believing it we expect to obtain glorification in heaven. And this hope we have is an anchor to the soul. This hope rests upon Christ, because He has entered the innermost sanctuary not only on our behalf but also " as a forerunner " (R.V.) opening the way for us to follow Him. Like an anchor He offers us an abiding confidence, because He remains and abides enthroned in God's presence.

Sunday, November 9th — Hebrews 7:1-10

" For this Melchisedec . . . priest of the most high God . . . Now consider how great this man was . . ." (vv. 1, 4).

The first three verses of this chapter form one unbroken sentence. Here we have all that is known of Melchisedec, and to go beyond what is written would take us into the field of speculation and cause us to indulge in mere conjecture. This man is spoken of three times in Scripture: historically (Genesis 14), prophetically (Psalm 110), doctrinally (Hebrews 7). Prophetically, he is a type of Christ our eternal priest; and doctrinally, he illustrates the high-priestly function of Christ in the heavenly tabernacle. The superiority of Melchisedec over the Levites is shown in the fact that " Levi embryonically paid tithes in his great grandfather Abraham, and Melchisedec collected them." Thus it follows that Christ being a priest after the order of Melchisedec is superior to the priests of the Aaronic order.

MISSIONARY CONFERENCE AND RALLY
ELIM CHURCH, NORTHFIELD AVENUE, EALING, W.13
SATURDAY, NOVEMBER 1st, 1969
3 p.m. Conference with open forum
7 p.m. Great missionary rally
Speakers :
L. Wigglesworth (Missionary Secretary), G. S. Hillman (Elim Missionary Society), D. Norton (Transvaal) and D. Mills (Ghana).
EVERYBODY WELCOME
Arranged by North London District Presbytery
D.1969

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

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.1813

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

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, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

CAROLS. Plan your carol service now. Just reissued, revised and enlarged, open-flat spiral binding, *Favourite Christmas Carols*. Selection of forty-three old and new, most suitable for church services. Music copy, complete with guitar chords, 5/- each. Word copies, 4d. each, 50 at 17/6, 100 at 30/- post free. Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. Tel. 01-968 0916. C.1976

CONGO EVANGELISTIC MISSION. You can have a most inspiring missionary service simply by loaning a set of coloured slides with tape-recorded commentary. Two titles available: "God Working with Them" and "The Tragedy of Congo." Full details from F. John Emmett, 59 Springfield Road, Kings Heath, Birmingham 14. Tel. 021-444 4046. D.1978

ITINERARIES

The President:
November 1, Students' Pentecostal rally in Kensington Temple; 4, Gloucester; 8, Hull; 9-16, Keynsham crusade (except 15th); 15, Bristol rally; 23-30, Christchurch crusade.

London Crusader Choir:
November 1, 2, Sheffield; 9, Ealing; 15, Dorking Halls; 16, Crowthorne.

Miss S. Beardwell (India):
November 1, Dunmow; 2, Sudbury; 3, Rayleigh; 4, Leigh-on-Sea; 5, Southend-on-Sea; 6, Westcliff-on-Sea; 7, Ashingdon; 9, Stowmarket; 10, Chelmsford; 11, Colchester; 12, Lowestoft; 13, Ipswich; 14, Felixstowe.

D. L. Norton (Transvaal):
November 1, Ealing; 2, Reading (a.m.), High Wycombe (Lane End) (p.m.); 3, Chesham; 4, Letchworth; 5, Watford; 6, Leyton; 7, Rye Park; 8, Finchley; 9, Palmers Green (a.m.), Islington (p.m.); 11, East Ham; 12, Kensington Temple; 13, Barking; 14, Woolwich; 15, Romford; 16, Dagenham (a.m.), Ilford (p.m.); 18, Rochester.

Joseph Smith:
November 8-13, Beersbridge Road; 15-20, Ballysillan.

DEDICATION

McCAUGHEY. On September 7th, at Elim Pentecostal Church, Ballymena, Samuel John and Judyth, infant son and daughter of Samuel and Grace.

ENGAGEMENT

HARPWOOD—HARRISON. Both families have pleasure in announcing the engagement of Ruth to John (pastor of Elim Pentecostal Church, Clydebank).

MARRIAGE

BARNES—NOLAN. On October 11th, at Evangel Temple, Southport, Richard Henry Barnes to Maureen Elizabeth Nolan. Officiating minister: L. Knipe.

"PINETOPS" CHRISTMAS HOUSE PARTY
December 24th-27th
Happy Christian fellowship Excellent catering
Hotel open all year for accommodation
Full details: Mr. and Mrs. L. J. Withams, "Pinetops" Private Hotel, 4 Earle Road, Alum Chine, Bournemouth (tel. Westbourne 61192) D.1961

SHARON STUDIOS



422 BROMLEY ROAD, BROMLEY, KENT
Tel. 01-698 0915/6
and at
ST. MICHAEL'S ROAD, SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

NEW			USED		
Hammond J122	...	£375	Hammond J100	...	£325
Hammond J322	...	£477	Hammond J200	...	£395
Hammond L122	...	£644	Hammond A100	...	£950
Hammond T102	...	£725	Hammond M162	...	£625
Hammond T202/1		£845	Conn Artist ...	...	£1,600

Hammond models C3, BG100, X77, HX100, all in stock. Complete range of Lowrey and Philicorda available.

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms * Exchanges
Tuition * Organ Society

D.1944

Thinking of holidays?

CRUSADER

Your Christian organisation devoted to catering for the holiday requirements of Christians of all ages.

1970 colour brochure

HOLY LAND - OBERAMMERGAU
CONTINENTAL - BRITISH

Travel by
COACH—see the world
JET —direct to the sun
SHIP —relax at sea

Special arrangements for groups

CRUSADER TOURS LTD. (Dept E.E.)
85 High Street, Thornhill, Dewsbury, Yorkshire

D.1979

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. L No. 45 | November 8th, 1969 | 9d



Dedication services at Elim Pentecostal church, Bolton, conducted by Pastors R. B. Chapman and J. C. Smyth.
See report on page 740.

Proclaiming the Truths of Pentecost

HOLINESS

HALF-CROWNS ARE OUT

By L. V. DARLINGTON TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

TOO many Christians are satisfied with the simple but dubious adorning of obvious do-it-yourself coronets and tiaras—mere half-crowns—rather than the full, majestic splendour of the real thing, and this not because of super-humility but because of the spirit-of-the-age indifference and complacency. How "He that sitteth in the heavens shall laugh" at any masquerade of self-righteous spirituality!

The unrepealed command to every Christian of every generation is the declaration "Be ye holy: for I am holy." Its applications and exhortations, so numerously scattered throughout the sacred page, leave no excuse for ignorance on our part.

Time was when the subject of holiness was fashionable in denominational circles; today it is **tacitly accepted as long as it is not prominently displayed.** May we rethink the matter in simple non-theological language and relate it to ourselves?

Historically every revival of the Church, although re-emphasising a resurrected truth, has been founded upon an upsurge of holiness. Examples in the not-too-distant past would include the awakenings under the Wesleys and General William Booth, and that the present Pentecostal revival had its springs in the great holiness movements of the late nineteenth century. **To the honest it is undeniable that there is need for restoration of manifest holiness in preaching and in practice, in creed and in conduct, for this successfully counteracts popular trendy conformity and maintains standards satisfactory to saints and their Saviour.**

Holiness in Old Testament

The primacy of holiness is sweetly illustrated in one of the Old Testament types; that of the holy golden crown of Aaron the high priest (Exodus 28:36-38). "This golden plate, with its significant engraving, was the crowning piece in the unique "garments for glory and for beauty." When Aaron stood before the Lord fully arrayed in all his magnificent apparel God looked at this gold plate flashing forth "holiness to His name" and accepted the people in their priest, in all the moral and ceremonial righteousness that he displayed and represented. Aaron stood before God as the holiness of the children of Israel. What a wonderful picture of our great High Priest who is the holiness and righteousness of those who confess His name (2 Corinthians 5:21).

Holiness not an "extra"

This crown was no optional, non-essential ornament, no mere "extra," not a personal additional decoration; it was an absolute necessity, for Aaron could not approach the divine presence without it, even though he was fully attired with all other divinely commanded garments. Likewise, we may walk blameless in many things, but it is distinctly stated that without holiness shall no man see the Lord (Hebrews 12:14). Holiness is the crown of life, its highest and most glorious summit. Interestingly, the Hebrew word "crown" is *nezer*, from which Nazarite, "to separate," is derived. Thus the crown marks the highest separation from all ranks and orders and hierarchies of men; only kings are naturally entitled to wear crowns as the mark of supreme distinction.

Is it not implied that true royalty consists of separation to God? Holiness is not to be shunned, neither is it to be ashamed of; rather it is to be the glorious, golden crown, prominent in our lives; the blessed insignia of relationship that transforms difference into dignity; the nonconformity that proclaims regality. Consequently a low standard of life reveals spiritual poverty—it is worth only half a crown. Small wonder that such inconsistent unconsecrated Christians cause amused comment rather than impressive example; they are incompletely and incorrectly attired, and everyone can see it except themselves. Thus they bring "iniquity in holy things."

Holiness is among the most misrepresented terms in the Christian vocabulary, a misrepresentation that has produced revulsion. **Holiness belongs to God and can be reproduced in His creatures only through Him;** it is not a negative restatement of the ten commandments or the sermon on the mount, with additions of denominational salt according to taste;

it is blessedly positive: "that attribute of God because of which He always IS, and WILLS, and DOES what is supremely good; because of which also He desires what is supremely good in His creatures, and bestows it upon them" (Andrew Murray). So Jesus simply says "If ye love Me, keep My commandments," and the inevitable result is a life enjoying and exhibiting God's best on earth—no hardship surely. It is "the expulsive power of a new affection, love within a pure heart always expanding, abounding, increasing, growing unto perfection" (Wilkes). It is the chain reaction triggered off by the exploding wonder of the magnitude of the love of Christ in the soul. As long as we "keep ourselves in the love of God" we will tread the highway of holiness with the effortlessness of grace. "Holiness," says Charnock, "is the true birthtrait and characteristic of the sons of God. If we are 'partakers of the Divine nature' we must exhibit the essential mark of that nature, which justifies us to be the sons of God. When He hath taken a slip from His purity and grafted it into our own spirits, then our spiritual extraction from Him is but pretended unless we do things worthy of so illustrious a birth, and becoming to the honour of so great a Father. Holiness is the strongest evidence and testimony that we are of God and from God as to our

(*continued on page 757*)

OUR CHURCHES REPORT

NORWICH **Pastor: L. Reeves**

We at Norwich extend grateful thanks to God for all that He has accomplished during the past year. It was a tremendous blessing to receive the record sum of £500 on our annual gift day. Our recent harvest thanksgiving was perhaps the best to date, spiritually, numerically and in the vast amount of produce and fruit supplied by the congregation, particularly the children in the Sunday school. It enabled us to make no fewer than ninety parcels for the sick, the needy and the aged.

Extensive amplifying equipment for the church and minor hall has been generously and anonymously presented to the church, which was a particular benefit for the excellent children's programme presented on the harvest afternoon.

A recent youth effort over a weekend brought in nearly 100 teens and twenties. The Main Theme gospel rhythm group presented excellent programmes, supported by Rosalind Carmen. The great endeavour now, of course, is to get them actively involved in church activity.

We have had some serious concern over the Sunday school through wholesale demolishing of houses around the church, which has seriously reduced our numbers, but we praise God that new scholars are now beginning to come in. This is really an answer to prayer.

The whole church is taking a most lively interest in the excellent scheme of Green Shield stamps for mini-buses, and we have managed to send to Headquarters around fifty full books.

Please pray for the Sunday school and the youth of this church, that the Lord will give the increase and save young lives for His glory. At the other end of the church's activities, the Golden Age (the over-sixties) is a tremendous success in that now we have around eighty-five on our books, and this Friday afternoon service is really meeting the need of many who live alone, have outlived their generation and have no one belonging to them. Please pray for Norwich as we pray for God's work everywhere.

R. DRAKE.

INDUCTION AT DARLINGTON

A great crowd was present on Saturday, October 11th, for the induction of John Henderson to the pastorate of our Darlington church. The meeting was opened by John Woodhead with his usual skill and vigour, the vicar of St. Mark's led in prayer and J. McBurney, our worthy district superintendent, captivated all hearts as he welcomed the Mayor and Mayoress of Darlington and their deputies. The mayor in reply gave a sincere welcome to the minister. Mrs. Woodhead delighted us with a solo and chorus. Mr. C. Smith, the church secretary, welcomed the new minister, and thanked Mr. Woodhead for his help and guidance during the previous weeks. Pastor John Henderson gave a fitting reply: "We must be co-workers, together with God. . . . We don't want to be just another denomination." Mr. McBurney's charge to minister and members was sound Bible teaching, a challenge to all, based on 2 Timothy 4.

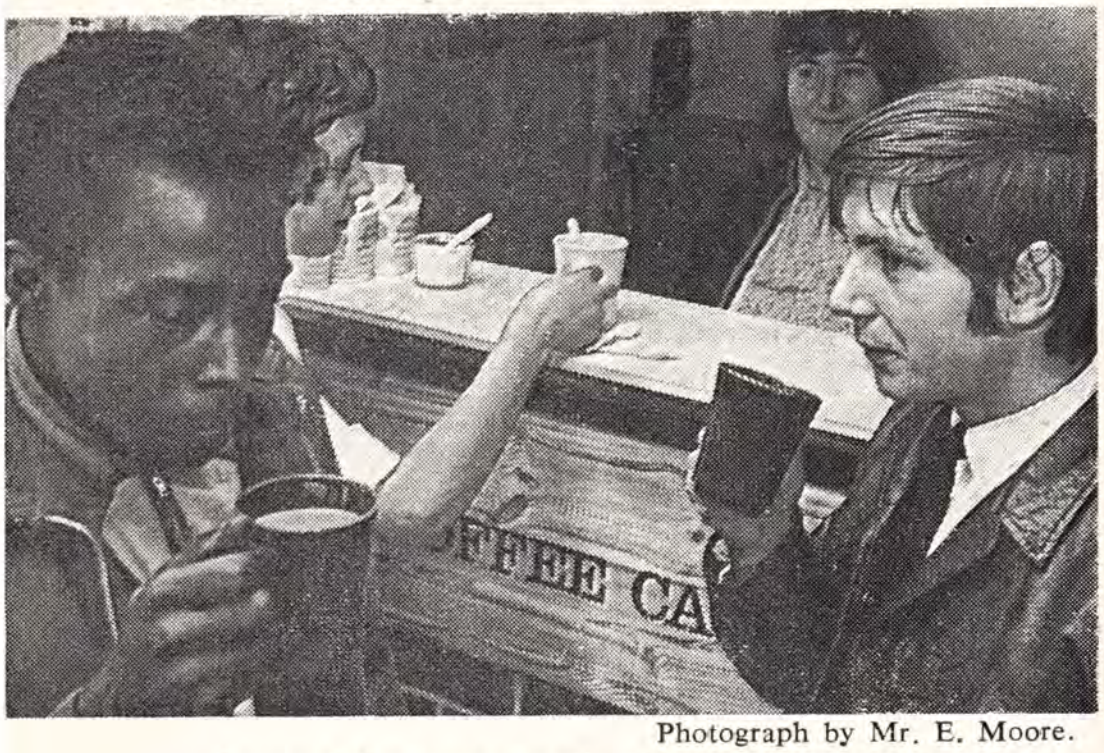
H. KITCHING.

BEESTON **Pastor: P. F. Sanderson**

Recently our young people ran with some success a weekly coffee bar. Under the name of "Coffee Cabin" we endeavoured to make contact with young people in the town. On a number of evenings our "cabin" was full, and although no actual conversions were recorded the gospel of Christ was preached in an unmistakable way. One evening two representatives of Radio Nottingham (our local radio station) visited the coffee bar and recorded interviews with some of the young people present and with the pastor. This was broadcast twice in the following days and proved to be a good witness for Christ.

Our photograph shows that at least the coffee was

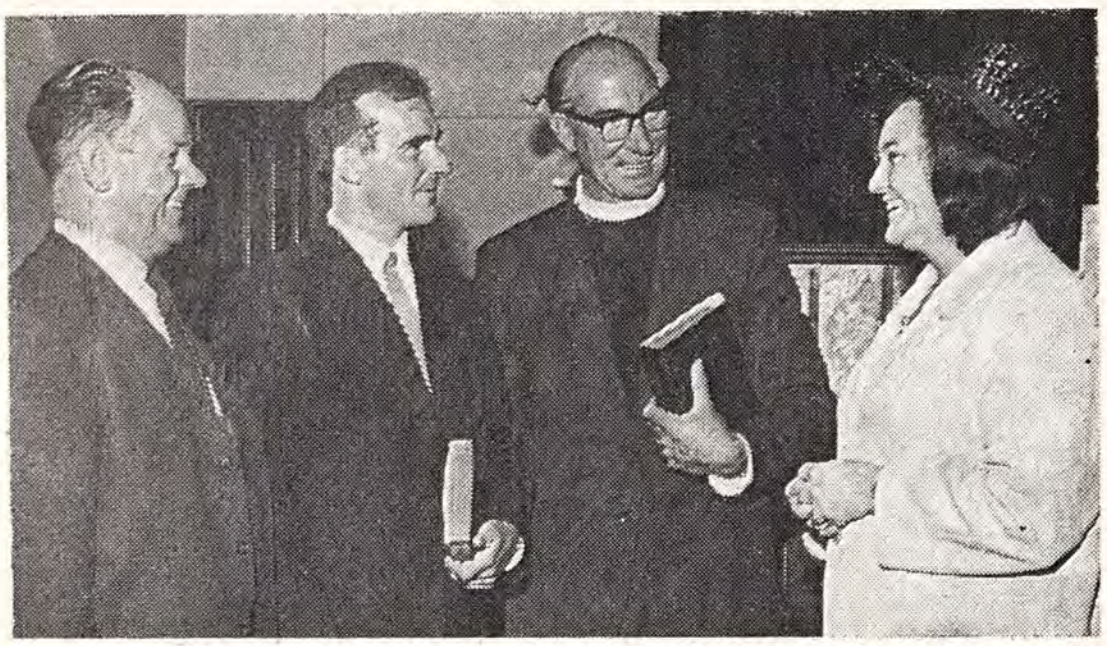
acceptable! We pray, however, that the message of Christ will also find acceptance in the lives of these young people.



Photograph by Mr. E. Moore.

Some of the young people at Beeston's " coffee cabin."

INDUCTION AT WELLS



After the induction service of B. Wall at Wells. Left to right: R. Thorne (church secretary), B. Wall, D. O. Ward, Mrs. Wall.

BOLTON DEDICATION SERVICE

It was a lovely October afternoon, an ideal day for the dedication of this splendid building in Bolton as an Elim Pentecostal church. Pastor and members gathered on the forecourt along with friends from Lancashire and Headquarters and sang to the glory of God. Pastor R. B. Chapman then dedicated the church to God in prayer, and we continued inside.

Having seen this building prior to its being acquired for Elim one saw the possibilities, but also the tremendous amount of work needed to make it presentable. The outcome is a credit to Pastor Ken Smith and his workers.

It is a good-size church with a lovely pipe organ, and the adjoining rooms give ample accommodation for Sunday school and youth work. The church is well placed on a main road and near to the town centre.

Pastors John Smyth and R. B. Chapman ably ministered the word of God at the dedication services, and Mrs. Chapman beautifully sang two solos, all of which brought a sense of God's presence in our midst.

Our prayer is that this church will be a centre of evangelism in Bolton and a blessing to all who enter its doors or come under its influence.

L. HANLON (Blackpool).

INDUCTION AT SCUNTHORPE



(By courtesy of *Scunthorpe Evening Telegraph*)

Induction service of Pastor and Mrs. T. E. Francis at the Elim Pentecostal church, Scunthorpe. Left to right: J. Hyde, J. Crimp, T. E. Francis, J. Hamilton, Mrs. Francis, R. Hodge, B. Epton, J. Henderson.

FIELD SUPERINTENDENT'S NOTES

WEDDING bells have rung recently for three of our student-probationers, F. A. Ferguson, A. L. Hawkes and M. E. Sherwood. We wish our friends God's blessing on their united service for the kingdom of God.

☆ ☆ ☆

We are delighted to learn that Green Shield stamps are reaching the office steadily and that soon we may have news that enough have been received to provide the first mini-bus. I was surprised recently to learn on one of my visits that one church had provided nearly one-tenth of the books received. What about all the other churches?

☆ ☆ ☆

Pastor W. Mullan, of our petrol-bombed church in troubled Belfast, has asked that the gratitude of his members shall be expressed to all who have

(*continued on page 758*)

The George Canty Viewpoint



on the begats in Matthew

THOSE boring begats—had the New Testament to begin in this off-putting style? Since I voiced such disapproval I have attained the age of discretion. I realise that " begat " is what the Book is about, and it is a master stroke to begin at the historic heart of the subject.

Think of this: " Abraham begat Isaac." There is really not much more to be said about Isaac. His great distinction is simply who begat him, and Isaac deserves no medals for that. Abraham might have expected far more. God said " In thy seed shall all nations be blessed," but Abraham's hopes were in no way realised in Isaac. Then Matthew dramatically writes across Abraham's disappointment one fantastic statement: " Jesus Christ the Son of Abraham." This is *the* son. Similarly David picked Solomon, the best of a poor bunch of murderous sons, for his successor. David saw too much of himself in them all. He wept over Absalom, " My son, my son." Only too true, a typical son of David, not a whit better. No son of David's helped redeem David's faults. But Matthew wrote " Jesus Christ the Son of David." That was David's glory. However, there is a development later with a double surprise ending.

Notice that Matthew selects only some sons between Abraham and Christ, also that he refers to only a few wives, and those not lovely Rachel or illustrious Sarah, but Rahab the harlot, who was a Canaanite, Thamar, mother of Phares by adultery with her own father-in-law, Bathsheba the adulteress and Ruth the alien. Matthew is obviously getting at something, but what?

We might take up Matthew's point ourselves. Solomon's successor, Roboam, was a half-Jew, his mother being Naamah, an Ammonite princess. A bad man, he had a bad son, Abia, and bad Abia had a good son, Asa. Asa the good father had a good son, Josaphat. Unfortunately things declined again, for the good father had a bad son, Joram, and matters deteriorated with wicked old Mannasses. Finally came Jechonias, who proved too much for God. Through Jeremiah he was cursed, snatched from God's hand like a signet ring, and the entire line was debarred from the throne rights. The tree was cut down.

What a pedigree for Christ! Then after thirty-nine begats the last link is no link: " Jacob begat Joseph the husband of Mary, *of whom was born* . . . Christ." No begat. Jesus was " the only begotten of the Father." What then is the point of the pedigree?

Christ was the son of a race that could not father Him. *The* Father alone begat *the* Son. He owed nothing to his ancestors. All the cross-hatching with badness, all the adulterations, all the disappointment of fathers with their sons, and then joy! " Unto *us* a child is born, unto *us* a son is given "—the Son of man. The human race had one Son who restored its dashed hopes and redeemed the name of man. Now David, disappointed with himself, and finding only himself reflected in his sons, has another son, " Jesus, son of David," of whom David can be more than proud. " David called Him Lord."

In fact Matthew's ancestral table only demonstrated how poor was the royal line. If Christ takes the throne only upon this record His rights would be very dubious. The line was disinherited fourteen generations earlier, and Jesus was only an adopted son in the line.

Matthew has a revolutionary thought in mind. Isaiah and Jeremiah said that a shoot should grow from the tree stump. Matthew goes back even farther and begins to quote Genesis 5:1, " The book of the generation of Adam," but alters Adam to " Jesus Christ "—the second Adam. Jesus began a new tree, a new generation, the true and final dynasty, and that on His own rights, for he was " *born* King of the Jews." He was King of the Jews before he was born.

Jesus did not arise from history; He came into history; history was made for Him. Matthew's gospel is constructed on the plan that Christ was the parallel to Israel. Israel was called son and servant, and this destiny the nation failed to reach, but Jesus fulfilled it for Israel. In Christ alone Israel attains true sonship and servanthood. God drew Israel out of Egypt and said " Out of Egypt have I called My son." Matthew quotes this of Jesus, because this parallel restores God's intentions in Israel. Jesus came out of Egypt as a young child, and lived the life in the promised land that Israel never did live, and God said " *this* is my beloved Son, in whom I am well pleased."

Here is the double surprise ending. God's son who is the son of man, " made like unto his brethren "—humanity's hope, humanity's salvation, to whom human royalty contributed neither rights nor dignity, but only shame. Christ reigns and redeems the past in His own name, Jesus.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
L. V. Darlington Tiller ...	738
G. Canty	741
Douglas B. Gray	743
Michael J. Frith	745
Cheryl Leow	752
David C. Lewis	753
E. J. Smith	754
Margaret M. Ladlow ...	755
Ian R. Hall	756
James F. Hardman	759
Church reports	739
Editorial	742
Inset £	745-753

EDITORIAL

A SELF-DEFEATED SOCIETY OR A RACE OF SUPER-CONQUERORS?

A SELF-DEFEATING society—"[God] hath made the world subject to vanity." A free rendering of our passage could be "[God] has made society subject to a self-defeating process." In the words of Solomon, for example, "the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). The history of the human race demonstrates the race to be not only a self-defeating but a self-defeated society, **made so by God,** so that we might learn, at least from experience if we will not learn from His Word, that His purpose for us is not intended to be fulfilled in this life but in that to come.

As world population increases each individual demands more living space. A person traversing our pavements occupies a minimum of space, less than an animal of equivalent size. Once he gets into a car his minimum space requirements are multiplied 140 times at least. The proliferation of mechanical vehicles on our roads is a self-defeating process, as witness our urban traffic chaos.

Our medication of the human body is a self-defeating process. Britain's medical service is among the world's finest, but though Britain's ill-health may be different it can be cogently argued that it is no better than that of most other countries. Judah's Harley Street of 3,000 years ago, Gilead, provided medicines and ointment for healing, and physicians for diagnosis, but Jeremiah had to point to the medical self-defeat of the people of his day, in spite of the spate of ointment and medicine, and the proliferation of physicians from Gilead, in the question we may well ask today: "Why then is not the health of the daughter of my people recovered?" (Jeremiah 8:22; see also Jeremiah 46:11)

We demand more education, but there are not enough teachers to provide it; we demand more medical attention, but there are not enough members of the medical profession to provide it; we demand more leisure, but we do not know how to use it when it is provided.

Man's intelligence, his health and his use of his environment are all the time subject to a self-defeating process, called "vanity" in our Bible, which he cannot escape, imposed by God because of man's rebellion.

The ultimate of this process is physical death. The overweening claim that we live longer than our forebears is not supported by history. The statement that "the days of our years are threescore years and ten" is as true today as when it was made at least 3,000 years ago.

The only way to escape what the ancients recognised as a fact of human life, that human life is turned in upon itself, and termed by them the wheel of existence, is to get on the way—Jesus Christ.

One would imagine that the use of leisure would be the most manageable of all our problems. However, Prefessor Asa Briggs presents a fearful prospect in discussing this subject by the very title he uses: "The organisation of leisure." What about this? "Travel, sport, entertainment and education, already subject to common influences

seeking to integrate and control, will be tied up more and more in bigger business complexes. There will be more training . . ."

Contrasted with this self-defeating process imposed upon humanity we have the experience of the undefeated—nay, more, the super-conquerors. After describing the possible causes of self-defeat, concluding with nakedness, peril or sword (Romans 8:35), the apostle Paul goes on " Nay, *in all these things* we are more than conquerors through Him that loved us . . ." (8:37).

THE BREWING INDUSTRY

Could there be a more terrible indictment of Britain's brewing industry than the announcement that all pubs, clubs and restaurants in Ulster were forbidden to serve alcohol over the weekend October 18th and 19th?

The Ulster Government said: "There have been indications in the past that intoxicating liquor has been the factor contributing to disturbances and rioting.

" The Minister of Home Affairs regrets that this prohibition has to be imposed, but it is felt that all concerned will realise that *this action has been taken in the interests of preserving law and order*." (Our italic.)

After the quiet weekend came the more devastating announcement that the banning of intoxicating liquor sales had been a major factor in producing this result.



I MET THEM INSIDE

An "S.O.S."

By DOUGLAS B. GRAY

THE telephone bell rings as I sit at my desk at the London office. The caller is the governor of a prison in the south of England. He asks if I can go immediately to his prison as a man has attempted suicide and is asking for me. It is almost lunch-time. I phone Mrs. Gray and explain to her the reason for my absence from lunch. In less than two and a half hours I find myself in the hospital block, sitting beside this man whose wrists and lower arms are heavily bandaged. His attempted suicide by slashing his veins, fortunately, was not successful.

Here was a man, a gifted musician and one-time bandmaster, in great distress and now physically and mentally ill. Why had he sent for me? I knew a little of the background of this man. Prior to his great error in life his circumstances seemed secure. Material comforts and family joys offered all that would be considered sufficient to bring satisfaction and stability. He did not normally attend the regular church services held in the prison chapel but he never missed a visit by the London Crusader Choir. I wondered what could I do. I let him do most of the talking. Apparently his wife and family had completely cut him off and there seemed little if anything worth while left. " Why do you come and listen to the Crusader Choir ? " I asked. "We are very amateur, and to a musician like yourself there must be moments that leave much to be desired." " That is not so, Mr. Gray," he answered in a most forthright manner. "There is something about your people I just cannot analyse or assess. I have tried hard but I get nowhere. Can you explain to me ? "

To help him relax I replied by saying perhaps it would be good if he could ask the choir what they think of their conductor! That really would be interesting. However, we had now found a starting-off point. It was obvious he was in pain, and now just the two of us to talk together (no discipline staff is ever present when I interview prisoners—a very special privilege). This man needed someone to talk to and who would listen to him in his desperate and downcast situation. Wife, family and friends had disowned him; where could he turn for compassion or help? So we talked and finally prayed together, and with a promise that I would see him again within a week or so. This I did. What a change! Rapid progress from his physical wounding, and now a new outlook and prospects because the good news of a Saviour and Friend became to him a reality! Well may we remember the word " I was in prison, and ye visited me . . ."

Tribute to a faithful Elim Bible College worker

AMY ALLISON

"AMY," as she was affectionately known by a long succession of Elim Bible College students prior to 1963, passed to her reward on Saturday, September 20th, 1969. She served as a helper in the college almost from its opening in 1925-6 until her retirement. She did not regard her work as a dismal chore, but added to her daily routine of cleaning and bed-making ministries of help and advice that meant so much to young people who had but recently left home. To her this was not just a job but a way in which she could effectively serve the Lord whom she loved deeply. It is difficult to assess how much credit must be given to that gallant band of "back-room" people who have silently and faithfully borne the burden and heat of the day.

Supporters of the missionary prayer meetings held at E.B.C. will remember Amy's faithful support of the missionary cause which she had very much at heart.

We know that Amy will receive reward commensurate with such service.

G. WESLEY GILPIN.

Letter to the Editor

116 Blakedown Road,
Halesowen, Worcs.

DEAR SIR,—Each time I open the EVANGEL I look in trepidation for the letter section to see what the next so-called controversial subject will be. When I read in the October 11th issue the letter containing the phrase "recreation is outside the scope of the church" I was, to say the least, flabbergasted. However, when I read farther on that such a statement was written by a person who was an Elim member of forty-one years' standing this to a certain degree explained how such a phrase could be written.

How much longer do we have to put up with such outdated and unreasoned opinion? Does this reader realise we are nearly in the 1970s? The good old days, if they ever were, have long passed into history.

I would not for one moment detract from the power of the Holy Spirit, nor would I relegate the Holy Scriptures to some lower level of church ministry, because they are needed more than ever in the Church today. At the same time, methods used by Christian young people for the winning of other young people should not be utterly con-

(*continued on page 758*)

Introducing

THE LIVING NEW TESTAMENT



To be released December 8th

Order yours today!

Special British edition

"This edition of the *Living New Testament* has been prepared with the requirements of British rather than American readers in mind.
Those for whom Bible language is almost a foreign tongue will find that this version brings the essential message of the New Testament home to them in terms whose meaning they can understand."

Dr. F.F. Bruce, M.A. *University of Manchester.*

"This really is the Bible in everyday language. It makes it read like today's newspaper."

Cliff Richard.

STANDARD 30/- DE LUXE 40/-

Order from Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

Coverdale House Publishers

WORLD
Pentecostal NEWS

Vol. 3 No. 3 ELIM EVANGEL SUPPLEMENT NOVEMBER 1969

ASIA

NEW ZEALAND

By M. J. FRITH, L.TH.(LON.), A.C.A.

"LITTLE is much if God is in it." How well this well-known statement applies to Elim in New Zealand—a country the same size as Great Britain but with a population only one-third that of London.

We are literally the farthermost Elim outpost, for our nearest Elim neighbours are 6,000 miles to the west in Transvaal or 6,000 miles to the north in Hong Kong.

Even within this country our churches are so spread out that fellowship between ministers and churches is largely an unfulfilled dream. Take Donald Hemingway in Hamilton for example: his nearest Elim neighbour is 350 miles away—miles which are spanned by a night on a train or by a costly plane journey. Or think of our southernmost church in Christchurch. Its nearest Elim assembly is not so distant—only 201 miles away!

Such distances mean that combined conventions, presbytery rallies and united activities are in general just not possible. An annual convention is held in conjunction with the Elim conference, but apart from this and occasional exchange ministry each of our churches and ministers is virtually isolated. This tends to make our link with Elim worldwide very important, for without it each church can feel like a drop in a bucket but within it we are like a link in a chain, as when we joined in "Power for the hour" in the first week in September.

The highlights for our movement in recent months have been the Billy Graham crusades in March and the return from Japan for furlough of the Bickerton family.

Pentecostal churches were wholewheartedly involved in the Graham crusade and the support of Elim was excellent. In Wellington Gilbert Dunk was in charge of prayer and in Christchurch another executive member, G. R. Greenwood, was responsible for the city-wide visitation. A goodly number



Pastor and Mrs. Bickerton with Christchurch Sunday school.

of members were counsellors, choir members, ushers, visitors or members of prayer circles.

Frank Bickerton, his wife and their three boys arrived home just before Christmas for their furlough. We rejoiced in God's provision for their fares through a special fund. Right at the beginning of furlough plans we really rejoiced when God gave His confirmation through an anonymous gift of £150 towards the fares.

When in Japan the Bickertons were based on the outskirts of Tokyo, well situated to help reach the 97,000 villages and rural communities unreached as yet with the Word of God. In the main they majored on direct evangelism in the following ways: evangelistic campaigns in established but struggling churches; pioneer campaigns in areas with no evan-

gelical witness at all; Bible classes in homes and other appropriate places, which attract mainly college and university students; literature compilation and distribution (one of the most successful tracts used is entitled " Foreigner, why are you here ? "); and the latest method, which is proving very effective, holding Bible camps at the seaside for young people.

In New Zealand, Frank, who is our 1969 president, and his wife, Noeline, have had many openings apart from our Elim work to tell of their work, because current interest in Japan is very high. " In journeyings often," they have travelled from the far north to Invercargill, 1,200 miles south. Over the miles they have had openings to share their work and burdens over radio, in the press, and in schools, rallies, houses, churches and camps.

They are scheduled to return to Japan early in 1970.

And now let us span the miles and look briefly at each of our churches.



Pastor Frith baptising junior cross-country champion Elizabeth Hibbert.

CHRISTCHURCH (Pastor: M. J. Frith). This is the most southerly of Elim's work in the world. Set in a suburban estate, the church has seen an encouraging increase in its youth work and has opened a branch Sunday school this year. At the moment, because a suitable hall is not available, this is meeting in a home. This Sunday school work, together with three youth meetings during the week, has given the church good opportunities to win and establish young people for Christ. Three of them were baptised recently in a lovely service by Pastor Frith.

Two other doors of opportunity which are open are in a " rescue " coffee bar and in a home for unmarried mothers. Recently the church quartet has ministered in these two places with real blessing.



Group of Christchurch teenagers enjoying holiday hike.

HAMILTON (Pastor: D. Hemingway). There is much to encourage us in this church, which is gathering momentum in all departments. Church attendances are the highest yet, and there is a real spirit of blessing in the meetings. Recently it had its first baptismal service, which was an occasion for much rejoicing.

As in every New Zealand town and city, low-density housing means that Sunday schools are, on the average, a lot smaller than in the United Kingdom, and so we praise God for the seventy-five-plus on the roll. An interesting first in the youth department was the holding of a Sunday youth breakfast. Several of the friends who were invited have now been back to other meetings.

It is good to have two former members of our Derby church helping in the youth work. Please note, if you are thinking of emigrating and want to serve the Lord there is plenty of opportunity in our five centres here in New Zealand.

WELLINGTON (Pastors: G. T. S. Dunk and H. R. Ogier). Wellington is our oldest established church and our national headquarters. This city poses a particular problem with its limited housing areas, which means that people who retire generally move out of Wellington, as do young couples setting up homes. Thus we lost our headquarters treasurer earlier in the year when he retired north of Wellington.

As Wellington is the capital city, this church has the opportunity of hearing numerous missionaries as they pass through. Indeed the church could be called a missionary church, as it is the Bickertons' home church, and members have children or close

relatives in New Guinea, Taiwan, Indonesia and the Philippines. In addition the New Zealand secretary of one missionary agency worships there and a former executive member has just spent several months in Indonesia.

BLENHEIM (Pastor: B. C. Verner). This is our smallest assembly, situated in an expanding town which has had an unhappy Pentecostal history. However, a church building has just been bought, and this has already given the work an impetus. A campaign by Pastors Bickerton and Hemingway is planned for the near future. Please join us in prayer for a mighty moving of God in this centre.

NELSON (Pastor: L. Covic). This is another small work, but despite its lack of size it has been a real blessing to a number seeking the baptism in the Holy Spirit. We praise God for this and for other victories won there. There is a good spirit in the meetings, especially in the communion and worship service, and the desire of various members for purity and sanctification is surely an example to us all.

While we praise God for what Elim has done thus far in New Zealand there still remains much of the land to be possessed. As Mrs. Carol Frith told many on her recent visit to the United Kingdom, the challenge is great and so is the need for prayer. So in the words of scripture our cry is "Brethren, pray for us."

FIJI

140 accept Christ

Fijian conducts "good news" crusade

NEW HEBRIDES. A. M. Cakau, superintendent of the Fiji Assemblies of God, recently conducted a "good news" crusade here, during which 140 accepted Christ. Each night the church was crowded, and many stood outside.

One man was instantly healed of tuberculosis. When the news of his healing travelled to the island of Tana four men from that island came to investigate this new religion that allowed prayer for the sick. They asked the New Hebrides pastor to go to Tana to pray for a sick man, and one of the New Hebrides Christians left his job to go to Tana and open a church.

Besides the request for help from Tana invitations have been received from the Cook Islands, French Polynesia, the Gilbert Islands, the Solomon Islands and New Guinea.

Pentecostal Evangel.

TAIWAN (China)

Vacation Bible schools with twenty of the young people helping. This project was supported entirely by the Bible class of Leigh-on-Sea Elim church. There were fifteen of these schools in the area this year, each one reaching between fifty and 100 children. This has been the widest outreach we have ever been able to manage, and many of the boys and girls heard the gospel for the first time. The schools were held in all kinds of places: churches, school buildings, boat-houses, a nursery, under trees and even in a Buddhist temple! Pray for our V.B.S.s!

Formosa Evangelical Fellowship.

FAR EAST BROADCASTING COMPANY

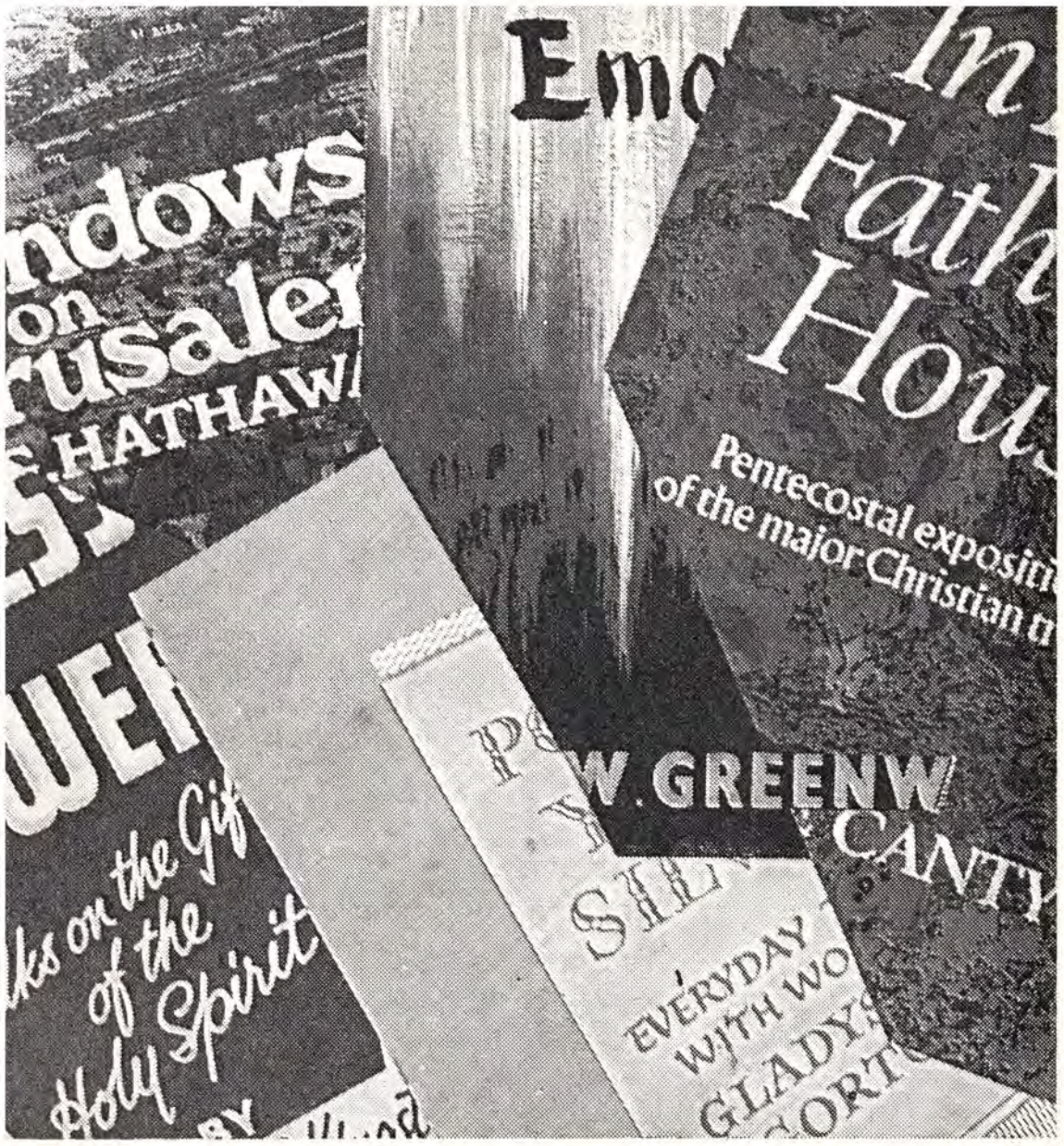
A new landmark now graces the skyline at Sans Souci, on the island of Mahé in the Seychelles. Australian Christians have given a ninety-foot mast



and friends in Britain have financed the special "log periodic" aerial which now rotates on top of the mast. Both were erected under the direction of Calvin Niebling, an engineer from Australia.

It is hoped to send programmes into India at the end of 1969. Also co-operating is the African Evangelical Fellowship, which has contributed substantially towards the capital costs of the off-shore aerial array.

Plans for 1970 include the delivery of a 250-kilowatt giant transmitter, which will enable clear signals to be put into areas other than India and Pakistan and the eastern and southern parts of Africa. Responsibility for the Seychelles project was accepted when the British office had only £400 in



GRENEHURST PRESS

Living Psalms and Proverbs, with the major prophets. Price 30/-, p. & p. 2/6.

Living Lessons of Life and Love. Ruth, Esther, Job, Ecclesiastes and the Song of Solomon. Price 21/-, p. & p. 1/6.

Living Prophecies. The minor prophets with Daniel and the Revelation. Price 17/6, p. & p. 1/6.

The Parallel New Testament. King James Version and Living New Testament. Price 55/-, p. & p. 4/6.

SEND FOR CATALOGUE OF FULL RANGE

CHILDREN'S SECTION

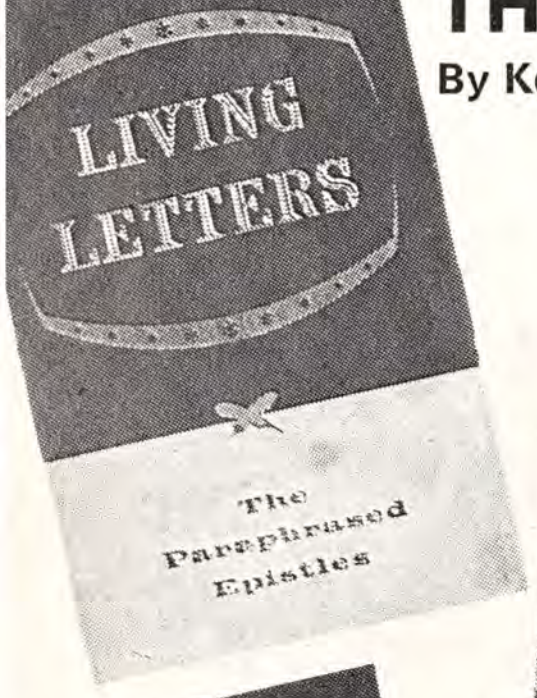
Wonderful gifts for children

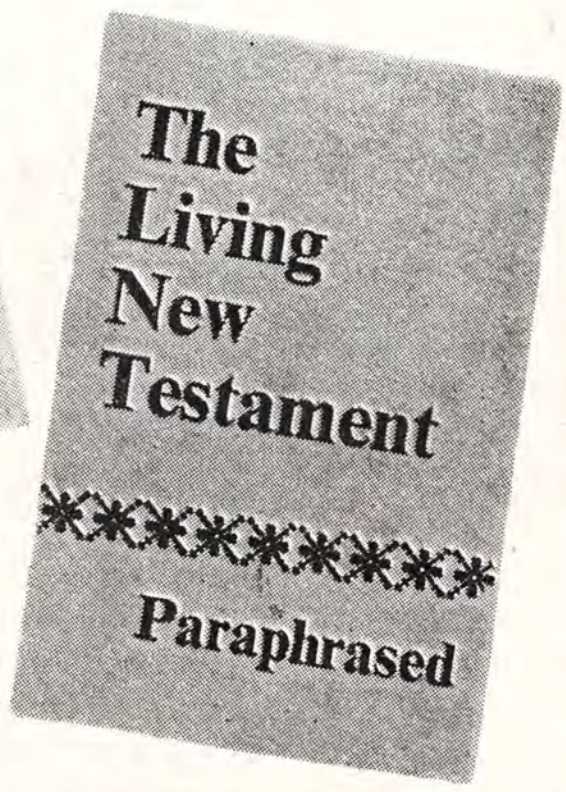
A CHILD'S STORIES OF JESUS and
BIBLE PICTURE STORIES
Beautifully illustrated. Exceptional value. 6/- each, p. & p. 2/6.

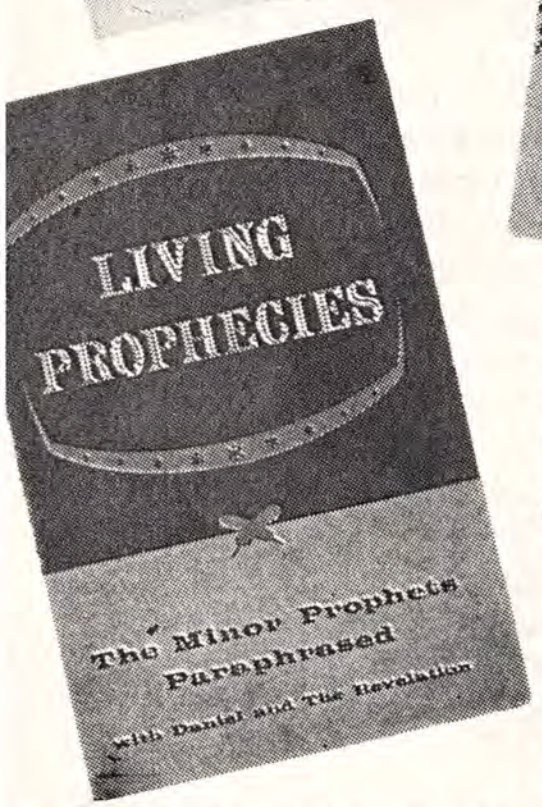
THE LIVING STORY OF JESUS
A paraphrase based on Kenneth N. Taylor's popular " Living Gospels." Price 35/-, p. & p. 2/6.

PARAPHRASES OF THE BIBLE

By Kenneth N. Taylor







GIFTS OF LASTING VALUE !

Paraphrases of the Bible by Kenneth N. Taylor.
Living Prophecies.
Living Letters.

LIVING NEW TESTAMENT Price 35/–, p. & p. 2/6
LIVING GOSPELS Price 22/6, p. & p. 2/6

DAILY GUIDANCE. Very popular daily reading book of scrip Authorised Version. Dark green binding, 368pp., pocket siz 10/6, p. & p. 1/6.

THE PRACTICE OF CHRIST'S PRESENCE, by W. Y. Fullerto blocked in gold lettering, boxed, 160pp. Price 10/6, p. & p. 2/

STREAMS IN THE DESERT, by Mrs. Chas. E. Cowman. W homes regularly use this deeply spiritual compilation of meditations. 376pp. Price 17/6, p. & p. 2/6.

GIFTS THAT UPLIFT AND INSPIRE

THIS EMOTIONALISM, by H. W. Greenway. Price 10/6, p. & p. 1/
IN MY FATHER'S HOUSE, by George Canty. Price 17/6, p. & p. 1/
WINDOWS ON JERUSALEM, by W. G. Hathaway. Price 9/-, p. & p. 9d.

Also :

MODERN PENTECOSTAL PHENOMENA. Price 4/6, p. & p. 4d.
THE GIFTS OF THE SPIRIT IN THE CHURCH. Price 4/-, p. & p. 9d
SEALED WITH THE HOLY SPIRIT OF PROMISE. Price 2/6, p. & p
FULNESS OF POWER, by Charles J. E. Kingston. Price 7/6, p. & p. 1/9.

POLISH YOUR SILVER, by Gladys M. Gorton. Price 5/-, p. & p. 6d
A STRING OF PEARLS, by Gladys M. Gorton. Price 6/-, p. & p. 6d
FROM THE KITCHEN WINDOW, by Gladys M. Gorton. Price 5/-, p. & p. 6d.

LES . . . HYMN BOOKS . . . CHORUSES

w Testament. 3 1/16 in. x 2 7/16 in. x 1/2 in. India paper,
tte, yapp, black. Price 23/-, p. & p. 1/6.

ew Testament. 6 3/8 in. x 4 1/4 in. x 3/8 in. Cloth boards,
ck. Price 10/-, p. & p. 2/-.

sh Bible, New Testament. 4 1/2 in. x 2 3/4 in. x 5/16 in.
r, rexine, black. Price 18/6, p. & p. 2/-.

sh Bible, New Testament. 7 1/4 in. x 4 3/4 in. x 3/4 in.
th, boards, jacket. Price 9/6, p. & p. 2/6.

t Bible.
9/16 in. x 1in. Moroccoette, yapp, black, thumb index.
, p. & p. 3/6.

Moroccoette, yapp, black, blue, maroon. Price 18/6,
p. & p. 3/6.

New Oxford Illustrated Bible. 5 5/16 in. x 3 9/16 in. x 5/8 in.
Leatherex, morocco grain, semi-yapp, blue or black, on India
paper. Price 35/-, p. & p. 3/6.

REDEMPTION HYMNAL

Words only, 6/- and 10/6, p. & p. 1/3.
Music editions, 25/-, 50/- and 84/-, p. & p. 4/6.

ELIM CHORUSES

Words only, Nos. 1-18, 2/6, p. & p. 4d.
Music, Nos. 1-18, complete in one book, £1/7/6, p. & p. 2/-.



s from the
3 1/4 in. Price

ion leather

1,000,000
dings and

See children's section for prices

ORDER FORM

Postage

For orders up to £1 include maximum of 2/6 for postage and packing,
from £1 to £4 include 4/6, £5 and over 6/-.

Grenehurst Press

P.O. Box 38, Cheltenham, Gloucestershire. Tel. Cheltenham 55338

the bank; sixteen months later about £60,000 had been received. Heavy capital costs still have to be met, but miraculously generous support continues and enables the project to go forward.

EUROPE

CZECHOSLOVAKIA

The present political changeover in Czechoslovakia has not yet affected the Church, according to Eurovangelism director Dave Foster when he returned from Prague recently.

"It is true," he stated, "that a new ruling against unofficial meetings of more than six people could put a stop to some groups meeting in homes, but this does not affect church services."

The general atmosphere in the country, according to this frequent visitor, is one of despair and disillusionment, but there is a ray of optimism that the new leader will not allow things to deteriorate to conditions in the pre-Dubcek era.

Many new people are finding their way to church and, Foster discovered, there is a growing interest in the Bible among those of no previous religious conviction.

"Christians in Czechoslovakia see this as a time of unprecedented opportunity," he claimed. "Most voice the realisation that this could be for a limited period only, but in common with their fellow countrymen they are tending to make the most of today's opportunities rather than worry about the future."

Eurovangelism Newsletter.

RUMANIA

Rumanian Pentecostals bring good report

The 900 Rumanian Pentecostal churches have more than 80,000 members and 200 ministers, according to leaders of the movement who visited Assemblies of God headquarters here last autumn.

Pavel Bochian, president of the Pentecostal churches in Rumania, and Rev. Trandafir Sandru, a Bucharest pastor, said the churches had obtained official recognition from the government. Most congregations meet in rented property, but the movement does own some property.

The Rumanian brethren were accompanied by Andre Nicolle, pastor of a large Pentecostal church in Paris, who has visited Rumania twice within the past two years. Mr. Nicolle ministered in churches at Arad and in the surrounding region, some of which had congregations of 1,000. At Bukovine, only two kilometres from the Russian frontier, he met with a congregation of 2,000 in an atmosphere of revival. He commented: "I wish that we who enjoy such better conditions were receiving as much of the blessing.

P.F.N.A. Newsletter.

SPAIN

Fourteen receive baptism in Holy Spirit

RONDA, SPAIN. After many months of seeking God for the Holy Spirit believers here received the answer to their prayers during a week of special meetings with Luis Guillen, pastor of the Rota assembly.

Missionary Adele Dalton reports that on Tuesday night Hermano Luis asked those who wished to receive the Holy Spirit to sit on the first two benches. Immediately a wave of victorious worship swept over the congregation and a few minutes later one of the men began to speak forcefully in other tongues. That night, nine received the glorious baptism in the Holy Spirit.

By Sunday afternoon fourteen had received this Pentecostal experience.

Pentecostal Evangel.

GREAT BRITAIN

"Richer on Sundays"

So the high finance of Sunday cricket has started. "Such a lucrative proposition" (Billy Griffith, M.C.C. secretary); "More money than ever before has poured into the game" (Colin Cowdrey, England captain); and a well-known Sunday paper headlines it with "Richer on Sundays."

At least £80,000 per annum for the cricket clubs from sponsors, Messrs. John Player and Sons, and sale of television rights, *plus* proceeds of eight home matches, *plus* at least £50,000 from the major pools promoters—all this and more from Sunday play.

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

Richer! The treasuries no doubt—and the big commercial backers who, frustrated by the ban on television cigarette advertisements, now advertise by means of games shown on television!

L.D.O.S. press release.

MEATLESS MEALS MEANT FOOD FOR BIAFRANS

Rev. Neville Atkinson, minister of the Barton Baptist church, Torquay, was deeply concerned about the plight of the people in Biafra and thought that his people ought to make some special effort to help them. He announced that all the offerings on the following Sunday would be devoted to the Oxfam Biafra emergency fund, and asked all his people to go without meat for the whole week. His suggestion was that whatever they would have spent on meat they brought with them on Sunday and put it in the offertory plate. His hope was that the offerings would be doubled—but they were trebled, and a sum of £71 was raised.

Oxfam press release.

THE AMERICAS

GUYANA

Except for a few thousand Guyanese who live along the rivers practically all the people inhabit the 270-mile coastal plain. Greater Georgetown, the capital and chief seaport, has a population of 150,000.

Guyana means "land of many waters"—an appropriate name for a country with an abundance of rivers, creeks and other waterways.

Guyana's population is made up of East Indians, Africans, Portuguese, Chinese, Europeans and Amerindians. *Though the Guyanese are of various races and intermarriage is relatively infrequent they have been blended together to form one nation. They are united also in their official language, English.*

Pentecostal Evangel.

U.S.A.

The thirty-third general council held by the Assemblies of God, in Dallas memorial auditorium from August 21-26, registered the largest number of delegates, ministers and visitors ever to attend such a meeting in the fifty-five-year history of the denomination. Registration reached almost 10,000 and the peak attendance was 12,500.

Membership of the Assemblies of God in this country is up 8.6 per cent to 625,660. There are now 8,570 Assemblies of God churches in this country. The net gain in ordained and licensed ministers during the biennium was 521, bringing the total number to 17,026.

The church has 969 overseas missionaries in eighty-five countries. This reflects a net increase in foreign missions personnel of 213 since the 1967 report. The Assemblies of God has 323 home missionaries under appointment.

Assemblies of God delegates take stand on pornography, sex education

Delegates and ministers at the general council adopted a resolution deploring the display of "raw sex, obscenity and nudity" on news stands and motion picture and television screens.

Citing such scriptural references as Proverbs 34:14, "Righteousness exalteth a nation: but sin is a reproach to any people," the resolution stated the church's position: "As Christian believers . . . we affirm that the Bible is the unchanging basis for private and public morality."

The church went on record as urging city councils, state legislatures and Congress to pass laws to prohibit effectively the distribution and sale of obscene publications and entertainment to minors.

"We particularly decry the action of the higher courts in reversing local judgments against pornographers. We feel that trial courts and juries, by virtue of their familiarity with the local situation, are better qualified than remote appellate courts

ELIM BIBLE COLLEGE, CAPEL

GRADUATION SERVICE

in the

DORKING HALLS, DORKING

Saturday, November 15th
at 7 p.m.

Preacher : J. Hywel Davies

London Crusader Choir

Southampton, Worthing and College Choirs under Douglas B. Gray

Chairman : R. B. Chapman

D.1948

to determine the standards of decency within a community."

Turning attention to the matter of sex education in public schools, the representatives expressed opposition to sex education courses that exclude moral considerations as not being relevant to sex education.

The delegation recognised that the public schools "may in some cases provide legitimate and wholesome sex education," but the statement adopted called for such to be voluntary rather than compulsory.

The resolution placed primary responsibility for sex education on the family. It urged parents, educators, clergymen, P.T.A.s and civic leaders to take steps to remove "objectionable" sex education courses, or to make Biblical standards of morality an integral part of sex instruction.

A MESSAGE FROM GUYANA

Similarities in the lives of Joseph and Jesus Christ

By CHERYL LEOW
Member of Mrs. MacInnes's Sunday school class, Guyana

THERE are many similarities in the lives of Joseph and Jesus Christ. The main similarity is that God was with both men at all times and directed their lives so that both emerged victorious from their many trials; Joseph as a ruler and Christ as the risen Lord.

Secondly, many persons were jealous because of certain attributes displayed by both Joseph and Jesus. Joseph was the favourite son of his father and this annoyed his brothers. He also had dreams which he was able to interpret. According to these dreams he would become an important individual whom they would have to acknowledge as their superior. His brothers were so enraged by this revelation that they sought to dispose of him. Jesus was in the same position. The Pharisees, who were supposed to be the highest authorities on religion and who should have helped Jesus to spread God's Word, were, instead, jealous of Him. They knew that He was the Son of God, but refused to admit this because Jesus would have become all the more popular with the crowd while they would have been ignored. So they tried to embarrass Him before the crowd and in this way cause them to lose interest.

Another way in which these two lives are similar is that both were sent on missions by their fathers. Joseph's father sent him to inquire after his brothers in the fields and possibly offer any assistance. Similarly, Jesus was sent by His Father to preach the gospel to men and to die on the cross to atone for the sins of mankind:

> *"He died that we might be forgiven;*
> *He died to make us good,*
> *That we might go at last to heaven,*
> *Saved by His precious blood."*

Because Joseph was the favourite of his father he was given a special coat "of many colours," which his brothers took when they sold him into slavery. Here again is another similarity. Jesus wore a special tunic, one that was seamless. His coat was also taken by the Roman soldiers after they had crucified Him.

Next we see that both Joseph and Jesus suffered for crimes which they had not committed. Potiphar's wife made advances to Joseph, but he, being a fair man and realising that she was his master's wife, would not yield to temptation. Annoyed, she told Potiphar that it was Joseph who had tried to assault her. As a result, he was imprisoned and the unfaithful wife who deserved to be punished was allowed to go free. In the same way Jesus, who was the only man on earth without sin, was accused of sins He had not committed and was crucified so that Barabbas, who was a murderer, could be released.

During his time in prison Joseph encountered a butler and baker who had been imprisoned for offending Pharaoh. Both had dreams which Joseph interpreted to mean that the butler would be pardoned while the baker would be hanged. Jesus also found Himself on the cross with two malefactors crucified one on either side of Him. One was saved from eternal damnation by believing in Jesus the Saviour of the world, while the other was not saved because he did not believe. In each case one was pardoned while the other was punished.

Another similarity in the lives of Joseph and Jesus Christ can be illustrated by this incident. The butler had promised Joseph that he would ask Pharaoh for his release. However, he forgot about his promise in his joy of being free and did not remember Joseph until Pharaoh needed someone to interpret his dream. People treat Jesus in the same manner. He helps them out of difficult situations, then they forget all about Him until they need His help in another instance.

Finally both Jesus and Joseph prophesied that persons would bow down to them. Joseph's brothers did not believe this at the time; nevertheless, it happened that they had to go down to Egypt for corn and had to approach Joseph, who had been made a ruler by Pharaoh and whom they did not recognise to be their own brother. They therefore bowed down in respect. Jesus will come one day as King of kings

and all will acknowledge Him thus even though they mock at the idea now.

All in all, Joseph is probably one of the few characters whose life is so closely similar to that of Jesus Christ.

AFRICA

CONGO CONFERENCE

Reports in the *C.E.M. Report* testify of considerable blessing attending the annual conference of the Pentecostal churches of Congo. Jonathan Ilunga was elected conference chairman and Wilson Mutombo secretary. During the previous twelve months 25,000 had made decisions for Christ, with 12,180 having been baptised in water and received into membership. The number of believers is now nearing 100,000. The conference was held at Mwanza on July 23rd-28th.

At Kisonga, Lulunga, over 3,000 believers assembled for a great convention. During the convention sixty-seven received the baptism of the Spirit. No fewer than 533 testified to a healing touch from the Lord, ninety of whom were long-standing cases of serious sickness. Souls are being saved everywhere and more heathen charms have been brought out for burning than have ever been surrendered at any one time. One very famous witch-doctor was gloriously saved and healed of a serious incurable sickness. One national pastor testified "This is the fruit not of our labours but of the labours and sacrifice of our missionary, brother Knauf, who gave his life for this land nine years ago."

The challenge of the unusual . . .

EVANGELISM—A LOCAL ENCOUNTER

By DAVID C. LEWIS
MINISTER OF HANLEY PENTECOSTAL CHURCH

THE following is an account of an experience which befell the writer of this article while witnessing in his area on a recent Sunday. Inquisitiveness was turned into action. Let us read of what happened in a town in northern England.

Attracted by sounds of an unusual nature, at least not those that one could expect to hear coming from a local parish church hall, the inquisitive one drew near. The first sight that met his gaze was several rows of shoes placed neatly in the vestibule. What of the owners of this varied assortment of footwear? What also of the noise that prevailed inside the building? A cautious peep, and there the reason became apparent—a congregation of worshippers. Yes, though, alas, not members of the local parish church but a truly eastern company of devotees who, prostrate on the floor of the hall, were worshipping, calling upon the name of their God. Where? In a town in northern England. The inquisitive one, a Pentecostal brother, was more than surprised; he was deeply concerned. He resolved to do something. He ascertained the nationality of these immigrant worshippers. Orders were placed for tracts and literature in their language for distribution among these dear people.

Hundreds of thousands of people from India and Pakistan are now resident among us. Their children are to be found in our Sunday schools in many places. To what extent are we concerned? Will you not pray for these dear people and for those who labour among them?

Recently a large church building was purchased by a non-Christian congregation in a northern city. The songs of Zion no longer ring within its portals, yet the church is filled with those from lands afar who are keen to worship. No longer are the songs of deliverance heard, no glad note of emancipation, but rather the plaintive call of the soul in darkness. They seek for the light, they desire spiritual comfort and release from their many burdens.

Are you concerned for this congregation and many others scattered in many places throughout our land?

While here in England our congregations diminish and churches close down, buildings are being taken over by worshippers from lands across the seas. The mission field is now on our doorstep here in our Christian England. Can we continue to ignore this challenge?

"Can we, whose souls are lighted with wisdom from on high,
Can we to men benighted the lamp of life deny?
Salvation, oh, salvation, the joyful sound proclaim
Till each remotest nation has heard Messiah's name."

BISHOP HEBER.

Nations once remote have now become our neighbours. Shall we not proclaim to them the joyful sound that Jesus saves? We must!

YOUTH PAGE

By E. J. SMITH
MINISTER OF THE ELIM PENTECOSTAL CHURCH,
GREAT YARMOUTH

God's island

IMAGINE you are on an island; all around there is a tempestuous sea alive with killer sharks; to remain healthy and alive you have no alternative but to stay on the island. Dr. William Barclay has likened the Church to an island—an island of purity set in the midst of a sea of iniquity. I like that picture, and to me it suggests three important points.

COME OUT

Wherefore come out from among them, and be ye separate, saith the Lord" (2 Corinthians 6:17). On such an island as described above it would mean instant death even to padde, let alone swim, in the surrounding waters. Many young people are "paddling" in interests that should not take up their time. You may be only ankle deep in such pursuits now, but before you know where you are you will find yourself in deep waters. This will mean only one thing: spiritual disablement.

Paul, writing to the Corinthians, stated that after preaching to others he was always careful to keep a close watch on himself, lest he should become a "castaway." Paul was willing to admit that there was a danger of his becoming spiritually stagnant. What a tragic waste woud have resulted if that had come to pass! We need to keep a watch on ourselves. Are we truly self-disciplined? Do not let compromise rob your witness of its effectiveness. Like Timothy of old, "flee youthful lusts."

STAND OUT

But God not only asks us to "come out"; He asks that our lives should "stand out," as an island against the sea. Stop and ask yourself this question: "How am I different from the people with whom I work?" Jesus wants you to forge ahead in your Christian experience so that you may make an impact in the shop, office or school. Jesus says you are the salt of the earth and the light of the world. When I put salt in my food I expect it to have a tang; if salt does not have this effect it is no longer of use to me. When the electric light bulb in my study fizzles out I throw it away. Are you shining for Jesus Christ? Do you have a song in your heart and the power of Pentecost in your soul? If not you are like the burnt-out light bulb. Here are a number of practical steps to think about.

1. Do a kindness to someone each day.
2. Pray for someone to speak to about Christ each day.
3. Ask your pastor for a job to do in the church. however humble it might be.
4. Invite people to the gospel meeting.
5. Make visitors to your church feel welcome.

HOLD OUT

The last thing I want to say is "hold out" the message of hope to the people around you. Keep in mind the picture of the island. How welcome it would be to a man who had been lost for many days at sea and tossed about by the storms. It would hold out hope to him. Similarly, there are many men and women who have been tossed about upon the sea of life. To them, the people of God, the Church should hold out the hope of the gospel message, a hope that brings refuge and shelter from the dark ocean of the world.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 79
THE PARABLE OF THE SOWER

Can you fill in the missing words from this parable taken from Matthew 13?

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, - - - - seeds fell by the way side, and the fowls came and - - - - - - - - them up: some fell upon - - - - - places, where they had not much earth: and forthwith they sprung up, because they had no - - - - - - - - of earth: and when the - - - was up, they were - - - - - - - -; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and - - - - - - them: but other fell into good ground, and brought forth - - - - -, some an hundredfold, some - - - - - - - - -, some - - - - - - - - - -."

ANSWERS

1. some (verse 4).
2. devoured (verse 5).
3. stony (verse 5).
4. deepness (verse 5).
5. sun (verse 6).
6. scorched (verse 6).
7. choked (verse 8).
8. fruit (verse 8).
9. sixtyfold (verse 8).
10. thirtyfold (verse 8).

Margaret M. Ladlow's page



THE CHARCOAL BURNER

IN the fairy stories I read when a child the charcoal burner always married the princess! I must confess that in those far-off days I had not the faintest idea what a charcoal burner was. It has taken a trip to Ghana to enlighten me, and I have actually met a charcoal burner. His name is Ebenezer and this is only one of his accomplishments, for he is a farmer and the pastor of the little church in his village. He also has a true missionary vision and is pioneering a witness in another village which has never had the gospel message. I am told that the mango tree and other similar trees with hard wood produce the finest charcoal. After felling, the whole trunk is covered first with palm leaves and then with soil and fired from one end. A few holes are left in the mound of earth to allow the smoke to escape, and the intake of air is controlled at the end where the burning commences, the other end being completely blocked up by the soil. A very large tree will be allowed to burn for two weeks, but smaller trunks will take only two or three days to process. Sometimes after burning has finished the resulting charcoal is left until completely cold and then is uncovered. If, however, a quantity is needed for immediate use it is lifted and spread out and covered with soil or sand until cold, or it may continue to smoulder.

When Ebenezer, our charcoal burner, brings his charcoal for our cook at the Bible school he has to walk from his mountain-top village a distance of nearly four miles, carrying the sack of charcoal upon his head. I am reminded of some words of the apostle Paul found in Romans 12:20, where he speaks of heaping coals of fire on another's head. The meaning of the expression is rather obscure, but all commentators agree that apart from the words being found in Proverbs 25:21, 22 they must have referred to some custom that was known by the people to whom he wrote. Various explanations have been given. Some suggest that the reference is to an Egyptian ritual in which a man gave public evidence of his penitence by carrying a pan of burning charcoal on his head. Others suggest that in Palestine, where people often had their charcoal fires on the flat roofs of their houses, the poor man would come down the street calling out for the charity of his neighbours. The generous-hearted would drop pieces of charcoal or live coals into the tray he carried upon his head. Whatever the origin of the expression may be, the context makes it abundantly clear that what the apostle means us to understand is that by following our Lord's example and showing kindness to those who oppose us and despitefully use us we shall break down their hostility, lead them to repentance and turn enemies into friends. How we need to take heed to these words, for it is so easy to build up resentment and bitterness in our hearts towards those who wrongfully treat us, and thus never heal the breach. Let us ever obey the exhortation given to us here, and instead of allowing the evil of others to overcome us show kindness and love to our enemies, thus overcoming their evil by our good.

"I sought earth's gold, and gained more greed;
I sought earth's fame and found more need;
I sought earth's pleasures, at last found pain.
Who follows earth's phantoms follows in vain.
I heeded God's call, took up the cross;
Forsook the world—its tinselled dross;
I gave myself to God and man,
Fell in with God's unselfish plan,
And found the gold of undug mines
For fadeless crowns whence life's light shines;
And fame, beyond the hurt of years,
And joy that jewels all my tears.
Who follows Christ follows not in vain,
For life or death with Christ is gain."

ANON.

Anonymous receipts

Elim Missionary Society:

No.							
143	St. Peter Port	...	...	...	10	0	0
131	From an old member		...	...	1	0	0
78	Anon.	...	...	...	10	0	0
136	Southend	...	...	...	1	0	0
159	Epsom ...	...	...	...	6	0	0

PRACTICALLY SPEAKING

HOW TO DEFEAT DISCOURAGEMENT

By IAN R. HALL

MINISTER OF THE ELIM PENTECOSTAL CHURCH, RYDE

DISCOURAGEMENT is one of the deadliest diseases of the human spirit. It rests like a pall upon the mind; it magnifies adverse circumstances; it ignores God's promises and feeds upon self-pity. It may be bred in times of physical weakness or weariness. Buried within, it may be a cry of pain or a prayer for help, but its heart is proud and selfish, concerned only with asking "Why me?"

From its home in the city of Disappointment it travels swiftly down Disillusionment Street to the low road of Cynicism. Passing quickly by the village of Dismay, it soon reaches the black wilderness of Despair, where hope is a half-forgotten dream. How tragic is the devastation of the soul that allows discouragement to drive it out of the brightness of hope into the darkness of despair! This spiritual foe, with its attendant, doubt, must be recognised immediately and destroyed.

FAITH

The Bible tells us that faith gives us confidence regarding our hopes and makes us certain of unseen realities (Hebrews 11:1). It is therefore the perfect answer to discouragement. By faith's eyes life is seen to be safe in God's hands; like Elisha's servant, we see by faith that "they that be with us are more than they that be with them" (2 Kings 6:16). With Anna Waring we can sing "God is round about me, and can I be dismayed?"

CONVERSATION

The vicious circle of loneliness, self-pity and discouragement must and can be broken by prayer and allowing God to answer by His faith-inspiring Word. **The lament of the lonely soul must become dialogue with the divine if victory is to be won.** The Word of God and prayer are our ready weapons in this conflict.

OBEDIENCE

Since failure and disappointment can produce this spiritual depression, positive physical action in obedience to God's Word is an effective antidote. Jesus, when teaching the crowd from Peter's boat on the sea of Galilee, commanded His host to launch out and fish again. From a discouraged heart Peter replied "Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net." The results of his obedience transformed his discouragement to amazement (Luke 5:1-9).

FELLOWSHIP

The opposite to *dis*courage is *en*courage—to fill with "heart." In fellowship with other believers we are taken out of our depressing "prison" and made aware of the problems and victories of those with similar faith. In helping others to overcome we help ourselves. "We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the day drawing near" (Hebrews 10:24, 25, N.E.B.).

ANALYSIS

The psalmist asked himself "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise Him for the help of His countenance" (Psalm 42:5). By questioning the reason for his downcast spirits he was able to examine his problem realistically. By magnifying God instead of his difficulties he got life back into perspective.

So my discouraged friend,

"Press on! though all against thee be arrayed.
Press on! and trusting in thy Lord be brave.
Press on! self-pity, doubt and fear forgot,
Reach upwards to the heavenly home and God."

What it cost to be faithful

It cost Abraham the yielding up of his only son.
It cost Esther the risk of her life.
It cost Daniel being cast into the den of lions.
It cost Shadrach, Meshach and Abednego being put in a fiery furnace.
It cost Stephen death by stoning.
It cost Peter a martyr's death.
It cost Jesus His life.
What does it cost you?
Does it cost you anything?

COMING EVENTS

BARKING. November 8. Elim Pentecostal Church, Ripple Road. At 7.30. Visit of Chelmsford Elim Church Choir.

BRIGHTON, Preston Park. November 10-14. Elim Pentecostal Church, Balfour Road. Children's campaign conducted by D. Fanetone. November 22. Monthly rally at 7. Preacher: L. W. Tranter.

CARLISLE. November 8-11. Elim Pentecostal Church, West Walls. Minister's third anniversary services. Weeknights at 7.30. Sunday at 11 and 6.30. Preacher: W. G. Turney (Long Eaton). Convener: Frank F. Frost.

EAST HAM. November 8. Elim Pentecostal Church, Central Park Road. Valedictory service for Mrs. D. E. Bull, returning to Tanzania. At 7. Conveners: L. Wigglesworth and H. L. Dawson. November 9. At 11 and 6.30. Preacher: L. Wigglesworth (Missionary Secretary).

KEYNSHAM. November 9-16 (except Saturday). Elim Pentecostal Church, Balmoral Road, Park Estate. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30. November 9. After-church rally at the Fears Institute, at 8.

PORT TALBOT. November 8-11. Elim Pentecostal Church, St. Dysrig's Hall, Marsh Street, Aberavon. Annual convention. Sunday at 11 and 6.30. Weeknights at 7.15. Preacher: A. R. Thomas (Rugby). Convener: A. J. Taylor.

ROMSEY. November 9-15. Elim Pentecostal Church, Middlebridge Street. " Good news for you " campaign, conducted by Elim Bible College students. Sunday at 11 and 6.30. Weeknights at 7.30.

RYDE. November 8, 9. Elim Pentecostal Church, Albert Street. Missionary weekend. Saturday at 7. Sunday at 11 and 6.30. Speaker: J. Prentice (India).

SOUTHPORT. November 15. Evangel Temple, Manchester Road. At 7.30. Preacher: R. Taylor (chairman of Southport Methodist Convention). Convener: L. Knipe.

LETTER (*continued*)

demned because there is no scriptural reference for them. How often have we been told by Mr. Angel's generation that " we didn't need these things when we were young." This statement leaves me cold, especially as the evidence one sees does not prove the argument.

Organised recreation is a must for *Christian* young people within the framework of the Church. Why should young Christians from unchristian and Christian homes have to join other activities and societies outside the Church for their recreation ?

To every boys' club leader I say that I personally hope that you have every success with your venture and that you will not be deterred from your excellent work by the letter column of the ELIM EVANGEL.

BRYAN T. COLE.

HOLINESS (*continued*)

spiritual origin, and so furnishes the best warrant of our going to God when our course is finished."

Holiness is not so unbalanced as to require no personal effort to maintain. Indeed, the very term " fruit of the Spirit " is one that presupposes the human responsibility of its detailed and careful cultivation, especially when we remember the inclusion of such notable ones as, say, longsuffering and self-control.

It is to be noticed that holiness needs no advertisement; it is self-evident. Those renowned for their holiness have been the last to announce it, or even speak of it in a personal manner, but others have " taken notice that they have been with Jesus " and " have grown up into Him in all things."

How mistaken we can be as to the reason for frequent failure and frustration and dissatisfaction. We forget that it was a law in Israel that they should " bring an offering in *a clean vessel* into the house of the Lord." If unclean it would only be a vessel in which was no pleasure and " the offering in it would not be accepted at His hands." " That law," says Knight, " still stands unrepealed in the statute book of Christ."

To return to the original metaphor which illustrates that the requirement of holiness is imperative, may we realise that as in our economy the half-crown is going out so also there is equally no place for its spiritual counterpart in the economy of God and the currency that counts in heaven. It is the whole crown or no crown. Imperfections in any shape or form are not recognised. Substitutes disqualify: it is the " beauty of holiness " or nothing worth while at all.

BOOK REVIEW

" **Hey, Preach . . . You're Comin' Through !** " by David Wilkerson (Oliphant's Lakeland series, No. 141, price 6/-).

Another book authorised by the founder of Teen Challenge, New York. Like his previous excursions into the literary world, it tells of his work among drug addicts, perverts and degenerates in the United States and Europe.

As one reads this book the angry voice of David Wilkerson seems to shout from every page " This is the dire, terrible, hopeless need of a sin-crazy society. What are you doing about it ? " In fact, the danger is that the reader becomes used to the hard-hitting style, and after a few chapters, like a punch-drunk boxer, gets used to being " hit." Every indictment against a godless society and powerless Church is hammered home under the weight of scores of case-book histories. Not that the book is one big negative lament. Wilkerson continually points to the Bible, the Saviour and the Holy Spirit as he presents the solutions to hell-inspired problems, and some wonderful victories are recorded.

It is not a cosy book to go with a soft armchair and a bag of peppermints; it challenges rather than comforts, shouts rather than whispers. In his foreword the author writes " I want all of you who read this book to get hit hard and deep—so deep you never get over it." Read it and be stirred.

JOHN M. CUTHBERT.

FIELD SUPERINTENDENT'S NOTES (*continued*)

prayed for them amid the unpleasantness of the present situation. We are thankful that the church suffered no real damage and that all services continued as usual and with average attendances. Pray on for Ulster.

☆ ☆ ☆

Two of our members celebrated recently their ruby wedding. They provided a lovely tea at the church and asked that instead of presents being given to them contributions should be made to the missionary cause. The result of this thoughtful and sacrificial gesture was that the overseas fund received a designated gift of £35/10/-. We would commend our friends for this kindness.

☆ ☆ ☆

The Stationing Committee has been busy again, and here are some of the recent changes in pastorates: I. W. Lewis to Luton, B. G. Edwards to Derby, A. P. Johnston to Thornton Heath, R. Williams to Rochester, B. L. Wall to Wells and Bridgwater, A. P. Atkinson to Harrogate, D. I. Le Page to Merriott. May God bless His servants amid their new responsibilities.

LONDON CRUSADER CHOIR

THE London Crusader Choir's annual visit to Braintree brought crowded congregations to both services. Joining the choir for the evening service was a quartet of "singing policemen," members of the Metropolitan Police (London). The following Sunday found the choir in Pentonville prison. It was harvest festival Sunday and there was an attractive presentation of "the good gifts around us."

The county of Kent contains eight H.M. detention centres, and so back to Maidstone jail, so frequently visited by the choir since 1934. Stirring sounds resound through the prison chapel, particularly when the resident choir joins with the Crusader Choir in gospel song ministry. Let us pray for the Christians in this establishment. The evening found the choir at the Elim church, Rochester. The usual warm and enthusiastic welcome was given to the choir and another great occasion of fellowship and witness was shared.

The weekend visit to Stafford, the choir's first visit to the Potteries, will long be remembered. On Saturday we commenced in the Raising Brook school hall. A splendid audience came from many parts around to the festival of praise. Three services were held on Sunday, including a visit to the local prison.

Much credit is due to the untiring labours of the pastors and members at all these centres for their warm-hearted welcome and provision for these much-travelled musical evangelists. D.M.

POINTS OF PROFIT

Collected by MANSEL CHUTER
MINISTER OF ELIM PENTECOSTAL CHURCH,
WINSON GREEN, BIRMINGHAM

INVITED?

"Why did you go to those strange people?" asked a friend of a returned missionary. "Did they ask you to come?"

"No, they did not ask me."

"Then why did you go?"

The missionary said: "When I was a young man, going to my room one night I saw a bright light in a house I passed. The wind had blown the curtain too close to the gas fire, and the house was in flames. But because this family had not invited me to warn them, and not wishing to disturb their peace, I passed on to my room."

"You did no such thing," said the other, "you wasted no time in crying to them that their home was on fire."

"Certainly," said the missionary. "And the people of the strange land did not invite me, but I knew their danger without Christ, and I knew the peace and joy that comes in knowing Him. I was bound, knowing these things, to tell them."

Christian Trails.

☆ ☆ ☆

J. Hudson Taylor, the founder of the great China Inland Mission work, was converted through a little tract he found in his father's library when he was fifteen years old. Carelessly he picked it up to while away the time, but eighty miles away his mother was praying earnestly for his conversion, and before he laid down the leaflet he was rejoicing in sins forgiven. This "mission" has carried the gospel into eleven immense provinces in interior China and sustained over 600 missionaries. Even though the Communists have taken over the country, God's precious Word is still being read, and souls are being saved. We do not know who wrote the tract, but it was used to lead a lad to know the Lord, who in turn, directly or indirectly, was the means of reaching thousands for Christ. God's Word does not return void, but it accomplishes that which God plans and it shall prosper in the thing whereto He sends it.

☆ ☆ ☆

WOULD YOU BELIEVE IN MISSIONARY WORK IF YOU COULD CHANGE PLACES WITH THE HEATHEN?

VICTORY WITHOUT VIM

Ye shall not need to fight in this battle
(2 Chronicles 20:17).

1. "Set yourselves" (v. 17). Prayer (v. 18).
2. "Stand ye still" (v. 17). Praise (v. 19).
3. "See" (v. 17). Prosperity (v. 25).

THE FAMILY ALTAR

Scripture Union Portions — Notes by **James F. Hardman**

Monday, November 10th — Hebrews 7:11-19

" A priest for ever " (v. 17).

The Aaronical order of the priesthood, though divinely ordained, was broken repeatedly by death. Since the Levitical priests were dying men, the ceremonial law of Moses had to take this into consideration and provide for their successors. But in the case of Christ such a law was not necessary. He is a high priest not by any carnal commandment, not in obedience to any temporary law, but in virtue of indissoluble life. He is a priest as long as He lives and this makes Him a priest for ever. He is our eternal high priest, who unceasingly, ever vigilantly, watches over and intercedes for His own.

Tuesday, November 11th — Hebrews 7:20-28

" Wherefore He is able also to save them to the uttermost " (v. 25).

It is important to notice that Christ is not only willing to save, but He is able to save. It is possible to be willing but not able, just as it is possible to be able but not willing. Our salvation is in three tenses: past, present and future. It includes deliverance from the penalty of sin in the past, deliverance from the power of sin in the present, and deliverance from the presence of sin when He comes again. That will be the completion of His redeeming work in us. The only condition which is attached to our daily experience of this uttermost salvation is that we keep daily drawing nigh to God.

" I am trusting Thee, Lord Jesus, trusting only Thee,
Trusting Thee for full salvation, great and free."

Wednesday, November 12th — Hebrews 8

" The mediator of a better covvenant " (v. 6).

There are two main thoughts in this chapter. The Lord Jesus is the minister of the true tabernacle and the mediator of the better covenant. Verses 10-12 give the content of this new covenant. Three features of this covenant are stressed. (1) They are inwardly implanted (v. 10). Putting it into their hearts means a great deal more than treasuring it in their minds. This promised covenant was not new in its promise to " be to them a God," it was new in its ability to enable man to obey its injunctions. (2) They are universally effective (v. 11). No priestly hierarchy would be necessary to teach it to the people, for God would make Himself known by direct revelation. (3) They are graciously assured (v. 12). This new covenant promises the forgiveness of sins. So here are the " better promises " of verse 6: " I **will** put My laws in their minds "; " all **shall** know Me "; " their sins . . . **will** I remember no more."

Thursday, November 13th — Hebrews 9:1-10

" The way into the holiest of all was not yet made manifest " (v. 8).

In these verses we have the first covenant and its worship described. The place of worship was an earthly sanctuary. This building had two compartments, which were separated by veils. Into the first compartment the ordinary priests entered daily, but into the second compartment only the high priest entered once a year. The spiritual significance of this form of worship was that the way to God was not clearly revealed; there was no access into the real presence of God. The old covenant kept the sinner at a guilty distance from God, but under the new covenant, ratified by the blood of Jesus, we have free access to God's presence. " No more veil; God bids me enter by a new and living way." The veil through which Jesus opened up this way was His flesh, for when it was broken in sacrificial death the symbolic temple veil was rent asunder.

Friday, November 14th — Hebrews 9:11-22

" How much more . . . the blood of Christ " (v. 14).

The key thought of this epistle is here implied. The key doctrine of Hebrews is the transcendent glory of the Mediator of the new covenant and the perfection and finality of His redemptive work. In the previous chapter (vv. 6-10) the insufficiency of the old cultus is clearly stated; these offerings could not give the worshippers a perfectly clear conscience (v. 9). The sacrifice of Christ does something more than cleanse a man from ceremonial uncleanness; it cleanses from sin. Further, the sacrifice of Jesus brings **eternal** redemption (9:12) and equips us for the future (v. 14). It is not only effective in purging us from dead works; it enables us to " serve the living God." This is the only true attitude and behaviour for those who are redeemed by His precious blood.

Saturday, November 15th — Hebrews 9:23-28

" Shall He appear " (v. 28).

The appearing of our Lord is thrice mentioned in verses 23 to 28, but it is not the same appearing. A different Greek word is employed in each instance, and the context reveals that the verses are cataloguing a succession of appearances. " **Once** . . . hath He appeared " (v. 26). This speaks of Christ's incarnation and redemption. Once and for all the sin question was settled at the cross. " **Now** to appear . . . for us " (v. 24). This speaks of His ascension and intercession. His present work in heaven is to be the great High Priest and Intercessor of and for His people. (v. 28). " **Shall** He appear the second time " (v. 28). This speaks of His second advent. For this day the whole creation " waiteth " (Romans 8:19). He **will** appear, let there be no hesitation or shadow of doubt. Let us " draw near . . . hold fast . . . consider . . . so much the more as we see the day approaching."

Sunday, November 16th — Hebrews 10:1-10

" The offering of the body of Jesus Christ once for all " (v. 10).

This chapter speaks of the finality of Christ's sacrifice, as opposed to the symbolical sacrifices of the law. The law was a shadow, not the reality itself (v. 1). The inferiority of the old covenant is demonstrated in the multiplicity of its sacrifices, which could not make the worshippers perfect because they could not satisfy the justice of God. But Christ " by one offering hath perfected for ever them that are sanctified." If we want to be perfect before a thrice-holy God, justified from all things, it can only be by faith in the Lord Jesus Christ and the offering He made of the body prepared for Him at His incarnation. Christ offered the unrepeatable sacrifice (vv. 11, 12), the victorious sacrifice (v. 12ff), the efficacious sacrifice (vv. 17, 18).

THE NEW BOOK CENTRE

in the centre of Devon

Church and school supplies
New and secondhand books
Evangelical records Visual aids
Duplicating specialists

10 East Street **OKEHAMPTON** **Tel. 2848**

D.1982

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

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

PERSONAL

GIFTS for friends and church: a subscription with Victory Tract or Poster Club. Details and samples sent on request. Also five-colour Christmas text silk pennant centrepiece for home decoration, 2/11 each. Write: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Tel. 01-688 4986. C.1985

MISCELLANEOUS

ADVERTISING PENCILS, superb ball-pens, brushes, combs, notepads (gold-stamped with church name). Raise funds quickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

CAROLS. Plan your carol service now. Just reissued, revised and enlarged, open-flat spiral binding, *Favourite Christmas Carols*. Selection of forty-three old and new, most suitable for church services. Music copy, complete with guitar chords, 5/- each. Word copies, 4d. each, 50 at 17/6, 100 at 30/- post free. Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. Tel. 01-968 0916. C.1976

CONGO EVANGELISTIC MISSION. You can have a most inspiring missionary service simply by loaning a set of coloured slides with tape-recorded commentary. Two titles available: " God Working with Them " and " The Tragedy of Congo." Full details from F. John Emmett, 59 Springfield Road, Kings Heath, Birmingham 14. Tel. 021-444 4046. D.1978

ITINERARIES

The President:
November 8, Hull; 9-16, Keynsham crusade (except 15th); 15, Bristol rally; 23-30, Christchurch crusade.

London Crusader Choir:
November 9, Ealing; 15, Dorking Halls; 16, Crowthorne.

Miss S. Beardwell (India):
November 9, Stowmarket; 10, Chelmsford; 11, Colchester; 12, Lowestoft; 13, Ipswich; 14, Felixstowe.

D. Mills (Ghana):
November 26, Alloa; 27, Glasgow; 28, Edinburgh; 29, 30, Dundee; December 1, Aberdeen; 2, Clydebank; 3, Coatbridge; 4, Greenock; 6, Glasgow rally (Christian institute, Botherwell Street); 7, Motherwell; 8, Whitehaven; 9, Carlisle.

D. L. Norton (Transvaal):
November 8, Finchley; 9, Palmers Green (a.m.), Islington (p.m.); 11, East Ham; 12, Kensington Temple; 13, Barking; 14, Woolwich; 15, Romford; 16, Dagenham (a.m.), Ilford (p.m.); 18, Rochester.

Miss C. Picken (India):
November 11, Scunthorpe; 12, Driffield; 13, Hull; 15, Scarborough; 16, York; 17, Malton; 18, Harrogate; 19, Stockton; 20, Bishop Auckland; 22, 23, Newcastle.

Joseph Smith:
November 8-13, Beersbridge Road; 15-20, Ballysillan; 22-27, Newtownards; 29—December 4, Melbourne Street.

MARRIAGES

BINGLEY—WOODS. On September 20th, at the Barking Elim Pentecostal Church, Malcolm Dudley Bingley to Janet Winifred Woods. Officiating minister: B. C. Richardson.

MILLINGTON—SAVAGE. On October 18th, at Springbourne Elim Pentecostal Church, Bournemouth, John Alfred Millington to Carole Lesley Savage. Officiating minister: J. Osman, assisted by G. Whittingham (Cranleigh Road).

MUNDELL—VARNEY. On October 4th, at Elim Pentecostal Church, Springbourne, Bournemouth, Stephen Anthony Mundell to Rosalind Cheryl Varney. Officiating minister: J. Osman.

WITH CHRIST

BARNETT. On September 12th, Harry Albert Barnett, aged 85 years, faithful former member of Elim Pentecostal Church, Barking, and latterly living at Hove, passed to his reward in the Saviour's presence. Officiating minister at funeral: B. C. Richardson.

BROWN. On September 13th, Mrs. Sylvia Brown, aged 43 years, beloved wife and mother, and member of Barking Elim Pentecostal Church. " With Christ, which is far better." Officiating minister at funeral: B. C. Richardson.

COLEMAN. On October 10th, Harold Benjamin Coleman, for thirty years trustee and secretary of Erdington church. " Present with the Lord." Officiating ministers at funeral: F. G. Evans, F. D. Byatt and L. Biddy.

COULSON. On October 13th, Ernest Arthur Reginald Coulson, aged 59, beloved and faithful member of Springbourne Elim Church, Bournemouth, after much suffering and disability. " With Christ, which is far better." Officiating minister at funeral: J. Osman.

STEVENS. Miss Twynette Stevens, aged 79 years, former member of Barking Elim Pentecostal Church. " Absent from the body, present with the Lord." Officiating ministers at funeral: S. Able and B. C. Richardson.

EVANGELISTIC CRUSADE
conducted by
THE PRESIDENT
in the
ELIM CHURCH, KEYNSHAM
as follows :
Sunday, November 9th—Sunday, November 16th
(except Saturday)
Sundays 6.30. Weeknights 7.30
Also Sunday, November 9th, at 8 p.m.
AFTER-CHURCH RALLY IN THE FEARS INSTITUTE
✱ DIVINE HEALING EVERY NIGHT
✱ BRING A CAR-LOAD TO THE CRUSADE
D.1964

You are invited to join
THE PENTECOSTAL TOUR TO THE HOLY LAND
led by Rev. A. Tee
June 20th to July 4th, 1970
124 gns. fully inclusive
by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST, GODALMING, SURREY.
D.1956

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. L No. 46 November 15th, 1969 9d



In the Portadown, Northern Ireland, town hall.
See page 764.

REDEMPTION

BOUGHT OR SOLD?

By L. V. D. TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

THEOLOGIANS complicate theology. God never intended that Biblical truths should be difficult for a wayfaring man or a fool to understand. The Bible's terminology in both Testaments was not originally theological conceptions but first and foremost purely everyday expressions and idioms. Paul often resorted to familiar words from Roman and Greek legal life. The word for redemption simply means "buying out," and pictures the sinner standing before God as a slave who receives freedom by ransom (Romans 6:18-22). Thus it refers to the root of the matter, our whole conduct of life, slavery under sin.

In the sight of God and man the state of every human soul is readily discernible. The twofold distinction is simple, clear and obvious without question or argument, containing no neutral position. Every person is either "bought" or "sold," being classified under one of two scripture descriptions—either "a creature of the flesh [carnal, unspiritual], having been sold into slavery under [the control of] sin" (Romans 7:14, Amp. N.T.) or, as 1 Corinthians 6:19, 20 states, "ye are not your own, ye are bought with a price"—purchased with a preciousness and paid for, made His (God's) own. The one is redeemed, the other unredeemed. Which are you?

Consider the facts. "Sin's ruin of God's creation was complete—fallen man is a lie, totally out of harmony with God as to nature, motive, method and manifestation of life until there is no further use for man in the economy of God, no reason for his continuity. There could be no reflection upon the infinite wisdom and justice of God if so terrible a failure were cast out hopelessly from His presence. The very reason for the existence of humanity is rendered impossible of realisation." "Such was the state of completion—sin had closed the mortgage and owns its slave" (Robinson). But, Morgan continues, "the question arises, is there any reason why man should be redeemed, why the wreckage should be restored? God could abandon an instrument that had failed and create another. There is no reason in the realm of righteousness or justice merely why there should be any redemption provided for lost man. Yet there is a reason, so powerful, so conclusive and inclusive, that compels God to find a way of redemption and answer the call of ruined man—it lies within the nature of God. He is Love—the call of man in his ruin Love heard, and Love answered in the gift of Christ (Philippians 2:6-8)."

So we appreciate the word redeem—"to pay back" as in a slave market; to deliver by a price paid. The price is the ransom, the redemption is the liberty that follows, and the one who paid the price is the redeemer. Redemption is a comprehensive term which includes reconciliation, ransom and remission in spiritual context.

The Christian life is founded upon redemption, which begins with reconciliation to God through the ransom of Christ so that we have remission of sins and all that flows from it, so often declared as justification, sanctification and glorification, which affects the past, present and future.

Sin's penalty was death (Genesis 2:17; Ezekiel 18:20; Romans 5:12). Adam begat a son "in his own image." Mortal man could not beget immortal offspring; one who is spiritually dead cannot beget children that are spiritually alive. So man could not redeem himself. The best that he could give was his own life as a redemption price, and that is of no use as, "being dead in trespasses and sin," all his works are "dead works." So one must be found who is able to pay a price equal to the penalty demanded by the law, for there can be no salvation apart from redemption. God found the Redeemer in His Son (Galatians 4:4, 5; 3:13), who voluntarily "gave His life a ransom for many" (Matthew 20:28; 1 Timothy 2:6). Truly we are "redeemed by the blood of Christ" (1 Peter 1:18; Ephesians 1:7; Colossians 1:14, 20; Romans 5:9). Literally "there was no other good enough to pay the price of sin. [Jesus] only could unlock the gate of heaven and let us in."

Paul reveals in the central chapters of Galatians that from which Christ has redeemed us. From *sin* and its accompanying evils of power and guilt. One has said "There is nothing that can hurt the soul but sin; it is not affliction that hurts it; it

often makes it better as the furnace makes gold purer; it is sin that damnifies." From *under the law;* not the law itself, which is called spiritual, holy, just and good, with its unrepealed obligation to love God and our neighbour (Matthew 22:40; Romans 13:10; Galatians 5:14), but rather from the *curse* of the law and its penalty of death. From the *ceremony,* with its "yoke of bondage" now removed for ever from the believer in Christ. From the *works* of the law, as there is now no necessity to keep it as a condition of salvation. The obverse side of redemption's silver coin is equally glorious, for it shows the things we are redeemed *unto.*

Unto God (Revelation 5:9), and scriptures already considered show that we are "redeemed unto God" and by purchase price belong to Him. *Unto an inheritance* (1 Peter 1:4). We are not merely taken out of slavery but are also placed in a present state of happiness and promised a future heaven, without expiring lease, possessing an inheritance. Incorruptible — without dissolution. Undefiled — without blemish, having no sin to mar its purity. Unfading —literally "evergreen," "that which does not lose its orient colour but keeps its freshness and greenness to eternity" (Watson). *Unto perfection,* both spiritual and physical (Romans 8:23; Ephesians 1:14; 4:30), but whose realisation awaits future completion.

Thus the work of redemption, transcending all other works in both magnitude and importance, is ascribed to Christ. Redemption is the central sparkling doctrinal jewel in the glorious crown of revelation. Great was the work of creation, but greater the work of redemption; it cost more to redeem us than to make us; in the one there was but the speaking of a word, in the other the shedding of blood.

Love's redeeming work is done, the battle is fought, the victory is won, and this is where human

(*continued on page 773*)

CHURCH REPORTS

Spiritual conference, Blackpool

Reported by PASTOR K. SMITH (BOLTON)

"SOMETHING has been done in this conference that will prove itself in days to come" were the words of Pastor F. J. Day in one of the sessions of the spiritual conference held recently in Blackpool.

What a well-chosen subject "The ministry of Elijah and Elisha" proved to be, and day by day brethren expounded the Word. One cannot forget Pastor Beresford's immense contribution to the conference in spiritual wisdom and understanding of the Scriptures, and the ministry of Pastor J. Seaman on the Pentecostal experience on the Tuesday night at the rally. It was grand to hear of the wonderful work of Pastor W. Dearnley in Wakefield prison one night and the testimony of Pastor D. Ricketts The devotional sessions proved a rich time of blessing, especially the late-night times of fellowship, for the proprietor's family joined in them until well past midnight every night and asked for more! Breakfast was late one morning as a consequence, but of course no one grumbled. A party of old-age pensioners joined one night for community hymn singing at the hotel, and one wonders where the district superintendent, Pastor E. J. Thomas, found all his energy; he is certainly a man of many talents.

During the devotions the crusades to be conducted in the area and in the ten towns were especially on our hearts, and it was good that we were able to commend Pastor Thomas to the Lord as he went direct from the conference to conduct a crusade in Scotland. "A minimum of organisation and a maximum of organism," to quote Pastor Beresford concerning the conference, was very evident, but we enjoyed the blessing all the same. A few quotations from the papers given are certainly worthy of recollection.

Pastor F. Byatt:
- "Adam shut heaven, but what it took to open it we will never know."
- "It is by loving that God gets love from our hearts."
- "We mustn't get our eyes on what we are, but on what He is."

Pastor G. Evans:
- "An impatient man is invariably out of tune with God."
- "There must be a time of reckoning if there is to be a time of revival."
- "We don't always believe what we say we believe."

Pastor D. Cartwright:
- "The miraculous isn't in the realm of the ridiculous."

Pastor F. Byatt:
- "The blood is on you in guilt or cleansing."

It was grand to hear the retired brethren sharing the wealth of their ministerial experience from time to time, and one would recommend an early booking for next year's conference, for they increase in blessing every year.

ROCHESTER ELIM CHURCH REPORT

The Rochester Elim church was well filled for the farewell service of Pastor and Mrs. A. P. Johnston. About fifty young people took part in the

service. The church secretary, Mr. B. Butcher, convened, and Mr. Shephard, on behalf of the church, presented Mr. and Mrs. Johnston with a cheque. He referred to the outstanding progress made in all departments of the church under Mr. Johnston's guidance and ministry, there having been more than 100 per cent increase in attendance at most meetings. The church is also in a healthy position financially in spite of heavy expenditure in connection with new seating, lighting, heating and decorations and a minibus. Gifts were presented to Mr. and Mrs. Johnston and the children by various departments of the church, members and friends.

On Thursday, September 18th, a warm welcome was given to Pastor and Mrs. R. Williams and family when about 120 friends gathered for the induction service. Mr. Rammell, a member of the presbytery committee, convened the service, and Pastor F. H. Coleman, district superintendent, brought the message from God's word.

HELEN INWOOD.

ROWLANDS GILL **Pastor: D. H. Bentley**

New life not only for the lost, but also for the fellowship as the members were challenged by the ministry of David Woodfield from our church in Newcastle-upon-Tyne. During the period leading up to the crusade we visited about 1,000 houses in the vicinity of the church, giving the people of Rowlands Gill and Highfield a personal invitation to the crusade meetings. As a result of this visiting a number of these were in the meetings and heard the gospel for the first time.

We held a Sunshine Corner every night, with numbers from eighty to 150, and a late-night special for the teens and twenties which was a tremendous success, as nothing had been done like it in the area previously.

To conclude the week's activities we held the Sunday school anniversary on the final Sunday, when Jim and Vilma Monk, of the East European Mission, were our guest speakers. The children recited the dialogue "The gospel train" for a full church of parents and friends, and also gave examples of the work which is undertaken in the Sunday school.

During the week nearly forty were counselled for salvation from all age-groups.

A PRESIDENTIAL VISIT WITH A DIFFERENCE

When the President of the Elim Churches came to Ireland in October the Evangelistic Committee in Ireland arranged for him to visit Portadown, Ballymena and Belfast, which centres were to be the rallying points for the rest of the churches in the districts.

The meetings were evangelistic in nature, although some sermons were devoted to Bible prophecy, and our President really gave himself to the task of confronting men and women with the living Christ. On each of the nights that he was in Portadown people responded to the appeal to get right with God and for a closer walk with Him.

Pastor Tee's first call in Ireland was to Portadown, where the Town Hall was used for the special meetings. There was an attendance of about 300 each night.

After finishing in Portadown Mr. Tee moved on to Ballymena and then to Belfast. The blessing of God was upon the meetings in those centres, with good attendances of people.

S. SHAW.

Prayer and praise

By F. H. COLEMAN

A CALL TO PRAYER

WE continue to ask for prayer for the various workers in your church in particular.

There are the ushers, the men who must be at their posts long before other members arrive. Rain or shine, they must be there—they must smile even when they may not feel like it. A hymn book must be ready for each arrival and a warm welcome for each too, especially the newcomer. Whenever an emergency arises they must be equal to the occasion. The story is told of a watch-night service being conducted by the Bishop of London when, a few minutes to midnight, the church door opened and a drunken woman noisily entered. It was only the tact of the usher that prevented a ruined service for the bishop and a large congregation. Pray for your ushers. They certainly need it.

Then there are the personal workers and visitation personnel, those who go from house to house seeking to win others with tract and invitation. These need your prayers and support. I heard the story of a Pentecostal church in a northern town which had not seen a stranger in the church or anyone saved for many months. Much prayer was made about this. Walking the streets of that town one evening two lonely boys, one badly crippled, glanced down and saw in the gutter part of a handbill announcing a revival and healing campaign in a big city some miles away. They decided to attend a meeting, but on arrival found the church shut. On the notice board was the name and address of the pastor. They called upon him and learned the campaign had been held months before. The good man invited them in, led them to Christ and prayed for the cripple, who was instantly healed. They

were given the address of the local church. One of the boys told his parents what had happened. The next Sunday night they accepted Christ. Soon uncles and aunts and cousins were saved, and all because someone had given out an invitation which was thrown away and turned up in the providence of God for those boys to find. Pray for your personal workers.

I met them inside

by Douglas B. Gray

THE ARCHBISHOP OF CANTERBURY

A SIDE room adjoining the lovely prison chapel at Maidstone could be described as little more than a junk room—old drums, a few musical instruments, books and cases, the lot scattered about the floor of this large room. But the desert was to blossom like the rose. From this condition this neglected room was transformed in a few weeks into a beautiful side chapel for prayer, with the furniture, the beautifully patterned ironwork and the tasteful decorations all produced and prepared by skilled men serving sentences inside. Choice stained-glass windows had to be found to complete the beauty of this centre of worship and prayer.

The day of dedication was fixed and a great service of thanksgiving was to be held in the prison chapel, to be attended by selected prisoners, prison staff and families and v.i.p.s of the area. I was invited to attend (the only free church minister present for some reason or other). I gladly accepted and, following the service of dedication, was invited to share a coffee period with governors, chaplain-general and area chaplains, and not least of all with Dr. Michael Ramsay, Archbishop of Canterbury, to whom I was introduced as " the man who has been in and out of this establishment more than any on record." There followed a personal talk with His Grace, who expressed his thanks and appreciation for the work of the choir, about which he said he had heard much. It was a privilege to meet in this way and one would have liked to ask some questions " on other subjects," but this was neither the time nor the place for such dialogue.

I would stress that the London Crusader Choir is widely known throughout the prison service as belonging to the Elim Pentecostal Church. At the recent prison chaplains' annual conference, which I was privileged to attend, my presence as an Elim minister was widely heralded at the annual dinner as well as in the various sessions. What a responsibility we have in maintaining our witness to all men in every stratum of society as to where we stand, and for what we stand, relative to Christian faith and practice.

Footnote. Our readers will wish to know that this month D. B. Gray celebrates forty years in the Elim ministry and extend to him and Mrs. Eva Gray their congratulations and good wishes.—Editor.



A NOTABLE JUBILEE

E. J. Phillips celebrates fiftieth anniversary in the Elim ministry

ON November 11th, 1919, Pastor George Jeffreys invited me to join the Elim work. I was then pastoring a small Pentecostal flock at Tamworth, in a hall my father provided for the purpose. I shall never forget the day Mr. Jeffreys travelled up to see my parents and me. He arrived late! It was the anniversary of the armistice concluding World War I, and all public transport was halted to observe the two minutes' silence. In conversation for some hours after his arrival Mr. Jeffreys earnestly requested me to become a full-time pastor in his work (which began four years previously in Monaghan).

At first I was rather cautious about the proposition. My ideas on church government at that time were not altogether in line with those of Pastor Jeffreys; but I wanted to do God's will and promised to pray for His clear guidance.

It so happened that a severe throat infection had me in its grip just then, and in simple faith I asked the Lord if He wanted me in the Elim work would He please instantaneously clear up this throat trouble as a sign? Never have I had so immediate a healing. When I rose from my knees all was well, and I knew that God had graciously heard my prayers for His leading. I wrote off to Pastor Jeffreys agreeing to his plan, and that was how it all began!

Thank God I can say, from a grateful heart, that if I had my time over again, knowing all the burdens that the years would inevitably bring, I would do no other. There is pleasure in His service, more than all.

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
L. V. D. Tiller	762
F. H. Coleman	764
D. B. Gray	765
T. H. Stevenson	767
Harold Womersley	768
K. Smith	770
Margaret M. Ladlow ...	771
Leon C. Quest	772
J. F. Hardman	775
Reports	763
Editorial	766
Victory through the blood	769
Points for preachers ...	774
Quiz	774

EDITORIAL

THE frustration to which God has subjected the world (Romans 8:20) is demonstrated by mankind's physical ill-health, ill-health which is not basically different from country to country, though the symptoms vary. Ill-health is part of the operation of "the law of sin and death" referred to by Paul in Romans 8:2, and is no more conquerable by man than death is.

The Times medical correspondent unwittingly supports our thesis in a review of Dr. Hugh L'Etang's book *The Pathology of Leadership*, published by Heinemann Medical Books Ltd. The list of Britain's prime ministers—from Campbell Bannerman (cardiac asthma); Asquith (upper respiratory tract infection); Lloyd George (neuralgic pains); Bonar Law (cancer of the larynx); MacDonald (glaucoma/insomnia); Baldwin (nervous collapse); Chamberlain (gout/gastro-intestinal trouble); Attlee (duodenal ulcer); Churchill (strokes); Eden (jaundice, stricture of bile duct); to Macmillan—makes gloomy reading.

The American presidential scene is little better, with six out of ten presidents since 1908 suffering illnesses which incapacitated them to some extent. The generals and admirals on both sides during World Wars I and II were in no better shape. Consider the following.

"Perhaps even more disturbing [than the "disconcerting picture of fumbling invalids that is presented on occasions"]" is what Dr. L'Etang describes as the 'appalling saga' of Claude Augustus Swanson, Secretary of the Navy, who was admitted to hospital in December 1933 because of high blood pressure. When he next attended a Cabinet meeting, in March 1934, he had difficulty in holding a cigarette. By March 1939 he was virtually speechless, but still in office. He died in harness after a final stroke on July 7, 1939.

"The bill of health among the admirals and generals in World War I was not much better. Fisher, according to Churchill, resigned because of 'a nervous breakdown.' His successor, Henry Jackson, had not served at sea since 1910 because of doubts about his health.

"The World War II record was an improvement, though it started off badly. General Hotblack was found unconscious on the steps of the Duke of York's in the early hours after his briefing by Churchill as military commander in Norway. The G.O.C. of the 49th division, who had to co-ordinate operations around Narvik, was in little better state and had to be relieved of his command.

"Dudley Pound, of course, was the classical invalid of those days, and Dr. L'Etang contends that Tom Phillips was in no fit state when he was rushed out to Singapore in 1941. Conversely, it is salutary to be reminded that Montgomery was taken ill in Palestine in May 1939 and sent home as a stretcher case with suspected tuberculosis. Admiral Somerville was actually invalided out with tuberculosis and was retired in July 1939. His doctors' gloomy prognostications were rapidly shown to be well off the mark, and a few weeks later he returned to what Dr. L'Etang describes as 'active and distinguished war service.'

"The story, however, is not all gloom. Light relief is provided by Churchill's propensity for prescribing for other people's ailments.

(*continued on page 773*)

From my diary

by T. H. STEVENSON

ON the announcement that the B.B.C. will produce a series of visual lessons on sex education for primary school children one newspaper seemed to mix its metaphors. Beginning with "Goodbye to the stork," it continued "The topic of sex education is as thorny as the gooseberry bushes which it strives to uproot. It can also be a hot potato which is hastily passed from parent to teacher until it ends up with smut in the corner of the playground." That echoes the classic example, when a renowned parliamentarian said in the House of Commons "I smell a rat. I see it in the air. I will nip it in the bud." But at least the newspaper was clear in stating "Parents have handed sex education over to the schools, but the tougher task of teaching love is still theirs, and theirs alone." Mr. John Robson, secretary of the Schools Broadcasting Council, had said "Many parents were relieved that now someone else could take on the task of sex education for them." The relief of seemingly many parents "that someone else could take on the task" is not peculiar to one aspect of a child's life or education. Whether by design or unwittingly, the State itself is stage by stage becoming that "someone else." Our children are "an heritage of the Lord," not a legacy for the State.

☆ ☆ ☆

It is a wrong surmise to suppose that the educated are the best educators or produce the best results. On the pronouncement that Oxford University proctors had dropped the ruling forbidding undergraduates to entertain members of the opposite sex in their rooms after midnight Heather Aird, the twenty-one-year-old editor of the university magazine, said that such news would make the students "pretty glad"—not an exceptional view among many, maybe, but interesting when one notes that Miss Aird is the daughter of Professor Ian Aird, a leading humanist of today and an avowed atheist. Mr. Aird recently stated that after six years of intensive organisation the Humanist Society membership had reached 5,000—hardly a "howling success," but therein lies their success: they do not howl; they work more astutely. In Parliament there is a strong nucleus of humanists, not confined to one party, and they can claim spectacular success in being the promoters of controversial Private Members' Bills which have been won on a free vote. Not surprisingly, these include the new abortion law, the divorce reform law and the Act on homosexuality which makes such conduct between consenting adults no longer an offence. The main remaining objectives are the abolition of religious education in schools and the removal of all restrictions under Sunday laws.

☆ ☆ ☆

When Christians are specifically publicised for their efforts in protests, unfortunately a poor image is often created, but if leaders and churches remain silent they cannot complain if some with "zeal, but not according to knowledge" steal the limelight and spoil the picture. When an estimated thirty evangelicals, of whom "Pentecostalists" were mentioned by the B.B.C. as being the majority, made a protest in London against the abuse of the abortion law the effect did not seem effective, however brave or sincere. But what could have been sillier than the statement of Douglas Brown of the B.B.C. when he asserted to one of the protesters that surely a woman had the right to do what she liked with her own body. Anyone who attempts unsuccessfully to commit suicide soon learns that the law does not allow one such freedom with one's own body. Mr. Brown ought at least to have known that these and other protesters act from concern about the conceived though unborn child, while not against the welfare of the adult.

☆ ☆ ☆

Despite requests from the cardinals of Paris and Vienna that the question of celibacy should be considered by bishops gathered so recently at Rome, the Pope rejected the proposal of discussion. Later, before a public audience, he prayed to Mary "May we understand the paradoxical essence of this state of celibacy. Make us also understand the worth, the heroism, beauty, joy and strength." Apart from this further instance of the ever-increasing Mariolatry of Rome, one would imagine that even Catholics would deem such a prayer to be better understood by our Lord, who Himself lived in celibacy on this earth.

☆ ☆ ☆

Rome's claim to be ever changing but always remaining the same is well borne out by the results of the synod of bishops now ended. One hundred and forty-six prelates gathered in Rome for two weeks, with the majority entertaining high hopes of significant changes. Of their thirteen proposals two were accepted, and of these *The Times* says "largely in the Pope's favour. The Pope has given away a certain amount that he could easily afford, and retained everything that he regarded as essential. The papal power in relation to the bishops can arguably be seen to have grown."

Glimpses of the occult

BEATEN—BY WHOM?

Recalled by Harold Womersley

From the Congo Evangelistic Mission Report

A PIERCING, sobbing scream rent the morning air. Men and women paused in the hoeing of their manioc plants to listen. Again it came, bloodcurdling and loud, only to sink and die away to a moan. The nearest of the men rushed through the early mist to where a woman had been hoeing alone in a patch of manioc beyond the others and towards the forest. As they came panting through the field they found her lying unconscious. She was dishevelled and badly bruised, her hoe lying some distance from her. She moaned again, slowly regaining consciousness. She stirred but could not rise.

"They beat me" she replied in answer to their urgent questions. "Who?" they asked. "I don't know" said the woman. "I saw no one, but just felt the blows. I feel as though I have been beaten with thick sticks." The oldest man there, one who had worked for us on the construction of our new station of Busangu, said "There must have been some assailant or other; let's look for their footprints."

These men of the forest, quite used to tracking men and game, carefully examined the field in all directions, but there were no footprints other than their own on the soft soil. No footprints could be found leading away to the nearby forest. They now began to be afraid and argued as to what to do next. "Carry me to the missionaries" pleaded the poor woman. "I'm sure they will help me."

My wife and I had just finished breakfast and were beginning our morning prayer and reading of the Word with our staff when we heard the clatter of an excited crowd, and there in the middle were two men carrying the injured woman in a hunting-net slung across their shoulders on a pole.

"Whatever has happened?" we asked as we helped to lift the poor woman and lay her gently on to a mat hastily spread by a helper. "She has been beaten nearly to death" said the elderly man in charge, "yet she says she heard nobody approach, saw no man anywhere near, but nevertheless was set upon and bruised as you can see. We searched for footprints but found none whatever."

FEAR OF SPIRITS

The woman confirmed this and winced from time to time as my wife carefully washed her bruises with warm water and applied what ointment she had. "Who do you think it was? Tell me the truth now" I said. She paused, then quietly said "As no one could be seen and there were no footprints it must have been the spirits of our dead enemies."

Next morning not a soul dare stir out of the village except my sawpit men, whom I sent to saw planks in a forest in another direction. After a week of tender care the woman was able to limp homewards with the help of a stick. We had tried to help her, had read the Word to her and prayed with her, but she did not at that time turn to the Lord. Her eyes were full of fear and she could give no further explanation. The matter remained a complete mystery.

Whatever had happened the incident added to our increasing knowledge of weird and mysterious stories that were not easy to explain. We found that these people were familiar with forces strange to us, were more conscious of the spirit world than we were, and they were convinced that the spirits of the dead were very real, very powerful and often very malignant. These "spirits of the dead" are more likely demons who had possessed those once alive and were now seeking other living victims.

☆ ☆ ☆

When a great chief dies it is the custom for his "spirit" to fall upon and possess a young woman in some other part of the kingdom, one who has never had any contact with the capital. If she passes the tests she is brought to the place where the chief died and becomes his "medium" and gives advice under the power of the familiar spirit to the new chief. One test is given by a deputation of counsellors of the dead chief. They ask her all sorts of questions about the chief, his household and intimate things that no one who had never been to the capital could possibly know. Under the afflatus of the spirits she must answer these questions, and if she can tell them all they ask and more they are convinced that she is possessed of the real spirit of the chief. The only way she could know these things would be because she was possessed with the same demon who had possessed him.

WHO WERE THESE?

Sometimes these "spirits" appear to become visible and are recognised as such because either (1) only the upper part of the body is seen float-

ing in air or (2) the person's hair is dressed in the fashion of a bygone age.

Several cases have come to one's notice over the years. One of our evangelists was walking along the lakeside, making his way to our Kikondja mission station, when he saw what was apparently a female figure seated in the narrow path, blocking his way. She was very much lighter in colour than the local people and her hair was done up in a high topknot quite different from any known local style. He called out to her to let him pass, but she remained seated with her back towards him. He walked nearer and suddenly she was seated at some distance from the path, though he had observed no movement. He stood and looked again and she completely vanished. He hurried in to tell us and was obviously very upset. Was it hallucination, light refraction, a spirit ectoplasm ?

A party of our Christians set out one morning to visit a village five miles away. It was open country all round, and moreover the tall grass had been burnt off for hunting, so there was no cover for anyone to hide. About a mile along the way a man was seen approaching them. As they were wondering who the stranger could be he looked up and saw them and immediately turned back, then vanished. In a few minutes they met another party of travellers whom they knew and asked who the man was who had turned back. They replied that they had not seen a soul since leaving the last village. The person had simply vanished, for there was not a bit of cover for a child to hide.

One has known people to die of fright after seeing such an apparition, particularly when only the upper part of the body is visible and there is a gap between it and the ground. (*continued next week*)

VICTORY THROUGH THE BLOOD

IN the twelfth chapter of Revelation we see the company in heaven celebrating a victory on earth, and the victory obtained on earth contributed to the accuser of the brethren being cast out of heaven. They say in substance "Our brethren fought the battle down there; and they overcame him, the accuser, Satan, by the blood of the Lamb, and by the word of their testimony concerning the efficacy of that blood; and they loved not their lives unto the death. Through the blood of Christ and their proclamation of the blood, now is come salvation, and strength, and the kingdom of our God, and the power of His Christ."

The consummation of salvation was the casting out and the casting down of Satan to the realm of the earthly battlefield where he had been overcome and hindered hitherto through the power of the blood of Christ. Satan will go the full length of his terror, and the word will go forth: "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath."

The most powerful weapon you can use today directly against Satan is the blood, the blood of the Son of God. The Son of God is in heaven, and He has left in our power the symbol of His seeming defeat. At Calvary His blood was spilt. The blood of Calvary's Lamb saves the sinner and fortifies the saint.

But the wielding of the all-powerful blood of Christ must be in the power of the Spirit. Satan fears not the blood as simple blood. Christ offered Himself *through the eternal Spirit,* and the blood of Christ must be utilised *through the eternal Spirit.* There is much pleading of the blood that is simply pleading, but when the Spirit wields the blood of Christ and pleads the enemy flees. Hence the importance of the word "Be filled with the Spirit" (Ephesians 5:18).

"They overcame him." Satan is to be overcome, he has been overcome, by the only power given in the Word: "They overcame him *by the blood of the Lamb,*" a weapon of time to deal with an eternal enemy who will have his eternal destiny fixed through the blood of the Lamb! The enemy of Christ is dealt with through the victims of Satan. Satan thought to defeat the Son of God when he caused His blood to flow on Calvary, but by that very shed blood he is overcome. The one who caused the blood to flow from the Son of God is over-

BRITISH PENTECOSTAL FELLOWSHIP BOOKLETS

available at 6d. each, plus postage, or

100 for £1/10/- post free

1. **What is this Pentecostal Movement ?**
2. **Be filled with the Spirit.**
3. **I received the Holy Spirit.**
4. **Healing and Health.**
5. **Spiritual Gifts.**
6. **Other Tongues.**
7. **How to be filled with the Spirit.**
8. **The Second Coming of Christ**
9. **Living it up—or living up to it.**

From **Elim Church Headquarters, P.O. Box 38, Cheltenham, Glos, GL50 3ED.**

D.1970

come, not apparently in this case by the Son of God, but by the saved sinner, who overcomes him by means of the blood of the Lamb. The defeat is all the more humiliating and galling. The victims of Satan's spleen become victors over His enemy—victors through the blood of Christ.

John heard a great voice in heaven, saying "They [not just one, but a company] overcame him [Satan] by the blood of the Lamb." Are you in that company—victors, who wield the weapon of victory against him who is invulnerable against every other weapon? Pleading, wielding the blood of the Son of God has not only power down here, but it has power in the heavenlies; for the accuser of the brethren is cast out, because the brethren overcame him by the blood. Use your gift, magnify your calling, love, honour and cherish Him who shed His blood. *Herald of Faith.*

ANOTHER SLANT

No. 3

by Pastor Ken Smith

BOLTON

THE autumn outreach preparations meant much activity, but survey work continued, although quietly, which was fortunate considering the amount of work at the church.

However, during a survey in North Wales I interviewed the local vicar and sought to encourage him, for his weekly congregations could be counted on one hand! I thought that for a man with an imposing list of degrees the situation must have been frustrating. He was reaching his sixties, and despaired for the future of the Church in Wales. What a sad thing to meet a minister so disillusioned after nearly forty years in the work of God!

One Welshman was having a great time blaspheming in Welsh, and at the end of the interview I told him of my love for the Lord, and his embarrassment knew no bounds, for little did he realise I had spent some years in a Welsh pastorate, so knew enough of their tongue to tell that in his case it was not the heavenly language!

At one house in Blackburn I met the husband ironing, and discovered he had been made redundant after thirty years with the same firm and rising to the post of manager. His wife was working to help finances, and feeling sympathetic for a man who obviously had known better days I suggested that he might try the work I did, but imagine my surprise when he declined on the grounds that his wife was in a good job and he was doing nicely on unemployment pay. I thought what a crazy, mixed-up world, when the wife works and the husband stays at home and prefers to do the ironing! In one recent survey I discovered that a lady had lost her husband the week before, so was able to leave a tract and a word. A survey for *The Times* revealed a definite anti-Common-Market feeling, at least in the area I covered. It being a farming district, one was not surprised at the caution. One question on capital punishment brought varied replies, from "Hang 'em all" from one old dear to a "Definitely not" from a lady who then started to witness to me! She loved the Lord and was delighted to meet a fellow believer. I witnessed at one home, to discover that the daughter had recently "seen the light," to quote their words, and I tried to lighten their darkness by a word and a tract. *The Times* survey showed a very strong ethical objection to teachers going on strike for more pay, for people recognise the vocational aspect of this profession even in these materialistic days. In whatever district I work I seek to find an evangelical assembly to which I can recommend people to go, and of course it gives special pleasure when there is an Elim fellowship.

As an assembly we praise God for the interest shown in the visit of various brethren from Cheltenham, and the visit of the Cliff students meant that we used the gallery for the first time at the after-church rally. One must also appreciate the ministry of Pastor E. J. Thomas in conducting the first evangelistic campaign in Elim's present building. Although numbers were not great, and we did not seek support from other Elim churches, there were decisions for Christ and the sowing will yet bring an abundant harvest in this important northern town. One visitor during the crusade was a prominent Roman Catholic doctor of philosophy, who was interested in Pentecostals and their attitude to the ecumenical movement among the churches.

Having heard him lecture at a ministers' meeting a few years ago I recognised him, and although a convert to Rome from the Anglican communion I found his gracious spirit an example to follow, even if one could not follow his faith. Even Father Martin, my neighbour, loaned the Roman Catholic school yard for a car park at the dedication services, which caused much amusement—but one need have no fear; we are still sound in doctrine, although the priest wished us "every success" in our endeavours! It all adds to life, and the witness and testimony of Elim reaches out continually through the tract ministry, the meetings and the survey work throughout the north-west.

Last week I turned a good financial prospect down, doing a survey for the brewing industry in Bolton. Imagine an Elim minister interviewing in his parish on men's beer-drinking habits! God is no man's debtor, and one must stand by one's convictions even if it does cost.



Margaret M. Ladlow's page

A HAPPY BIRTHDAY AND HANDFULS OF PURPOSE

YESTERDAY was my birthday, and a very happy one I am glad to say. It began at 6.15 a.m. and ended at 11 p.m., a day packed with activity interspersed with three pleasant surprises. After breakfast I prepared for the Women's Fellowship, when the sisters from the village churches come to spend part of the day with us at the Bible school in Koforidua. The first lady arrived at 8 a.m. and by 8.30 some twenty sisters had gathered and we were ready to commence our morning worship. We lifted up our voices in joyful song, and somehow the English, Twi and Krobo all mingled quite harmoniously. A time of prayer followed, then a short message on the subject of Christ in the home. Our meeting concluded, the sewing class began. Even the old mammies who had never held a needle before wished to learn, and so for two hours non-stop we folded, pinned and tacked; we threaded needles and hemmed for all we were worth. The perspiration trickled down my neck and my hands got so sticky, but on went the sewing and great was the satisfaction as the finished articles were brought for inspection, even though they were only handkerchiefs, babies' nappies and table mats.

At 11.30 a.m. we made a break for lunch and I brewed tea for everyone and distributed the little cakes I had baked as a birthday treat. During the dinner hour I received gifts from some of the sisters, and I told them they must have been meant for my birthday even though they had been ignorant of the fact. Never before have I been presented with 114 bananas, a dozen or so tomatoes, eight oranges and a bundle of African cabbage as birthday presents! Promptly at 2 p.m. a Christian nurse, " Auntie Edna," joined us and gave a talk on personal hygiene and diet. The women listened attentively and asked several questions. We sang a chorus and closed in prayer and I bade farewell to my friends until a week hence.

After an hour's siesta I prepared tea, icing my birthday cake and opening a tin of spam as a special treat. When Mr. Brian Cheal returned from school he handed me an attractive leather shopping bag of African design. One of the boys at the school where he is principal had sent it to me as a gift, so here was surprise number two from someone who had no idea that this was my special day. After tea we heard the sound of an approaching vehicle and saw the Salvation Army ambulance heading for our compound. Out jumped one of the nurses, carrying a huge bouquet of flowers, which she presented to me, saying that the Lord had told her to gather the blooms for me. So here was surprise number three, once more from someone who had no knowledge that this was my birthday! The flowers were such as I had never dreamed of enjoying: masses of red and purple bougainvillæa, glorious peach-coloured hibiscus, large sprays of oleaster with its shiny leaves and yellow trumpet flowers, and branches of a privet-like plant with delicate mauve flowers. Wonder of wonders, there were even pink briar roses, whose fragrance seemed to transport me to an old-world English garden. How I wished that I knew the names of all the flowers and shrubs.

The evening Bible study completed the day, and as I looked at my birthday cards and reread my mail from home I thanked God for a happy day and all the unexpected blessings it had brought. I believe they were " handfuls of purpose " (Ruth 2:16) given by my heavenly Father to cheer me on my way and to lighten my toil. Just as Ruth the Moabitess was helped and cheered from an unexpected source when a stranger and needing encouragement, so I believe God lovingly sends unlooked-for blessings to us all. In fact many of these blessings are entirely unmerited and, like David, we can say " Thy lovingkindness is before my eyes " (Psalm 26:3).

OLD ENGLISH BLESSING

May your joys be as sweet
As spring flowers that grow,
As bright as a hearth fire
When winter winds blow,
As countless as leaves
That float down in the fall,
As serene as the Love
That keeps watch over all.

YOUTH PAGE

"Heroes of the Christian Church" series

John Wyclif—or back to the Bible

by Leon C. Quest

Introduction

THE Council of Toulouse, held in 1229, forbade the reading of the Bible as follows: "We also forbid the common people to possess any of the books of Old or New Testament, we strickly forbid . . ." Until Wyclif undertook the task no one appears to have executed a complete version of the Bible in English. He translated the Bible without the addition of notes or comments. Four-four years after the death of John Wyclif, according to a decree of the Council of Constance, his grave was "ransacked for his body and bones," which were burned and the ashes cast into the brook Swift, near his church at Lutterworth. The brook Swift runs into the Avon, the Avon into the Severn, the Severn into the narrow seas, then into the oceans; so the ashes of John Wyclif became the emblems of his doctrine, gathered from the Bible and now dispersed all the world over.

1. *BACK TO THE BIBLE*

John Wyclif was born about the year 1334, at a village not far from Richmond. His parents sent him to Oxford, where in 1374 he became master of Balliol College. Apart from being skilled in the arts of that age, and in divinity, he was well versed and rooted in the Scriptures, a rare accomplishment in those days. One great historian said of him "Wyclif was grounded in truth." He was a great reader of the heroes and fathers of the faith, but his writings show that his religious principles were derived mainly from the Holy Scriptures. The Latin church fathers Jerome, Ambrose, Augustine and Gregory were continually quoted by him, this showing his intimate acquaintance with their writings.

The knowledge and ability of Wyclif as a scholar led his enemies to accuse him of evil designs rather than of ignorance, while his friends gave him the title of the "evangelic doctor."

He was soon silenced from preaching in Oxford, because of his many treatises and tracts on the vices of the Roman priesthood. His integrity and courage made him a hero. The great synod at Blackfriars under the leadership of Archbishop Courtenay sent him to Lutterworth parish church in 1378. On leaving the synod he raised his head, turned to the bishop and said in earnest words "The truth shall prevail."

He finished his Bible translation in 1380, four years before he died. Being ill at that time, his friends thought the end had come, but he beckoned to his servants to raise him in his bed and, fixing his eyes on his visitors, exclaimed "I shall not die but live; and shall again declare the evil deeds of the friars." A hero indeed! He recovered from his sickness and completed his work before he died in 1384.

2. *THE LOLLARDS*

The Bible was translated from Latin into the English language; the translation took about ten months to write out and cost £40 in our money to buy. Those who could not buy it would pay a considerable sum to be allowed to read it for one hour a day, or pay a load of hay for a few pages of it. The Lollards, or poor preachers, sometimes called "idle babblers," more or less a nickname, went about the country with portions of the Scripture. Wyclif gathered around him a group of young men, whom he set hard at work making copies of the Bible. About 170 copies have survived to this day. Some are beautifully written and illustrated, others are plain for the use of preachers; some are small copies made to be carried in the pocket. The monks and bishops seized copies whenever they could and punished the people for reading them. Even these readers were heroes.

Many efforts were made to arrest John Wyclif and put him to death, but his life was spared by the providence of God. The spare, emaciated frame of Wyclif, weakened by study and by asceticism, hardly held promise of carrying on the stormy work, but within this frail form lay a temper quick and restless, an immense energy, an immovable conviction and an unconquerable pride. For two years before his decease Wyclif was paralytic, and had the assistance of a curate named Purvey, who par-

took of his master's sentiments. It is said that when Wyclif was distributing the bread of the Lord's supper he was seized with the last and fatal attack of paralysis and fell to the ground. He was at once deprived of consciousness and power of speech. On December 31st, 1384, came the home-call of a hero who lived and died preaching, translating and writing the Bible to the glory of God. Though they dug up his body, burned his bones and drowned his ashes, the Word of God and the truth of his doctrine, with the fruit and success thereof, they could not burn. What do we owe to such heroes? In the words of another hero, Paul, to Timothy (2 Timothy 4:2), "Preach the word . . . exhort with all longsuffering and doctrine." In the words of another (Jude 3), "earnestly contend for the faith which was once delivered unto the saints."

REDEMPTION (*continued*)

responsibility begins. If a person refuses to yield to truth as understood that person remains outside the sphere of salvation—redeemed but not saved. Christ's blood is sufficient price for all, but it is effectual only to those who believe.

"Redeemed! How I love to proclaim it. So happy in Jesus, no language my rapture can tell!" I have often wondered if William Booth's passion for souls was influenced by the earlier experiences of his work in the Nottingham pawnshop, where he learned unforgettable lessons in respect of sin and the meaning of redemption. However, may the knowledge of the truth set us free to tell redemption's story.

EDITORIAL (*continued*)

On one occasion Churchill was travelling by train to Scotland to visit the fleet. Among the accompanying staff were Sir Dudley Pound and Air Marshal Sir Richard Pierse, and Churchill insisted that these two unfortunates should sample a new sleeping tablet. Reluctantly, and after protest, they yielded. The sequel, according to Dr. L'Etang, was that 'no sooner had they dutifully swallowed their medicine when an agitated detective informed them that they had been given tablets from the wrong box: a box containing a new type of laxative tablet.'

"Another example of Churchill's craze for prescribing involved the chronic invalid Harry Hopkins. Churchill became so concerned about his health that he insisted on Hopkins taking some new 'pink pills' that were then all the rage. Surreptitiously, these were passed to Roosevelt, and Admiral McIntire, his personal physician, arranged for them to be analysed. According to Dr. L'Etang, 'the best that could be said about them was that they would do no harm.'"

Well, well! Or is, or was, it well?

If those who can command the services of the top rankers in the medical profession remain uncured, what hope is there for us lesser mortals? The spectacular achievements in surgery and preventive medicine enhance the medical profession's public image, but victims of run-of-the-mill complaints—though not run-of-the-mill to the victims!—search in vain for relief from their sicknesses.

No! A cure here is counterbalanced by a new outbreak there, and so the symptom of the underlying frustration is perpetuated. "Why then," we repeat Jeremiah's question, "is not the hurt of my people healed?" Why? Because the cause of human sickness is spiritual in origin, uncurable by physical remedies.

The repentant thief on the cross excels Cæsar on the throne; Lazarus among the dogs is better than Cicero among the senators; the most unlettered Christian is in the sight of God superior to Plato.

C. H. SPURGEON.

COMING EVENTS

BRIGHTON, Preston Park. November 22. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Preacher: L. W. Tranter.

CARLISLE. November 29—December 4. Elim Pentecostal Church, West Walls. Evangelistic crusade conducted by evangelist Art Sheppard and team. Weeknights at 7.30. Sunday at 11 and 6.30.

GLOUCESTER. November 29. Elim Pentecostal Church, Park End Road. Monthly Pentecostal rally. Preacher: A. Caple.

KEYNSHAM. November 9-16 (except Saturday). Elim Pentecostal Church, Balmoral Road, Park Estate. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30.

ROMSEY. November 9-15. Elim Pentecostal Church, Middlebridge Street. "Good news for you" campaign, conducted by Elim Bible College students. Sunday at 11 and 6.30. Weeknights at 7.30.

SOUTHPORT. November 15. Evangel Temple, Manchester Road. At 7.30. Preacher: R. Taylor (chairman of Southport Methodist Convention). Convener: L. Knipe. November 22. Baptismal service at 7.30. Convener: L. Knipe.

LET OTHERS SEE

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

D.1981

Points for preachers

I'D LEARN HOW!

There is a characteristic story of General Booth, founder of the Salvation Army, in the published memoirs of the late Rudyard Kipling. Once while touring the British empire Kipling met General Booth.

"I saw him walking backwards in the dusk over the uneven wharf, his cloak blown upwards, tulip fashion, over his grey head while he beat a tambourine in the face of the singing, weeping, praying crowd who had come to see him off.

"I talked much with General Booth during that voyage. Like the young ass I was, I expressed my distaste of his appearance at the wharf. 'Young feller,' he repied, bending his great eyebrows at me, 'if I thought I could win one more soul to the Lord by walking on my head and playing the tambourine with my toes I'd learn how.'"

Evangelical Christian.

☆ ☆ ☆

"As I was among the captives by the river of Chebar, the heavens were opened and I saw visions of God . . . and the hand of the Lord was there upon me" (Ezekiel 1:1, 3).

THERE is no commentator of the Scriptures half as valuable as a captivity. The old psalms have quavered for us with a new pathos as we have sat by our "Babel's stream," and have sounded for us with new joy as we have found our captivity turned as the streams in the south.

The man who has seen much affliction will not readily part with his copy of the Word of God. Another book may seem to others to be identical with his own; but it is not the same to him, for over his old and tear-stained Bible he has written, in characters that are visible to no eyes but his own, the record of his experiences, and ever and anon he comes to Bethel pillars or Elim palms which are to him the memorials of some critical chapter in his history.

If we are to receive benefit from our captivity we must accept the situation and turn it to the best possible account. Fretting over that from which we have been removed, or which has been taken away from us, will not make things better, but it will prevent us from improving that which remains. The bond is only tightened by our stretching it to the uttermost.

The impatient horse which will not quietly endure his halter only strangles himself in his stall. The high-mettled animal that is restive in the yoke only galls his shoulders; and everyone will understand the difference between the restless starling of which Sterne has written, breaking its wing against the bars of the cage and crying "I can't get out, I can't get out," and the docile canary that sits upon its perch and sings as if it would outrival the lark soaring to heaven's gate.

No calamity can be to us an unmixed evil if we carry it in direct and fervent prayer to God, for even as one in taking shelter from the rain beneath a tree may find on its branches fruit which he looked not for, so we in fleeing for refuge beneath the shadow of God's wing will always find more in God than we had seen or known before.

It is thus through our trials and afflictions that God gives us fresh revelations of Himself; and the Jabbok ford leads to Peniel, where, as the result of our wrestling, we "see God face to face" and our lives are preserved. Take this to thyself, O captive, and He will give thee "songs in the night," and turn for thee "the shadow of death into the morning."

WILLIAM TAYLOR.

☆ ☆ ☆

"Submission to the divine will is the softest pillow on which to recline,"

"It filled the room, and it filled my life
With a glory of source unseen;
It made me calm in the midst of strife,
And in winter my heart was green.
And the birds of promise sang on the tree
When the storm was breaking on land and sea."

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 80

PARABLE OF THE SOWER (part two)

Can you fill in the missing words from this parable? The parable is taken from Matthew 13.

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then - - - - - - the - - - - - - one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and - - - - with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when - - - - - - - - - - or - - - - - - - - - - - ariseth because of the word, by and by he is - - - - - - - - - . He also that received seed among the thorns is he that heareth the word; and the care of this world, and the - - - - - - - - - - - - - of riches, choke the word, and he becometh - - - - - - - - - - . But he that received seed into the good ground is he that heareth the word, and - - - - - - - - - - - - - it; which also - - - - - - - fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

ANSWERS

1. cometh (verse 19)
2. wicked (verse 19)
3. anon (verse 20)
4. tribulation (verse 21)
5. persecution (verse 21)
6. offended (verse 21)
7. deceitfulness (verse 22)
8. unfruitful (verse 22)
9. understandeth (verse 23)
10. beareth (verse 23)

THE FAMILY ALTAR

Scripture Union Portions — **Notes by J. F. Hardman**

Monday, November 17th — Hebrews 10:11-25

" (For He is faithful that promised) " (v. 23).

What a glorious parenthesis is this ! No human frailty ever weakens the assurance of His promises. In the face of temptation to abandon their confidence because some promises remained unfulfilled the writer appeals for a steadfast persistence in openly confessing their Christian hope, for they have the sure guarantee of the faithfulness of the Promiser. In our verse the reminder of His faithfulness is linked to a plea for our steadfastness in the faith. " Let us hold fast " (v. 23). There is another appeal to Christians to guard their hold on spiritual realities in their lives. Note also how important it is for believers to help one another in this Christian steadfastness (vv. 24, 25).

Tuesday, November 18th — Hebrews 10:26-39

" Ye . . . took joyfully the spoiling of your goods, knowing . . . ye have in heaven a better and an enduring substance " (v. 34).

Often it is the lot of Christians to experience " a great fight of afflictions " (v. 32) in maintaining their faithful testing for the Lord. Being on the Lord's side does not guarantee outward tranquillity or prosperity. This was especially true in the days of the apostles, for the Roman government openly persecuted the followers of Christ. May we have the same faith and courage as the believers to whom the apostle wrote, who faced unjust treatment and persecution with spiritual fortitude, knowing that they would be rewarded abundantly in heaven. Someone has said " A Christian should never let adversity get him down—except on his knees ! "

Wednesday, November 19th — Hebrews 11:1-7

" Now faith is the substance of things hoped for, the evidence of things not seen " (v. 1).

The author does not imply that this is a comprehensive definition of " faith "; he offers here a definition of its meaning in the present context, i.e. what it meant in the lives of these Old Testament saints he is about to discuss. The description is twofold: in relation to the future, faith is the substance of things hoped for; in relation to the invisible, it is the evidence of things not seen. Every instance of faith in this chapter comes under one of these two headings. Egyptologists have discovered papyri on which it is found that the word translated " substance " (v. 1) was in olden times used in the legal sense of " title deed." Glorious thought: " faith is the title deed of things hoped for."

Thursday, November 20th — Hebrews 11:8-22

" Accounting that God was able " (v. 19).

The two great controlling principles in Abraham's life were faith and obedience. How glibly we utter the words " With God nothing shall be impossible," yet how loath we are to stand for the truth of those words. How refreshing to read of Abraham, who " in hopeless circumstances hopefully believed " for the promised son, and who when Isaac arrived was prepared to surrender him (v. 17). The secret was that Abraham accounted that God **was able** to raise Isaac up even from the dead. So marvellous was Abraham's faith that in the three outstanding events of his life we find that (1) he believed when he knew not **where** (v. 8), (2) he believed when he knew not **how** (Romans 4:19-21), (3) he believed when he knew not **why** (vv. 17-19). " Lord, increase our faith."

Friday, November 21st — Hebrews 11:23-31

" By faith Moses . . . refused . . . choosing . . . esteeming . . . had respect " (vv. 24-26).

Moses, when he had come to years, by faith made a tremendous decision that influenced the remainder of his earthly pilgrimage. He was in the prime of his manhood, when the lure of the world and the pleasures of sin would seem most attractive, when the opportunities of gaining prominence in Egypt would be most tempting—then " by **faith** Moses refused . . . choosing rather . . ." Many momentous choices have had during our nonage to be made by others; but there is one thing of which we must all be careful, that in the great question of our personal relationship to Jesus Christ we do not simply accept at second hand the religion or irreligion of others. We must come to terms with Jesus Christ for ourselves. Our decision for Christ must be as clear, deliberate and decisive as was the resolve of Moses.

Saturday, November 22nd — Hebrews 11:32-40

" And what shall I more say ? " (v. 32).

This chapter, which may be termed " the arena of faith," has two main sections: (1) faith and its definition (1-3), (2) faith and its heroes (4-40)—some mentioned by name. Evidently there are many more the author would have liked to mention, but he contented himself with the names of six men who span the period between the settlement in Canaan and the beginning of the monarchy. What we would give to know what he would have said about some of them —Barak, Samson, Jephthah ! The exploits of hundreds of other valiant souls are listed in general terms. F. F. Bruce says " Faith in God carries with it no guarantee of comfort in the world . . . but it does carry with it great ' recompense of reward ' in the only world that ultimately matters."

Sunday, November 23rd — Hebrews 12:1-11

" Chastisement, whereof all are partakers " (v. 8).

In today's portion we are reminded of the necessity and the universality of discipline. Peter uses the phrase " if need be " (1 Peter 1:6), revealing that when God's people are tried they may be sure there is a reason for it. If you know a family where discipline has been lacking you know of a family that is unhappy. Do we suppose that God is going to have a family of that kind ? If you never experience God's discipline you may well question whether you are a true child of God. " Whom the Lord loveth he chasteneth." You do not discipline the children of the folk next door ! God disciplines His own children. The motive behind His discipline is His love and the purpose—" that we might be partakers of His holiness " (v. 10).

B.B.C. SONGS OF PRAISE

presented by the

LONDON CRUSADER CHOIR

conducted by

DOUGLAS B. GRAY

Now available on tape on loan. Recording on 5in. spool and 3¾ i.p.s. (or other speeds if desired). The cost is 10/-, including postage.

RONALD ALLISON

introduces the hymns

The choir is backed by a brass ensemble from the renowned Upper Norwood band of the Salvation Army, with A. H. Marsh at the grand organ.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

" PINETOPS " CHRISTMAS HOUSE PARTY
December 24th-27th
Happy Christian fellowship Excellent catering
Hotel open all year for accommodation
Full details: Mr. and Mrs. L. J. Withams, " Pinetops " Private Hotel, 4 Earle Road, Alum Chine, Bournemouth (tel. Westbourne 61192) D.1961

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 qiuickly, easily. Details: Northern Novelties, Bradford 2. Repeat orders assured. C.1193

CAROLS. Plan your carol service now. Just reissued, revised and enlarged, open-flat spiral binding, *Favourite Christmas Carols*. Selection of forty-three old and new, most suitable for church services. Music copy, complete with guitar chords, 5/- each. Word copies, 4d. each, 50 at 17/6, 100 at 30/- post free. Gospel Music Publishers Ltd., 422 Bromley Road. Downham, Bromley, Kent. Tel. 01-968 0916. C.1976

DO YOU USE TRACTS? Beautiful five-colour Christmas tracts. Ideal enclosure with greetings card or for church evangelism. 7/6 100. Matching posters 1/6 and 2/6 each. Also silk Christmas text pennant for the home 2/11. Write Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Telephone 01-688 4986. C.1983

ITINERARIES

The President:
November 9-16, Keynsham crusade (except 15th); 15, Bristol rally; 23-30, Christchurch crusade.

London Crusader Choir:
November 15, Dorking Halls; 16, Crowthorne.

D. Mills (Ghana):
November 26, Alloa; 27, Glasgow; 28, Edinburgh; 29, 30, Dundee; December 1, Aberdeen; 2, Clydebank; 3, Coatbridge; 4, Greenock; 6, Glasgow rally (Christian institute, Botherwell Street); 7, Motherwell; 8, Whitehaven; 9, Carlisle.

D. L. Norton (Transvaal):
November 15, Romford; 16, Dagenham (a.m.), Ilford (p.m.); 18, Rochester.

Miss C. Picken (India):
November 15, Scarborough; 16, York; 17, Malton; 18, Harrogate; 19, Stockton; 20, Bishop Auckland; 22, 23, Newcastle.

Joseph Smith:
November 15-20, Ballysillan; 22-27, Newtownards; 29—December 4, Melbourne Street.

ENGAGEMENT

WYBORN—CORRIE. Both families have pleasure in announcing the engagement of Sandra, elder daughter of Mr. and Mrs. J. Corrie, 34 Crawford Street, Motherwell, Scotland, to Graham, elder son of Mr. and Mrs. F. G. Wyborn, 45 Etfield Grove, Sidcup, Kent. (Both Elim Crusaders.) C.1987

WITH CHRIST

EVELEIGH. Called home on October 17th, Rupert Thomas Eveleigh, beloved son of the late Mr. and Mrs. Courteney Eveleigh, of Exeter. Till He come.

GILDER. On October 12th, Mrs. Ethel Gilder. Faithful member of Elim Pentecostal Church, Braintree. Officiating ministers at funeral: J. Eaton and A. Greaves.

GOUGH. On October 5th, Mrs. Winifred Gough passed into the presence of the Lord, aged 80 years. A faithful member of the Elim Church for many years. Officiating minister at funeral: L. P. Cowdery, Plymouth.

HOBBS. On October 19th, Mrs. Clarice Hobbs passed into the presence of the Lord, aged 68 years. A faithful member of the Elim Church for many years. Officiating minister at funeral: L. P. Cowdery, Plymouth.

NICHOLLS. On October 15th, Mr. Jack Nicholls passed into the presence of the Lord, aged 70 years. A loyal member of the Elim Church for many years. Officiating minister at funeral: L. P. Cowdery, Plymouth.

ELIM MISSIONARY SOCIETY

VALEDICTORY SERVICE

NOVEMBER 29th, 7 p.m.

ELIM PENTECOSTAL CHURCH
79 Mildmay Road
CHELMSFORD

David and Maureen Butcher
Leaving for the Transvaal
JOIN US IN A GREAT FAREWELL MEETING
D.1975

SHARON STUDIOS



422 BROMLEY ROAD, BROMLEY, KENT
Tel. 01-698 0915/6

and at

ST. MICHAEL'S ROAD, SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

NEW		USED	
Hammond J122 ...	£375	Hammond J100 ...	£325
Hammond J322 ...	£477	Hammond J200 ...	£395
Hammond L122 ...	£644	Hammond A100 ...	£950
Hammond T102 ...	£725	Hammond M162 ...	£625
Hammond T202/1	£845	Conn Artist	£1,600

Hammond models C3, BG100, X77, HX100, all in stock. Complete range of Lowrey and Philicorda available.

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms ✱ Exchanges
Tuition ✱ Organ Society

D.1944

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. L No. 47 November 22nd, 1969 9d



Youth week at Capel. See page 785 for report.

Proclaiming the Truths of Pentecost

Glimpses of the occult

THE WILLING ONES

Recalled by Harold Womersley

From the Congo Evangelistic Mission Report

When sorcerers are possessed by spirits, or demons, they realise that by this means they can have a tremendous influence over the general run of the people and they exploit this power as much as possible, playing on the fears that are so common. They make fortunes out of those who come to consult them, though it is by no means rare for such sorcerers to be compelled by the spirit that possesses them to sacrifice the lives of one or more of their relatives.

When some sorcerer who was known to have a powerful familiar spirit has died, one has known cases of men who have sought eagerly to be possessed by that particular spirit, rolling on the ground crying "Possess me! Possess me!" and offering outrageous promises to the spirit, so anxious were they to obtain the power and fortune of such men.

In one such case which occurred in the village hard by our mission station the members of the family of the aspiring sorcerer, mother, brothers and sisters, were equally anxious that the spirit should *not* possess and we found them surrounding the sweating, yelling man who was rolling on the ground, and shouting "No, don't possess him! No, don't possess him!"—at the same time trying to cover him with *matungulu* stalks as a counter-charm.

AND THE UNWILLING

On occasions spirits have been known to possess humans against their will. In one village near Mwanza, where we were stationed at the time, there had been a revival of a foul type of dancing by the "Ntambwe" secret society. The members would dance themselves into a frenzy and by their antics and their yellings gave every evidence of devil possession. Often people who had just come to watch the strange dancing would suddenly fall down and writhe on the ground under the influence of demons.

There was a case where a young girl, a professing Christian, who attended the assembly close by foolishly stayed by to watch the dancers as she left a meeting where she had been warned to keep away from these people and the temptations of Satan. Even as she watched, fascinated by the sight, devils tried to possess her and she fell to the ground helpless. The pastor and elders were told and they rushed to the spot, laid hands on her in the name of Jesus, claiming victory through the precious blood. They carried her back to the chapel and prayed through till the girl was delivered completely.

One cannot give credence to all that one hears, particularly concerning people who are initiated into these cults in the depths of the forest. Men swear to have seen all sorts of curious creatures dancing in some clearing in the moonlight and claim to have seen them commit the most atrocious acts. Brother Hodgson used to declare that the royal drum of the Kikondja chiefs was certainly possessed and on the death of the ruling monarch used to dance about and beat itself. Many other inanimate objects move about in curious ways at certain times in poltergeistic manner.

However, it is quite clear that the powers of darkness are very real, that demons are as common as in New Testament times and that the heathen are terrorised and dominated by them. One of the most attractive aspects of salvation in Christ is that of deliverance from the powers of darkness.

JESUS DELIVERS

While we were living at Kabongo a poor woman was brought to us in a shocking state. A shouting, jostling crowd made its way along the palm avenue to our front door one afternoon. We rushed out to see what was the matter. Pushed right up to the front was this woman, quite mad, almost naked and extremely filthy. We asked what all the trouble was about. A man, apparently a relative, said that they could no nothing with her. She would not work, but the demons would seize her and make her rush into the forest, where she would wander for days. She would run hither and thither, leap about, and throw herself among the trees and bushes till her waist-cloth was ripped to rags and her body scratched and torn. She had lost the power of coherent speech and just yelled and moaned and screamed. Without warning she would run away in the night and they would have to comb the forests and plains to find her. They were at their wits' end. The man finished his story by saying "We can do no more, so we have come to you missionaries to see if your God can do anything for her."

We called some of the believers and we gathered round and prayed with her, casting out the demons

in the name of Jesus. Suddenly the woman went very quiet and allowed us to lead her away from the crowd. One or two of our old Christian women said "Let us take her to our hut. We should like to look after her for Jesus' sake." They took her, the crowd dispersed, then the elders of the church prayed again for her. The old Christian women were widows who lived on the mission and they took the stranger in, washed her, cleaned her hair, cut her claw-like nails and covered her with one of their own cloths.

On the Sunday morning we had a crowded church and we noticed a stranger on the front row, an elderly woman, clean and neat and with bright, intelligent eyes. She was sitting with some of our Christian widows and we presumed she was a visitor. Imagine our surprise when she put up her hand

(*continued on page 786*)

CHURCH REPORTS

NEWTOWNARDS **Pastor: W. H. Holohan**

It is fitting that we preface our report with special reference to the passing of Mrs. Bertha Edgar in her seventy-third year. Dearly loved as a sister and most highly esteemed as a member, Mrs. Edgar worshipped with us for very many years. To all who mourn her loss, especially her dear husband, Alec, and her daughter, Grace, we extend our warmest sympathy and continued prayers and rejoice in the hope that they who love God never meet for the last time.

During October we richly enjoyed a special series of meetings conducted by our dearly beloved brother and time-honoured veteran for Pentecostal truth Pastor Joseph Smith. It was truly encouraging to hear of blessing received through these services and to see such good attendances from outside denominations.

Prayers are coveted for a real work of God at present in evidence among the children in Newtownards, with increasing attendances in our children's hour, our Sunday evening children's church and especially our Sunday school, which has doubled in size during recent years and is still increasing week by week.

LLANELLI **Pastor: R. Rees**

During our recent campaign nearly 2,000 secondary school children between the ages of eleven and sixteen heard the gospel preached faithfully at their assembly meetings. I think I can truly say that Pastor Biddle, the campaigner, has never had such a welcome by all concerned. Teaching staff and pupils alike were only too willing to help and listen. One girls' secondary school was so eager to hear more that it invited Pastors Biddle and Rees back to its Christian group the following week. This particular school has a Christian group of fifty girls, and we would value your prayers for them.

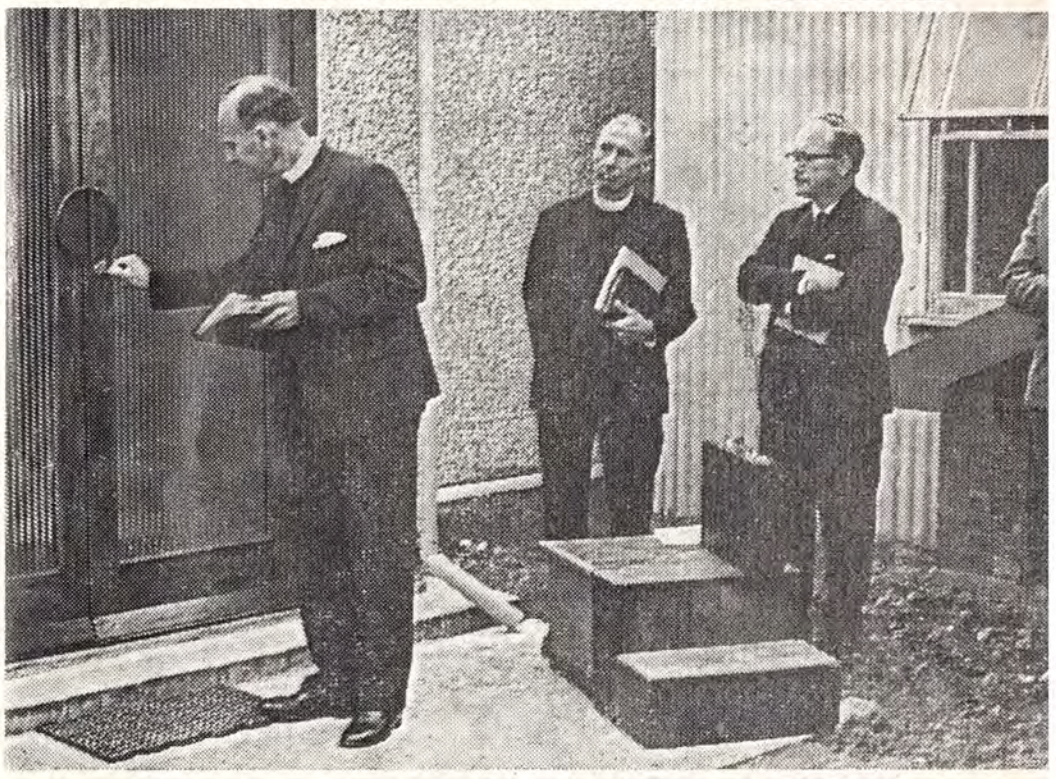
Several professions of salvation were made during the campaign.

We would like to thank our Portsmouth church members for being so generous as to let their minister come to us for the thirteen days, and for their prayer support. May God richly bless them and their minister.

His work among the children will not be forgotten. The outcome is that a Sunshine Corner has been recommenced, also a Junior Crusader meeting, and we pray God that this work will prosper under the guidance of the minister, Mr. Ken Davies and Mrs. C. Edwards, who worked so hard with Pastor Biddle among the children.

Pastor L. W. Green came for our annual four-day convention and we were blessed by his ministry.

THE PRESIDENT OPENS A BAPTIST CHURCH



Recently a very happy friendship has sprung up between the Baptist church in the village of Uckington and the Elim church in Cheltenham. When their new church was built the minister invited the President to perform the opening ceremony. The picture shows the opening, with the Baptist minister and Pastor A. D. Sandford along with the church secretary.

YORK **Pastor: A. Brooks**

In the absence of our expected speaker, Mrs. D. Cartwright, of Blackpool, who was incapacitated by an accident, Miss N. Herbert, of Birmingham, ministered at our women's annual rally. This was well supported by the ladies' fellowships of York. There were three services, at which Miss Herbert ably ministered. On Wednesday afternoon Mrs. Brooks convened the service and in the evening we were

joined by the Crusaders to hear Miss Herbert's thrilling testimony. Among the many items in song was the ministry of the male voice choir.

About 140 sat down to the tea provided by our members under the supervision of Mrs. G. Allan.

EDINBURGH **Pastor: B. J. Hayes**

We are rejoicing in the Lord's blessing upon the recent crusade conducted by George Wallace, of Halifax. Through door-to-door and personal invitation of the members of the church there were unsaved in each meeting. We thank God for the forthright preaching of the gospel by brother Wallace, for the nine who made a decision for Christ and for the Christians who were challenged afresh and drawn closer to the Master. The meetings were convened by the local minister, and each night excellent ministry in song and testimony was given from various churches in the Scottish Presbytery and by visiting soloists.

THORNTON HEATH **Pastor: A. P. Johnston**

SUNDAY SCHOOL OPEN DAY

Report by FRANCES M. CASEMORE

Saturday, October 11th, saw the opening of our second Elim Sunday school open day, but for many teachers and the superintendent, Leslie Todd, work began some time beforehand arranging suitable visual aids and activities to show the type of work the children had done during the past year. Prizes were also awarded to those children who attended regularly during the year. The results of this were seen in the displays by the Sunday school classes with additional stands from the Norbury Avenue branch Sunday school and the girls' and boys' fellowships. The stands were full of interesting displays which had had considerable work and thought put into them, truly a credit to Uncle Leslie and to all the teachers of both Sunday schools.

YARDLEY CRUSADE REPORT **Pastor: M. Sherwood**

The crusade was conducted by Ramon Hunston, of Cardiff, and our pastor. With the help of members 6,000 houses were contacted with handbills and over 500 people personally invited to attend.

One member testified to God's healing power concerning a growth in her mouth. The doctors had removed the growth, and told her to expect severe side effects. After prayer she accepted her healing and, much to the doctor's surprise, even the stitches, which were due for removal, had fallen out. Several decisions and rededications were made.

A children's crusade was held by Pastor Hunston, who told in serial form the story of the life of Moses. Even fathers and mothers joined in. These meetings continue every Monday evening with an average attendance of some seventy children.

MICHAEL SHERWOOD.

FIELD SUPERINTENDENT'S NOTES



THE new church at Luton has already commenced a youth club outreach through the medium of a coffee bar on a Friday night. We understand that an average of eighty young people attend this effort each week. The Pauline method—" by all means "—has been adopted. We are grateful to be able to report that the work in general is being built up steadily and established satisfactorily. Pray on!

☆ ☆ ☆

" When they had . . . laid their hands on them, they sent them away " (Acts 13:3). These words were recorded in relationship to Antioch in Syria, but they were equally applicable to Clapham in London on a recent Saturday evening. There the hands of the executive presbytery were laid on nine splendid young servants of God at their ordination and they were sent forth to fulfil their ministry for the Lord. A packed church witnessed this solemn and sacred service. The preacher for the occasion, W. G. Hathaway, was ordained himself just half a century ago.

☆ ☆ ☆

When the new premises in Bolton were occupied recently by our church it was necessary for the pastor and his helpers to remove forty dustbins full of rubbish and 1,000 jam-jars. These might have been useful in the day when the widow woman received her flow of oil (2 Kings 4), but God searches within His house today for human vessels to fill with the oil of His Spirit.

☆ ☆ ☆

Of Epaphroditus, the faithful minister, it was " heard that he had been sick " (Philippians 2:26) and the sickness was due to " the work of Christ." We have heard of other fellow labourers who are sick and need your prayers. D. E. Edmonds, C. Cox, M. Priddle, H. Palliser, J. Tetchner and I. R. Hall are some of those in need.

☆ ☆ ☆

We are informed that the kingdom of Ahasuerus spread from Ethiopia in Africa to India in the Far East, and a particular interest is reflected in these areas at this time because the Principal of our Bible College will touch down in Africa this month for the wedding of his son, Clifford, and then proceed to India to fulfil a mission on behalf of the Elim Missionary Society. This will be the first time in our movement's history that there has been an official visit made to our India field. Pray that Mr. Gilpin will be enabled to discharge his commission to the fullest satisfaction.

PRACTICALLY SPEAKING

How to guard against jealousy

By IAN R. HALL
MINISTER OF THE ELIM PENTECOSTAL CHURCH, SOWERBY BRIDGE

SSH! Make sure no one sees you reading this page! It would never do to admit that you may be jealous at times.

What! I jealous? Never! Others may be, but not I. Jealousy is something everyone else may be prone to except me. In fact it gives me a sense of satisfaction to know that other people are envious of my success, new car, nice home, beautiful clothes, clever children. No, I have no cause to be jealous—until I meet someone with anything more or better than I have, then I know what it is to be jealous.

The hermit was sitting in the desert studying the Scriptures when the enemy attacked. Every temptation he successfully rebuffed, until the arch-fiend, Satan, operated his secret weapon. "Have you heard the news? Your younger brother has been made Bishop of Alexandria." The cloud of envy darkening the hermit's brow was a joy to the enemy's sight.

These tormenting twins, jealousy and envy, inspired the first murder (Genesis 4), the sale into slavery of Joseph (Genesis 37:11), Saul's hatred of David (1 Samuel 18:8,9) and the priests' rejection of Christ (Matthew 27:18). James was right when he stated "With jealousy and ambition come disorder and evil of every kind" (James 3:16, N.E.B.). No wonder we dislike admitting, even to ourselves, that we belong to such infamous company at times. We carefully disguise our jealous spirit with one or more of these three cloaks.

1. Disinterest. "I didn't want it anyway" says the jealous failure. It takes more grace to appreciate a man's successes than it does to comfort him in his failures. In fact, failure may be eagerly anticipated by the jealous rival. That icy silence is usually a masquerade for burning envy.

2. Depreciation. How we love to cut others "down to size" (i.e. the size we think they should be). A jealous person may use the flimsy disguise of "humour" to strike a humiliating blow. Making others small does not, however, make us any bigger; "big" people cannot stoop so low.

3. Destruction. Probably not outright acts of destruction but the subtle hints and inferences are the common weapons of the jealous. You do not have to accuse; just imply, and the deadly work has begun. A whisper, a rumour, a hint in the right place, and another's character can be effectively assassinated.

As diagnosis is half the cure, so recognising and admitting the activity of this cunning foe makes the cure possible. Paul wrote to a church shattered by jealousy "Can you not see that while there is jealousy and strife among you, you are living on the purely human level of your lower nature?" (1 Corinthians 3:2). The antidote he prescribed was love: "Love is patient; love is kind, and envies no one" (1 Corinthians 13:4). This love is the product of the Holy Spirit (Galatians 5:22), who kindles within the human breast a fire of devotion fierce enough to burn out the flames of jealousy. If you open your heart to the Spirit of Love He will effectively guard you against this sin of jealousy.

Book reviews

Kidnapped in Space, by John Whiteley. Published by Scripture Union, price 5/-.

This little book rather weakly utilises science fiction to convey the Christian message.

The story would, however, have an appeal to the younger mind. Against this there is much comparatively advanced phraseology, and it is difficult to know which age group would both understand and appreciate it.

It is to be hoped that young minds do not gain the impression that "the Maker" about whom the "Arnonians" speak is as fictional as the Arnonians themselves.

T. J. BROOMHALL.

☆ ☆ ☆

Junkies are People Too, by Dan Wooding. Published by Scripture Union, price 4/-.

Dan Wooding gives us his account of the commencement of the Hill Farm enterprise and tells of some of the needy ones who were cared for by him and his wife, Norma, as wardens.

While lacking the sparkle of its American counterparts this book has the balancing virtue of being very much British. Many EVANGEL readers will be personally acquainted with some of the people mentioned.

Buy this book and read it carefully—it will make you realise that we do have a real drug-addiction problem in this country and it will move you to pray for those who have sacrificed much to do something to help.

Oh, Dan, could we have a sequel telling us more of the victories of the grace of God in this work?

T. J. BROOMHALL.

All books reviewed or advertised in the ELIM EVANGEL can be obtained from our own press: Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Harold Womersley	778
Ian R. Hall	781
F. H. Coleman	786
Gladys M. Gorton	787
A. Cecil Jarvis	788
J. F. Hardman	791
Church reports	779
Editorial	782
Points of profit	789
Sunshine corner	790

EDITORIAL

THE B.B.C.'s diplomatic correspondent, Christopher Serpell, makes a good point in discussing President Nixon's October speech to the United Nations General Assembly when he states "The average statesman is in the position of a small mahout [an elephant driver] trying to convey the impression that he controls a large and only partially tamed elephant. His mount will neither stop nor start at his command, and though he may, if he is skilful, influence the direction of its progress it has a lumbering momentum of its own. If it chooses to stampede he is helpless, although as a politician he may claim to have initiated its charge."

We would go farther than Christopher Serpell and state that all statesmen are "in the position of a small mahout." All who know their Bible realise that statesmen do not direct human affairs except in a fractional degree; it has stated it from 2300 B.C. at least; the history of Babylon, Medo-Persia, Greece and Rome *vis-à-vis* God's chosen people, whether they be national Israel or spiritual Israel, confirms it. This is one reason, though probably not the most important one, for the divine call both to national Israel and to spiritual Israel to "come out from among them, and be separate."

The massive use of abstract prose by professional politicians may serve successfully to hide their lack of policy, but it is poor compensation for it. Christopher Serpell quotes with a measure of irony from President Nixon's special assistant on foreign policy Professor Henry Kissinger's book *American Foreign Policy*: "principle at some point must be related to practice"; "the challenge of relating our commitments to our interests and our obligations to our purposes." This from a distinguished philosophical thinker who has been co-opted into the Nixon administration as its top adviser on foreign policy! May we vary Christopher Serpell's intended misquotation of Roy Campbell and state "He's got the brake and accelerator, but where's the car?"

Statesmen controlling affairs? The great movements in world affairs seem rarely, if ever, to have been initiated, directed or controlled by statesmen.

The Bible in the very context of a worsening world situation brings comfort to those who know that it has a message *for* the times and *related to* the times. The world is blind, it is dark, it is led captive by him who now operates in the children of disobedience—the mahout rides an elephant *possessed* by a spirit who is rebellion against God. Such is the Bible verdict, though the pride of man prevents his acceptance of it.

How flimsy is any security afforded by world policies! According to Christopher Serpell, "the future part which the United States is to play in international affairs [preoccupies] the European spectator, accustomed as he is to base his own security on the balance of power between two military colossi"—America and Russia. However, this is out of date, for we now witness a stormy courtship between Russia

and the U.S.A. to which they have been driven by the rise of the super colossus—China. And now Mrs. Ghandi is having to reckon with increasing communist pressures in India. All the domestic signs are that India is ripe for a communist takeover.

All of this simply confirms that the principalities and powers, the rulers of this dark world, the wicked spirits in the realms above, against which we are at war in the Spirit, govern and control the world. Pity then the poor European spectator who bases his security on the knife-edge of a balance of terror.

B.B.C. SONGS OF PRAISE

presented by the

LONDON CRUSADER CHOIR

conducted by

DOUGLAS B. GRAY

Now available on tape on loan. Recording on 5in. spool and 3¾ i.p.s. (or other speeds if desired). The cost is 10/-, including postage.

RONALD ALLISON

introduces the hymns

The choir is backed by a brass ensemble from the renowned Upper Norwood band of the Salvation Army, with A. H. Marsh at the grand organ.

CHRISTMAS GIFTS TO MISSIONARIES

THE 1969 CONFERENCE PROPOSED "That an opportunity be given on a national scale for members of the Elim churches to send contributions to the Elim Missionary Society towards Christmas gifts to be shared equally among our missionaries, the proposal to be implemented by announcements in the 'Elim Evangel.'" This special fund is now operative and we invite you to donate to our isolated friends a special Christmas gift. Please send your gift to Rev. L. Wigglesworth, Elim Missionary Society Secretary, P.O. Box 38, Cheltenham, Glos.

The total received will be shared among our missionaries as a seasonal gesture.

L. WIGGLESWORTH.

ELIM MISSIONARY SOCIETY

VALEDICTORY SERVICE

NOVEMBER 29th, 7 p.m.

ELIM PENTECOSTAL CHURCH

79 Mildmay Road

CHELMSFORD

David and Maureen Butcher

Leaving for the Transvaal

JOIN US IN A GREAT FAREWELL MEETING

D.1975



ORDER NOW

Your 1970

ELIM PENTECOSTAL CHURCH

Calendar

✱ **Beautiful pictures in full colour** ✱ **Text for every day** ✱ **Scripture readings**

Name .....

Address .....

I enclose £ : s. d. for ..... calendars. **5/6 (6/3 by post)**

Send this order and your remittance to **Grenehurst Press, P.O. Box 38, Cheltenham, Glos.**

RECONCILIATION

By L. V. D. TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

NO SMALL CHANGE

Meiosis, defined as an understatement of the truth for the sake of emphasis, surely applies in respect of the effect of Christ's reconciliation of the sinner to God. In such a reconciled sinner's life it is no "small" change but rather a "great" change that has taken place—so great that the average believer's appreciation of reconciliation's meaning is by comparison pitifully small.

There are two or three Greek words in the New Testament used for "reconciliation" explains W. E. Vine. That used in Matthew 5:24 is a misleading illustration of Christ's work because it means "a mutual hostility yielding to mutual concession," which may take place in human relationships, for both sides may be blameworthy, but this is not so when God is involved. So reconciliation where God and man are concerned cannot, and never does, contain the idea of "making it up." It goes deeper than that.

BIBLE HONESTY

Paul's popular word (Romans 5:10; 2 Corinthians 5:19, 20) denotes "to change, exchange (especially money); hence of persons to change from enmity to friendship; showing what God has accomplished when exercising His grace towards us in the sacrifice of Christ under the judgment due to sin." Consequently sinful men, alienated from God, are invited to be reconciled to Him, to change their attitude and accept the provision He has made whereby their sins can be remitted and they themselves justified in His sight in Christ. The former reference shows that not only are we estranged from God but also that until this attitude of change takes place we are still under condemnation, exposed to God's wrath. The death of His Son removes this and we "receive the reconciliation."

One of our chief affections for the Bible lies in its honesty. It calls a spade a spade, and "speaks the truth in love." James, for example, speaks of a man looking into the Bible mirror and "seeing his natural face," literally the face he was born with. We have grown over the years so to dislike our natural appearance that we have faced up to life by "putting a new face" on things, or stoically keeping a straight face, or by redecorating our faces by cosmetic and plastic surgery to suit our mental philosophy. But the homespun wisdom of the Scot is unchanging—"if we could see ourselves as others see us," as God sees us!

The Bible says that God sees us at enmity with Himself (Ephesians 2:2, 3, 12; Isaiah 59:1, 2). But a change has taken place because of reconciliation having been made. It is thus obligatory for us to face up to our faces. God has to! We see the face we are born with; God sees the face we are reborn with.

Why is my "natural face" objectionable? Because it bears the unmistakable evidence of sin against God. Strombeck states: "Being created by God, all man ever had and was came from God, and man's proper attitude towards God was one of complete dependence upon Him. Man's sin consisted in a declaration of independence of God and dependence upon self. This attitude was nothing less than rebellion against God and His sovereignty. When a group of people declares its independence of a government under which it has lived it is rebellion. So although men were unable to establish their independent existence from God the rebel human race is in need of reconciliation. Allegiance to Satan caused a state of alienation productive of enmity which demands reconciliation. According to Genesis 3:8-10, a change for the worse had taken place in Adam. He became estranged from God and discovered that fear had taken the place of love, confidence and trust; he had deliberately alienated himself, and friendship, companionship and communion were lost and replaced by their opposites."

God's nature has not changed. He has not lost His love for man whom He created. Although His holiness, righteousness and justice must deal with the rebellious sinner this does not make Him our enemy. The enmity is alone on our part. It is we who need to be reconciled to God, not He to us. So in grace He performs a special work on man's behalf, for something more than a legal redemptive act which justifies was required. To be legally right with God does not necessarily mean that intimacy

is restored. Friends may disagree over a matter which is eventually legally settled, but the former amity is never regained. It requires an act of reconciliation to take place to restore the lost intimate friendship. So reconciliation is essentially included in the comprehensive work of salvation.

The importance that God attaches to reconciliation, and which we often in spiritual shortsightedness miss, is measured by its inclusion at Calvary. What was necessary, in Christ, for the removal of sin and guilt was equally vital to ensure the restoration of fellowship. Reconciliation is not something casual or unimportant; its cost to God was no less than the death of His Son. He realised the awfulness of a situation which would make a perfect redemption imperfect. Legal satisfaction without full restoration of fellowship was totally unacceptable. May we learn in worship and service rightly to value this aspect of redemption, to cherish and to taste it.

THE PENTECOSTAL GLORY

One of the superior glories of the Pentecostal experience is the appreciation and appropriation of reconciliation. The misuse of and complacent approach to Pentecostal privileges are serious sins which "grieve the Holy Spirit," whose delightful and sweet ministry is to communicate Christ. **No greater evidence or experience of the intimate friendship and fellowship with God can be known than that which is provided when, as a result of the baptism into the Holy Spirit, there is enjoyed the indescribably tender communion of "speaking in other tongues, not unto man, but unto God" when "my spirit prayeth." This is Reconciliation with a capital "R," practical and pure; with nothing between; uninterrupted communication and communion; the beginning of heaven on earth; eternity in time.**

A person reconciled to God, who was "once far off" and is now "brought near," and has "access by the Spirit unto the Father," to whom the fruit of the Spirit is the outcome of reconciliation, can, in its context, now understand the statement of 2 Corinthians 5:20, expressing the relationship of ambassadorship to reconciliation.

"Reconciliation is the good tidings of the gospel with which the evangelist goes forth. The summons of the evangelist is 'receive the reconciliation': consent, so that it becomes effective in your case. He has died for us all, and in that death has so demonstrated the reality and infinity of the love of God to the sinful as to make it possible for apostles and evangelists to preach peace to all men through Him" (Denney).

"No small change" indeed to transform a rebellious sinner, an enemy by wicked works, and alienated from God, into a "minister of reconciliation," an evangelical "ambassador for Christ," and, according to 2 Corinthians 3:18, to transfigure the "natural face" into a spiritual revelation and reflection of ever-increasing glory of the Author and Finisher of our own reconciliation.

YOUTH WEEKEND AT CAPEL

By MAUREEN WEST

FOR the third year in succession young people from the Eastern and North London Presbyteries, and for the first time the South London Presbytery, met at Elim Bible College for a weekend of spiritual fellowship. The preacher was Laurie Lambert, of Yeovil; the hosts were B. Richardson, A. Miller and W. West, youth commissioners from each presbytery; and A. Chamberlain did a splendid job as secretary. The result is evident in the report below.

Once again the Capel youth weekend was a source of blessing for many young people. Over eighty of us shared fellowship and progressed through a concentrated programme of Bible studies, group discussions and prayer sessions. There was a deep sense of the presence of God. It was a refreshing experience, but in it all there was a challenge for us all to "get involved" in the work of God—a challenge that many accepted.

The theme this year was "Twentieth-century discipleship," and it was on this subject that Laurie Lambert gave four excellent Bible studies, in which sound scriptural teaching was combined with much-needed practical instruction in service and soul-winning. Each lecture was followed by a discussion period, during which many helpful ideas were put forward.

The challenge of the weekend was very well presented in the film "Mr. Chairman, I so move," which indicated the effect that one person, fully dedicated to God's work, could have on the future of a church.

As the weekend progressed more and more young people began to seek earnestly for a deeper spiritual experience. By the time Sunday evening came few remained unchanged. A fresh interest in God's work, a new determination to win souls and a real desire to do His will whatever the cost were the outcome of those days. Some who had previously understood little about the baptism with the Holy Spirit left with a real thirst for this experience in their lives. God had indeed met individual needs.

We would like to express our thanks to the college staff for accommodating us, and to all the ministers who helped to organise the occasion and took part in what is becoming an annual feast of spiritual help and blessing.

Prayer and praise

By F. H. COLEMAN

A CALL TO PRAYER

IT was a little after three o'clock on a recent warm afternoon. A women's meeting was in progress and the ladies were heartily singing a hymn. A drunken woman was passing the church and, hearing the singing, felt a strong desire to go in. She did so and stayed for a while, and during that time she heard the gospel message of God's love for her. We need to pray for the women's meeting.

The average attendance at the sisterhood is not what it was once. Women go to work these days and the times of the meetings are such that children having to be collected from school makes it impossible for many to attend. Thousands of women attend the afternoon sessions of bingo and feel they can get more out of gambling than from an hour at God's house. We need to pray for those who can and do attend these meetings.

It used to be said that where there was a strong women's meeting there would be a strong Sunday school, for women attending their own meeting would send their children to that church; but this has changed and is no longer the case. A faithful few maintain the meeting. Let us pray for them, for so many of them are elderly.

This weekly meeting affords an opportunity for evangelism among the elderly and the lonely, a greatly neglected field. Not much is done for their salvation, while perhaps the young are over catered for. So I plead for the inclusion of the women's meeting in your prayers, that God will bless it and use it for the salvation of women.

GLIMPSES OF THE OCCULT (*continued*)

and asked if she could give a word of testimony. The pastor and elders smiled; they were evidently in the know. Would you believe it, it was the woman who had been devil-possessed, now clothed, clean and in her right mind! We would never have recognised this smiling, clean, shining-eyed woman as the filthy, wild, naked and savage creature of two days before.

She gave a simple but clear testimony of the grace and power of God, how she had been delivered from demons in the name of Jesus, how she now believed on His wonderful name who had died for her sins, and finally how the Christians had shown such love to her, a stranger, with whom they had no ties of blood.

PERMANENTLY FREE

The lady decided to stay with those who had helped her and live near the church rather than go back to her heathen relatives. We found she was an intelligent woman and she grew in grace rapidly and soon was anxious to testify to others of what great things the Lord had done for her. She began to go out with the Bible women and was used to win many heathen women to Christ.

For years she used to walk up and down in front of our big Kabongo church every Sunday morning, inviting passers-by to come and hear the gospel. When the fearful years of war and rebellion, bloodshed and persecution came along she clung to the station ruins. When the little house we had built for her was demolished and David our son's house was burned down she camped in the remains of the outside kitchen and would not go back to her original home.

She is still alive, somewhat withered now and toothless, but still very happy in the Lord. My wife and I had a letter from her only the other day, written for her by a pastor. The church has now built her and some other old Christian ladies a small cottage each so that they can live out the remainder of their lives, or till the Lord comes, in a measure of comfort and peace.

Yes, deliverance is very real in this land and "he [or she] whom the Son sets free is free indeed."

A most satisfying gift

GRENEHURST STATIONERY

Grenehurst Packs

Series No. 1. Grenehurst Scripture stationery. Attractively printed with motifs and Scripture verses.

Series No. 2. Grenehurst Scripture promise stationery. Five different promises.

Series No. 3. Grenehurst picture stationery. Attractive photographs with captions.

Each pack contains fifty sheets of notepaper and fifty envelopes.
7/6 per pack, p. and p. 2/6.

Grenehurst Personal Stationery

Comprising address and telephone number.
200 sheets, £1/7/6, p. and p. 2/6.
Series 1, 2 and 3 personalised
£1/7/6, p. and p. 2/6.
(100 sheets and fifty envelopes)

SPECIAL CHRISTMAS OFFER!

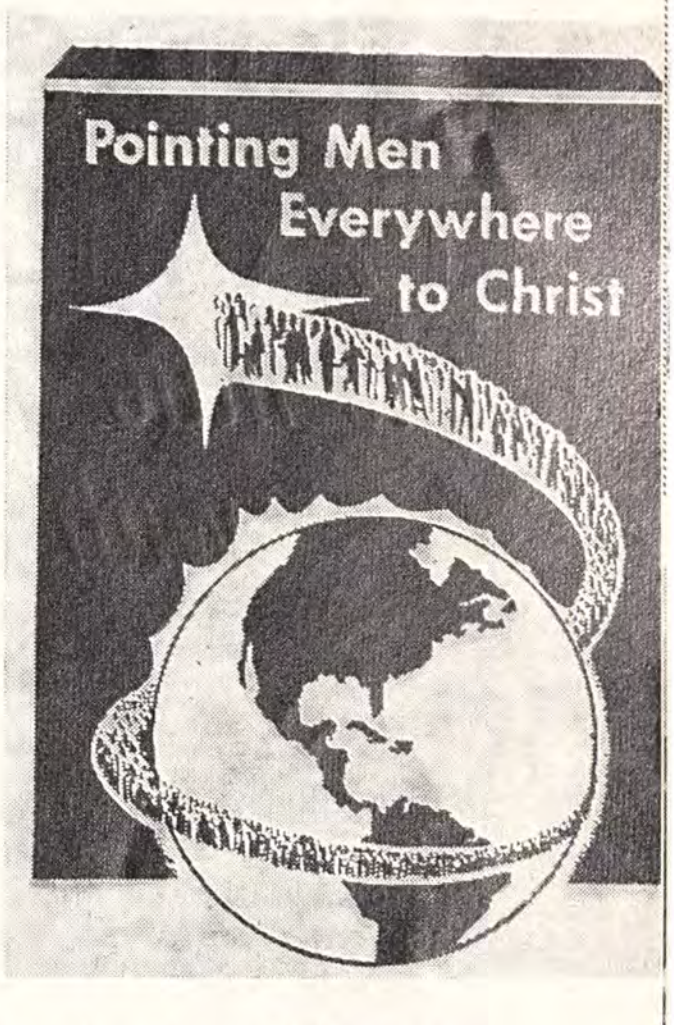
Three packs sent post free.
5/- off two packs of personal stationery.

GRENEHURST PRESS
P.O. Box 38, Cheltenham, Glos. D.1973



E.W.M.A.

by Gladys M. Gorton



THE words of our wonderful Saviour keep recurring in my mind: "Wist ye not that I must be about my Father's business?" The Lord considered God's will for Him as a business—a complete investment in it and to it. You and I, whether we realise it or not, are involved in God's great business. Let us also regard the E.W.M.A. as business for God with the backing of intercessory prayer, and do all in our power to make it a going concern. There is overwhelming testimony from our missionaries that E.W.M.A. is meeting a need. All the missionaries attending the missionary conference paid tribute to E.W.M.A. Knitted garments and warm clothes awaited them on their arrival home for furlough. They testified to the arrival of parcels at the right time in answer to prayer. Miss Picken told of how much the generator had helped the students during the night studies in the secondary school in Inyanga, for paraffin storm lanterns had been replaced by electric light. The India jeep was a boon and Miss Beardwell gave a glowing account of new adventures with literature. Mrs. Bull told of parcels received which helped with their evangelism among the tribes of East Africa, particularly among the Masai.

The 1968-9 "Serve our stations" project realised over £3,000. In each of the three years since the E.W.M.A. was formed we have exceeded the requested target, and already we are up about a third on last year at this time. From last year's S O S project we have supplied projectors, roofs for churches in Ghana and Tanzania, a tent for evangelism in Transvaal, a typewriter, an air-conditioner, a water filter, a cooker and money towards hot-water supply.

Extract from letter received from Pastor and Mrs. J. T. B. Troke

"It is surely with grateful thanks that we write these few lines to you in deep appreciation for this grand gift of an air-conditioner for our bedroom, which has been so needed in these hot and unbearable days here in Bombay, where the humidity is sometimes higher than the temperature itself. For two hot seasons we have never left for a time of recuperation, as the hill expenses have risen 100 per cent. Most of the hill accommodation has been taken over by rich Hindus, thus leaving us only the hotels in which to seek accommodation. Their prices are exorbitant. Since being in Bombay, on account of the temperature and the high humidity, we have had only a sheet for a covering, and many times not even that, but since the air-conditioner has been installed we have a flannelette sheet for a covering and we sleep the night through. Because of the closed windows and airtight room the terrific din outside in the street, which rages till well after midnight, is shut out, and thus we sleep, soothed by the cool atmosphere. Surely this is a tonic in itself, for the undisturbed sleep builds up the system and we feel so refreshed in the morning. My husband nearly succumbed to a nervous breakdown and heat stroke during the hot season of this year, but through much prayer at home and on the field he has been wonderfully restored to health again. We feel assured that this lovely gift will certainly prevent a recurrence of his sickness. As many have declared who have seen it installed, 'You certainly had need of it.' Once again we ask you to receive our humble thanks and deep appreciation for this timely gift.

Yours in Calvary's bonds,

JACK AND GRACE TROKE.

☆ ☆ ☆

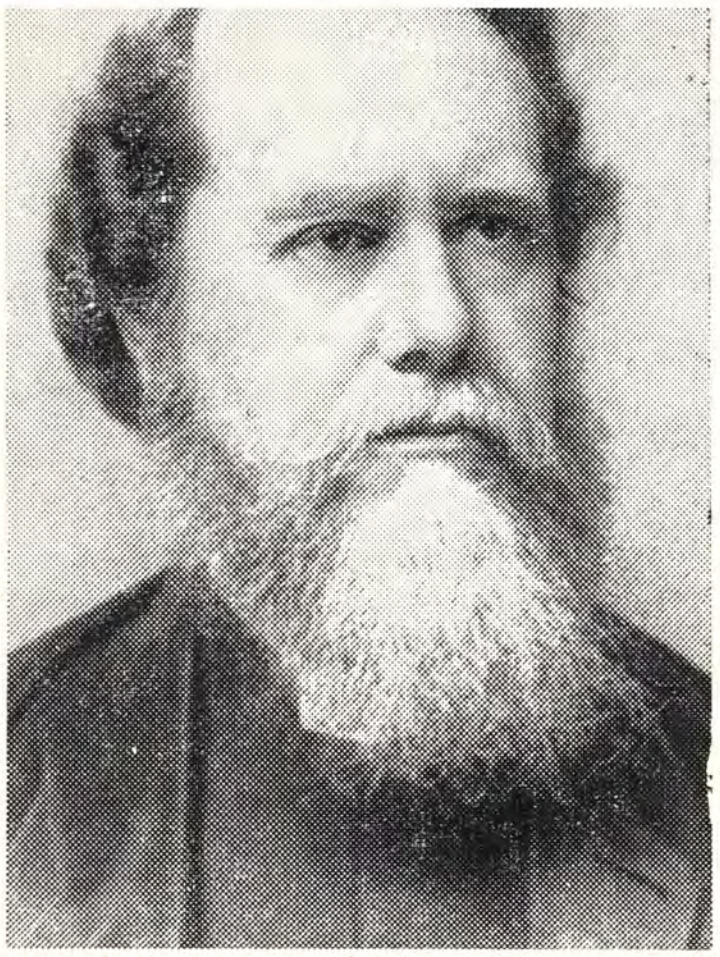
Congratulations to the Women's Missionary Council of the Pentecostal Assemblies of Canada on its twenty-fifth anniversary. On behalf of the Elim Women's Missionary Auxiliary a letter of congratu-

(*continued on page 791*)

HEROES OF THE CHRISTIAN CHURCH

HUDSON TAYLOR—

The little man with a big God



By A. CECIL JARVIS
MINISTER OF THE BARNSLEY ELIM PENTECOSTAL CHURCH

HUDSON TAYLOR was a man of tremendous faith in God. He resolved never to ask for financial support for the China Inland Mission he was called to form. When criticised for living "from hand to mouth" he quickly replied "Yes, from God's hand to my mouth"!

He was born in Barnsley in 1832, the son of a godly chemist, James Taylor. The old home will shortly be demolished in the name of progress, but the work done by Hudson Taylor will stand for eternity. Father often fascinated young Hudson with accounts of travel, and especially China. Once when reading of more missionaries going to Africa and India he exclaimed "Why don't they send them to China?" Immediately Hudson piped up "When I'm a man I mean to be a missionary and go to China." James looked at the tiny lad who was often so ill, and shook his head.

At the age of fifteen Taylor entered a local bank, but the eye-strain was too much and he joined his father in the family business. Having imbibed the frivolous ways of the bank colleagues he was restless and showed little interest in spiritual things.

In 1849, on a free afternoon when his mother was away, he picked up a gospel booklet, intending to read the story and skip its application, but as he read the Spirit of God convicted him. Suddenly he realised that Christ's death meant the payment of his sins. "And with this dawned the joyful conviction, as light flashed into my soul by the Holy Spirit, that there was nothing in the world to be done but to fall down on one's knees and, accepting this Saviour, to praise Him for evermore." His mother returned ten days later and to Hudson's amazement told him she knew already. The very day he read the tract, eighty miles away she was constrained to pray for him and received the assurance of his conversion.

Only four years later, before completing his medical studies, the way opened for him to go to China with the China Evangelistic Mission. Although this mission seems to have been little organised and doomed to failure it provided Hudson Taylor with the opportunity desired. He was among the Chinese he loved, although it was not long before he was familiar with the call, even from children "Yang kuei-tzul"—"Foreign devil." Plunging into the work, he donned native costume, much to the disgust of the orthodox missionaries. He laughed at hardship and courted death because of his fervour in seeking the lost.

Ill health necessitated his returning home in 1860, having previously married one who, like himself, was utterly dedicated to Christ. Feeling the need to be better equipped, he concluded his medical studies and became an M.R.C.P. Distance from China, however, served only to feed the burning fire of love for that land, and God laid particularly the burden of the interior heavily upon him. Feeling totally inadequate, he struggled, but the momentous decision was made in Brighton in 1865 when he submitted to God's will. Immediately he opened an account with the bank in the name of the China Inland Mission with the insignificant sum of £10; yet through that account thousands of pounds would flow, all coming in direct answer to prayer, no appeal ever being made. He also prayed for an initial band of twenty-four of like mind who would join in this amazing venture of faith. God granted the request and he returned to China, making Yangchow his centre.

Trouble soon followed. Rumour that twenty-four children had disappeared since the "foreign devils"

had come resulted in a riot in which their goods were destroyed and the resident party barely escaped with life. This almost led to war between Great Britain and China, which greatly distressed Hudson Taylor. Eventually, in 1876, the treaty of Chefoo was signed, thus opening up the interior for opportunity to penetrate farther where no one had ever preached the gospel. Hardships were commonplace, ill-heath dogged him, and losing his wife and children sorely added to his trials; yet he went on, ever expanding the work God had given him to do.

It has been fascinating reading a press cutting in the local library dated 1893 recording Hudson Taylor speaking at the Pitt Street Methodist church. He stated that there were then 560 missionaries working with the C.I.M. Following his death, and in spite of the terrible Boxer risings in the early part of the century, when so many were martyred, there has been a constant flow of men and women; hundreds of thousands of pounds have been received and millions have heard the gospel. Even though the door in China is now closed the work continues in the Far East, and it all began when a little man from Barnsley with a big God in heaven fully surrendered his life utterly and completely to God. What a challenge!

POINTS OF PROFIT

IT WORKS

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible.

"What do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic was puzzled for a moment, then looked up and replied "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," replied the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table?"

"We trust it because it works," the astronomer snapped back.

"And I trust the Bible for the same reason: it works!"

IT ALL DEPENDS WHERE IT IS HIDDEN

In Armenia a whole village of sixty families embraced Islam under threats of torture and death. There was one exception, a woman aged 110, who refused, saying "I am too old to deny my Lord." The fierce Turks snatched her Bible from her hands, tore it up, and burned it. She said very calmly "You can do that, but you cannot tear the promise out of my heart."

Lord, give me faith to live from day to day,
With tranquil heart to do my simple part,
And with my hand in Thine just go Thy way!
Lord, give me faith to leave it all to Thee.
The future is Thy gift; I would not lift
The veil Thy love has hung 'twixt it and me.

COMING EVENTS

BRIGHTON, Preston Park. November 22. Elim Pentecostal Church, Balfour Road. Monthly rally at 7. Preacher: L. W. Tranter.

CARLISLE. November 29—December 4. Elim Pentecostal Church, West Walls. Evangelistic crusade conducted by evangelist Art Sheppard and team. Weeknights at 7.30. Sunday at 11 and 6.30.

CHESHAM. November 29. In the Progress Hall, Essex Road. At 7.30. Sound and vision presentation film, "Without Onion."

DAGENHAM. December 13-15. Elim Pentecostal Church, Green Lane, Becontree Heath, Dagenham. East London revival rally. Preacher: Arthur Greaves. Saturday at 3 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30.

EDINBURGH. November 28-30. Elim Pentecostal Church, Henderson Terrace. Mission and evangelistic weekend. Friday at 7.30 (David Mills, Ghana). Saturday at 7 (T. J. Stevens and team). Sunday at 6.30 and 8 (Miss A. Cochrane, Nigeria). Convener: B. J. Hayes.

GLOUCESTER. November 29. Elim Pentecostal Church, Park End Road. Monthly Pentecostal rally. Preacher: A. Caple.

GOSPORT. November 23-30. Elim Pentecostal Church, Prince Street. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30.

LONDON. December 11. At Fairfield Halls, Croydon. Annual symphony of praise at 7.45. Items by London Crusader Choir.

RYE PARK. November 22, 23. Elim Pentecostal Church, Rye Road, Rye Park. Special missionary weekend. Saturday at 7. Sunday at 11 and 6.30. Speakers: L. Wigglesworth (Missionary Secretary) D. and M. Butcher (prospective missionaries to the Transvaal).

SOUTHPORT. November 22. Evangel Temple, Manchester Road. Baptismal service at 7.30. Convener: L. Knipe.

You are invited to join

THE PENTECOSTAL TOUR TO THE HOLY LAND

led by Rev. A. Tee

June 20th to July 4th, 1970

124 gns. fully inclusive

by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST, GODALMING, SURREY.

D.1956

SUNSHINE CORNER



The king with a big "but" in his life

KING SOLOMON, as you will remember, was the son of David, the great shepherd king of Israel. He was a great and mighty king as far as worldly wealth and wisdom were concerned, but, sad to say, he had a big " but " in his life. Like so many other people, he started very well. We are told in the first book of Kings something of his great wealth, wisdom and fame, and how great people came from afar to see for themselves his mighty works and to hear his wisdom and knowledge.

We read that God gave Solomon great wisdom and knowledge, so that he was wiser and greater than anybody else. I believe that Solomon's greatness and power were due to the fact that in the early days of his reign (in the fourth year) he showed his love and allegiance to the " King of kings." He began to build a temple for his people to worship God in. You all know the story of the building of the beautiful temple. You can read all about it for yourselves in 1 Kings 5 and 6.

We may well think that at this point in king Solomon's life he was at the height of his glory and power. Here he was, a great king known by all. What a mighty man he could have been for God! Yet, sad to say, at this time the first big " but " showed itselt in his life.

We read that he took seven years to build the house of God, *but* Solomon was building his own house thirteen years. It was quite natural, boys and girls, for Solomon to want a beautiful house to live in, yet this one word " but " shows us that in perhaps only a little way he was beginning to stray away from his heavenly King.

We read quite a lot of Solomon's greatness after this time, and of how the queen of Sheba left her own country to see whether all she had been told about the great king was true. You all remember how she said " The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." Yet little by little I believe Solomon was losing his love for the King of kings.

We must always remember that God looks " not on the outside appearance, but on the heart."

So we could go on thinking about Solomon, but we will have just a little look at the last great big " but " in his life. But Solomon loved God ? No, sad to say, boys and girls, he lost his love for the great God of Israel, his heavenly King, and turned his heart after other gods. What a sad ending to the reign of a king who started off so well, for you all know of how God, because He could not look on sin, took away ten of Israel's twelve tribes from Solomon's family and gave them to Jeroboam, one of Solomon's servants, and Rehoboam, Solomon's son, had but two tribes.

If we would make something of our lives, if we would do great things for God, we must

" Make Jesus King, through Him we shall live,
Our souls and our bodies to Him let us give,
His praises we'll sing, and others we'll bring,
Till the whole of creation shall make Jesus King."

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN
(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 81

STRAIGHTWAY AND IMMEDIATELY

In Mark's gospel the word straightway is used nineteen times and the word immediately is used seventeen times. With the help of your Bible see how many of these you can find in fifteen minutes.

ANSWERS

Straightway	Immediately
1. Mark 1:10	1. Mark 1:12
2. Mark 1:18	2. Mark 1:28
3. Mark 1:20	3. Mark 1:31
4. Mark 1:21	4. Mark 1:42
5. Mark 2:2	5. Mark 2:8
6. Mark 3:6	6. Mark 2:12
7. Mark 5:29	7. Mark 4:5
8. Mark 5:42	8. Mark 4:15
9. Mark 6:25	9. Mark 4:16
10. Mark 6:45	10. Mark 4:17
11. Mark 6:54	11. Mark 4:29
12. Mark 7:35	12. Mark 5:2
13. Mark 8:10	13. Mark 5:30
14. Mark 9:15	14. Mark 6:27
15. Mark 9:20	15. Mark 6:50
16. Mark 9:24	16. Mark 10:52
17. Mark 11:3	17. Mark 14:43
18. Mark 14:45	
19. Mark 15:1	

THE FAMILY ALTAR

Scripture Union Portions

Notes by **J. F. Hardman**

Monday, November 24th — Hebrews 12:12-29

" Wherefore lift up the hands which hang down, and the feeble knees " (v. 12).

Self-pity is a sickening thing in any Christian. We ought to do something about it, and do something quickly. Verse 12 is the picture of one bracing himself, breathing deeply, determined to stand upright, satisfied that he can leave all his personal care in the hands of God, setting about the task that he has to do for Christ. The straight line is the shortest distance between two points. To make a straight path (v. 13) is the decision of one whose mind is made up that he is going to keep on to the end of the journey, without being ensnared again either by the cares of the world or by self-pity, and by his example make it possible for others to follow.

Tuesday, November 25th — Hebrews 13

" Here have we no continuing city, but we seek one to come " (v. 14).

In this chapter there is a sequence of practical truth and teaching. (1) The Person we are to follow (v. 13). To the Jewish Christians the call was to go forth from Judaism to Christ; the call to us is to leave all that is contrary to God's will for us as Christians. " **Unto Him** "—to follow and find fellowship with Christ. (2) The persecution we are to share, " **bearing His reproach.**" It is a costly way to follow Christ. (3) The prospect we are to keep before us (v. 14). " For here we have no permanent city, but we are looking for the one which is to come " (A.N.T. rendering). We are to live in the light of this glorious prospect, and only as we do shall we gain a true sense of values.

Wednesday, November 26th — 1 Thessalonians 1

" Your work of faith, and labour of love, and patience of hope " (v. 3).

Thanksgiving to God for commendable graces in the believers to whom he writes (v. 3) is almost a common feature of Paul's letter. The term " your work of faith " is a reference to living faith exercising itself in the act of embracing the gospel, so that they " turned to God from idols." This active faith had produced in them a true love for God that expressed itself not in mere sentimentality but in labour for others and created in them a genuine hope that had for its objective the second advent of Christ. This famous triad of graces finds splendid exemplification in these converts from idolatry; for living faith is active, true love labours and genuine hope is patient.

Thursday, November 27th — 1 Thessalonians 2:1-12

" That ye would walk worthy of God " (v. 12).

The New Testament has much to say about our walk as believers. The first mark of a genuine Christian is that his walk is different. Our walk used to be unworthy, we " walked according to the course of this world " (Ephesians 2:2); now we are to walk worthily in a way that is pleasing to the Lord. The apostle Paul exhorts us to " walk in newness of life " (Romans 6:4), to " walk honestly " (Romans 13:13), to " walk circumspectly " (Ephesians 5:15). Although the Christian is walking the " narrow way, which leadeth unto life " there is still need to walk with due deportment and not court disaster, for Satan has set his traps all along the route, right to the entrance of the heavenly city. Does your conduct identify you as a child of God?

Friday, November 28th — 1 Thessalonians 2:13-20

" The word of God, which effectually worketh " (v. 13).

When the apostle speaks of " the word of God " here he refers to the word of the gospel which had been entrusted to him (v. 4). He was overjoyed that the Thessalonian Christians had received it as the good news of God, and he thanked God " without ceasing " that they had done so. What the apostle said about the particular message he gave to the Thessalonians is gloriously true of the whole Bible. The message of the Word of God is dynamic and works effectually today in the lives of those who believe and receive it. The Word of God has power (1) to transform the life and character (Psalm 19:7), (2) to cleanse the heart and life (Psalm 119:9), (3) to keep us from sin (Psalm 119:11), (4) to nourish and build us up (1 Peter 2:2), (5) to impart guidance (Psalm 119:105). Yes, the Word of God works effectually. The reason? God Himself is behind it.

Saturday, November 29th — 1 Thessalonians 3

" Night and day praying exceedingly " (v. 10).

Lifted up in spirit as a result of the good news brought by Timothy (v. 6), the apostle seeks to express his intense joy in more thanksgiving to God (v. 9) and writes of his importunate and fervent praying for them. His first petition was for divine enabling to revisit them, that he might perfect that which was lacking in their faith (v. 10), and his second petition was that they should lack nothing in this love (v. 12), so that their hearts might be unblameable in holiness before God at the coming of the Lord Jesus Christ. How many of us are good tidings (v. 6) to those who pray for us daily? When they see us after the years have passed are they pleased with the results or are we dwarfs of disappointment?

Sunday, November 30th — 1 Thessalonians 4

" Wherefore comfort one another with these words " (v. 18).

The divine comfort, so illuminating and soothing, is silhouetted in this chapter against the hideous hopelessness of heathenism and the dense darkness of infidelity. Thus the apostle entreats these Thessalonian Christians to " sorrow not, even as others which have no hope " (v. 13). He reassures their anxiety—and ours—about the position of those who have died in Christ; they will suffer no disadvantage at Christ's return, but will be joined by those who are alive in Christ to form a united escort for the Lord. The fact of Christ's return is certain, but the exact time is wrapped in uncertainty. It is therefore necessary for His people to be ready and watchful that " we may have confidence, and not be ashamed before Him at His coming."

E.W.M.A. (*continued*)

lation was sent to Mrs. Marion Parkinson, the director, who wrote a stimulating reply. Some extracts: " It was very kind of you to write and congratulate us on our twenty-fifth milestone celebrations. God has surely blessed the work of our hands and we are most grateful to Him and the wonderful women in our fellowship. Their hearts and hands have reached the ends of the earth and always with compassion to help win the lost for Christ. . . . I know that your auxiliary will also prosper, for it is the nature of women to work and move along for the Lord."

TIMELY THOUGHT. " We may give without loving, but we cannot love without giving."

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

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

CAROLS. Plan your carol service now. Just reissued, revised and enlarged, open-flat spiral binding, *Favourite Christmas Carols*. Selection of forty-three old and new, most suitable for church services. Music copy, complete with guitar chords, 5/- each. Word copies, 4d. each, 50 at 17/6, 100 at 30/- post free. Gospel Music Publishers Ltd., 422 Bromley Road, Downham, Bromley, Kent. Tel. 01-968 0916. C.1976

CHRISTMAS POSTERS AND TRACTS. Striking, matching five-colour designs to link local evangelism to services in *your* church. Panel on tracts for service details. Posters for church and house display 2/6 and 1/6. Pennants, silk Christmas text for home decoration, 2/11. Write for details: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Telephone 01-688 4986. C.1984

ITINERARIES

The President:
November 23-30, Christchurch crusade.

London Crusader Choir:
November 23, Archway (Salvation Army); December 7, Maidstone prison (afternoon), Rochester Borstal (evening); 11, Croydon (Fairfield Halls).

D. Mills (Ghana):
November 26, Alloa; 27, Glasgow; 28, Edinburgh; 29, 30, Dundee; December 1, Aberdeen; 2, Clydebank; 3, Coatbridge; 4, Greenock; 6, Glasgow rally (Christian institute, Botherwell Street); 7, Motherwell; 8, Whitehaven; 9, Carlisle.

D. L. Norton (Transvaal):
December 9, City Temple, Hull; 10, Harrogate; 11, York; 13, Driffield.

Miss C. Picken (India):
November 22, 23, Newcastle.

Joseph Smith:
November 22-27, Newtownards; 29—December 4, Melbourne Street.

WITH CHRIST

CARTER. On October 13th, Mrs. Lily Carter, aged 54, beloved wife and mother, and loyal member of Barking Elim Pentecostal Church, passed to her reward in the Saviour's presence. Officiating minister at funeral: B. C. Richardson.

FOZZARD. On October 28th, Mr. A. Fozzard, aged 79, founder member of Knottingley Elim Pentecostal Church. Officiating minister at funeral: E. Garner.

WILKINSON. On October 25th, Mrs. Mary Elizabeth Wilkinson, aged 93, member of the Ulster Temple and formerly of Monaghan, passed away. Friend and member of the Elim fellowship since its beginning in 1915. Officiating ministers at funeral: W. J. Martin and D. J. Ayling.

BOOK REVIEW

The Sharks Fin Five, by S. P. Miller. Price 6/-.

This book is written in an easy, flowing style. Five youngsters share a holiday. One, a Christian, has the joy of sharing her faith with her friends. The communication of the gospel to a child's mind is well put over, but I thought the plot and narrative a little weak. However, there is some suspense. What are five men digging trenches for at the top of the hill? Why the sudden appearance of a helicopter? The main commendation of the book is undoubtedly the clear way in which salvation is communicated in the children's conversation. A splendid prize or gift for unsaved children. L. E. LAMBERT.

EVANGELISTIC CRUSADE

conducted by

THE PRESIDENT

in the **ELIM CHURCH**

CHRISTCHURCH

SATURDAY, NOVEMBER 22nd, to SUNDAY, NOVEMBER 30th

* Divine healing every night
* Bring a car-load to the crusade

D.1965

SPEND YOUR HOLIDAY IN 1970 AT THE NORTH LONDON PRESBYTERY PENTECOSTAL

CONTINENTAL HOLIDAY

HOTEL PRESIDENT PARK, LLORET, SPAIN

FIVE WONDERFUL FIFTEEN-DAY HOLIDAYS BY B.E.A. JET. DAY-TIME FLIGHTS

These holidays are £3 cheaper than normal at this hotel and resort

Accommodation is limited, so book early

Write or telephone for details to

REV. FREDERICK A. HODGE (Ref. E.E.101)

32 BROOMHILL ROAD, GOODMAYES, ILFORD, ESSEX

Tel. 01-590 2838

D.1989

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. L No. 48 November 29th, 1969 9d



Photograph by courtesy of *Newtownards Chronicle*

A section of the great gathering of sisters who attended the sixth Newtownards annual Women's Fellowship rally, held in St. Mark's parochial hall (kindly granted) on Saturday, November 1st. The guest speaker was Mrs. F. F. L. Frost (Carlisle). See report on page 807.

THE CHALLENGE OF PENTECOSTALISM

By Walter J. Hollenweger

WORLD COUNCIL OF CHURCHES STAFF MEMBER

From the October *Welsh Churchman*

IN its sixty years of existence the Pentecostal movement has experienced an amazing growth. It began in a humble Negro church in Los Angeles, but swept from there throughout the world.

In some countries of Africa and Latin America it has by far outnumbered traditional Protestantism. In Italy, Russia, France and Scandinavia it is the most rapidly growing religious movement. The total adherence of Pentecostalism is evaluated at between fifteen and thirty-five million.

What is the reason for this rapid growth?

The Pentecostals themselves attribute it to the Holy Spirit enabling the Pentecostal evangelists to preach the gospel "with signs following," which consists, according to Mark 16, in healing the sick, speaking in tongues and performing other miracles. The sociologist—although neither competent nor willing to deny or confirm this statement—would point to the fact that where Pentecostals grow they have been successful in contacting the disinherited and the under-privileged. In a Latin American society these are the poor; in an African society these are the people who, coming from the country, are looking for work in the towns without having the necessary professional skill. In America and Europe one finds these under-privileged among the university professors and directors of companies, who are looking for a spontaneous personal orientation in religion and who are tired of a religion which adds to their professional problems those of the theologians.

In this context speaking in tongues plays a great role. It allows prayer in a non-rational meditative language, an important prayer experience for the rationally unskilled as well as for the intellectually overburdened academician, an experience which made the apostle Paul say "The one that speaks in tongues betters himself."

Through the unexpected proliferation of Pentecostal manifestations in the Roman Catholic, Anglican, Presbyterian and Lutheran churches in the U.S.A. and Europe, through the recent conversations between some Pentecostal denominations and the World Council of Churches, the Pentecostal movement has anew caught the attention of sociologists and missiologists. Manoel de Mello, a Brazilian Pentecostal leader, declared that his one-million denomination will join the W.C.C., although he felt like Ezekiel in the valley of the dry bones at the fourth assembly in Uppsala. De Mello gave two reasons for his decision: the W.C.C. needs the impact of a spontaneous charismatic liturgy and the Pentecostal movement needs the social and political orientation of the W.C.C. Another Latin American Pentecostal leader, Alfredo Ramirez, has given a similar report before the general assembly of the Iglesia Metodista Pentecostal de Chile, probably the biggest Protestant denomination in that country, with 300,000 members.

What is the future of the Pentecostal movement? It has two possibilities. It can adapt itself to the main-line churches, adopting a fundamentalistic theology and a written liturgy. The other possibility is that the Pentecostal movement develops into a really proletarian church, which not only gives a Biblical articulation to the suffering of these under-privileged but also creates a Christian hope which can evolve in shaping a genuine poor people's theology, a post-literary liturgy, a non-bourgeois social and political programme.

In Latin American and African Pentecostal services the Biblical message is communicated in a socially "embodied" form; if dancing and singing is the form of communication in this culture the embodying of the message is in dancing and singing. If eating and walking together on a pilgrimage to a mountain top is a form of communication in the respective culture eating and pilgrimage will be the embodying of the message.

Pentecostals call this process of translation and interpretation the work of the Holy Ghost. From a traditional understanding of the doctrine of the Holy Spirit there are questions to be put over against this viewpoint. But before asking these questions let us hear carefully the questions which these Christians of the post-literary age have to put to us.

ELIM NEWS

ANNUAL YOUTH RALLY OF THE SCOTTISH PRESBYTERY OF ELIM PENTECOSTAL CHURCHES

Saturday, October 18th, saw the annual youth rally of the Scottish Presbytery, held this year in our Dundee Elim church. In spite of the mist which confronted the cars and coaches some 400 attended each meeting, representing most of the Scottish churches. The local minister, A. P. Thomas, and the friends of Dundee gave us a good welcome and the quality of the ministry by the young people in the meetings was notable. A combined youth choir sang in each meeting, as did the Greenock junior male voice quartet. Our attention was captured by the unique singing of the " Verity 6 " from Paisley and our souls were blessed by the dedicated ministry in song by Annette Anderson and Marion Clark. God's Word was ably preached and our hearts were challenged by Wynne Lewis, who had taken time off from his Luton crusade to be with us. Both meetings were convened by Peter Smith, the Scottish youth commissioner.

B. J. HAYES.

WINTON, BOURNEMOUTH **Pastor: G. N. Backhouse**

A review of the work and witness of this church during the summer months shows that there has been a variety of witness and activity which God has blessed. We have had the pleasure of welcoming Pastor Tee and various visiting speakers from among our friends of the Apostolic, Assemblies of God and Brethren churches. We were very pleased, too, to welcome Miss Picken on missionary Sunday.

Two features that deserve special mention are the open-air meetings which are carried out, together with our Springbourne church, in the gardens in the centre of Bournemouth. Various speakers have been invited—evangelists, ministers and lay members of the churches—and appropriate musical items have been rendered. Considerable numbers of holiday-makers are reached by this method and we believe that God has spoken to many hearts.

The second feature is one introduced by Pastor Backhouse: the " children's rendezvous," a family service combined with harvest festival at which the church, the Sunday school children and their parents met together one Sunday morning. This family service was the occasion of much blessing and it is hoped to have a similar service two or three times during the year.

D. F. KEMP.

CATERHAM **Pastor: V. Walker**

The Caterham Elim church has been witnessing to the full gospel since 1934, but in all the intervening years the tide of blessing has not been higher



Sunny Blundell-Connell in characteristic pose.

than in the past months, for under Pastor C. J. E. Kingston's ministry the Lord's people were encouraged to wait upon God for revival.

God wonderfully answered prayer and a spirit of revival broke out, and when evangelist Alf Harley, a converted B.B.C. dance band leader, visted Caterham for six days' special meetings many souls were saved and eighteen seekers received the baptism in the Spirit, and spoke with other tongues as the Spirit gave them utterance.

Among these were a young couple who were saved on the last Sunday evening and before going home also received the baptism in the Spirit.

We praise God for the number of young people who have taken their stand for Christ, and it was a joy to see twenty of these stay to the breaking of bread when Pastor Howick (an old friend of Elim) led the meetings the following Sunday.

Pastor Vernon Walker, our new minister, is rejoicing with us that in this his first church God is doing such wondrous things.

To God be all the praise and glory.

REPORT OF THE BRECON CAMPAIGN

It is with thanks to God that we report the tremendous blessings in Brecon during and since our crusade. The crusade was held in the Brecon Guildhall and every need was met by the liberal giving of God's people. We experienced great blessing under the ministry of Eddie Smith, who preached simply and plainly to every heart, and four young men came to Christ, and some testified of His healing power.

Two of our Bible College students, Ruth Shimmin and Margaret Ingle, shared in the ministry of song each evening. The party also held meetings in one of the local hospitals and in the Old People's Home. Two of our members received the baptism in the Holy Spirit.

Following the crusade meetings, at some special

meetings at which L. W. Green spoke on the baptism in the Holy Spirit several more came into this wonderful experience. P. DAW.

BOURNEMOUTH (SPRINGBOURNE) **Pastor: J. Osman**



Two Crusaders, Pauline Hobbs and Rosemary West, scraping the old varnish off the pews. The year we had a lot of trouble during the long, hot summer, when the heat caused the varnish to become sticky and people were sticking to their seats. (We want people to stick to their church, but not in this literal sense.) Many had marks on their clothes at the end of service. Accordingly I sought a solution. I discovered that the varnish would scrape off, and bought a Skarsten scraper and tried it out on one of the pews. It was hard but successful work. These two girls (fourteen and fifteen years of age) asked if they could help, and during the summer holidays, with very little assistance, they scraped clean every pew in the Springbourne church, a tremendous task that entailed hours of very hard and back-breaking work. With so much being said about young people in a derogatory sense in these days it is refreshing to come up against something like this. They are both grand Christians and attend all the meetings. Pauline is now church organist and Rosemary sings and accompanies herself on the guitar. She is also learning to play the piano and has played on a Bible study night.

IPSWICH **Pastor: W. J. Hilliard**

The fortieth anniversary services of the Ipswich Elim church, held in commemoration of the inaugural campaign conducted by Principal George Jeffreys and his revival party in September 1929, were much blessed by God. The Principal's campaign was not a long one, but the work done by him then has continued to the present time. A virile and town-wide witness to the truths of the Pentecostal message has been maintained all through the years. An ELIM EVANGEL dated 1926 was on view in the frame that held interesting pictures and newspaper cuttings highlighting special events up to the present. This ELIM EVANGEL carried a report of the work in the Portman Road hall prior to the coming of Principal Jeffreys. The friends meeting then were undoubtedly led by God when they invited Elim's leader to come to Ipswich.

The fortieth anniversary services began with a fellowship tea in a nearby church schoolroom. A cake in honour of the church's fortieth birthday graced the top table.

Mrs. L. Hawes performed the cake-cutting ceremony and spoke words that delighted the large number present.

In the meeting that followed in the Elim church letters of congratulation and good wishes from former pastors were read. The convening of the services was shared by Pastor L. Hawes and Pastor Hilliard. Pastor J. T. Bradley, the Editor of the ELIM EVANGEL and a former minister of the church, was the guest speaker for the occasion. Pastor and Mrs. Bradley were given a very warm welcome by those who remembered them in former years and by others who have joined the fellowship in the years between. Pastor Bradley's ministry of God's Word was richly blessed by God.

We are praying that the time may not be long before we have a building more suited to our needs for fellowship and for outreach in fresh fields of evangelistic activity.

LETTERS

DEAR SIR,—I have just been perusing the EVANGEL issue of October 11th and have read the letter by Mr. Angel on the use of youth clubs in church activities in general and in Pentecostalism in particular.

With Mr. Angel, I do not believe in them, but I have to confess that I have seen as many young people led to Christ through the youth club medium as by the ultra-spiritual approach. Will Mr. Angel tell us how many souls he has led to Christ in his forty-one years in Elim ?

I agree with him that Pentecostalism today is as much riddled with worldliness as any other denomination, but with them it is much more subtle in form.

(REV.) PHILIP H. WOOD.

St. John's Vicarage,
London Road, Carlisle.

☆ ☆ ☆

DEAR SIR,—Many of our good books published, including our own Pentecostal publications, are rather expensive for some of us to purchase. Like myself, many of us are pensioners, and of course our expenditure is limited. At our local library here at Evesham I have given the names of some of our

published books and very kindly they have obtained these books. Always when I go to our local library I am met by polite and courteous assistants always ready to help. Also I have taken a number of my own Pentecostal books (in good condition) and they have accepted them for the library.

GEORGE A. WALKER.

Evesham.

BOOK REVIEWS

Catlin's Cove, by Kim Simmons. Published by Victory Press, price 6/-.

A school book carelessly left in a train starts off a series of exciting escapades for a group of boys and girls. The story is set in a village near a sandy cove by the sea. What with commencing their "Sandpipers' Club," the fun and frolics of camping, losing a puppy, and above all the mystery of Dragon's Tower, there is much to hold the child's interest and fire the child's imagination right to the very end.

The gospel message is gently but genuinely brought in, and the book will greatly appeal to both boys and girls. I feel most happy to commend this book, and feel it will appeal to that middle-age children's group which is not easy to satisfy. Indeed a very good book.

L. E. LAMBERT.

Carol with the Circus, by Berenice E. Lea. Price 7/6.

Carol with the Circus is the story of a young girl's search for her grandmother, but more important it reveals how she finds Jesus as her Saviour through the witness of her friend Debbie. Set among the thrills and excitement of the big top, Carol soon realises, after several disappointments, that she is unable to solve her own problems and must turn to the Lord Jesus. A well-written, absorbing and easily read story which will grip the young reader to the last page.

P. LAMBERT.

Peril by Choice, by James C. Hefley. Price 8/-.

This is an absorbing missionary story that really thrills one's soul. It unveils an indigenous work developed in the past two decades among primitive Indian tribes in South America and particularly in Mexico. There is plenty of humour, pathos, challenge and grief in these enthralling pages. Triumph over geographical barriers, climatic conditions, physical limitations, disease, illiteracy and a multitude of other obstacles is abundantly demonstrated. Mission boards should learn from it, missionaries and candidates would be developed by it, even love and marriage could be elevated through it, and the irresistible power of the gospel is magnified in it. Everybody will be better for reading this victorious and outstanding story of missionary enterprise.

R.B.C.



Grenehurst Press

New Singer, New Song—the Cliff Richard Story, by David Winter. 18/-, p. & p. 2/6.

God in Three Persons, by Carl Brumback. 15/-, p. & p. 2/6.

How to be Happy Though Married, by Tim LaHaye. 25/-, p. & p. 2/6.

Christian Communications in a Changing World, by H. Dennett. 6/-, p. & p. 1/3.

Parson's Pitch, by David Shepherd. 5/-, p. & p. 1/3.

Is God Dead ? by Richard Wolff. 5/-, p. & p. 1/3.

In God's Underground, by Richard Wurmbrand. 6/-, p. & p. 1/3.

They Speak with Other Tongues, by John L. Sherrill. 6/-, p. & p. 1/3.

The Dawn of World Redemption, by Erich Sauer. 6/-, p. & p. 2/-.

Why I Quit Syndicated Crime, by Jim Vaus. 6/-, p. & p. 1/-.

The Jesus Family in Communist China, by Dr. Vaughan Rees. 3/6, p. & p. 1/-.

Walk in the Spirit, by Michael Harper. 5/-, p. & p. 1/-.

Christian Answers to Contemporary Problems, by John Eddison. 5/-., p. & p. 1/-.

God Does Guide Us, by W. E. Sangster. 4/6, p. & p. 1/-.

Israel Act 3, by Richard Wolff. 6/-, p. & p. 1/-.

The Practice of Prayer, by G. Campbell Morgan. 4/6, p. & p. 1/-.

The Question of Healing, edited by Gilbert W. Kirby. 5/-, p. & p. 1/-.

Darwin : Before and After, by Robert E. D. Clark. 5/-, p. & p. 2/-.

John Bunyan, by Frank Mott Harrison. 5/-, p. & p. 2/-.

Robert Murray M'Cheyne, by Andrew Bonar. 3/6. p. & p. 1/6.

GRENEHURST PRESS, P.O. Box 38

CHELTENHAM, GLOUCESTERSHIRE

Tel. 0242/55338

THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Walter J. Hollenweger ...	794
T. H. Stevenson	799
Evelyn E. Green	800
Ian R. Hall	802
F. H. Coleman	802
Margaret M. Ladlow ...	803
Stephen Squire	804
George T. B. Davis	805
James F. Hardman	807
Church reports	795
Editorial	798

EDITORIAL

IN a world of lepers the leprous person would consider his condition normal; were all the human race crippled or mutilated the individual crippled or maimed person would think his condition inseparable from his being a human being; in a world society composed entirely of the blind no individual would be aware of, to us, his terrible deprivation.

The descriptions blind, mutilated, leprous, corrupt and dead are all applied to our moral and spiritual condition by God. Alas, men are unaware of their true spiritual and moral state because all are in the same condition.

Our blindness is so complete that we cannot even learn the lessons our instincts and nature would teach us. In fact we pervert them all —lessons, instincts and nature alike.

The contrast between the comparative harmony of the animal world and the chaotic condition of human society should of itself be sufficient to teach men that somewhere the race as a whole has been displaced from normality.

Even God draws our attention to the lessons we could learn from nature even if we reject His Word. "The ox knoweth his owner, and the ass his master's crib: but Israel . . ." (Isaiah 1:3). Again, our Lord declares that even the hen knows how to care for its brood: "How oft would I have gathered you, *as a hen gathereth her brood under her wing . . .*"; and the brood knows how and where to turn for refuge, but mankind knows neither. The parable of the prodigal son reveals our Lord's estimate of man's plight, all the more tellingly in the context of the lesson of the parable, that of the father's love for his prodigal son, in the words "he [in the extremity of his plight] would fain have filled his belly with the pigs' food." Rough language for a rough situation self imposed by personal folly! Is that judgment too harsh? Hardly, in the light of what is served out for society's mental consumption today.

But mankind's own economic and political experience would teach us that we have become displaced from God's purpose were it not that man has been blinded by the god of this world. The tragedy of tens of millions of people in the world's famine areas could be transformed in a generation by the adoption of progressive economic principles, to say nothing of progressive political principles. This transformed the economic condition of the world's industrial nations from the catastrophic situation of the early years of this century to the *comparative* affluence of today. The contrast in Britain between conditions today and those of 100 years ago needs no emphasising: the result of the adoption of these very principles.

The curious thing is that the adoption of appropriate economic and political principles ensures that famine, for example, will be staved off and the community income will benefit and prosper the community, whatever other conditions are operative. But lessons from politics and economics even, as well as those from nature and personal experience, are not only ignored, *they are unlearnable by virtue of man's loss of spiritual perception*. Until his eyes are opened and the poison of sin is eradicated from his heart, until he is reconciled to God by faith in Jesus Christ, man is unable to discern that he has gone astray from God.

From my diary

By T. H. STEVENSON

TWO of our Elim Pentecostal churches have found themselves mentioned in the B.B.C. news—hardly an everyday occurrence for our Melbourne Street (Belfast) and Bradford churches. Each became the victim of attempted destruction seemingly, by petrol-bomb throwing and suspected arson respectively. We are glad that the former church suffered no great harm, but extensive damage was done to the ground floor of our Bradford church. Each, however, was more fortunate than the Methodist churches extensively damaged in the same cities by the same methods. Remembering Moses' words "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" how thrilled we would be if the B.B.C. had reason to report revival in many churches rather than vandalism — news of revival fire in Elim, Methodism and everywhere.

"*'Tis fire we want, for fire we plead,*
The fire will meet our every need,
Send the fire, send the fire, send the fire."

☆ ☆ ☆

Our local church in Worcester made news when recently a man forced an entry into the building late on a Sunday night by smashing the kitchen windows. Through the vigilance of a passing motorist the police apprehended the man while still in our building. I thought it all a rather unfortunate incident for the vagrant, whatever his character may have been. There was neither money nor food on the premises, so other than the limited damage done he would have gone away "as poor as a church mouse." After a week in custody he received thirty days' imprisonment. Here again we may entertain wishes in another sense concerning the magnetism of church buildings for wrongdoers; longings for people to have a more proper zeal to enter our churches.

☆ ☆ ☆

Only yesterday I ministered at the morning service on the necessity of fellowship, from the words of Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The text is often quoted, but perhaps rarely expounded. The preacher may leave it alone because he fears he may "spoil the atmosphere" of the service, or more so because he feels that in general those present are "not guilty," while the forsakers are absent. But there are good reasons for such an exposition. It is the Word of God. The abruptness of the text is in contrast with the immediate context with the threefold contraining appeal "Let us." The word is arbitrary: "Not forsaking." No appeal; no apology. If the early Church in its comparatively youthful vigour required such a command the Church in these late and last days would seem by logic and reality to require it even more. And if the words "so much the more, as ye see the day approaching" had reference to the return of Christ, or the then impending judgment on Jerusalem and the Jews, both aspects are relevant to the Church today. We need the fire, not the fireside.

☆ ☆ ☆

As I write at this moment I have noticed a car suddenly stop outside the manse. On seeing the young lady driver burst into copious tears and then drop head and body towards the passenger seat I felt concerned. I felt she must be ill, but without acting conspicuously I soon saw she had in her grief inclined upon her male passenger. Though a man-size handkerchief dried away the tears, and a few minutes saw the young lady more composed, I still felt a little anxious, but all was well. The car moved off slowly, and I saw the familiar "L" plates. I was learning also. With no notice of a school of motoring, however embarrassing the episode, all seemed "decently and in order." Sir Winston Churchill spoke of "blood, sweat and tears" in the days of war, but even in peace little seems to be achieved easily, or without a tear.

☆ ☆ ☆

One of the most abused words today is "gospel." (If I were referring to the most obsessed word that could probably be "sex.") I have read and heard "gospel" used freely in relationship to politics, economics, science, and even salesmanship, sport and fashion. In the *Daily Telegraph* recently, under the section "Careers," John Raven, writing on the subject of management, had a sentence "Growth is the gritty gospel of our age." I know about the growth of the gospel, to some degree I know the meaning of "growth" as used by John Raven related to invested capital, and I know what grit is in a material sense, or as expressing courage, or even difficulty, but how the gospel can be applied to finances of the City I do not know, and if finance is so gritty today it can hardly be preached as "good news." In the same issue, on the business page, Alan Osborn wrote from Washington about Mr. Richard McLaren of the Justice Department as an "anti-trust evangelist." No, this is not a school of theology teaching justice without mercy, or an evangelist preaching works as against trusting in Christ's work. The anti-trust refers to government opposition to any monopoly. Recently also, Alastair Cooke, in his "Letter from America," described New York's mayor, John Lindsay, as "spreading out his arms like a triumphant evangelist." No comment seems needed, and space forbids it.

ELIM BIBLE COLLEGE

PERPETUAL PRAISERS

by Evelyn E. Green, Rochford

"Blessed are they that dwell in Thy house: they will be still praising Thee" (Psalm 84:4).

MAYBE you do not think much of this as a form of spiritual activity, but the Scriptures show it to be the prime function of the child of God. It should be the spontaneous reflex of the redeemed. A Christian who is seldom engaged in this delightful occupation is surely one who has little awareness of his glorious deliverance from "the horrible pit, and out of the miry clay" (Psalm 40:2), and the amazing grace and power of God that effected it.

Sing praises

The believer is enjoined thus: "Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely" (Psalm 147:1). It is "good." The Hebrew word *tob* means "better," "cheers," "prospers," "makes wealthy," and perhaps never was this more clearly demonstrated than by the remarkable experiences of Jehoshaphat, king of Judah (2 Chronicles 20:1-20). Beset by an evil confederacy of enemies, and painfully aware that, outnumbered by their foes, he and his people had little or no hope of survival, he and they sought the Lord. Then at God's command they went bravely forth into a battle which He had promised to fight for them. The king set the singers before his troops, and as they moved forward to confront the foe they began to praise the Lord, and when they did so the Lord moved heaven's armies against the invaders, whereupon the latter was thrown into such hopeless confusion that they fell upon each other and each slaughtered the other. Thus not only was the situation made "better," not only did the people "prosper" in their courageous advance into battle, they were also "cheered" by the sight of the utter elimination of their enemies and were "made wealthy," for there was for their taking "spoil . . . in abundance . . . riches . . . precious jewels . . . more than they could carry away: and they were three days in gathering of the spoil, it was so much" (vv. 21-25).

Now to *sing* praises may, of course, be beyond some folk's powers of accomplishment; but let none despair, for vocalizing is only one form of praising God. In fact, the exercise of the vocal chords may in some instances be an offence to the Holy One, as witness Christ's reference to the ancient prophet's words concerning Israel: "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me . . . in vain do they worship Me" (Matthew 15:9).

God-glorifying praise is not necessarily a matter of the displacement of air and the emission of sounds from a well-developed larynx; it is basically "an affair of the heart," and if our hearts are right with God and our fellow men we certainly, in one way or even in many ways, will praise the Lord.

But our text says "they will be *still* praising Thee." There are those who seem to find it possible to be praiseful only in special circumstances or on set occasions. For example, the annual commemoration of the great Immanuel's gracious coming into this world of woe evokes from them a magnificat. The celebration, when spring awakens the earth, of the Redeemer's unutterable sacrifice on Calvary and the glorious triumph of His resurrection from the dead induces grateful praise. Likewise in the congregations of believers for public worship they praise.

The Word of God, however, shows that His people praise Him

in a wide variety of situations. There was the occasion of *actual* victory, when Moses and the triumphant Israelites witnessed on the farther bank of the Red Sea the decisive overthrow of their foes and erstwhile tormentors, the Egyptians. David, king and sweet psalmist of Israel, on the other hand, *anticipating* victory, praised the Lord at a time when His lying enemies were complicating his life to such a degree that he besought God thus: "Bow Thy heavens, O Lord, and come down . . . cast forth lightning and scatter them: shoot out Thine arrows, and destroy them" (Psalm 144:5, 6).

The erstwhile timorous and cowardly disciples of Jesus, happily, were later, by the outpoured Holy Ghost, enabled to make such a "joyful noise unto the Lord" that it attracted for them a massive, ready-made audience to whom they were able to deliver the truth of God with dynamic and lasting effect (John 20:19; Acts 2).

On the other hand, two followers and witnesses of Christ sang His praises that night in a Philippian jail when, their bodies bruised and bleeding from the brutal beating received as a result of preaching His Word, they lay fast held in an inner prison (Acts 16:1-34).

Who *are* they, these perpetual praisers of the God of their salvation? The psalmist says "they that dwell in Thy house."

What is the significance of this word "dwell"?

At all times

Said David: "I will bless the Lord at all times: His praises shall continually be in my mouth . . . I will dwell in the house of the Lord for ever" (Psalms 24:1; 23:6).

What did he mean? David was neither priest nor acolyte in the house of God; he was neither its doorkeeper nor doyen over the assembly of God's people. David was, as he ever had been, a man of affairs, of activities that often took him far away from the sanctuary, a man whose habitations had varied greatly according to his circumstances: the shepherd's home in Bethlehem, the royal court of Saul the king (1 Samuel 18:2), a cave in the Judean wilderness, or a haven in Philistine territory accorded him through the generosity of Achish, king of Gath (1 Samuel 27:1-7). At no time was David a permanent resident of the house of God, but for all that there was a strong mystical side to his nature.

What, then, is the significance of the term "*dwell* in Thy house," since it obviously does not refer to the believer's corporeal presence in the sanctuary?

We shall come at the meaning if we reckon that a person's house represents his or her presence. David's desire for the presence of God expressed itself in deliberate action: "I have set the Lord always before me"

(*continued on page 803*)

SHARON STUDIOS



422 BROMLEY ROAD,
BROMLEY, KENT
Tel. 01-698 0915/6

and at

ST. MICHAEL'S ROAD,
SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

All new Hammonds in stock, including the fabulous X77 with its select tone cabinet. Also exclusive stockists of the G100.

NEW		
Hammond J122	...	£375
Hammond J322	...	£477
Hammond L122	...	£644
Hammond T102	...	£725
Hammond T202/1		£845
USED		
Hammond A100	...	£995
Hammond M162	...	£625
Hammond J200 (as new)	... ...	£395

Hammond S2000 chord organ ...	£195
American-built Hammond C3 with PR40 or PR20 tone cabinet. One owner. Mint condition	£1,085
Lowrey Holiday R.R.	£585
Lowrey Holiday Wow Wow bass guitar, choice of two from	£485
Philicorda GM751	£150

Hammond models C3, BG100, X77, HX100, all in stock. Complete range of Lowrey and Philicorda available.

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms * Exchanges
Tuition * Organ Society

D.1944

GLADYS M. GORTON'S LATEST NEW BOOK IS JUST PUBLISHED

"ROSES IN DECEMBER"

A new series of "talks to women," just as helpful and inspiring as her three previous books. With an attractive art colour design on the cover. 96 pages, 6/-.

This quartet of books by Mrs. Gorton provides ample material for women's gatherings as well as making delightful presents to pass on to your friends.

The three previous volumes are
"A STRING OF PEARLS"
"FROM THE KITCHEN WINDOW"
"POLISH YOUR SILVER"
All are published at 6/-

A suggestion!

Purchase a set of the four from your bookseller for 24/-, plus postage 1/6, or order them from the publisher. Then give one each to other friends for them to enjoy.

Published by
HENRY E. WALTER LTD.
26 GRAFTON ROAD, WORTHING

D.1991

PRACTICALLY SPEAKING

How to worry well!

By IAN R. HALL
MINISTER OF THE RYDE ELIM
PENTECOSTAL CHURCH

"PARDON me, but can you tell me the best way to worry?"

"Don't you know that a Christian should never worry about anything? Paul wrote 'Don't worry over anything whatever' (Philippians 4:6, Phillips). So, you see, the Christian does not worry."

"Well, I am a Christian, but I get worried. I cannot help it, I guess I am made that way. Surely God did not intend me to go about blissfully unaware of the world around. Is there no good at all in worry?"

In His great sermon on the mount Jesus declared "Don't worry about living. . . . Can any of you, however much he worries, add a half pace to his life [lit.]? And why do you worry about clothes? . . . Don't worry and don't keep saying 'What shall we eat, what shall we drink or what shall we wear?' . . . Don't worry at all then about tomorrow. . . . Set your heart on His kingdom and His goodness, and all these things will come to you as a matter of course" (Matthew 6:25-34). So there are some things not worth worrying about, but the kingdom of God is definitely worth worrying about.

The tragedy of worry is not that people become anxious but that they become anxious about the wrong things and fret over things they can do nothing about. While "the cares of this life" will choke the spiritual life, the "careless" individual is not a pattern for godliness. Perhaps, then, there is a Christian way to worry.

1. Let worry be a stimulus to direct action. When you feel worry coming on, in your mind walk up to the problem and see what you can do about it. The amount of energy you spend fretting over your difficulty could be used in solving it. Most of the things we worry about never happen, but even if they do you can be ready for them by letting worry sting you into action.

2. Let worry be concerned with others rather than self. Most of our worries are selfish. This is why Jesus condemned the pagan-type worrier who was concerned only about his own life, food and clothing whereas the Christian "worrier" is concerned about "the kingdom of God and His righteousness." When evil is flourishing at home and abroad, when multitudes are outside the kingdom of God, when millions are homeless and starving, even in our prosperous lands, and when tomorrow is uncertain for so many because of war, crime and neglect, there is ample cause for concern.

3. Let worry be a signal to pray. When Paul wrote "Don't worry over anything whatever" he added "Tell God every detail of your needs in earnest and thankful prayer." Worry should become for us an alarm call to prayer. Nels Ferre's wife dreamed one night that she was faced with the task of writing a paper on "How to quit worrying." When she awoke she could remember only the three key words of her outline: worship, work, wait. There is no problem so tremendous that this outline cannot be applied to it. When we learn to substitute prayer for care, action for anxiety and faith for fretting we are transforming worry into a power for good.

"If I learn how to worry as a Christian should,
If I learn just to trust in the Father above,
My life will be stronger, that really is plain,
And my problems will turn into blessings again."

Prayer and praise

By F. H. COLEMAN

A CALL TO PRAYER

IN this column I have asked prayer for so many who are workers in the Church and today I wish to ask prayer for the music groups, soloists, etc. How important a contribution these make to our services, especially the Sunday night gospel service. How important it is that they sing the right piece at the right time and sing under the anointing of the Spirit. How many such items have brought the blessing of God into a meeting. I was conducting a service in prison on one occasion and a prisoner requested the soloist to sing an old Sunday school favourite. She did, and what a change came over those men. It was easy to preach the gospel to them, and how they drank in the good news.

When Billy Graham was holding one of his London crusades George Beverley Shea told me that each afternoon he spent hours praying for the evening service and his part in it. He prayed for guidance as to what he should sing and then that he would sing under the anointing of the Spirit, for he told me that God might use his solo to save some man or woman. He also told me of the wonderful team work between himself, the pianist and the organist. Each wanted to do what he could for the glory of God and the salvation of the lost. So when you pray for your church, the officers and members, do not forget the music groups and soloists, that they may be led of God to sing or play under the anointing of the Spirit.

Margaret M. Ladlow's page



SMALL WISDOM

IT is amazing how one continues to accumulate knowledge throughout life, and looking back over the last three months since coming to Ghana I realise that I now know far more about the class of creatures called *Insecta*. I have made the acquaintance of quite a formidable number and some of them at unpleasantly close quarters. My list includes the sand-fly, the tic, the blister beetle, the tumble-fly, the cockroach, the digger wasp, the mosquito, many types of spiders and a variety of ants. These include the minute sugar ants, which seem to be able to get almost anywhere and particularly into food, the vicious soldier ants, the white ants, the red ants, the black ants and the flying ants. Coming back from a walk to a nearby village recently, I took one step off the path to gather some wild marigolds. Instantly a brigade of soldier ants attacked, and did I jump! Fortunately, two children were quick to knock them off my sandals, but even at that when I arrived home I discovered that I had transported a good number underneath my ankle socks. These were the wounded and the dying.

However, not all the insects are unpleasant and I have delighted in the large and beautiful butterflies and moths I have seen and the gorgeous dragonflies hovering over the pools. Although incessant, the grasshoppers' and crickets' music is quite cheery. In the bush I had a praying mantis shown to me by my husband, who had caught it in his hat, and at night the fireflies all around us make the darkness a veritable fairyland. What a host of insects there are, and I still believe in spite of the evolutionists that

" All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

I did not know there were so many kinds of ants, and I must admit that although I do not care to study them at close quarters they certainly appear to me to be very active and industrious insects. They are gregarious, and therein lies their strength. It always amazes me how accurate the Bible is in all its information, and yet I suppose I should not marvel at this because I know that the Scriptures are God-inspired. Twice in the book of Proverbs we are told about the behaviour of ants. They are praised first for their diligence and energy in spite of the fact that they are not supervised in their work, and secondly for their thriftiness. Many types of ants are to be found in the land of Israel, and Proverbs 6:6 and 30:25 both refer to the harvester ant, which collects seeds of many kinds during the summer and stores them in underground galleries, often after removing and discarding the husks. Lastly, the ants are commended for their wisdom, and we are told that though weak and insignificant they exercise foresight and provide for future needs.

We would do well to emulate them. What a wonderful Church we would see if all its members worked so energetically together for the Lord, independent of any supervision or coercion. How sad it is that the Church of today has to carry so many lazy, unenterprising believers! The dear Lord Himself commanded us to lay up treasure in heaven, and although we may feel weak and unimportant we can and must prepare for our future by laying in store now. We must deny ourselves and set aside assets for eternity where they will be secure and where we shall reap rich dividends.

THOUGHT FOR THE WEEK: " Man is taught more than the beasts of the earth, and made wiser than the fowls of heaven, and yet is so degenerated that he may learn wisdom from the meanest insects and be shamed by them. When we observe the wonderful sagacities of the inferior creatures we must receive instruction to ourselves; by spiritualising common things, we may make the things of God ready to us, and converse with them daily " (MATTHEW HENRY).

PERPETUAL PRAISERS (*continued*)

(Psalm 16:8). The Lord was given the pre-eminence in David's life; David also claimed the Lord as the Protector of that life.

That is the human side of the matter, but there is the Lord's side. " Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell . . . with him also that is of a contrite and humble spirit " (Isaiah 57:15).

They will be still praising Thee! Who will? Those who walk humbly with their God.

YOUTH COMMITTEE FEATURE

Some unnamed heroes of the Christian Church

By STEPHEN SQUIRE
MINISTER OF WEOLEY CASTLE, BIRMINGHAM, ELIM PENTECOSTAL CHURCH

LET us pay tribute to the innumerable unsung heroes of the Christian Church.

Who, for example, were the men who risked their safety one night to get Paul away from Damascus? Secretly they schemed for God and stealthily rendezvoused in a room high on the wall of Damascus. Carefully they scanned the ill-lit countryside and cautiously let Paul down to the ground in a basket. This they did while the governor's troops guarded the gates to prevent Paul's escape.

Who were the heroic Christians at Lystra who stood around Paul after he was left for dead and took him back into the city? These people who braved opposition and antagonism in Iconium, Derbe and Lystra and were confirmed with the instruction "that we must through much tribulation enter into the kingdom of God" are examples of godly courage.

Richard Wurmbrand showed slides of such heroes in the Royal Festival Hall in April this year. The *Christian Guardian* reported that there were "scenes of forbidden groups worshipping and baptising in the underground church. The audience stood in silence as the body of a young Russian Christian was shown. He had refused to become an informer. His teeth had been kicked out and his tongue cut off and he had been tortured to death. The body was given back to the family. Wurmbrand wept for a few seconds as he spoke."

Have you read about the little African girl who was tied to a tree for a night in the forest? The incident was recounted in a booklet I read some time ago. "An African girl about nine years old had repeatedly run away from her parents in order to attend Bible school. She had been dragged back time and again and severely beaten, but she would always rejoin those who were singing the hymns and memorising the Bible stories. Finally she was put into the witch-doctor's hands 'to put fear into her,' but this too had no effect. The desperate mother determined to undertake one last effort to rescue her child from forsaking the time-honoured tribal customs. Driving her into the forest, she bound the little one to a tree, thinking that if the spirits hated her the lions would frighten the "Jesus belief" out of her. The dread black night engulfed the shivering little girl. Yet the angel of the Lord must have encamped about that tree, for when at dawn a Christian lad found her he saw the tracks of many lions encircling the spot but noted that not one animal had come nearer than five yards. She said she had seen the beasts' glowing eyes, but, remembering the story of Daniel, she had prayed that God would likewise protect her by His guardian angels. Fear left her, for she was given a special assurance in her heart by the Holy Spirit that the Lord would not let the lions eat her."

We have all heard something about the courage of the African Christians during the dreadful rebel uprising five to six years ago. Surely such as have been burned alive in their churches and others who have been compelled to see their families butchered because they would not deny the Lord Jesus are worthy to be called "heroes of the Christian Church."

Until Jesus comes there will be heroes in the Church—men and women with the fortitude of Noah, who, though surrounded with sin, "found grace in the eyes of the Lord"; people with the trust of Joseph, who, though victimised for his righteous living, relied upon the faithfulness of God; those with the courage of Daniel and his friends, who were willing to die rather than submit to the blasphemous demands of godless monarchs.

"And what shall I more say? for the time would fail me to tell of . . . others [who] had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy)" (Hebrews 11:32, 36-38).

COMING EVENTS

CARLISLE. November 29—December 4. Elim Pentecostal Church, West Walls. Evangelistic crusade conducted by evangelist Art Sheppard and team. Weeknights at 7.30. Sunday at 11 and 6.30.

CHESHAM. November 29. In the Progress Hall, Essex Road. At 7.30. Sound and vision presentation film, "Without Onion."

CLAPHAM, London. December 6. Elim Central Church, Clapham Crescent, S.W.4. United Presbytery meeting at 10.30. Public service at 7. Preacher: Christopher Smith. December 7. Sunday at 11 and 6.30. Preacher: Christopher Smith. All are welcome.

DAGENHAM. December 13-15. Elim Pentecostal Church, Green Lane, Becontree Heath, Dagenham. East London revival rally. Preacher: Arthur Greaves. Saturday at 3 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30.

EDINBURGH. November 28-30. Elim Pentecostal Church, Henderson Terrace. Mission and evangelistic weekend. Friday at 7.30 (David Mills, Ghana). Saturday at 7 (T. J. Stevens and team). Sunday at 6.30 and 8 (Miss A. Cochrane, Nigeria). Convener: B. J. Hayes.

GLOUCESTER. November 29. Elim Pentecostal Church, Park End Road. Monthly Pentecostal rally. Preacher: A. Caple.

GOSPORT. November 23-30. Elim Pentecostal Church, Prince Street. Evangelistic crusade conducted by the President. Sundays at 6.30. Weeknights at 7.30.

LONDON. December 11. At Fairfield Halls, Croydon. Annual symphony of praise at 7.45. Items by London Crusader Choir.

SALISBURY. December 2-7. Elim Pentecostal Church, Milford Street. Special children's and adults' crusade by T. J. and Mrs. Sunny Blundell-Connell. Tuesday, Wednesday and Friday at 6 and 7.30. Thursday at 6. Saturday at 7. Sunday at 10.45 (Bernerton Heath), 11, 2.45 and 6.30.

A REVIVAL IN A POLICE STATION

By GEORGE T. B. DAVIS

I WAS on the staff of a religious paper published in Chicago. (Those were the days when R. A. Torrey and Charles Alexander were having great revival campaigns in England, Australia and other lands.)

When Mr. Alexander visited Chicago I interviewed him and sent the interview to a number of religious papers. He was delighted with this method of sending the same story to various papers, and he suggested that I go to Great Britain and write up the Torrey and Alexander mission meetings for the press. I was not slow in accepting his offer.

I supposed, of course, that my chief business would be to describe the meetings for the press, but I soon found that I was mistaken. The second or third night I was standing around looking for some striking incident to write up when Mr. Alexander called me to the platform and said "Davis, the sermon is over. Take your Bible and go down there and lead someone to Jesus Christ."

It was very hard for me to go right up to strangers and say "Are you a Christian? Are you saved?" I had not the courage to begin with men—I just spoke to boys. But as first one boy and then another said "Yes, I will take Christ as my Saviour" it just thrilled me through with holy joy. I said "If it brings this wonderful joy to do personal evangelism in the meetings, God helping me I will do it on the streets, on railway trains, and everywhere." I found that my *chief* business each day was winning souls.

I began the habit of carrying gospels and testaments with me to give to those who would read them. I found that when a man told me he would read the Scriptures it was the most natural thing in the world to say to him "That's a splendid thing to do; but did you ever accept the Lord Jesus Christ as your personal Saviour?"

While in Birmingham, England, I met a big policeman. Something said to me "Speak to him about his soul," but I was a little afraid. I began talking to him first about the weather, and then about politics, but presently I got up courage to talk about the Lord. It was not long before I saw a tear glisten in his eye.

I thought "This man is interested in the gospel." I pulled out a pocket Testament and said "Constable, I will give you this book if you will do two things—carry it with you, and read one or more chapters daily." He agreed to this, and signed his name in the little book.

About a month later I saw this same policeman in Mr. Alexander's meeting. When the invitation was given—"Who will accept Christ? Stand up"—the policeman was the first to respond. He marched up to the front with the others and I heard his voice ring out as clearly as could be, "I accept Jesus as my Saviour, my Lord, and my King."

Seeing he was such a big, fine-looking man, Mr. Alexander said "Brother, I don't usually ask this, but I would just like to know, if you don't mind telling us, what it was that led you to Christ."

The policeman held up the testament and replied "It was this little book given me a month ago."

That was a fresh revelation to me of the power of God's Word. I said "If one little testament will lead one big policeman to Jesus Christ, I will give one to every policeman in the station."

There were about seventeen men in that police station, and practically all of them agreed to read and carry a testament. I met them day after day and asked them how far they had read, and how they were getting on. In five months eight of the policemen confessed Christ, and five of them joined the church at one time.

It was a real revival in a police station. It was not my work—it was God's Word.

—*Adventures in Soul Winning.*

SUNSHINE CORNER



THE ROAD MENDERS

THE road that ran through the village was being repaired. It had been in a terrible state for some time. One day as the boys came out of school they saw a small army of men with machines tearing up the road. As the work proceeded it was Bob Summers's delight to wander among the men and watch the big steam-roller, which never fails to attract boys. Soon he was pally with some of the workmen.

"Please let me have a go" said Bob to the man who worked one of the drills. The man did so, but still kept a firm hold. "Pull this lever." Bob did so, and brrrrrrrrrr went the machine, rattling and shaking and digging its iron spike into the ground.

Sometimes he would climb up behind the engine driver and watch him fire the engine, operate the levers and blow off steam. "Chug, chug, chug" it seemed to say as it went backward and forward, guided by the driver's skilful hand. "Bang, bang, bang," answered the drills.

Sometimes his pals Tommy Dunn and Dennis Cowdy would come up with him, but some of the others would pass by with a very superior air.

"They are going to become roadmen" said Jimmy Winters with a sneer.

"I think it is splendid work" flared up Bob Summers.

"Not a very high ambition" remarked Tony Jackson.

"Your dad's car would be no good if there were no roads" retorted Tommy.

"There would be no trips to the seaside" added Dennis Cowdy.

At this point up came Andy Smith, who took the boys' Bible class every Sunday. He joined in the conversation about the value of roads and road-makers. They fairly blew off steam, and the engine man, apparently in sympathy, turned the valve and blew some off too.

When they became quieter Andy told them a story called "The golden highway." "Once upon a time," he started, "there lived a very rich king, who lived in a palace of glory. He ruled over multitudes of people. There was only one way of approach to the castle, and this was called the golden highway. A wicked man thought that if he could break up this road and prevent the people going up to see the king they would not love him any more, and so the wicked man could get them to do whatever he wanted. He broke up the highway and none could mend it again. But at last the king sent his only son and he came and had the road repaired, but, alas, he lost his life in doing so."

The engine went on chugging, the drills rattling, the men working. Bob Summers looked up and said "Jesus Christ was a roadmaker; don't you think that was lofty work?" And Jimmy Winters and Tony Jackson had to admit that Bob Summers was right. That evening five lads went home to think of religion from a new angle—the roadmaker's angle—and especially to think about the road to heaven.

TEST YOUR BIBLE KNOWLEDGE

QUIZZES BY JOHN SEAMAN

(Minister of Wigan Elim Pentecostal church)

QUIZ NUMBER 82 PEOPLE JESUS MET

Can you supply the missing letters,

1. - n - - e -.
2. - i - a - -.
3. - ai - - s.
4. - - - y.
5. - a - t - - æ - -.
6. - i - - de - u -.
7. - a - t - -.
8. - - - c - æu -.
9. - - t - h - -.
10. - - - ar - -.
11. - - lch - s.
12. - nn - -.
13. - - - dd - - - s.
14. - at - - na - -.
15. - a - a - - a -.

ANSWERS

1. Andrew. 9. Matthew.
2. Pilate. 10. Lazarus.
3. Jairus. 11. Malchus.
4. Mary. 12. Annas.
5. Bartimæus. 13. Thaddæus.
6. Nicodemus. 14. Nathanael.
7. Martha. 15. Caiaphas.
8. Zacchæus.

All books reviewed or advertised in the ELIM EVANGEL can be obtained from our own press: Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, December 1st — 1 Thessalonians 5:1-11

" Encourage one another, therefore, and let each edify the other " (v. 11, Moffat).

The Christian life is not one of soft, luxurious ease, and so the apostle would have us encourage one another. The word translated " encourage " means " to entreat," " to admonish." It seems that every Christian is more or less responsible for the behaviour of his fellow Christian in spiritual matters. The " daytime " Christian is one who is actively concerned to encourage others, to share the same hopes and expectations, to live by the same standard that he himself has found. What concern have we for the persons who worship at our side in the assembly? Is it enough to speak to them and pray for them? Within the family of God so many become neglected, thus every Christian must be engaged in this ministry of caring for one another.

Tuesday, December 2nd — 1 Thessalonians 5:12-28

" Rejoice evermore. Pray without ceasing. In every thing give thanks " (vv. 16-18).

The apostle here takes the opportunity to exhort and admonish believers to a life worthy of those who " wait for His Son from heaven." Superficial reading would suggest that his exhortations were only a series of short disconnected ejaculations, but closer attention reveals an orderly flow of thought, expressing not merely pithy proverbs but principles of Christian conduct. There should be a personal response to the will of God by (1) continual rejoicing, (2) ceaseless prayer, (3) constant praise. To rejoice is not only a privilege but a duty. As we are every moment in need, so should we every moment seek help in prayer. Prayer should ever be accompanied with thanksgiving. What we may pray for, for that we must give thanks; and whatsoever is unfit for prayer is unfit for thanksgiving.

Wednesday, December 3rd — Revelation 4

" Those living creatures give glory and honour and thanks to him that sat on the throne " (v. 9, R.V.).

These words describe how John saw the adoration and worship given to God by these most intimate of His created beings. Someone has said " The music of heaven is praise." Let us today seek to have more of this music on earth. It is true that " prayer changes things," but so also does praise. When Paul and Silas praised their prison bands were loosed. As we recall our past experience we shall be constrained to praise God for all that He has done for us. Then when new difficulties and trials arise we shall find our faith so strengthened that we shall be able to praise and thank Him for the deliverance we are assured He will give to us.

Thursday, December 4th — Revelation 5

" Who is worthy to open the book, and to loose the seals thereof?" (v. 2).

The apostle John weeps because he cannot open the sealed book in the hand of Him upon the throne. The angels cannot open it, and yet the apostle longs to read it. Have you ever longed as he did to understand God's Word ? You must do as he did—look up and behold the Lamb in the midst of the throne (v. 6). Jesus Christ is the key to all the mysteries of God. He is the One who has " prevailed," by His death and resurrection, to give us the revelation and make us understand its meaning. No wonder that when the Lamb takes the book every creature in heaven and earth joins in a grand chorus: " Blessing, and honour, and glory, and power be unto the Lamb, for ever and ever."

Friday, December 5th — Revelation 6

" One of the four beasts saying, Come and see " (v. 1).

The interpretations given to the mystery of the first four seals are extremely varied. Some contend that these events relate to the future; others discover their complete fulfilment in the history of the Roman empire. Without suggesting an interpretation we can see here a picture of what mankind has experienced over and over again: the rise of conquering power—the white horse; the turning of that power to greater conquests with the sword—the red horse; the aftermath of the sword, famine—the black horse; and this followed by death—the pale horse; all this being the outcome of man seeking to govern God's world without God's help.

Saturday, December 6th — Revelation 7

" Therefore are they before the throne of God, and serve him day and night " (v. 15).

In verses 9-17 the apostle describes a similar vision to that which he recorded in chapter 4, where he saw the throne of God surrounded by the angelic hosts and their rulers. Here, however, there appeared an additional multitude composed of all nationalities. Their shout of triumph swelled up into a crescendo as they ascribed salvation to God and the Lamb. The Almighty was their Deliverer from earth's persecution and heaven's judgments. They rest from earthly labour, but now serve God continually—not from compulsion but because it is their delight. God deserves the worship of His creatures, and He is also worthy of their service. Worship must always precede service, therefore those who will have the privilege of seeing God's glory will first revere Him and then serve Him.

Sunday, December 7th — Revelation 8

" I saw the seven angels . . . and to them were given seven trumpets " (v. 2).

A careful reading of the Old Testament reveals that the trumpet was closely connected with Israel and was the medium by which divine commands were issued to the people. The blast of the trumpet directed their advance or retreat, gave warning of the approach of the enemy and called the leaders to council. It is not to be wondered at that prophecy takes up the same language and, referring to the terrible judgments spoken of in this chapter, speaks of the sounding of the seven trumpets. While these trumpets spoke of judgment, we rejoice to know that the " last trump " will herald not judgment but the second advent of Jesus Christ. This is our great hope.

NEWTOWNARDS E.W.M.A. RALLY

Over 400 sisters gathered on Saturday, November 1st, for the sixth annual rally of the Newtownards Women's Fellowship, held in St. Mark's parochial hall, again kindly granted for the occasion. Most local denominations gave good support and many Irish Elim churches were well represented. The guest speaker was Mrs. F. F. L. Frost (Carlisle), who ministered the Word of God with great blessing, and Mrs. W. H. Holohan again convened the service in her own capable way. All who took part in any way brought much blessing. The missionary offering amounted to £45, for which we thank the Lord. A very delightful supper was provided by the local sisters and much credit is due to them for the way they worked to make this a very happy evening. We praise God for all that He has done in the past and look forward to great things in the future.

MARGARET TAGGART (secretary)

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

" PINETOPS " CHRISTMAS HOUSE PARTY
December 24th-27th
Happy Christian fellowship Excellent catering
Hotel open all year for accommodation
Full details: Mr. and Mrs. L. J. Withams, " Pinetops " Private Hotel, 4 Earle Road, Alum Chine, Bournemouth (tel. Westbourne 61192) D.1961

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

QUALIFIED TEACHERS needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write: District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.1993

INTINERARIES

D. Mills (Ghana):
November 29, 30, Dundee; December 1, Aberdeen; 2, Clydebank; 3, Coatbridge; 4, Greenock; 6, Glasgow rally (Christian institute, Botherwell Street); 7, Motherwell; 8, Whitehaven; 9, Carlisle.

D. L. Norton (Transvaal):
December 9, City Temple, Hull; 10, Harrogate; 11, York; 13, Driffield; 14, Scarborough; 15, Malton; 16, Bishop Auckland; 17, Stockton; 18, Newcastle; 27, Clapham (farewell service); 28, Thornton Heath (a.m.), Croydon (p.m.); 30, depart London airport.

DEDICATION

DILLEY. On November 9th, at the Elim Pentecostal Church, Merriott, Andrew Mark, infant son of Trevor and Grace Dilley. Officiating minister: D. I. Le Page. C.1992

ENGAGEMENT

TAYLOR—BULLIVANT. Both families have pleasure in announcing the engagement of Linda to Keith, of Selly Oak Elim church, on November 28th, 1969. C.1988

WITH CHRIST

DALTON. On November 1st, George Dalton, faithful attender at Whitehaven Elim Pentecostal Church, passed into the presence of his Lord. Officiating ministers at funeral: Mr. Kelly and K. J. Cave.

DOWSON. Mrs. Lucy Dowson, aged 89, faithful member of Elim Pentecostal Church, Bishop Auckland. " With Christ, which is far better." Officiating minister at funeral: D. S. Williams.

KENNEDY. Mr. Alf Kennedy, aged 75 years, beloved relative of Mr. and Mrs. M. Brown. Officiating minister at funeral: D. S. Williams.

TETT. On October 26th, Mrs. Susan Ann Tett, aged 87 years, longstanding member of Merriott Elim Pentecostal Church, after a long illness. Officiating ministers at funeral: J. Nicholson and D. I. Le Page.

WHIFE. On October 28th, Mrs. Emmerley Whife, aged 92. Founder member of the East Ham Elim Pentecostal Church. Her husband, Arthur James Whife, was church secretary until his death in 1937. " Till He come." Officiating minister at funeral: H. L. Dawson.

Spend your holiday in 1970 at the North London Presbytery Pentecostal

CONTINENTAL HOLIDAY
HOTEL PRESIDENT PARK
LLORET, SPAIN

FIVE WONDERFUL FIFTEEN-DAY HOLIDAYS BY B.E.A. JET. DAY-TIME FLIGHTS
These holidays are £3 cheaper than normal at this hotel and resort
Accommodation is limited, so book early
Write or telephone for details to
REV. FREDERICK A. HODGE (Ref. E.E.101)
32 BROOMHILL ROAD
GOODMAYES, ILFORD, ESSEX
Tel. 01-590 2838 D.1990

Christmas greetings feature



A Christmas greetings feature at 10/- per line (minimum three lines) will appear in the Christmas " Evangel." Readers who wish to use this facility should send their greetings now to: The Advertising Manager, The " Elim Evangel," Box 38, Cheltenham, Glos.

NEXT WEEK'S EVANGEL !

★ Jubilee year of publication

Next week's EVANGEL *brings us to the fiftieth year of publication,* the first ELIM EVANGEL being published in December 1919. We feel that readers will be interested in the contents and format of the first ELIM EVANGEL, so we propose to reproduce it exactly, *as an inset,* in next week's EVANGEL. Read about Elim in 1919 as recorded by eye-witnesses.

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.

GOLDEN JUBILEE NUMBER

THE ELIM EVANGEL

Vol. L No. 49 December 6th, 1969 9d

BEESTON **Pastor : P. F. Sanderson**

Recently a children's campaign was held in Beeston under the title of " 6.5 special." It was led by " Uncle Ron " (Pastor R. Mackenzie, of Nottingham) with the invaluable assistance of " Robbie "—that talking robot of country-wide fame. Each night saw an increase in the number of children present, with keen competition for the prizes and rapt attention as the gospel stories were told. It was most encouraging to see many new faces of boys and girls from outside our Sunday school, and over 100 addresses are to hand for follow-up work. We have seen a big increase in our Sunday school as a result of this campaign and every week a " 6.5 special " is run by our own " Uncle Ron " (Mr. R. Thwaites). Perhaps the most encouraging result of all was that in the Sunday evening service following the campaign a ten-year-old girl made a public decision for Christ.





BEESTON CHILDREN'S CRUSADE
led by Pastor R. J. Mackenzie, of Nottingham.

Photographs by Michael Webster and E. Moore.

Using the Bible as a geological guide

by YOMTOV L. BATO

EIGHTY years ago when the first Jewish settlers and enthusiastic students from southern Russia came to Palestine the building up of the country began.

The agricultural work proved extremely difficult, not only because the young farmers were inexperienced and had no knowledge of this work but because there was no background of peasant life to follow in Palestine.



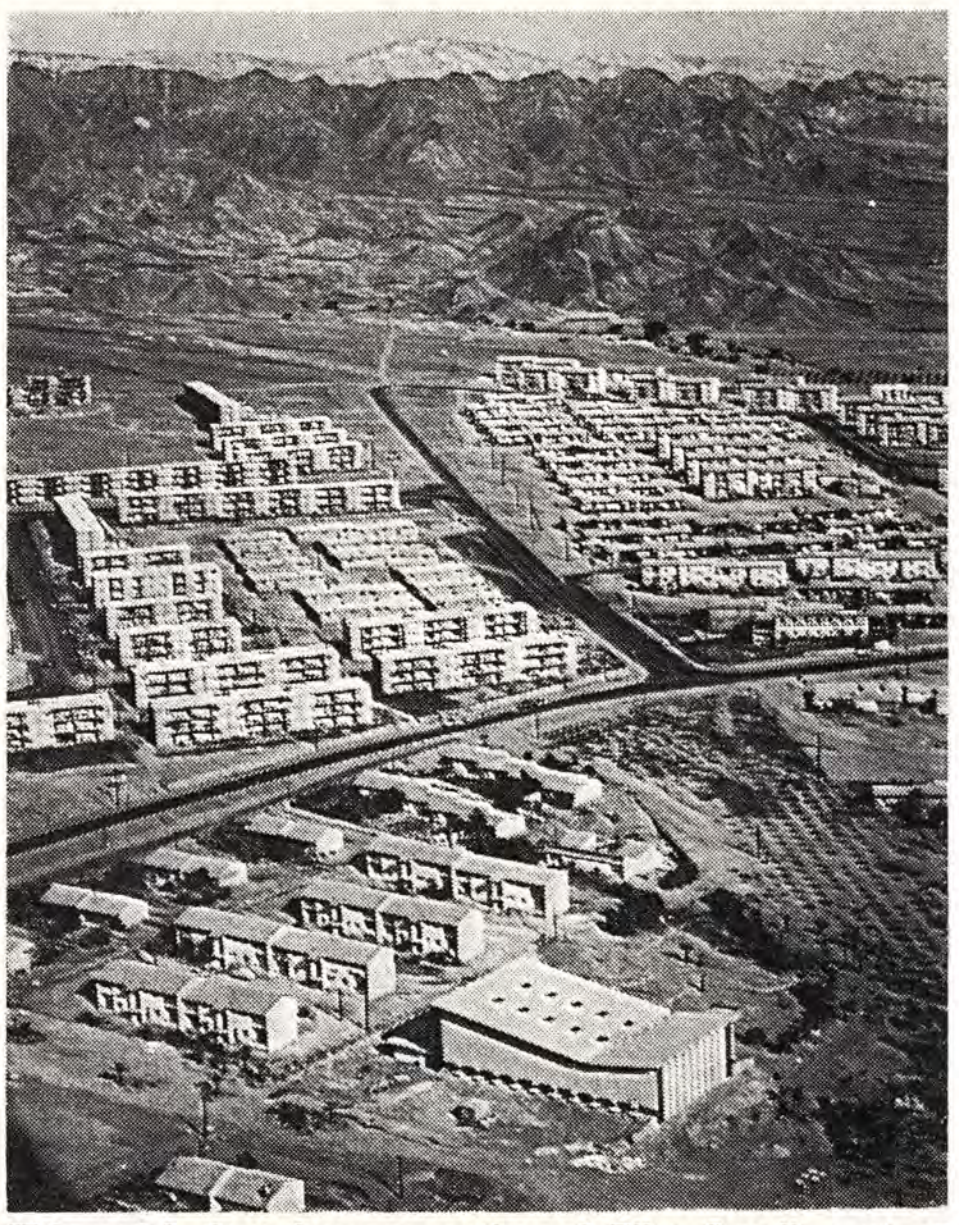
Israeli engineers drill for water in the desert near Eilat.

These pioneers therefore turned to the Bible to find out how their ancestors coped. The settlers, and often foreign experts who were called in for their advice, learned what the Scriptures said about the different plants and in what part of the country they grew best.

In this way Professor Lowdermilk discovered in the story of Samson (Judges 15:5) that corn and olives grew in the coastal area. From Chronicles they learned that the north of the country was forest land. (The state of Israel did not overlook this hint and drew its own conclusions by planting 65,000,000 trees in Galilee.)

In Genesis they learned that Abraham, after making his covenant with Abimelech, built seven wells in Beersheba. The archæologists succeeded in discovering four of them. Mr. Weitz, of the Keren Kayemet Le Israel, who planned and carried out the afforestation project throughout the country, planted tamarisk trees as a protection against the desert sandstorms, just as Abraham did.

On the hot shores of the Dead Sea, about 1,300 feet below sea level, one feels as if one is on a different planet. The air is full of salt, humidity and glaring sun. And here on these shores stands Kibbutz Ein Gedi, an oasis amid salt and rocks. When one asks the founders of the settlement why they chose this barren area the reply is "Without the Song of Solomon, which tells of king Solomon's vineyards [1:14], we would not have undertaken this risky venture." Today the kibbutz is a small

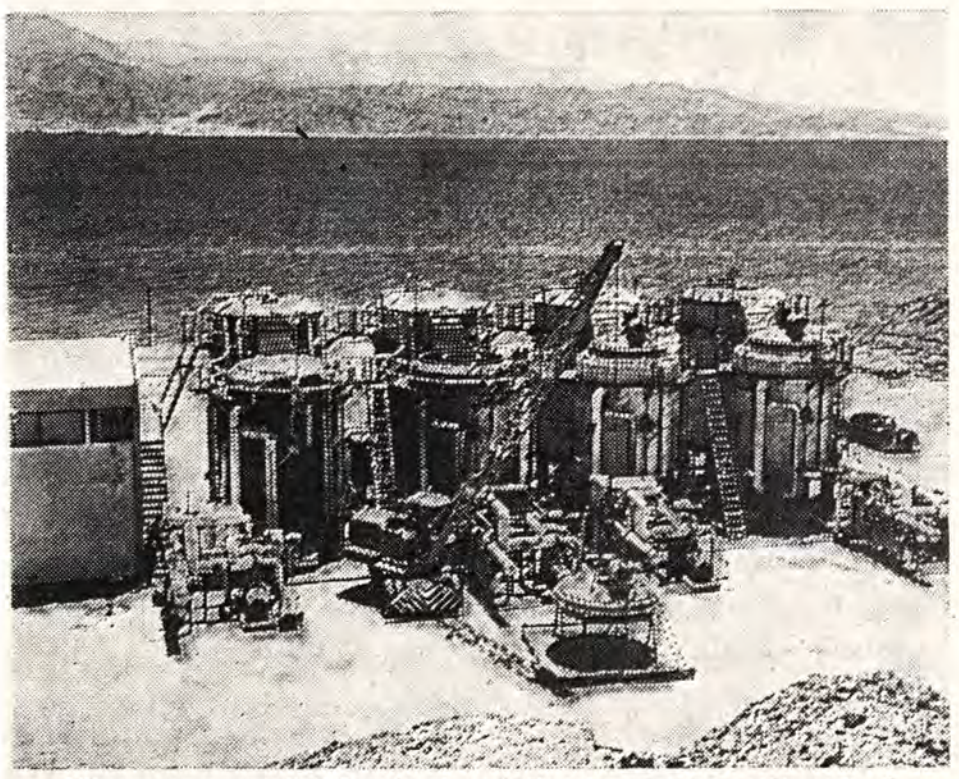


This aerial view shows a portion of Eilat, Israel's port on the Red Sea. In ancient times king Solomon spent much time in this region and had copper mines from which his servants made many copper and brass products. Copper is again being mined here by modern Israelis.

paradise with its green lawns and colourful flower gardens.

Not far from Ein Gedi, on the Dead Sea, Professor Evenari of the Hebrew University of Jerusalem has built his agricultural research experimental station. This includes a vegetable garden grown without the aid of wells, springs or water irrigation. He used the methods that the Jews used during the period of the kingdom of Judah approximately 3,000 years ago. They planted their vineyards at the foot of the hills, after clearing the earth of stones, and terraced the hillsides with low walls to conserve the rainwater. Through this old system Professor Evenari grows olives, apricots and peaches; he recalls his forefathers, whom the Almighty caused "to suck honey out of the rock, and oil out of the flinty rock" (Deuteronomy 32:13).

Industry also derives hints from the Bible. Years ago the geologist Herman Gunkel, professor at the Hebrew University, drew attention to Genesis 19, which describes how the sinful cities of Sodom and Gomorrah were destroyed by brimstone and fire. "Just read carefully verse 28," said the professor, "according to which Abraham, standing before the Almighty, had a sudden vision wherein 'the smoke of the land went up as the smoke of a furnace.'" Professor Gunkel's theory was that this could only mean burning natural gas. An oil company from Tel Aviv installed deep-drilling machines on the hill

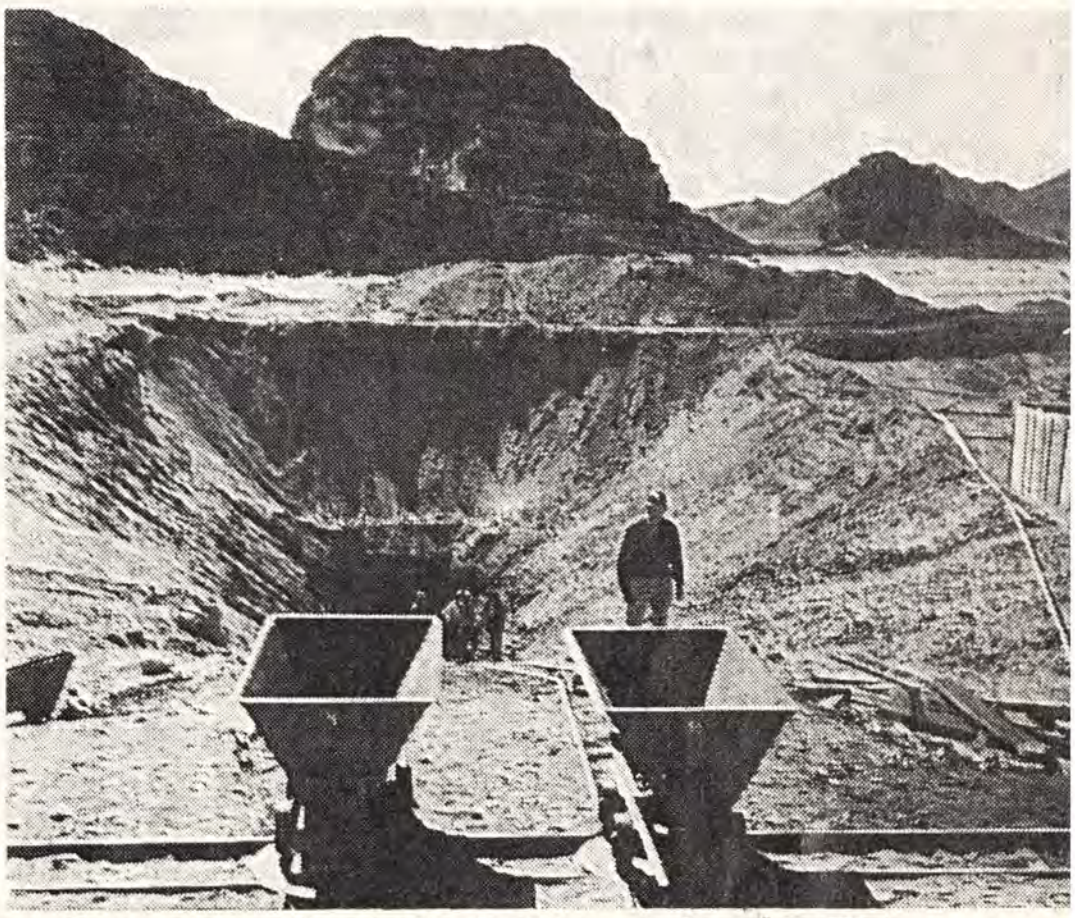


The purpose of this plant at Eilat is to take salt out of sea water by the Zarchin process.

mentioned in the Bible and thereby discovered natural gas by the shores of the Dead Sea, near Rosh Zohar. From the latest estimates this is equivalent to a calorific value of 1,500,000 tons of oil, which will play a big role in the future of heavy industry in the Negev.

Two huge chemical works are endeavouring to exploit the raw materials in the region of Sodom and Gomorrah. The Dead Sea works are counting on enormous quantities of valuable raw material. It leaves one breathless to learn of the annual production figures: 850,000 tons of phosphates and 400,000 tons of potash. In addition, it is planned to draw bromine to make possible the production of a further 900,000 tons of potash. It is extremely important than an additional 10,000 tons of magnesium be produced annually, as compared with world production of 150,000 tons.

Of course, the sea level is getting lower every year, caused largely by the intensive work of the



Copper from this mine in the Timna region near Eilat is now being exported to Japan.

various gigantic machines, and one expects that they will one day reach the bed of the Dead Sea, beneath which they may find the ruins of Sodom and Gomorrah.

Deuteronomy 8:9 tells where the advantages and wealth of the country are found: "And out of whose hills thou mayest dig brass." In Solomon's temple were exquisite works of art made from copper. In the forecourt, as described in detail in Chronicles, stood a large altar made of copper and an enormous water container (molten sea) "that stood upon twelve oxen which were cast." At the entrance to the temple there were two pillars called "Boaz and Yachin" made out of molten copper; the shaft of the pillars was eighteen ells high and twelve ells wide (over sixty feet by forty). These pillars were admired by the whole world for their beauty.

In addition we know that in Solomon's house a great many copper utensils were used. The king spent much time in the neighbourhood of Elath by the Red Sea, almost on the same spot where Moses, 480 years before during his desert wanderings, had a brass serpent cast. Where did this copper come from?

These hints from the Bible would not let geologist

Ben-Tor rest. He started intensive soil research in the neighbourhood of the Elath mountains, where he found "malachit," a basic copper carbonate. Almost at the same time the American-Jewish scientist Professor Nelson Glueck came across copper mines from ancient times in Etzion Geber, near Elath. His discovery proved that these were king Solomon's mines, which were in use before 950 B.C. At that time the mines were an enormous enterprise and the production of ore, as well as its transport, made large demands on the leaders and workers, the latter no doubt being slaves.

In 1956 the Israel Government again put into operation the copper mines, including the furnaces at Timna. About twenty miles north of Elath the copper reserve of these mines is estimated at approximately 30,000,000 tons. King Solomon would be most surprised if he, the great industrial magnate of his time, could see the modern copper works of Timna today.

Only half a century ago criticism of the Bible was flourishing. In many circles the Bible was considered a collection of sagas and legends, unreliable in its historical aspect. With the change of time there has been a considerable change of attitude.

In Israel today, where the Bible gives a true and authentic lead to archæological research, efforts are being made to arouse greater interest in the Bible and to promote its study. That this effort is successful not only in Israel but throughout the earth is demonstrated by the participation of representatives from the nations of the world in the international Bible quiz held periodically in Jerusalem.

Fellowship Monthly.

CHURCH REPORTS

HEREFORD **Pastor: R. Griffiths**

God greatly blessed us as members and friends gathered to celebrate the first anniversary of the ministry of our pastor and his wife in Hereford.

Pastor Robert Cox, of Chepstow, ministered the Word over the weekend and, as the Holy Spirit hovered over the gathering, we were challenged afresh to witness more and to be about our Father's business in these last days. Vocal items were rendered by the Hereford Crusaders and our dear brothers R. Hooper (church secretary) and G. Gascoyne, and it was a real joy at the close of the Sunday evening service to see two young people hungering after the Lord Jesus Christ.

A tribute was paid to Pastor and Mrs. Griffiths for their hard work and loyalty in the Lord's service during the time they have been in Hereford. Refreshments were provided by the sisters and a gift was presented to Pastor and Mrs. Griffiths in appreciation of their gracious ministry. May God richly bless them.

CRUSADE IN GLOUCESTER

Report by Hilary Panting

The recent Gloucester crusade, at which several of the Headquarters ministers preached, their wives ministered in song, and members of the office staff testified, was much blessed by the Lord. Souls were saved and Christians encouraged.

Pastor J. C. Smyth led a children's crusade with attendances between 250 and 320. The children enjoyed the film-strips, stories, quizzes and choruses, but best of all over thirty gave their hearts to the Lord.

The final service of the crusade, at which Pastor J. Hywel Davies gave a challenging message, was a family night, which was well attended by parents and children.

Before the crusade church workers delivered letters on four occasions to about 11,000 houses. A youth outreach in the city centre has also been undertaken. As a result we have seen a steady growth in the numbers attending the church and decisions registered most Sundays.

Nine Elim ministers ordained in our Clapham church

Reported by I. R. Moore

October 18th was ordination day, when nine brethren—W. D. Bentley, W. Crawford, R. Griffiths, I. R. Hall, A. D. Leitch, G. I. Potts, J. A. Prentice, T. J. Stevens and P. E. Streeter—were set apart for the ministry of the Elim Pentecostal churches. A congregation of some 450 attended this special occasion.

It is necessary for those who would lead others to Christ to have a vital living experience of Him themselves. The nine testimonies provided us with the evidence that all had indeed come to a place of real salvation, and that they were desirous of serving, in every way possible, the One who had saved them. It is good to know that Elim has within her ranks such earnest and dedicated young men who are willing to go wholeheartedly into the work.

They had a good example of enthusiasm in our worthy President, A. Tee, who led the meeting in typical "Tee" style, and an example of clear thinking and gracious presentation of the Word in our speaker, W. G. Hathaway, who challenged them

and us to " study to show ourselves approved unto God," so that we may be workmen who need not be ashamed.

In response to questions put by the President, each ordinand made a pledge of allegiance and loyalty to the movement, after which they all knelt while the hands of the brethren were laid on them in the name of the Lord and prayer was offered on their behalf. When they had each been presented with a certificate of ordination the meeting closed on a note of praise and triumph.

ROMAN CATHOLIC STUDENT CONVERTED AND FILLED WITH THE SPIRIT

A predominantly student congregation heard testimonies and powerful preaching by Alexander Tee at the annual convention of the Students' Pentecostal Fellowship in London on November 1st.

A report from Bristol told of the formation of an S.P.F. group there and of many students being baptised in the Holy Spirit during recent visits by David Petts. An undergraduate at the University of Warwick, until a few months ago a Roman Catholic, told of his remarkable conversion under the power of God and of his baptism in the Spirit five minutes later! Others from Bristol and Oxford testified about the power of the Spirit in their lives. David Littlewood, a recent graduate of the University of Essex, spoke from personal experience on student unrest and presented Christ as the only alternative tc the humanistic philosophy behind student troubles. Alan Woodhouse, from the Guildhall School of Music and Drama, sang with conviction and anointing in both meetings.

This year the S.P.F. is making a particular effort to form student groups throughout the country. Andrew Parfitt, outlining the way in which these could be organised, expressed the S.P.F.'s firm belief that such groups were vital if the Pentecostal witness in colleges was to be made more effective.

Mr. Tee said he believed that revival was more likely to come through the younger generation, and in both services he exhorted students to remain true to Pentecostal teaching and be filled with the Spirit. At the close of his evening message on " Why I am Pentecostal " several dozen stood in an act of consecration, and at an after meeting five were baptised in the Spirit.

The S.P.F. desires to foster Pentecostal fellowship and to proclaim Pentecostal truth among students. This convention did, we feel, wonderfully fulfil these aims.

ANDREW PARFITT.

WINTON, BOURNEMOUTH **Pastor: G. N. Backhouse**

On October 25th, the first of the series of meetings marking Pastor Backhouse's first anniversary at Winton, the church was filled and there was a great sense of the presence of God. The theme so ably developed by Pastor Burton-Haynes was the Lordship of Christ, and this continued right through to the last meeting on Monday evening. The musical items, rendered by the Wessex Gospel Choir, Mr. T. S. House, the Calvary Trio and Pastor and Mrs. Burton-Haynes, contributed greatly to the spirit of worship which was so manifest in the meetings.

This has been a memorable anniversary and the church looks forward to future blessing under God and the leadership of Pastor and Mrs. Backhouse, who have so faithfully ministered during the past year.

D. F. KEMP.

Induction of Pastor J. J. B. Hounsome to the Brighton church

On Saturday, November 1st, the Brighton church was well filled for the induction of our new minister, Pastor J. J. B. Hounsome. The meeting was ably convened by the district superintendent, Pastor T. W. Thomson, and supported by nearly every minister in the presbytery—active and retired. A message in song was beautifully rendered by Mrs. Thomson and her daughter. The charge to the church was given by Pastor G. Harpin, of Hastings, and the charge to the minister by Pastor J. Lancaster, of Eastbourne, whose message was from 1 Peter 5: " Feed my sheep."

During the service a telegram from Pastor Hounsome's previous church in Jersey was read. Altogether it was an evening of much blessing and fellowship—" all one in Christ."

N. AYLING, secretary.

GOLDEN JUBILEE NUMBER

With this issue we celebrate fifty years of publication of the " Elim Evangel." This occasion provides another opportunity of expressing our appreciation to all concerned in the production and publication of our magazine—contributors, "Evangel" secretaries, ministers and church members and our printers.

We understand that readers will be interested in seeing the first " Evangel." We therefore present with this jubilee issue a replica. In view of the comments on the size of type we use today, did readers have better sight in those days ?

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
Yomtov L. Bato	810
G. Wesley Gilpin ...	815
Ken Smith	816
Douglas B. Gray	816
Margaret M. Ladlow ...	819
Leon C. Quest	820
James F. Hardman ...	823
Church reports	812
Editorial	814
Protest	817
Sunshine corner	822

EDITORIAL

TOUCHING the massacre of South Vietnamese in the village of Sou My (Pinkville to the Americans), during which "between 107 and 700 South Vietnamese civilians were slaughtered" (residents gave the number as 567), Michael Bernhardt stated in an interview: "I saw them [Lieutenant William L. Calley's platoon] shoot a grenade launcher into a group of people who were still alive. But the shooting was done mostly with a machine gun. They were shooting women and children just like anybody else." Asked "Why did it happen?" another witness stated: "*A lot of guys feel that they* [*South Vietnamese civilians*] *aren't human beings. We just treated them like animals*" (our italic).

We need not point out that this view of humanity does not come from the Bible, though it is an integral part of evolutionary theory. Evolution and humanism lead to this view of life; the Bible rejects it and teaches that every human being is an object of divine redemption, and one for whom Christ died.

We recollect the reply of an Irish mercenary engaged in the Congo uprising in an interview on the B.B.C. He described entering a Congo village in a jeep, armed with a machine gun, how the people were standing around and how, in passing through, he mowed them down. His reply to the horror-struck female interviewer as to why he slaughtered these tribespeople whom he did not know was: "Well, they aren't human beings like we are; they don't have the same feelings."

But the guys who slaughtered the South Vietnamese have a case, not intrinsically but in the general context of the war in Vietnam: "always out in the bushes," the swamps, the steaming forest, they never knowing friend from foe or from behind which hummock or tree the shot might come to maim or kill—the constant strain stretching the nerves to breaking point. The men of the combat unit will doubtless be sentenced if the charge of assault with intent to murder is proved; but doubtless they thought, while engaged in their nerve-wrecking operations, about their "fellow guys" up there in the comparative safety and comfort of their planes raining bombs, napalm and anti-personnel devices of the most devilish ingenuity on helpless towns and villages, mutilating and slaughtering their inhabitants without discrimination. Neither they nor those who gave them orders nor those who dictated bombing policy will be condemned—rather the reverse.

In Saigon the United States Embassy and American command issued, on November 17th, a statement that the American Government did not condone atrocities "in any way, at any time, under any conditions." An uncivilised (!) person who stabs with a knife is a dirty fighter; a civilised (!) person who uses napalm is a clean fighter!

But whether in bomber, jungle or armchair, if we manufacture, sell or finance armaments, even by paying taxes without protest, we are among the guilty men who are deserving, with those at the delivery end, of court-martial.

THE PRINCIPAL AND HIS WIFE TO VISIT EAST AFRICA AND INDIA

BY the time you are reading this my wife and I will have flown half round the world in a visit to Kenya, Tanzania and India. The Missionary Council has come to see the value of personal contact between its members and the various fields of its activity, and in recent years valuable help has been given in decisions by people who have been on the spot. It is with this thought in mind that the council has asked me to visit our centres in India, and in particular to endeavour to assess the possibilities of an already active Bible school work in the city of Madras on the east coast of this great continent. India, with a population estimated in mid-1966 at 498,860,000, is more and more an emerging force in world politics, but the growing pains produce also certain reactionary attitudes towards other great powers. As a result the future of missionary activities here is a matter for serious consideration. The Missionary Council rightly feels that the future lies most securely in the hands of the nationals, and that while there is opportunity every support must be given to projects that include the training of young Indians who will take the message to their own people. Linked with this is the great scheme for the erection of a Christian radio station in the Seychelles. This scheme, under the direction of the Far East Broadcasting Association, is well advanced and it is hoped to beam the gospel into India and Africa in a way that has never been done before. The Elim Pentecostal Church Radio and Films Committee has been in close touch with Douglas Malton (British director of the organisation), and through this medium also Elim plans to continue playing its part in the evangelising of India.

My wife and I plan to fly to Nairobi (Kenya), where we will share fellowship with Tom and Hilda Johnston and their daughter Ruth and see at first hand something of their work. We intend to be present at the wedding of our son Clifford, who is a teacher in a secondary school in Kakamega (north-west Kenya), and from there to visit Arthur and Dorothy Bull in Tanzania. We have been thrilled to learn of the revival among the Masai, and many who were previously unreached have come into the experience of salvation and the baptism of the Spirit. From there we shall fly to Bombay, and we look forward to meeting the Trokes and sharing in their city work. John Prentice and his wife and family will join us here, and together we will proceed to Madras to spend some time with Indian friends who have pioneered this new Bible school



Pastor and Mrs. G. Wesley Gilpin.

project. From Madras we propose to travel north to the Bihar province and there spend a weekend with that gallant band of lady workers Coralie Paint, Olive Jarvis and Sylvia Beardwell, who hold the fort in Dehri. From here a twenty-four-hour train trip will bring us south again to Bombay, where a field conference has been planned at which we will consult with all our Indian workers on their plans and aspirations for the future.

Please pray for us that we may be able to bring inspiration and encouragement to all those overseas partners who play such a vital part in our world strategy.

G. WESLEY GILPIN.

HOW TO KNOW WE HAVE ETERNAL LIFE

1. By hearing the Word of God (John 5:24).
2. By believing in Christ the Saviour (John 6:47).
3. By seeing the Lord in faith (John 6:40).
4. By accepting God's gift of eternal life (John 10:28).
5. By the indwelling of the Holy Spirit (1 John 3:24).
6. By the love of God to us (1 John 4:16).
7. By believing the written Word of God (1 John 5:13).

Hereby do we know that we have eternal life.

ANOTHER SLANT

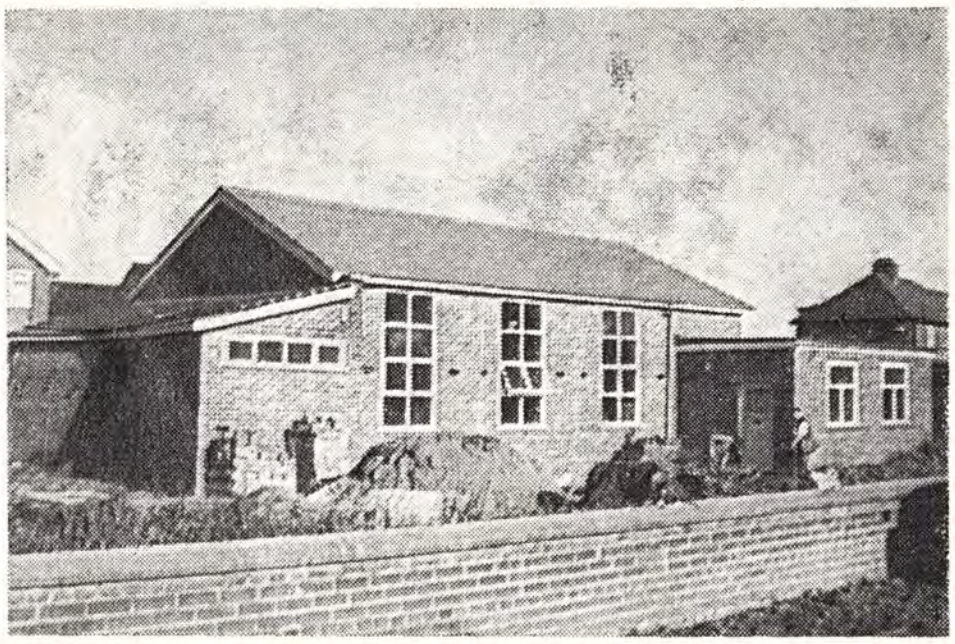
No. 4

by Pastor Ken Smith

BOLTON

EVANGEL readers will find great encouragement and interest in learning of two assemblies in the north-west that deserve credit and our prayers at this time. So often the larger churches receive the attention when a work for God is being done almost unnoticed, except by Him, elsewhere.

One such work is at Ellesmere Port, for having



The church at Ellesmere Port in process of completion.

helped, with other brethren, to dig the foundations some time ago I have always had a love and an interest for the people there. I went over with Pastor Beresford, and what I saw really thrilled my soul. Almost three years ago the brethren commenced to build, and in the spring they expect to enter their very lovely church. It is on a large housing estate, with great opportunity. At present the services are held in the home of Pastor A. Whitton. There were nearly twenty gathered for the Bible study and thirty-five had crowded in the night before for the Sunday evening service. What great admiration I have for these brethren, for straight from the Bible study off to Vauxhall's for the night shift went the pastor, and the day after he would continue to work on the building! Already people coming into the Ellesmere Port area are attending the church "in thy house," and one trusts that the move into the new building will mean an extension of the work. One cannot speak too highly of the persistence of these brethren, for despite every obstacle they have persevered in the work of God. Even now they suffer from vandalism as they seek to complete the building, and one would ask for prayer on this matter.

Another work is worthy of appreciation in these difficult days, for I have watched the efforts of brother John Cannell, now living at Ashton-in-Makerfield. He was given the use of a church building freely, and now it is a very nice, compact property for the work of Elim in a residential area of the town. It is an encouragement to see the money donated from the Church Aid Fund so wisely and purposefully used, for it has meant considerable effort, and at present Pastor E. J. Thomas from Liverpool, direct from his crusades in Greenock and Bolton, is working hard conducting an evangelistic campaign. One has great sympathy for our brethren out on evangelistic endeavour in these days when people just do not come readily into a place of worship, for one cannot catch fish in a rain tub! How John Cannell has worked, and does deserve our commendation as a fellowship, and the Wigan assembly with its pastor has worked and supported loyally.

I met them inside

by Douglas B. Gray

THE DAME WITH THE DAIMLER

MIXING with all strata of society found within prison walls can have its problems, and the many years of prison ministry have not escaped such danger points from those of the underworld. An inmate of a women's prison was very keen that one of the choir members should visit her when "inside." Such requests do from time to time arise and invariably result in worthwhile results. In the case mentioned above such a visit was arranged and in the initial stages appeared to be proceeding in the usual manner. The background of the woman prisoner seemed one of class and comfort and she appeared quite convincing and capable in everyday affairs. Her day of release arrived and she returned to her West End home. Interest in the London Crusader Choir grew, and it became a habit to find that on various choir appointments the congregation would include none other than this ex-prisoner, whose arrival, with a uniformed chauffeur driving an up-to-date Daimler car, caused considerable interest and questioning. What was behind all this? Weeks passed, which included invitations to choir members to share a respectable evening at a West End flat. All this ap-

peared to be reasonable despite the fact that certain personnel appeared to have priority treatment and attention. In a ministry like the one in which we have spent so many years, experience, and maybe an inbuilt intuition, and perhaps even uppermost the dependence on the Holy Spirit for guidance and wisdom, builds around all such Christian workers a defence against any wiles or scheming of the evil one. This we have experienced to the full. Christmas time was close at hand. Would the London Crusader Choir accept an invitation to one of London's great Park Lane hotels for a dinner celebration to be provided by this lady in question? A further S O S telephone call to me brought an appeal that she should be visited, as she was "ill" and wished to be prayed for. In fact both these and a number of other requests followed and were declined. What should we do? The situation was becoming serious and I was threatened with legal proceedings for alleged defamation of character. Arrangements were made for Mrs. Gray and another to visit the governor of the prison in which this person had been an inmate and put the whole situation to him. It was soon learned that we were becoming, unintentionally, caught up in a vicious ring of London's underworld and with one of the city's greatest blackmailers. Within a few days of this interview with the governor the London evening papers carried a story of a police raid on the premises of this woman ex-prisoner in which she and several others were arrested. The dame with the Daimler returns to her place of detention. We believe that in this plan of the Devil guidance was given and deliverance was evidenced to those who continued to face the challenge of presenting Christ to every stratum of human need.

PROTEST

INTRODUCTION BY B.B.C. ANNOUNCER

"Today is the second anniversary of the passing of the Abortion Act. A group of Christians marked this occasion by holding a service outside the Langham Street clinic near Broadcasting House."

The protest group was an informal group of Christians, most of whom were graduates. Writes W. J. Spring: "We feel very strongly about the abortion law. . . . We don't feel we are being deviant Christians, as in our opinion the present abortion law is the most serious legislative challenge to the Christian faith in this century. We feel a sense of shame that it has been left to the Roman Catholics to protest about this."

The following is a record of the protest meeting taken from a B.B.C. recording. Douglas Brown was the B.B.C. interviewer.

Actuality: We are a group of evangelical Christians from various denominations who have gathered here this afternoon in protest against the present abortion law. We feel that this, like the slave trade, is contrary to God and to human nature and is the scandal of England.

Brown: Twenty or so men and women, most of them very young, nearly all Pentecostalists, much of their thinking stemming from the old Puritans, making their arguments from the Bible.

Actuality: "I was shapen in iniquity, and in sin did my mother conceive me." "Ye shall not afflict the widow or fatherless child." "God says, Thou shalt not kill." "Can a woman forget that she should not have compassion on the son of her womb?" "To everything there is a season, a time to be born."

Brown: Rain slashed down on their home-made placards, placards carrying slogans like "Thou shalt not kill, not even for 65 guineas" and "Is it nothing to you who pass by? A thousand legal abortions a week." Three young women, all in hospital work, laid a wreath of pink and white chrysanthemums on the doorstep of the white-tiled clinic, the clinic so many young foreign girls ask their way to in the course of a month. A woman and a man in surgeons' white boots peered out and shut the door again quickly. The group stood in silent prayer. I spoke to their leader, William Spring, a twenty-four-year-old lecturer from Rugby, putting to him that I would expect Roman Catholics to be staging this sort of demonstration, but not Protestants.

Spring: Well, the objection of Roman Catholics is largely based on the theory of natural law. Protestants base their faith to a greater extent on the revealed word of God in the Scriptures. Now from the revealed word of God in the Scriptures we see clearly that abortion is homicide. Therefore abortion which is not necessary in any sense whatsoever is obviously a grave sin.

Brown: In the past you church people have been the first to stigmatise unmarried mothers, haven't you?

Spring: Well, the Church may have done, but Christ has never stigmatised an unmarried mother. Christ is always full of love for those who fail in any way.

Brown: Presumably you do feel some compassion for women worn out with child-bearing and

for young girls who can't face up to bringing up illegitimate children.

Spring : We do feel compassion, but at the same time we feel that the end never justifies the means.

Brown : Hasn't a women every right to do what she will with her own body?

Spring : The point is, once you introduce the concept of God you get into trouble with this argument. You see, God is the giver of life. How can a person decide that it is his or her prerogative to take away life when all life derives from God?

Brown : And before they went their way I asked an attractive young medical student what she would do if she found herself pregnant.

Student : As a Christian I wouldn't find myself pregnant outside of marriage.

Brown : You mean to say that you are above temptation?

Student : No, I'm not above temptation. But God's power is greater and will overcome.

Brown : It could be said that you're suffering from the sin of pride. Even the saints have had to face temptation.

Student : We all face temptation—I do—everybody does. But I'm saying that God has conquered the evil and that God will give you strength to overcome this temptation.

ONE HUNDRED YEARS OF AGE ON DECEMBER 3rd.



Congratulations to Mrs. Tulley, of our Preston Park, Brighton, church, on her 100th birthday. She still reads without glasses and follows our " Through the Bible in one year " reading plan.

RECORDS

for Christmas

● **To help spread the gospel by records all SHARON 12in. long-play records are now 29/9 each (including tax).**



SING HOSANNA

Favourite hymns and choruses from City Temple, Cardiff. Introduction by Pastor P. S. Brewster.
Fine singing from one of our largest churches. Youth choir of over 100 voices and congregational singing of 1,000. Here is inspired singing at its best, and coming from the land of song who can expect less ? Recently issued and already a top seller.

Price 29/9

Favourites from the festivals of male voice praise

Fifteen favourites that have made this one of the most popular of male voice records. Choirs from London and the Home Counties under the direction of Douglas B. Gray.



Price 29/9

Others in the SHARON series

SHLP1206	BESIDE THE STILL WATERS (Alan McGill)	29/9
SHLP1207	THE SAWDUST TRAIL (Alan McGill)	29/9
SHLP1202	RODEHEAVER FAVOURITES (Jack Ward)	29/9
SHLP1210	THE GOSPEL GUITAR (Joe Maphis)	29/9
SHLP1212	VOICES OF THE TEEN WORLD Top record for youth !	29/9
SHLP1213	REMINISCING (Lorin Whitney at organ)	29/9
SHLP1221	ONE OF THESE DAYS Beautiful trio recording	29/9
	and do not miss for Christmas Day	
SHLP1230	CHRISTMAS MELODIES (Loring Whitney at organ) Favourite carols—a choice recording	29/9

● **Complete catalogue of all evangelical records FREE on request. Please send 4d. stamp**

SHARON RECORDINGS LTD

422 BROMLEY ROAD, BROMLEY, KENT

Tel. 01-698 0916

Margaret M. Ladlow's page



HANDLE WITH CARE

". . . not handling the word of God deceitfully"
(2 Corinthians 4:2).

"Fear God"; "Taste and see"; "The Lord is my Helper"; "Jehovah is King"; "Wonderful Jesus, He's coming soon"; "Thy will be done"; "Peace be"; "We shall meet again"; "Rock of ages"; "For Jesus' sake"; "Give God everything."

STRANGE as it may seem to European eyes, these are some of the slogans or names I have seen painted on the fronts of lorries, trucks and vans here in Ghana. It is the custom to use such titles rather than the name or business of the owner, and there seems to be a marked preference for those of Christian derivation.

Ghana has had the gospel witness for over 150 years and, sad to say, like it is in Britain, not all so-called Christians are true "born-again" believers. The tendency seems to be that if a person has been educated at a Christian mission school he or she claims to be a Christian. Also the children of churchgoers seem to assume that automatically they become members of the Christian faith. I wonder, in the light of these observations, whether the owners of the vehicles I see have any true belief and allegiance to the Lord Jesus Christ. Our son Andrew has supplied several of his school friends with copies of the Scriptures and has been asked in particular for a booklet entitled "Key to the Psalms." This request puzzled him until he was enlightened by one of our Bible college students. Apparently there is a custom here of using the psalms and their repetition as a kind of magic formula or spell to obtain favours from God or to invoke divine intervention. Particular psalms as set out in this "key" can be used to gain the assistance of Roman Catholic saints and of unseen spirits when it is necessary to curse one's enemies or to do them harm.

What a sad commentary on the misuse of the Scriptures, and in the case of the naming of lorries one wonders if the use of scriptural phrases springs from a genuine faith or is done in a trivial way. I have been reading again the amazing history of the Reformation as I have been teaching church history to our students, and my heart has glowed with pride and admiration at the mighty deeds done, the triumphant faith of the martyrs and the persistence of those who laboured to give the Bible to all to be read by all in the language of the people. We shall never know fully what it cost in hidden endeavours, tears and prayers, sacrifice and death to hand down to us not only the precious Word of God but freedom to read it and to live by its precepts. Such a sacred legacy must be handled with reverence as the oracles of God; to treat or quote its words lightly is a grave mistake. Rather let us emphasise and earnestly tell forth the words of Scripture, for they are Spirit and they are life (John 6:63).

"When quiet in my house I sit,
Thy Book be my companion still,
My joy Thy sayings to repeat,
Talk o'er the records of Thy will,
And search the oracles divine
Till every heartfelt word is mine.

O may the gracious words divine
Subject of all my converse be!
So will the Lord His follower join,
And walk and talk Himself with me;
So shall my heart His presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
Oh may the reconciling word
Sweetly compose my weary breast!
While, on the bosom of my Lord,
I sink in blissful dreams away,
And visions of eternal day.

Rising to sing my Saviour's praise,
Thee may I publish all day long;
And let Thy precious Word of grace
Flow from my heart and fill my tongue;
Fill all my life with purest love,
And join me to the church above."

CHARLES WESLEY.

YOUTH PAGE

"Heroes of the Christian Church" series

William Tyndale

by Leon C. Quest

WILLIAM TYNDALE stated that if God spared his life he would, ere many years had passed, cause the boy who drove the plough to know more of the Scriptures than his opponents, a remarkable declaration which was accomplished. At about the age of forty-two he prayed his greatest prayer, "Lord, open the king of England's eyes." His prayer was answered. How did all this happen?

THE PERSON AND PROMISE

William Tyndale, destined to become one of the most important translators of the English Bible and a hero of the Church, was born at Stinchcombe, Gloucester, in 1494. He gave to England its greatest treasure—the printed English Bible. Anderson's *Annals of the English Bible*, which contains the life of Tyndale, rightly called him "the father of the printed English Bible." Tyndale passed his youth in the midst of monks and friars, observing and learning much. He was then sent to Oxford, where he made remarkable progress, especially in languages. At Oxford he read with great interest Erasmus's Greek New Testament, at first as a work of learning, but soon he found it to be something more. The book spoke to him of God, of Christ and of the new birth till it completely subdued him.

He now felt that he had in his hand the divine revelation, and that he could not keep this treasure to himself. He went to Cambridge, where he met and made friends with Thomas Bilney and John Frith (both afterwards became martyrs), and they read and studied the New Testament in Greek and Latin. After many a conflict and much persecution William Tyndale was appointed tutor and chaplain in the house of Sir John Walsh, a knight of Gloucestershire. It was there that he exhorted his hearers to read the Scriptures. The priests disliked this and became his enemies, but it was to them that he made the great statement that fired his spirit, "One day even ploughboys of Gloucestershire shall know more of the Scriptures than they." So he prayed, he read and he studied to carry out the desire of his heart—to translate the Bible into English.

THE PROMISE AND PRAYER FULFILLED

Sir John and Lady Walsh were determined to help him, but he soon left them for the sake of their safety and proceeded to London, where, near Temple Bar, he found a quiet room in the house of Humphrey Monmouth, a pious and benevolent alderman. After much persecution Tyndale was persuaded by friends to leave London. Humphrey Monmouth gave him ten pounds for his voyage; so, carrying with him his New Testament, he sailed down the River Thames, making for Hamburg. There an "underground movement" became active; by 1525 his first translation was ready for the printer. Six thousand copies were ordered by the printer, Peter Quentel of Cologne, but only ten sheets of this edition had come from the press when Tyndale found out that his work had been discovered.

From there the "invasion of England" began. Many copies of the Scriptures were quietly smuggled into England, some hidden in bales of cotton, some in sacks of flour and some in bundles of flax, and once past the officials they found a ready market. The Scriptures in English found their way into Oxford and Cambridge. What a moving story this is!

In the face of more danger, Tyndale moved into Antwerp, studying and translating the Old Testament as he did the New Testament. In 1535 he was arrested and imprisoned, and for sixteen months he suffered boredom and cold as a prisoner in Vilvorden castle outside Brussels. In his letters to friends he pitifully requested warmer clothes, cap and coat and pieces of cloth to mend his leggings, even a lamp by which to read and study. Most of all he begged for his Hebrew Bible, grammar books and dictionary so that he might pass his time in study. In spite of his friends' endeavours to save him he was tried for heresy and condemned, and it was on Friday, October 6th, 1536, that Tyndale was led forth to be put to death. He was fastened to the stake, crying out with a loud voice "Lord, open the king of England's eyes," and was then immediately strangled and his body consumed to ashes. Tyndale's prayer was nearer to be answered than he knew, for in that very year his New Testament was printed on English soil for the first time. William Tyndale was in the prime of life when he was martyred. John Frith, born in 1533, was martyred at the age of thirty, and Thomas Bilney, born in 1500, was martyred at the age of thirty-one. Crusaders indeed!

LETTERS

DEAR SIR,—I would like to reply to the letter in the November 8th issue of the ELIM EVANGEL.

First I would like to say thank God for the faithful brother of forty-one years' standing and to quote the Bible we are told to contend earnestly for the faith once delivered to the saints lest at any time we let it slip. God's Word is for ever settled in heaven. Jesus is the same yesterday, *today* and for ever, and He does meet the need of old and young. Nowhere do I read that we can change the Word of God to meet the need of 1970. I know what I am talking about. I have worked with young people and still speak at women's meetings, and I find they all need something to satisfy; and it's all found in Jesus. One feels that the coming of the Lord Jesus is very near. Will these young people be ready, having accepted Him? Do we have to add to what Jesus has done? The young people can have their games, etc., at school; it is the soul's need that matters. "Feed My lambs" says Jesus.

Let your young people's meetings be bright; give them items to do from the Bible. It works; I have proved it, and today from these young people's meetings some are in the ministry even in Elim.

(MRS.) F. SEXTON.

Horsham.

DEAR SIR,—I felt very grieved to read Mr. Bryan T. Cole's letter in the EVANGEL of November 8th. I can only presume that he is an Elim member, but whether or not, for a professing believer to write in the way he did shows a very sad lack of Christian love. After all, Mr. Angel was only seeking to uphold the high spiritual standards of Elim against the modern trend towards worldliness.

Did I detect somewhat of a sneer in Mr. Cole's letter when he referred to Mr. Angel's forty-one years as an Elim member? It is an entirely wrong attitude and uncalled for to refer to his views as outdated and unreasonable for the 1970s, and to say "the good old days, if ever they were, have long passed into history." All I can say is more's the pity.

Let me ask Mr. Cole a question. How did Elim come into being, and how was such a mighty movement built up in such a short time? Was it by providing recreational activities and other means of questionable entertainment? None of these things had any place. I can remember just the opposite to Mr. Cole's point of view happening. Numberless people were leaving other denominations where entertainments, recreational facilities and dancing were allowed and encouraged and coming to Elim because there was something satisfying in the Christ that was preached.

It is so obvious that if we have got to descend to what is often worldly means to attract it is tantamount to saying that Jesus Christ is *not* the same as He was yesterday, and yet Hebrews 13:8 used to be the watchword of Elim.

I would earnestly make a plea that those in high places make a clear and bold declaration of Elim principles on these matters. God blessed Elim in the days when we stood boldly on the Word. We were ostracised by others, but God blessed and built up a mighty work.

W. G. TURNEY.

Long Eaton.

COMING EVENTS

BEESTON. December 14. Elim Pentecostal Church, Nether Street. Evangelistic and Divine Healing service at 10.45. Preacher: A. Tee.

CHELMSFORD. December 12, 13. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas music festival. Friday at 7.30. Saturday at 7. Free admission tickets from Mr. D. Barker, 50 Vicarage Road, Chelmsford.

CLAPHAM, London. December 6. Elim Central Church, Clapham Crescent, S.W.4. United Presbytery meeting at 10.30. Public service at 7. Preacher: Christopher Smith. December 7. Sunday at 11 and 6.30. Preacher: Christopher Smith. All are welcome.

DAGENHAM. December 13-15. Elim Pentecostal Church, Green Lane, Becontree Heath, Dagenham. East London revival rally. Preacher: Arthur Greaves. Saturday at 3 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30.

GLASGOW. December 6. Y.M.C.A., Bothwell Street, Glasgow. Missionary forum at 2.15. Public rally at 7. Taking part: L. Wigglesworth (Elim Missionary Society secretary) and D. Mills (Ghana).

LONDON. December 11. At Fairfield Halls, Croydon. Annual symphony of praise at 7.45. Items by London Crusader Choir.

PAISLEY. December 13. Elim Pentecostal Church, Wellmeadow Street. Eighty-five-minute film, "Down Beat" (just released).

ROWLEY REGIS. December 20-22. Elim Pentecostal Church, Cardale Street. Saturday at 8. Sunday at 6.30. Monday at 7.30. "No greater love." Music by the Crusaders.

SALISBURY. December 2-7. Elim Pentecostal Church, Milford Street. Special children's and adults' crusade by T. J. and Mrs. Sunny Blundell-Connell. Tuesday, Wednesday and Friday at 6 and 7.30. Thursday at 6. Saturday at 7. Sunday at 10.45 (Bernerton Heath), 11, 2.45 and 6.30.

Christmas greetings feature



A Christmas greetings feature at 10/- per line (minimum three lines) will appear in the Christmas "Evangel." Readers who wish to use this facility should send their greetings now to: The Advertising Manager, The "Elim Evangel," Box 38, Cheltenham, Glos.

SUNSHINE CORNER



ANN'S CHANCE

LITTLE Ann came running in from Sunday school. "Grandpa," she said, "I want you to see my picture card."

"What was the lesson about today?"

"A little girl—a little maid, the teacher said. She helped somebody who was sick. I forget the rest, but it was a nice story. Please tell it to me."

Grandpa began "This little girl was taken away from her home by soldiers. In her new home she waited upon a lady, and did just as she was told to do. One day she heard that the lady was in trouble, for her husband was ill with a disease that could not be cured. The little girl told the lady about a prophet in her own country who she believed could heal the sick man. He went to see the prophet and when he did as he was bidden he was healed."

"Wasn't that a nice story, grandpa? Our teacher said we could all find some way to help another as this little girl did, and if we help someone this week we are to tell her next Sunday."

"You'll probably have a chance," said grandpa encouragingly, "for I like to have you run errands for me."

On Wednesday afternoon when Ann came in from school she stopped on the front porch to chat with grandpa. "I haven't had a chance to help yet," she said, looking very sober.

"How would you like to take the church paper over to Uncle Will? He likes to read it. You know, he lives in that white house over there. You see, that way you will be helping Uncle Will and me too."

In a few minutes Ann came back with a package. "What do you suppose I found?" she asked.

Grandpa took it and read "Mrs. Rebecca Morris, Glenville, Kansas. Where did you find it, Ann?"

"Under a bush by the footpath about halfway down that block," she said.

Mother came out on the porch and took the package. "I don't know anyone by that name," she said. "I am going down town and I will leave the package at the printing office. Would you like to go too, Ann?"

"Oh, yes," returned the little girl eagerly, and all the while she was thinking perhaps this was the way she was going to have a chance to help someone.

And sure enough it was the way. On Saturday afternoon grandpa was reading to Ann, who was playing with her kitten.

A woman passing along the street turned up the path leading to the porch. "Is there a little girl living here whose name is Ann?" she asked. "And did she find a package belonging to Mrs. Rebecca Morris?"

And then it was Ann's turn to talk. She explained where she had found the package and her mother's suggestion to take it to the printing office.

"I felt so badly about losing it. You see," explained the woman, "a neighbour boy calls for my post, and when he came to the house on Wednesday he said 'I was sure there was a package inside the daily.' He walked down to the post office again and when he came back we both hunted but could not find it. My granddaughter in the West sent me a birthday present. I am so sorry I cannot give you a reward, Ann, but I had just enough change to pay for the advertisement in the paper."

And then it was Ann's turn to talk. She explained how she was going to have a chance to help someone. "Grandpa said he was sure I'd have a chance, and I did," added Ann happily.

TEST YOUR BIBLE KNOWLEDGE

QUIZ NUMBER 83

PLACES WHERE JESUS WENT

Can you supply the missing letters ?

1. N - - - - - - h.
2. G - - - - - - - - t.
3. M - - - - - a.
4. G - - - - - e.
5. B - - - - - y.
6. C - - a.
7. S - - - - r.
8. B - - - - - - a.
9. G - - - - - - a.
10. J - - - - - o.

ANSWERS

1. Nazareth.
2. Gennesaret.
3. Magdala.
4. Galilee.
5. Bethany.
6. Cana.
7. Sychar.
8. Bethesda.
9. Golgotha.
10. Jericho.

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, December 8th — Revelation 9

" They should not worship . . . idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk " (v. 20).

What a black list of idols. The rich buy idols of gold and silver; the poor buy idols of brass or wood. Others put up images of stone. These idols are but the creation of men's hands. They have mouths but never speak, eyes that see nothing, ears that never hear, feet that never walk. The idol is a helpless god; he cannot move unless the worshipper carries him about. Many have idols still, and it is amazing to witness what trust people foolishly put in them. Many there are who believe in fortune tellers, crystal gazers and the like. Let us frown upon these heathen survivals, and seek the living God.

Tuesday, December 9th — Revelation 10

" I saw another mighty angel . . . his face was as it were the sun " (v. 1).

These opening words of this chapter remind us of the description of Christ in the first chapter of Revelation (vv. 15, 16), where we read " and his feet like unto fine brass, as if they burned in a furnace . . . and his countenance was as the sun shineth in his strength." In all these points this tenth chapter describes the " mighty angel " in the same way as Jesus Christ is described in the first chapter, and so we suggest that this One whom John saw was the Lord Jesus Christ Himself. He only is the " mighty Angel " who is called " the Angel of the covenant " (Malachi 3:1, R.V. margin). His face, once marred and spat upon, was now resplendent in its dazzling glory.

Wednesday, December 10th — Revelation 11

" The kingdoms of this world are become the kingdoms of our Lord . . . and He shall reign for ever and ever " (v. 15).

In the last few verses of this chapter it would seem that we are given an introduction to the final phase of world history before the second coming of Christ and the establishing of His kingdom. Whatever may be the order of future events, or however we may be involved in them, our hope is the establishing of Christ's kingdom. How earnestly we pray " Thy kingdom come, Thy will be done in earth, as it is in heaven." We are assured that He who was mockingly hailed as " King of the Jews " will at last enter into His power and reign. The night is far spent, and the day of His kingdom is at hand !

Thursday, December 11th — Revelation 12

" There was war in heaven. . . . And the great dragon . . . was cast out into the earth " (vv. 7, 9).

Just as behind the face of a watch there are mechanical movements which control what is seen on the dial, so behind the surface of world events there are movements in the spiritual realm. Michael the archangel was contending with the Devil and his angels, and the result of his victory was that the dragon was cast out from his place of power. Satan's expulsion was accompanied by a declaration of his true character, for in verse 9 he is given five terrible names, including that of him who " deceiveth the whole world." Heaven rejoiced at Satan's expulsion (v. 10), but earth still feared (v. 12), for the Devil was determined to do the utmost havoc, " knowing that he hath but a short time."

Friday, December 12th — Revelation 13

" If any man have an ear, let him hear " (v. 9).

There are comparatively few among men who have ears to hear the message of God. Other voices engage the attention of men, but the voice of the " more sure word of prophecy " is missed. God always has a message for the listening heart, but he that would know " things which must shortly come to pass " must apply himself to the study of the prophetic scriptures. Let us remember the words which this book of the Apocalypse opens: " Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Lord, give us this day the sensitive ear, which will enable us to pick from the multitude of voices the true revelation of Thy Word.

Saturday, December 13th — Revelation 14

" Here is the patience of the saints " (v. 12).

The object of the visions of this chapter is to bring comfort to the hearts of those who would yet be martyred for their faith, by informing them that their sufferings would not be in vain but that the wicked system which was persecuting them would be overthrown. " Babylon is fallen " (v. 8). In this first vision we see the special characteristic of the 144,000—they have the " Father's name written in their foreheads " (v. 1), in contradistinction to those who have the " mark of the beast " (Revelation 19:20), therefore they are the Lord's people. They sing a " new song "—are " redeemed from the earth " and " follow the Lamb . . . being firstfruits unto God " (vv. 3, 4). They would appear to be the " faithful remnant " of that period, the firstfruits of a greater harvest yet to be ingathered.

Sunday, December 14 — Revelation 15

" The seven last plagues; for in them is filled up the wrath of God " (v. 1).

These words strike a note of terror as well as a note of hope. As we have read through the chapters of this book of Revelation we have been taken from one upheaval to another. What scenes of bloodshed and destruction we have witnessed as the battles on earth have raged between the hosts of the Lord and those of Satan. God, however, has set a time limit to this period of warfare and destruction. In this chapter we read of the seven **last** plagues—there will be no more after these. When the seventh vial has been fully poured out we can look forward to the glorious reign of the kingdom of God on earth.

BOOK REVIEW

Death and Rebirth of a Marriage, by Alan and Margaret Havard. Published by Scripture Union, price 5/-.

This is a true and forthright account told alternately by husband and wife of the steps that led to the " death " of their marriage.

Money, promotion and a rise in the social scale did nothing to help their situation. A moving account is given of the feelings and frustrations experienced by this couple and the consequent effect on their children's lives.

A tremendous change comes about in the lives of all four members of the family, and in deep thankfulness they call it " the miracle."

The outcome is a happy, united family with a stability that comes only from the love of God being shed abroad in heart and home, the perfect love that casts out fear.

M. J. BROOMHALL.

All books reviewed or advertised in the ELIM EVANGEL can be obtained from our own press: Grenehurst Press, P.O. Box 38, Cheltenham, Glos.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

CORNWALL, Pentewan. Four-berth caravan. From 6gns. to 9gns. S.a.e. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1986

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

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.2006

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

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 five-colour designs to link local evangelism to services in *your* church. Panel on tracts for service details. Posters for church and house display 2/6 and 1/6. Pennants, silk Christmas text for home decoration, 2/11. Write for details: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Telephone 01-688 4986. C.1984

QUALIFIED TEACHERS needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write: District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.1993

THANK YOU. PASTOR AND MRS. DOUGLAS GRAY wish sincerely to convey their thanks and deep appreciation to the many ministers and members of Elim churches who have sent letters and shared in prayerful remembrance following Mrs. Gray's car accident. God bless you all.

ITINERARIES

The President:
December 6, Birmingham (evangelistic banquet); 13, Nottingham (presbytery); 14, Derby.

London Crusader Choir:
December 7, Maidstone prison (afternoon), Rochester Borstal (evening); 11, Croydon (Fairfield Halls); 14, Wormwood Scrubs prison (afternoon), Springfield hospital, Tooting (evening); 17, Penge (Salvation Army); 21, Pentonville prison (afternoon), Crawley civic centre (evening).

D. Mills (Ghana):
December 6, Glasgow rally (Christian institute, Bothwell Street); 7, Motherwell; 8, Whitehaven; 9 Carlisle.

D. L. Norton (Transvaal):
December 9, City Temple, Hull; 10, Harrogate; 11, York; 13, Driffield; 14, Scarborough; 15, Malton; 16, Bishop Auckland; 17, Stockton; 18, Newcastle; 27, Clapham (farewell service); 28, Thornton Heath (a.m.), Croydon (p.m.); 30, depart London airport.

BIRTHS

HEMPSTEAD. On October 7th, to Mr. and Mrs. Hempstead (*née* Home), of Woodley, Reading, Berks, God's gift of a daughter, Sally Ann, a sister for Amanda and Tina. Dedicated November 2nd by Pastor A. S. F. Horne at Ealing.

MERCER. On November 4th, at Dunnville, Ontario, to Sharon (*née* Manley) and David (former Crusaders of the Elim Church, Kidderminster), a daughter, Erica Rachael, a sister for Nicola, Michelle and Claire. Thanks be unto God.

WHITE. On November 7th, to Colin and Maureen White, Elim Crusaders, Plymouth, God's gift of a daughter, Lisa.

DEDICATION

PLACE. On November 9th, at Kingstanding Elim Church, Rachel Elizabeth, daughter of John and Brenda (*née* Wilcox), a sister for Robin.

ENGAGEMENT

NASH—SOUTHWOOD. Pastor and Mrs. Horne, of Elim Pentecostal Church, Ealing, have pleasure in announcing the engagement of their foster-daughter, Susan Nash, to Derek Southwood, of Northolt, on November 7th.

MARRIAGES

BRYSON—DILLON. On November 1st, at the Elim Pentecostal Church, Ballymena, June Bryson, only daughter of the late Mrs. Margaret Bryson, to Victor Dillon. Officiating ministers: A. J. K. Magee and A. Wilson.

GILPIN—ORBETON. On November 29th, at the Friends' Meeting House, Kamisunga Secondary School, Kimilili, Kenya, Clifford, son of Rev. and Mrs. G. Wesley Gilpin, to Susan, daughter of Dr. and Mrs. Orbeton, South Portland, Maine, U.S.A. Officiating ministers: C. Ockwaya and G. W. Gilpin.

WITH CHRIST

CLARK. On November 5th, Mr. Richard Clark, of Glasgow, a faithful servant of Christ. Officiating ministers at funeral: S. Martin (Church of the Nazarene) and W. W. Kelly.

GUNSON. On October 29th, Miss Josephine Constance Gunson, aged 81, faithful member of the Croydon Elim Pentecostal Church. " Severed only till He come." Officiating minister at funeral: W. J. Maybin.

HEADWORTH. On October 27th, William, aged 63, dearly loved husband of Alice, passed into the presence of the Lord. Member of Elim Pentecostal Church, Sheffield. Officiating minister at funeral: A. V. Gorton.

JENKINS. On November 7th, Mabel Annie Jenkins, aged 76, faithful member of Winton Elim Pentecostal Church. " Safe in the arms of Jesus." Officiating minister at funeral: George Backhouse.

You are invited to join

THE PENTECOSTAL TOUR TO THE HOLY LAND

led by Rev. A. Tee

June 20th to July 4th, 1970

124 gns. fully inclusive

by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST GODALMING, SURREY.

D.1956

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. L No. 50 December 13th, 1969 9d



KEYNSHAM CRUSADE

THE seven-day evangelistic and divine healing crusade conducted by Alexander Tee in Keynsham's Elim Pentecostal church, Balmoral Road, brought thrilling fruition to years of faithful labour and prayer.

Immediately prior to the crusade much spiritual and practical preparation was made. Almost 3,000 leaflets and invitation cards were distributed around the district. What a joy it was to see the church packed to capacity on the opening night, with eight souls surrendering to Christ. In addition to this over 100 folk attended the rally in the Fear's Public Hall, and here also the meeting was crowded, with a number of teenagers coming to Christ. Each night the church was filled, extra chairs having to be brought in to accommodate the crowd. Souls were saved at every meeting and after the final rally a total of forty-seven decisions was recorded.

Many Christians testified that their lives had been completely revolutionised by the crusade. The local press showed great interest, publishing write-ups and photographs, and has requested an article on divine healing by Mr. Tee. Quite a number of folk, including clergy from the established churches, gave good attendance and showed unusual interest in the truth of divine healing. During the crusade Mr. Tee conducted a mid-week children's crusade meeting, which over eighty children attended. A revival atmosphere was experienced throughout every meeting, the effects of which are still being felt.

REPENTANCE

RIGHT ABOUT TURN

By L. V. D. TILLER
MINISTER OF THE ELIM PENTECOSTAL CHURCH, COLCHESTER

WHEN sergeant-major Conscience commands "Attention! Right about turn! Forward march!" then you are in the army preparing to be a "good soldier of Jesus Christ," and good soldiers never look behind. This is a fair illustrative assessment of repentance.

In scriptural usage it is a word that simply means "change of mind." It is a change of heart Godwards; it is seeing that the soul has been contented to live in earthly things; from the human standpoint it is a distaste for the world and a desire for God. Biblical repentance inevitably leads to a change of life.

A person once remarked that listening to a gospel sermon was a waste of time, "as the gospel is only for sinners." What did he consider himself? A deeper understanding of the gospel truths that bring us to salvation produces better saints. Many believers have a low estimate of essential truths and their continuous efficacy and operation. Repentance is a case in point.

A CHANGED ATTITUDE

The Oxford dictionary defines repent as "to feel regret; to feel contrition for something done or left undone." In its theological setting it is defined as "a conviction of guilt brought about by the application of the divine standards by the Holy Spirit, resulting in a changed attitude towards God which produces a change of conduct," or "the change wrought in the conscious life of the sinner, by which he turns away from sin." The old Shorter Catechism says "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred for his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience."

Of itself repentance does not save the soul; it only brings it to a place where it is willing to be saved. It is necessary for man to repent (Acts 3:19; 17:30; 26:20). It is impossible to believe in Jesus Christ as one's personal Saviour without repenting of sin; which presupposes the confession that one is a sinner. There can be no dependence upon God to save without this change of mind. "As long as one sees nothing wrong with sin, but finds pleasure and satisfaction in it, there is no desire to become dependent upon God and His Son Jesus Christ. . . .

A FALSE DOCTRINE

"One must think of sin as the terrible thing it really is: disobedience to God; action and nature contrary to His holiness; enmity against Him; that which separates from Him; then deliberately make a real 'right about turn' regarding one's attitude towards it." There must be hatred of sin, and desire to be saved from it. Such hatred of sin involves repentance, which is turning from sin to God.

Previous articles have examined the Godward aspect of salvation. The first phase of the human aspect is repentance in its threefold operation: in our *knowledge* of sin, in our *emotions*, such as the grief and contrition which conviction of sin provokes, and in our *will* for a change of heart. A balanced approach is needed to avoid the mistakes of Roman Catholics and others who place undue emphasis upon sorrow for sin and make penance a "work of repentance." This is false doctrine, for it adds works and human merit to faith, and, as God's Word states, *faith becomes void if there is human contribution, however small*. All "works" for salvation are "dead works" (Hebrews 6:1), because works done by a person "dead in trespasses and sins" (Ephesians 2:1) are, in God's sight, also dead. Repentance is not simply sorrow for sin; this varies with individual conviction, and appreciation of the guilt of sin. People can be Christians for many years and be extremely naïve in this respect. Both sinners and saints may exhibit sorrow for many years and be extremely naïve in this *change their minds or conduct*. But repentance is not a change of mind in general; it is particular. It is a change of mind towards sin, not merely a mental attitude denouncing the sins of others; it is a particular and individual reversal of thinking regarding our own sin; the test of repentance is our genuineness and resolution in this respect: dealing with sins characterised by the aggravations which

are peculiar to ourselves. The Thessalonians' repentance manifested itself in the fact that they "turned from idols to serve the living God" (1 Thessalonians 1:9, 10). Their idolatry evidenced their alienation from God. Let us do a "right about turn" against whatever causes alienation from God.

No repentance no forgiveness. Many are self-deceived, and wonder why some blessing is withheld, some prayer unanswered, or happiness missed. Frequently it is because of unrepented sins: the nasty deed, the uncharitable word, foolish behaviour unbecoming to saints, evil thoughts, the known sins continued neither in innocence nor in ignorance. The sin remains unforgiven—being sorry for or even apologising to the injured one, either God or man, is unavailing; the barrier remains between you and God unless repentance is sincere. "The enigma," says one, "is that the greatest confession of sin comes not from the greatest of sinners but from the greatest of saints." Living close to God, these saints become extremely sensitive to anything causing Him displeasure; thus they value exercising repentance continually. "If," says another, "the faith we profess is a faith that allows us to walk in the ways of this present evil world, in the lust of the flesh, the lust of the eyes and the pride of life, in fellowship with the works of darkness, then our faith is a mockery and a deception."

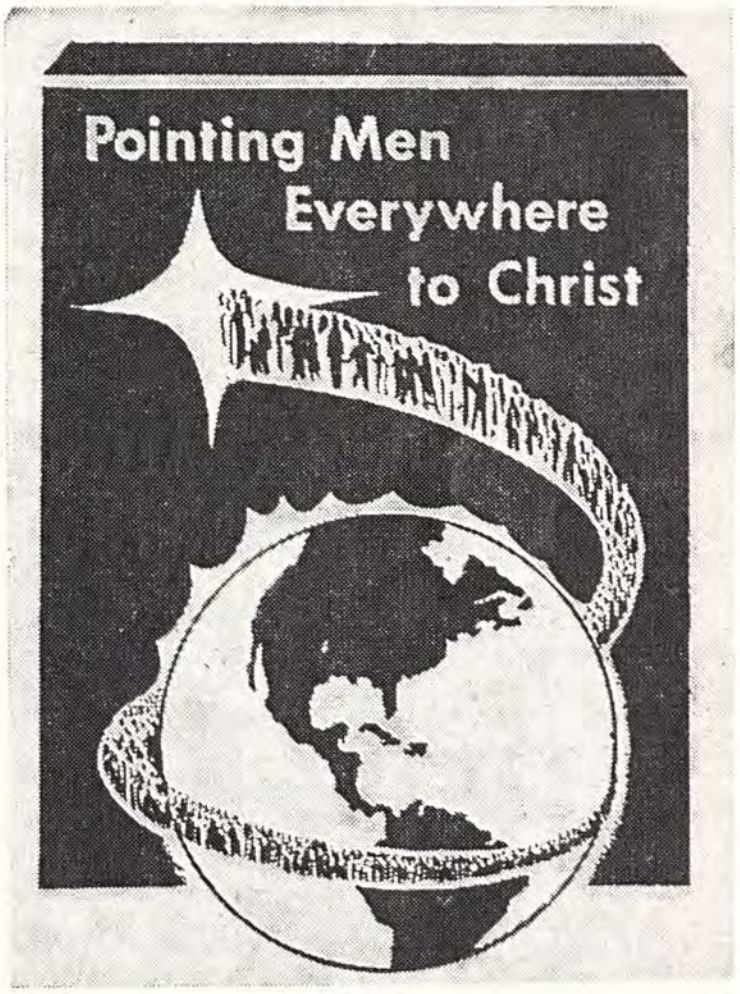
Repentance is not a pessimistic introspection re-

(*continued on page 828*)

Elim Missionary Society feature

From GERALD L. W. LADLOW (GHANA)

"I BEG OF YOU PLEASE GIVE ME GOD'S WORD"



HOW it all commenced no one can really tell, but in March 1968 a letter was received at our Bible school in Ghana containing this plea. It had come from a schoolboy in northern Ghana, over 200 miles from Koforidua. We can only surmise that someone visiting our area had received a tract on which was the name and address of our Bible school. A portion of scripture was sent in answer to the appeal. From that time onwards the requests began to be received with almost daily regularity. I have just been looking over the file and I find that there have been no fewer than 550 such letters since that time. They have come from all parts of the country, they have come from those who desire to find salvation and from those who long to know more of the Word of God. It is true that they are mainly from schoolboys, but they range in age from ten to twenty years, boys and young men who have learned to read and are crying out for literature which will help them. With our limited funds we have only been able to send them copies of the gospels which cost us a few pence each or little pamphlets of scripture teaching, but even at that, with the cost of postage, it makes quite an item on our budget. Is it worth while? Only eternity will reveal the worth of this unsought-for ministry, but we believe that God's word will never return to Him void.

Here are a few extracts taken at random from letters received.

"I have been a sinner for the past three years, and now at great sacrifice I have started going to church. . . . I sit there without prayer book or Bible. . . . I am alone in my family because nobody else is a Christian and so I cannot ask for money to buy scriptures. . . . I will be very pleased if you can send me a Bible, New Testament or book of Psalms. . . . I am still at school and have no money."—AUGUSTINE GYAMFI, JAPEKROM.

"I am able to read and the elders and children like me to read books on religion to them. . . . Could you send me some gospel booklets?"—KPODO K. ALPHA, AKATASI, VOLTA REGION.

"Because I am a Catholic I want to know more about the Bible. Could you send me one of your little booklets of scripture?"—LETICIA ANDERSON, BEREKRUM.

"Your address was given me by a friend. . . . I am a boy of nineteen years of age. . . . I am hard in sin and hope you are the person who can save me. . . . Could you send me something to read? . . . I am in darkness and looking for light."—EVANS TETTEH KUMI, AKATASI.

"I am a boy of sixteen years of age and would like to read some Pentecostal Bible books if you can send some."—GYAMFI NICHOLAS BRONG AHAFO.

"I have nothing to read. Could you send me some scripture booklets?"—ZUH K. SIMON SAKODE, VOLTA REGION.

"I am a boy of fifteen years of age in a Roman Catholic school and would like any books to learn

about the Saviour."—SABI KOFI BRONG AHAFO.

"I am a boy of ten years in an elementary school now learning about God. I want to be a good Christian, so I am begging you to send me any kind of book containing God's Word."—JOSEPH APAU, B/A.

"As a Christian I want to help to learn more about almighty God. Could you send me pamphlets about your Pentecostal teachings?"—EDWARD DONKOR, CONTIBOR-NTRUBO.

"I am a boy of fourteen years of age in a Roman Catholic middle school and wish to know more about the Saviour. Could you send me books which will help to reform my bad doing?"—PETER OFORI KWASI, B/A.

"Could you send me some book which will help me in my spiritual growth and help me do the work of God?"—LUKE KWAKU, BABIANIHA.

"I am a boy in middle form. . . . I do not understand the Bible well. Even when I go to church I do not understand what the pastor or priest says. I am begging you please to send me some book to help me understand."—SAMSON KYERE, KATO.

We would covet the prayers of our readers for this work.

I LEARNED GRATITUDE ON THE ALASKAN MISSION FIELD

By PAUL E. BILLS

NOME, ALASKA

IT took the Alaskan mission field to create within us a thankful heart. Do you ever thank God for water? Most people never give a thought to this as they twist a handle and watch the precious liquid gush from the faucet. Our appreciation for water first came when we moved into the native village of Beaver located on the Yukon River just south of the Arctic Circle.

"Where do we get our water?" I asked as I viewed our little two-room, dirt-roof cabin.

"The Yukon River has lots of water" I was told. But the water was under several feet of ice, and how would I ever carry those buckets of water up that exceedingly steep bank? You have no idea how we struggled and slipped and prayed as we filled our water barrel. Never had water seemed so precious.

Our first winter in Alaska was a rough one. For a six-week period the temperature never got warmer than forty below zero. It stayed mostly fifty to sixty below and got very close to seventy below. Hitching up a dog team and going out looking for wood might sound exciting and adventurous to some, but a few frozen toes, fingers and faces later I can assure you it can become mighty cold. Nor does it enhance the chore when your team meets another one on the trail and a dozen dogs get into a free-for-all. Every piece of wood put into the Alaskan stove is like a gift from God.

On one occasion while living at Barrow we were faced with an emergency. The "cat train" which brought coal into the village broke down, and we were forced to search for driftwood along the Arctic coast. There are no trees in the Barrow region. Driftwood is most difficult to find under the snow. We also found it was poor fuel for heating, but every B.T.U. was gratefully absorbed.

January 23 is always an exciting day in Barrow. Everyone talks about it: "The sun will rise today." Then it appears in all its golden glory. It skims along the horizon for twenty minutes, then disappears; but we know it will be back tomorrow for a longer period. Praise God for the "greater light" that He put up in the sky.

Have you ever lived in a treeless area? Joyce Kilmer wrote "I think that I shall never see a poem lovely as a tree." We have lived with people who in all their lives have never seen a tree except in pictures. It was a great thrill for us to accompany some of our Eskimo congregation flying to a convention in Fairbanks some years ago. Some of them would be seeing their first tree. Strangely enough, before they were to see their first tree they were to discern the difference in the atmosphere as a result of the presence of trees and vegetation as they were getting off the plane. One teenage Eskimo girl tenderly picked up a leaf and exclaimed "My first leaf. I'm going to put it in my Bible."

Yes, we are truly thankful for the privilege of living on the mission field, for it has awakened our souls to the virtue of gratitude; and it is such an enjoyable and edifying experience to be grateful for the everyday blessings of life. Genuine thankfulness is a help to holiness.

REPENTANCE (*continued*)

sulting in morbid fear, but rather an active experience of moral and spiritual revolution producing a complete "right about turn, forward march" disposition.

The gospel of repentance as preached by Christ (Luke 24:41, 42), Peter (Acts 2:37, 38) and Paul (Acts 20:21) is a priority Christian doctrine (Hebrews 6:1). "To bring men face to face with their responsibility to Jesus Christ we must commence where He commenced, where John the Baptist commenced, where the apostles commenced, where every great revival of religion has commenced, with the need of repentance, the need that is founded upon the rights of God in the individual, social and national human life" (Morgan). It is not merely the order of sergeant-major Conscience that is compelling attention in a sincere heart desiring a new attitude to life, but also the arresting voice of the supreme One himself. "*God* now *commandeth* all men everywhere to repent."

ELIM CHURCH REPORTS

NORTH LONDON PRESBYTERY MISSIONARY CONFERENCE AND RALLY

Ministers, laymen and members of the North London Presbytery gathered together in the Elim church, Ealing, on Saturday afternoon November 1st to join in what proved to be a God-blessed missionary conference. Pastor L. Wigglesworth presided, and presented three of our missionaries, sister Bull and brothers Mills and Norton, who gave a brief talk on their work. An open forum was then formed, the panel answering questions and noting valuable observations made.

After enjoying tea provided by the local church we gathered again in the evening for a well-represented rally. The touch of God was upon us all as we moved quickly from item to item, receiving a picture of the African fields in Transvaal, Tanzania and Ghana. We were especially blessed by the up-to-date news of an emerging revival, with signs following, in our mission area of Tanzania, reported by Pastor Wigglesworth and sister Bull. Mesdames Norton and Mills joined their husbands in telling of the goodness of God in answering prayer on their fields. A young sister from our Bible College told in appealing language of her prospective missionary call.

A. WHITTALL.

YOUTH WORKERS' CONFERENCE IN THE NORTH-EAST

As a result of the teach-in held at Capel for youth commissioners it was agreed that a youth workers' conference be arranged, with David Woodfield (Youth Commissioner) as organiser and convener, and Dorreen Hinton (Middlesbrough) and Derek Green (Bradford) as speakers.

The conference sessions commenced on Saturday morning, with Miss Hinton taking for her subject "The modern child" and Pastor Green "Meeting pupil needs." Miss Hinton told us that in dealing with the modern child we needed to communicate and maintain discipline and attention, and concluded with practical hints on mistakes to avoid. In meeting pupil needs Pastor Green showed us how we needed to familiarise ourselves with the pupils without losing the necessary discipline.

In the afternoon Miss Hinton spoke on the spiritual and other qualifications necessary for youth workers, taking the life of Moses as an example. It was emphasised that we were not told to look for results but to be faithful. Pastor Green in the concluding lecture of the conference drew our attention to the lesson, which he said should be "geared to pupils' needs," reminding us also that "behind each lesson the pupil sees two teachers—the teacher who lectures and the teacher who lives."

JOHN A. HAMILTON.

ARMAGH'S JUBILEE CONVENTION

IN 1919 a gospel campaign was conducted by Pastor F. Farlow and Miss Adams (later Mrs. Stoneham) a short distance from Armagh. Through the faithful ministry of God's Word souls were gloriously saved and many were baptised in the Spirit. As a result of those meetings a nucleus of believers gathered to form one of the first Elim assemblies. After a short time in a rented basement, the church was accommodated in the present church building and a campaign was conducted by George Jeffreys which set the assembly well on its way. In that campaign many were delivered and came to know the Lord as Saviour and Healer. Under the leadership and spiritual guidance of the first minister, Pastor E. J. Phillips, the little church was soon well established



Photograph by courtesy of *Armagh Gazette*.

Back row: Pastors A. Brooks and H. B. McGowan and Mr. W. R. A. King, elder/treasurer, with some of the foundation members. Left to right: Miss M. Morgan (sister of the late Pastor J. J. Morgan), Miss B. Bratty, Miss S. McKinnley and Miss R. Acheson.

in the faith. Since that time the church has continued to stand uncompromisingly for the Foursquare Gospel, the message which characterises the Elim movement.

During the last weekend in September we celebrated the golden jubilee at our annual convention, at which Pastor Arnold Brooks, from York, preached. On Saturday the church was filled to capacity and the ministry of God's word thrilled our hearts. Pastor Gordon Hills, of Dublin, ably reminded us of our utter dependence on God in His service. The Lord came down and filled the place

(*continued on page 834*)

THE ELIM
EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council: A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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
L. V. D. Tiller	826
Gerald L. W. Ladlow ...	827
Paul E. Bills	828
T. H. Stevenson	831
Allan Wilton	832
Gordon Wright	833
A. Tee	835
Margie Snowdon North	836
Douglas B. Gray	837
F. H. Coleman	837
James F. Hardman ...	839

EDITORIAL

DISCUSSION in the press recently on the difference between wisdom and knowledge prompts consideration of that difference, of the subjects themselves, and of the supernatural "gift of wisdom" and "gift of knowledge."

The congratulation of one learned writer by another on his perception in distinguishing between wisdom and knowledge tempts comment on the inhibiting effect of specialisation in education, for wisdom and knowledge are obviously poles apart. We recollect George Jeffreys giving his succint definition of wisdom in 1926: "the ability to say or do the right thing at the right time." Knowledge we would define as acquaintance with facts. The stocking of our fast-diminishing quota of brain cells—*vide* the bio-chemists—with multitudes of facts has been the object of our educationists hitherto, but acquaintance with masses of facts is not wisdom, as current events demonstrate. Conversely, the possession of wisdom does not necessarily lead, in our technologically slanted educational system, to knowledge; the system is too constricted. An extremely knowledgeable person may lack wisdom; a person possessing the ability to say and do the right thing at the right time may know nothing at all about, say, cybernetics!

What we Pentecostals call the "gift" of wisdom is a supernatural ability by the Holy Spirit to say the right thing at the right time; the "gift" of knowledge is a supernatural acquaintance with facts, also by the Holy Spirit. We state "Pentecostals call the 'gift' of wisdom and the 'gift' of knowledge" because the word "gifts" attached to these "outpourings of grace" is a device used by the Authorised Version translators to give substance to the original, which to our ears would seem to "float" were it translated literally: "I would not have you ignorant concerning spirituals."

The apostle Paul calls the particular charismata wisdom and knowledge the word of wisdom and the word of knowledge. Curiously, we assume that the utterance of the word of wisdom or the word of knowledge will always be recognised as such, yet the records of their use in the New Testament show that this is not necessarily the case. This partly accounts for the idea that these gifts are not in operation today.

We may refer, for example, to Paul's statement to the masters of the ship (Acts 27:10) which was about to proceed to disaster: "Sirs, I perceive . . ." but verse 11 shows it not to have been recognised by them as the word of knowledge which it obviously was. An example of the word of wisdom and its consequences, when recognised and obeyed, may be found in verses 33-38 ". . . for this is for your health . . ."

However, references to knowledge in 1 Corinthians 13:2 would link the word of wisdom with something deeper than a revelation of guidance for our earthly course, in the words "understand all mysteries." The reference here would seem to be to **insights into eternal mysteries concerning God's eternal purpose,** several of which our readers will have studied from the New Testament. Reference could be made to the five in Ephesians: 1:9; 3:3; 3:4; 3:9; 5:32; and 6:19; i.e. the fivefold reference to "the mystery of His will."

From my diary

by T. H. STEVENSON

UNLIKE "the last rose of summer," the last days of November have gone before the final bloom has gone, and such remaining roses thereby seem more lovely and fragrant. Looking at some of these gathered flowers, complete with thorns, I have thought of an evening long ago when I preached on "The rose without a thorn," and of a sermon title "A rose between two thorns." Not only preachers will quickly interpret the substance of such themes. I recollect also reading a sermon many years ago with the title "Attar of roses," which was preached by Aimee Semple Macpherson in Los Angeles temple. There is a particular district in Bulgaria where the world supply of this precious oil is produced. It is a nationalised industry! Last year 1,000,000,000 roses were gathered by 11,000 pickers to produce one ton of attar from the Valley of Roses. Rising at about 3 a.m., the pickers, mostly young women, gather the flowers before sunrise and while the dew is still upon them. Reputedly begun by a young wanderer planting a few seeds brought from Persia to his home village of Kasanlik 300 years ago, the attar, more costly than pure gold, has defied the efforts of world scientists to produce a synthetic substance to replace or compete with the rare and precious natural rose oil. I have not found theology in the gospel hymn "I come to the garden alone, while the dew is still on the roses," but I sense the poetry of it. There is a Bulgarian proverb that says "When the skirts of the pickers are wet with dew the harvest is good."

☆ ☆ ☆

The U.S.A. Presidential Commission, under the chairmanship of Dr. Milton Eisenhower, presents a frightening picture of crime in a country so advanced in science and technology. There is little to comfort anywhere in western civilisation, or in other world spheres, but to read an official report that one half of American women and a fifth of men are afraid to walk outdoors at night is disquieting. "Fear of crime," the commission states, "is destroying some of the basic freedoms which any society is supposed to safeguard—freedom of movement, freedom from harm, freedom from fear itself." In a country where a third of the householders keep guns, Arthur Schlezinger's book *The Crisis of Confidence* quotes General Kene as saying that Chicago's citizens "probably have more equipment in their hands than the entire active strength of the U.S. army," enough "to equip more than twenty full-strength army divisions with hand weapons." By contrast, how few, whether in the U.S.A. or in our own country, seem aware of the diabolical source and nature of this moral and spiritual warfare, and fewer still are aware of "the whole armour of God" and the "sword of the Spirit" whereby victory over evil is assured.

☆ ☆ ☆

Much blessing was received in our church when members of the Christian Police Association conducted an evangelistic service. The testimony of one young man brought out the story of his lifelong love of music, and his continued love of music in a range as wide as from the masters of other days to the Beatles. Trying to understand the attitude of youth, and appreciating the utter sincerity of the young man, I dismissed from my mind any critical thought; but, writing as above, a question arises about many modern music groups—a question aroused by the words of their songs more than by their music. Recent disclosures assert that many pop songs are couched in words that have a meaning for the young that is hidden to an older generation—empty words seemingly, but to the initiated words alluding to the illicit pleasures of drugs and sexual freedom. Even violence can be glamorised. Arthur Schlezinger, in an article entitled "Violent America," alluded to this in reference to the Beatles, who evidently sing "Happiness is a warm gun."

☆ ☆ ☆

When arranging for the visit of the Christian Police Association I thought here was an opportunity to invite police officers and staff in the area. This included West Mercia police headquarters, our city police, and the members of neighbouring towns' police personnel. Officially the co-operation was readily given, and the local press gave us a good "write-up," but I regret to say that though many others were interested there was just no indication whatever that the officers of the law are by any means particularly interested in the gospel of grace, and one feels that policemen who witness for Christ would appreciate the prayers of other Christians.

JESUS WATCHING THE TREASURY

(Mark 12:41)

Read Mark 12:28-44.

1. He beheld *who* gave.
   (a) The rich.
   (b) The poor.
2. He observed *what* they gave.
   (a) Self.
   (b) Substance.
3. He considered the *motives* in their giving.
   (a) Selfish.
   (b) Out of love to God.

CO-ORDINATE TO ADVANCE

By Allan Wilton

CO-ORDINATING CHAIRMAN,
ELIM PENTECOSTAL CHURCH, YORK

The need for co-ordination

I HAVE read with interest reports of different committees and commissions, and have eagerly studied their various recommendations concerning various forms of Christian activities. Also, at conference level, I have listened to an eloquent presentation of some particular scheme and wondered how much would effectively percolate through to the local church, sufficiently to give impetus to willing participants. Frequently our members have listened attentively to speakers who have a special ministry, and eagerly awaited further elucidation in the advertised discussion or question time to follow, then have experienced disappointment when the programme has been curtailed because of the time. Often we are just listeners and passive recipients. In the local assembly, instead of being closely linked together, we may easily drift into a state of departmental segregation. By our salvation we are made members of one body in Christ. Vital to our development and strength is the need to co-ordinate those members.

The benefits of co-ordination

A co-ordinating meeting is an open meeting for all church members, which provides a means of communication, a channel of dedication and a place of enlightenment. We must acknowledge that most problems of church life are interrelated, and adequate provision must be made for them to be dealt with. Latent ideas and dormant capacities must not remain so; every potential must be liberated. In a meeting motivated by a spirit of grace the eloquent visionary may freely explain a plan, or the most timid, without being overawed, make a suggestion. There need be no famine of ideas for the agenda. We at York have gleaned several from the ELIM EVANGEL youth page. We have also used "teacher training" film-strips. The more ambitious could explore the use of the pocket tape recorder or even the video-electronic recorder. Your church will appear larger and the talent more plentiful if you take the first step in total church involvement by co-ordination. Participation vitalises the whole church.

The procedure of co-ordination

It is on this subject of procedure that the uninformed critics give presumptuous opinions. A co-ordinating meeting of this type assists the work of the diaconate.

Here is a six-point explanation of the characteristics and procedure of a typical meeting.

1. The meeting is made known by a suitable intimation as follows: "A special meeting will be held on [give date]. This will be a medium for co-ordination. It will take the form of a speakers' forum, discussion groups and a time of prayer."

2. The meeting is convened by the co-ordinating chairman, who also may form a small committee to assist in preparing the agenda. No minutes are taken, so the chairman opens the meeting with suitable introductory remarks.

3. Next comes the forum. Three subjects are usually sufficient. Speakers are given about five minutes each to introduce their topics for discussion.

4. This is followed by a time of open prayer concentrating on the agenda and seeking guidance and light.

5. Now comes discussion time. For this it is essential that the meeting divides into small groups. This method helps freedom of expression, stimulates ideas and avoids domineerance. Tea and biscuits served at this juncture give the meeting a friendly informality.

6. The meeting now reassembles for "report back." Careful convening of this final part of the meeting is important. The chairman first makes a list of those who intimate their desire to speak. They then speak in turn as named, and are listened to without interruption. How are decisions made without voting? In three ways. We seek the guidance of the Holy Spirit to retain in our hearts that which will bear fruit. The minister and deacons choose and use that which they judge to be of value. Also anything that is worth while can be acted upon according to the initiative of the person most affected.

The basic quality of the meeting is that the purposes of God be born in our hearts through Jesus Christ our Lord.

The spirit of co-ordination

Each endeavour must be motivated by a desire for unity in spirit and action. We must think of

the baptism of the Holy Spirit with speaking in tongues not as a goal but as a beginning; then, gathering together in an atmosphere of spiritual perception, we can be aware of the definite guidance of the Holy Spirit firmly welding the blessings of Pentecostal manifestations to the affairs of the meeting. (*The occasion may arise when the inspired utterance of an Agabus may be needed—Acts 11 : 28; 21 : 10.*) In Acts 15 we read that the assembled church had a problem. The peaceful general acceptance of the solution is beautifully expressed in those words "For it seemed good to the Holy Spirit, and to us" (Acts 15 : 28). Successful virile meetings of co-ordination will not come by good organisation alone, *but the spiritual tone will dictate.* "Now the God of peace, *that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,* make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ, *to whom be glory for ever. Amen*" (Hebrews 13 : 20, 21).

IF YOU CAN'T SING—
YOU CAN POUR OUT THE TEA!

By Gordon Wright

A meditation based on the cover picture of the Christmas 1966 EVANGEL



THAT every man has his own allotted task is clearly suggested by our picture. Our Lord told us in the parable of the talents that *every* man is given something to do according to his ability. None of us need stand idle in the market place. So our tea-pourer, though he could not sing, refused to sit around doing nothing waiting for his friends to return; instead, he joined the team and did what he could.

"God needs us! What a glorious thought!
This then our prayer should be:
'Unworthy though I know I am,
Use me, Lord, even me.'"

There is no evidence that he feels peevish because he has not been chosen as a singer; he seems to be quite content to pour out the tea. We should count nothing menial or insignificant that is essential to the fulfilling of God's purposes. We ought to avoid the mistake of those first disciples who became so engrossed in fighting for position that they missed the honour of washing their Lord's feet. We are not worthy to loose the latchet of His shoe. Let us always remember that. It will prevent our slopping the tea all over the place because we are only the tea-pourers.

There is nothing inferior about the boy who is pouring out the tea. He is capable of far greater tasks than this, but there seems to be no evidence that he finds the job irksome or counts it menial. The job needed to be done and it fell to his lot to do it. The tasks Christians are called to do are not always an indication of the extent of their talents and ability, though the way they carry out those tasks certainly reveals the quality of their spirit. Our Lord has shown His awareness of this in the parable of the talents. Each diligent worker was commended: "Well done, good and faithful servant; thou hast been faithful over a *few* things, I will make thee ruler over *many* things." These workers were capable of far greater consignments. God had been watching the way they poured out the tea. He always does.

Our tea-pourer looks every bit as proficient at his task as the singers do at theirs. Possibly his Sunday school teacher has passed on Paul's exhortation to him: "Whatsoever ye do, do it heartily, as to the Lord" (Colossians 3 : 23). Preach heartily, sing heartily, *and* pour out the tea heartily.

Though we may consider that the tea-pourer has the humblest job, it seems to me that the success of the endeavour could quite well hinge on him. Should the singers be snubbed he would not feel it so keenly, not doing the singing, therefore he is not so likely to become discouraged. So should the singers feel like giving up he would urge them to try next door. I wonder how many great men owe their perseverance—and so virtually their success—to the encouragement given by those behind the scenes.

We must not become embittered if we cannot be

(*continued on page 838*)

ARMAGH'S JUBILEE (*continued*)

and every heart. The talented ministry in song by the Gospel Harmonaires and Mr. John Jordan, of Belfast, brought a touch of glory upon the services. A telegram from Pastor and Mrs. E. J. Phillips was read to the church.

We also had a special visit from Pastor George Jeffreys Williamson, who, incidentally, was dedicated in this church. The congregation were thrilled as he expounded the Word to us, and as his father related the story of his conversion in George Jeffreys's meetings in Armagh many years ago.

A divine healing service was conducted by Pastor Brooks under much unction and guidance.

What a climax Wednesday was to such a grand convention as Pastor Brooks exhorted us to stand fast in the Lord. Precious memories of past blessing remain with us, and for some not only the jubilee convention but the blessing of fifty years from the early beginnings until now.

W. G. WYLIE.

PAISLEY **Pastor: J. Marriott**

We have just concluded a successful two-week crusade with Ron Jones. The members of our church had distributed 10,000 leaflets. Decisions were made,



Part of the congregation.

many people rededicated their lives to the Lord, people testified of healing and a few are now deeply interested in the baptism of the Holy Spirit. It can be truly said that this was a Pentecostal crusade. The ministry of Mr. Jones was powerful and he unsparingly gave himself to this special effort both on the platform and during the day. Our church is grateful to Mr. Jones and to the other friends who came to sing and take part in the meetings. Since the crusade ended the mid-week meetings have increased considerably.

LETTER

DEAR SIR,—We wish to reply to the letter written by Mr. Brian Cole in last week's EVANGEL concerning recreation in the church. Obviously, everyone needs some recreation, but God's house is no place for this. Should our churches acquire recreational facilities the numbers of young people would probably increase but they would not be coming to the church for the purpose for which it was intended, i.e. to worship God. Our present young people would deteriorate spiritually because they too would come mainly for the facilities provided for their enjoyment. We should lose our first love and become like the Laodicean church in Revelation 3, when it was said of them "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

People who want recreational facilities should join a reputable sports centre, where as young Christians they can take part in sport and at the same time take every possible opportunity to witness to the saving power of Jesus Christ. In such an environment this can be a wonderful opportunity because they are meeting the unsaved on their own ground, thus showing that Christians are perfectly normal people and yet at the same time letting their colours fly high for Christ.

However, it is our opinion that if Christians are fully engaged in the Lord's work they should have very little time for anything else. In the days in which we are living we should be using our energies towards the saving of precious souls. There are tracts to be given out both in door-to-door work and in coffee-bar work, and it would hurt none of us to give up an hour of our time before our Wednesday night meetings and our Sunday night gospel services to walk round the streets inviting people to our meetings. We believe that if we all realised how far spent the days are, and were given a vision of what it really meant to go to a lost eternity, we would not even desire the time for recreation—we would all be far too busy bringing to lost souls the message of the cross and attaining a closer walk ourselves to God. 1 Timothy 4:8 says "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

(MISS) H. SMITH, (MISS) L. RUSSELL
Tamworth Crusaders.

Beginning the new year with prayer

The President, in conjunction with the Executive Council, invites our Elim churches to **FOUR DAYS OF UNITED PRAYER** beginning on New Year's Day and climaxing the period on Sunday, January 4th, with a **day of fasting and prayer.** The burden of prayer, it is suggested, would be for *Elim in the 1970s,* with Thursday being given to prayer for our ministers and students, Friday to prayer for our evangelistic work, Saturday to prayer for our young people and their leaders and Sunday to prayer for the outpouring of the Holy Spirit according to Joel 2:28, 29.

It will be left to individual churches, ministers and members to arrange these seasons of prayer according to their local circumstances.

YOUTH PAGE

The importance of COMMUNICATION IN EDUCATION

By A. TEE

MODERN society is placing great emphasis on education. In many ways this is commendable, but our motives in seeking knowledge must ever be noble and honourable.

Evil men have studied to invent things which harm their fellow man while others study being interested only in a lucrative renumeration with an easy way of life. Again, some merely want to make a name for themselves.

Paul encouraged Timothy to study with motives far removed from such wrong or selfish desires. "Study to shew thyself approved unto God, a workman." What a thought! Study to become skilled in your work. Study to be a workman! Timothy's work was to educate his listeners by giving them the word of God. He was exhorted to educate himself in order to communicate to others. This principle holds good for every Sunday teacher and church youth worker as well as for every pastor.

AGENCIES IN EDUCATION

The old method of the "talking teacher and the listening learner" has its place, but secular educationists are fast seeing that it is far from the best method, let alone the only one.

Equipment of all sorts is now available to aid the teacher, and Christian teachers, irrespective of what department they are in, do well to acquaint themselves with as much of it as possible. However, listeners can absorb only when they can understand, whether we use equipment or merely use words. Another problem lies in what a person understands as the meaning of a word or phrase. For example, the word "guilty" to some young people simply means an acknowledgment that they have done certain things. To others it means much more in that it involves a sense of moral responsibility. You will readily see that there is a vast difference between the two. Therefore it is of the utmost importance that a matter be made clear in the mind of the listener. It is better to teach a little and do it clearly than to keep to a dated curriculum, rushing over important truths for the sake of keeping to a timetable in a handbook.

Again, age grouping is no guarantee that every listener is able to grasp what you are teaching. Some are slower at grasping things than others who are of the same age. The importance of question and answer cannot be overlooked in this problem. This was one of the methods used in New Testament times. Paul knew of this approach to education while studying under Gamaliel.

GOALS IN EDUCATION

Learning for learning's sake is very secondary as far as the Christian educator is concerned. Lives must be transformed as a result of our teaching or we have missed the main goal to which our efforts should be directed. The Christian ethic must produce people who are like Christ. We must go all out to ensure that our listeners become doers of the word and not hearers only. This surely involves teaching by example as well as by information. What you are communicates itself to children (and adults) as well as what you say. There is an old proverb which says "I cannot grasp what you are saying for seeing what you are." Love, understanding, sincerity, patience and true godliness create an atmosphere and an impression which will remain long after the content of a lesson has been forgotten. How true it is that our lives can communicate as well as our lips.



It is a sobering reflection to consider how many children are taught in our Sunday schools and other departments who never grow into being solid Christians. This in itself should drive us to pray more, prepare more and take an individual interest in everyone who will hear us.

The pressures of modern materialism are heavily weighted by the sinister forces of evil, therefore we must accept the challenge of the rising generation with motives as noble as those which inspired our Saviour to go all the way to the cross to win us to Himself.

Unbroken hearts

By MARGIE SNOWDEN NORTH

WE live in an age of luxury. Everyone is either enjoying luxuries or looking forward to doing so. The popular idea is that a person has to have plenty of this world's goods to be happy; so the public is buying new cars, building fine homes, investing in colour television, spending more on fashionable clothes, personal luxuries and extravagant living than any generation in history.

Israel developed a similar attitude toward life, though their luxuries were somewhat different from those of our twentieth century. God's chosen people, who had been called to be His peculiar people, were now lolling on flowery beds of ease. Forgetting the miracles that had brought them through many difficulties, they were now rejoicing in their own strength, gloating over what they considered their own accomplishments and content with their situation.

A MESSAGE FROM GOD

In the midst of their life of luxury came a lowly herdsman named Amos, his heart burdened down with the guilt that Israel should have been feeling. He brought a message from God. In the sixth chapter of his book Amos begins with these words: "Woe to them that are at ease in Zion . . . but they are not grieved for the affliction of Joseph."

How many of us, like Israel, are enjoying a sense of security while multitudes are lost and dying. How many of us pray dutifully for a lost neighbour or relative but without a real sense of compassion. How many of us go about our daily routines and pass by opportunity after opportunity to witness to others about Jesus, failing to pray with fervour when we are impressed by the Holy Spirit to do so, neglecting to study the precious Word of God.

How many of us will spend two or three pounds at the hairdresser or for hairsprays, colognes, etc., and casually put sixpence in the Sunday school offering. How many of us spend five or ten pounds for a new dress or sports coat, then feel we are making a great sacrifice if we give the same amount for a special mission offering.

The next time you have an extra five pounds in your pocket where will it go—to the hat shop, or to the mission field where it is so desperately needed?

"Woe to them that are at ease in Zion . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

God had opened Amos's understanding of the position Israel was in. There was a burning desire in his heart to show Israel their failures, their hypocrisies, their utter wantonness, their lack of sympathy for those few who still walked uprightly. He was grieved by the hardness of their hearts.

HERDSMAN TURNED PROPHET

But they were not to be put down by a simple herdsman turned prophet. They were too content with their lives to want to change them. Besides, did they not keep their feast days and solemn assemblies (Amos 5:21)? They made their sacrifices and peace offerings (v. 22). They were very boisterous in their singing and playing of instruments (v. 23). What more could God expect or want?

True they also worshipped gods and images that were made with their own hands, but it was the "in" thing to do and they hoped God would overlook this added bit of indulgence.

So they wallowed contentedly on their beds of ease. They were intoxicated with the pleasures of life. They ate and drank and played with no thought of the morrow. Their hearts were not broken over the condition of Israel. They were not concerned over their own ruinous condition, the lethargic state in which they all lolled. And, rejected once again by His people, God said "Therefore will I cause you to go into captivity" (Amos 5:27).

There are a few like Amos in the world today, who are alarmed by the wantonness of the masses. They are broken-hearted over the apathetic condition of many who claim to be children of God. Oh that more of us would hold up the standard of righteousness—that we would appreciate the privilege of serving God, that we would be grieved for a lost world, and that we would act with fervour and zeal to rescue those who speed unconcernedly toward destruction.

O God, make our hearts heavy with compassion. Give us a burden and help us to win souls.

The Pentecostal Evangel.

I met them inside

by Douglas B. Gray

ON BOARD THE "QUEENS"

TO have travelled in any of this famous line of British-built liners must surely be a lifetime memory. Such has not been our pleasure as yet. Having spent several years on the staff of the world's greatest shipping company, ships and their crews to me ever remain a close interest and opportunities to meet and talk with ship's personnel a personal thrill.

One hardly expects, however, to meet and talk with such senior staff members within the confines of British prisons.

When week by week we face prison congregations, who can tell who may be seeing us and listening to the message presented? Included in such a congregation on one occasion was a senior steward from one of the "Queens." What a contrast! From the luxuries and comforts of a "Queen" to the grim and foreboding precincts of one of the many not-so-good English prisons. Yet even in these unpleasant conditions the man in question expressed great appreciation and joy at having seen and heard a Christian group of musical evangelists. Their challenging message and forthright declaration of God's love and pardoning grace gripped his attention and carried him back in thought and memory to his younger and better days. The message sung, the closing epilogue spoken and his ultimate release bring him closer to some of the colleagues of the Crusader Choir. Writing in the autograph album of a choir member, he says:

"'Jesus my Shepherd, Saviour, Friend,
My Prophet, Priest and King,
My Lord, my Life, my Way, my End,
Accept the praise I bring.'

My motto for life, from one who heard his pleading invitation to join his army in a prison service. May God ever bless the London Crusader Choir who brought the message. Let all those who read this read, mark, learn and inwardly digest."

Two days following a visit by His Royal Highness the Duke of Edinburgh to a provincial jail the Crusader Choir took dinner in the room used by the Prince and his guests. The chef (and inmate) and onetime member of the crew in another of the "Queens" had somewhat jokingly spread around the meal table the menu cards for the meal as served to the royal party two days previously. Needless to say, a number of items on the menu were "off" on the day the choir was present. In order, however, that the chef could express his personal appreciation for the choir's visits and the personal interest shown to him, and because of his shortly leaving the establishment, he expressed his thanks by making a marvellous iced cake (at his own expense), with the inscription thereon "Sing unto the Lord." The chef's final words spoken to all gathered were full of gratitude for all that the visits of the choir had meant and would mean to him in the days that faced him as he endeavoured once more to integrate into everyday life and society. Thus do we touch lives with deep need, and do we not recall that "as many as touched Him were made perfectly whole"?

COMING EVENTS

BEESTON. December 14. Elim Pentecostal Church, Nether Street. Evangelistic and Divine Healing service at 10.45. Preacher: A. Tee.

BIRMINGHAM, Kingstanding. December 21. Elim Pentecostal Church, Warren Road. Carol service by candlelight. Preacher: R. J. Morrison.

CHELMSFORD. December 12, 13. Elim Pentecostal Church, Mildmay Road. Twelfth annual Christmas music festival. Friday at 7.30. Saturday at 7. Free admission tickets from Mr. D. Barker, 50 Vicarage Road, Chelmsford.

DAGENHAM. December 13-15. Elim Pentecostal Church, Green Lane, Becontree Heath, Dagenham. East London revival rally. Preacher: Arthur Greaves. Saturday at 3 and 6.30. Sunday at 11.15 and 6.30. Monday at 7.30.

DARLINGTON. December 20. Elim Pentecostal Church (formerly St. Mark's hall), Bowman Street, Harrowgate Hill. Carols by candlelight at 7.

PAISLEY. December 13. Elim Pentecostal Church, Wellmeadow Street. Eighty-five-minute film, "Down Beat" (just released).

PORTSMOUTH. January 3, 4. Elim Pentecostal Church, Arundel Street. Opening of new youth centre and assembly rooms by H. W. Greenway on Saturday at 7 p.m., followed by a rally at 7.30 p.m. Sunday at 11 and 6.30.

WIMBLEDON. December 21. Elim Pentecostal Church, Southey Road. Candlelight carol service at 6.30 p.m. Nativity items by campaigner and Sunday school groups. Preacher: C. A. Cox.

PRAYER AND PRAISE

By F. H. COLEMAN

Before us lies a busy week. The preparations for Christmas are upon us before we seem to know where we are. So many things have been left undone. Christmas cards are arriving from people we have forgotten to send to and so we rush to post more cards, hoping they will arrive in time.

Then there are the last-minute presents and the hundred and one things we have to do as this lovely season of the year comes round once more.

What strength we need for these days. How tired and irritable we could become if God were not our strength. Here are some excellent words spoken by a great preacher of the past: "Prayer is the conduit between my soul and heaven. It is the outlet upwards for gratitude and yearning desires for blessing; it is the inlet through which the supplies of grace pour downwards into the heart. Prayer is just as vital to my spiritual life as water to the 'monthly rose' whose leaves are now dripping from the refreshing of the pitcher. Alas for the Christian who has broken his connection with Christ! I do not believe that there is such a thing in the history of God's kingdom as a prayer offered in a right spirit that is left for ever unanswered."—T. Cuyler.

Daily strength through prayer is a must for every Christian.

IF YOU CAN'T SING (*continued*)

singers. The important issue is not so much what we want to do as what God has chosen us to do. The potter has the right to make the vessel of His choice from any particular lump of clay. We only cause ourselves anguish by resisting the divine will.

" Here in Thy hands I lay
My worthless, broken clay ;
Remould to Thy design,
And in Thy way."

The nature of Christian work requires the team spirit. Those who pour out the tea are as much members of the team as the singers—they are workers together. We cannot work as individualists in God's kingdom. No man can stand back to survey the finished task and boast " This is all my own work."

Here is a splendid example of team work. The tea-pourer is not interfering with the singers. He is not saying that unless they sing " Good Christian men, rejoice " he will not pour out the tea. Nor are the singers interfering with him. They are engrossed in their respective tasks. " To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit," and so on. One is chosen to be a pastor, another is chosen to be a help. Whatever our calling we should pursue it with enthusiasm.

" Take the task He gives you, gladly,
Let His work your pleasure be ;
Answer quickly when He calleth :
' Here am I ; send me, send me.' "

What exciting possibilities open up to those who are prepared to make the tea! The growth of churches depends to a very large extent on the quality of the helpers a minister has around him. All the credit for the work done will not go to the minister. Will any of it be given to you ? It is so easy to sit back with folded arms saying what ought to be done. Why not make the suggestion ? Better still, offer your services and financial assistance at the same time.

Of course we must have adequate recreation, but how much time do we fritter away ? Hobbies can be developed to bring in a steady income for the Lord's work. An hour's gardening or decorating can be turned into soul-saving literature if we catch the vision of the tea-pourers.

You have not been called to be a missionary, but you have been called to make the tea. Nobody can argue against that. If you pour out the tea the missionaries need not stop singing. Your labour of love and persevering prayer can cause the spreading flame to crackle.

The possibilities are endless. Catch the vision!

When the door opens the tea-pourer will be invited in with the singers for mince pies and he will be treated with equal courtesy. " Both will rejoice together." So will it be in heaven.



Grenehurst Press

MORE THAN A PRESENT !

Bible Picture Stories
This is a book of beautifully coloured pictures depicting Old Testament stories. Each page features a large picture, 8½in. x 6½in., and a concise description.

A Child's Stories of Jesus
This is a companion volume to **Bible Picture Stories.** Each story is beautifully illustrated with lovely colourful pictures and the stories are retold in simple language. Both books have hard covers and are exceptional value at 6/- each, p. and p. 2/6, the two for 14/6 including postage.

The Living Story of Jesus
The Living Story of Jesus is, as the title suggests, a continuous story of the life of the Lord Jesus taken from the modern-language paraphrase **The Living Gospels,** written and published by Kenneth N. Taylor. Tastefully illustrated and beautifully printed, it is a book of quality. 35/-, p. and p. 2/6.

SUCH GREAT POSSIBILITIES !

These stories will be read over and over again by the mummies and daddies at the request of the young. So Bible truth will be absorbed by the parents as they read to the children. People who would not read the Bible for themselves will become acquainted with what God has said. By introducing these beautiful books to a family it could be the beginning of arousing desires Godward not only in the children but in the parents as well or be a link in the chain of circumstances that lead to conversion.

Sunshine Corner and Cadet leaders !
Encourage your groups to bring their friends by the promise of one of these lovely books to those who bring a friend for a specified number of weeks.

Sunday school superintendents !
Keep this page by you for reference when selecting prizes.

Mummies and daddies !
Lay one beside the Christmas stocking.

Grannies and grandads !
Keep these lovely books by you to read to your grandchildren when they visit you.

Aunties and uncles !
" Spoil " that little niece or nephew with a surprise gift of one of these character-forming books the next time you see him or her.

Brothers and sisters !
Sow the seeds of truth in the hearts of your young brothers and sisters by giving one of these splendid books.

Send your order to

GRENEHURST PRESS, P.O. Box 38
CHELTENHAM, GLOUCESTERSHIRE

Tel. 0242/55338

KEEP THIS PAGE FOR FUTURE REFERENCE

THE FAMILY ALTAR

Scripture Union Portions — **Notes by James F. Hardman**

Monday, December 15th — Revelation 16:1-11

" True and righteous are Thy judgments " (v. 7).

If God is absolutely just in His rewarding of the martyred saints (chapter 15) He is equally righteous in meting out wrath upon their persecutors. It is a just requital. " They have shed the blood of saints and prophets, and Thou hast given them blood to drink; for **they are worthy** " (v. 6). The instrumentality was man, and the cruelty and wickedness were also his, but the permission for these events to take their course was the Lord's, for they upon whom judgment fell were deserving of it. The blood of the martyrs had cried to God from the altar, and now from the altar comes the approval of the judgment of the persecutors.

Tuesday, December 16th — Revelation 16:12-21

" The seventh angel poured out his vial into the air " (v. 17).

The sixth vial begins the era of Armageddon. Previous judgments have been more or less localised in their effect, but now John has a view of the outpouring of judgment by the seventh angel into the air—thus its action is presumably universal. How wonderfully accurate and comprehensive this is for the kind of warfare of this present age! John, being caught up in the Spirit, had a revelation of what was actually coming on the earth. What a wealth of meaning is wrapped up in that pregnant phrase " into the air," and how we are made to marvel at the accuracy of prophetic scriptures.

Wednesday, December 17th — Revelation 17

" Come hither; I will shew unto thee the judgment of the great whore " (v. 1).

These words of the angel could form a fitting title to both this and the following chapter, for whereas chapter 17 describes the circumstances of the downfall of the " great whore " the actual judgment is not fulfilled until chapter 18. The apocalyptic Babylon is an apostate religious system, represented in this chapter as a woman and in the next chapter as a city. From verse 9 it seems clear that Rome is in John's mind. The designation " mother of harlots " (v. 5), with its obvious reference to spiritual adultery, again labels the woman as an apostate system, unfaithful to the Lord. We see from verse 14 that the forces of Antichrist make war with the Lamb, only to be completely overthrown. Those who fight against God always get the worst of it sooner or later. He may allow them to follow their evil ways for a time (v. 17), but in the end they are conquered and destroyed.

Thursday, December 18th — Revelation 18:1-10

" And after these things I saw another angel . . . saying, Babylon the great is fallen " (vv. 1, 2).

In an earlier scene an angel had emerged with a declaration that Babylon had fallen (14:8). Almost identical phraseology is now repeated as this glorious being, possessed of great authority, descends from heaven. To John he seems like an angel, but quite " another " from the one who was showing him these things (cf. 17:1). It has been suggested that this angelic being was Christ Himself. It is said that " the earth was lightened with his glory " (v. 1). Dr. Seiss says " Such language is nowhere used concerning created angels, but is quite common to all the prophets with regard to our divine King and Saviour " (cf. Psalm 72:18, 19; Isaiah 6:1-3; Ezekiel 43:2). As another writer says, " He by whose glory the whole earth was illuminated can be no other than the Lord of the earth."

Friday, December 19th — Revelation 18:11-24

" And a mighty angel took up a stone . . . and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down " (v. 21).

In this chapter Babylon is seen under the judgment of God. Most commentators, even of different schools of prophetic thought, agree that in some sense Babylon here signifies Rome. The seer beheld a strong angel hurl a great stone, like a millstone, into the sea as a symbol of the violent destruction of Babylon. Our Lord during His earthly ministry said of the one who offended a believing child that it were better for him that a millstone were hung about his neck and that he were drowned in the depth of the sea (cf. Matthew 18:6). So to the neck of the godless power Babylon a great millstone is virtually hung that she might be hurled into the abyss of judgment. Three reasons are given for the guilty city's fall (see vv. 23, 24). No wonder there is such terror on the one hand and such joy in heaven on the other hand at her fall.

Saturday, December 20th — Revelation 19:1-10

" I heard a great voice of much people in heaven " (v. 1).

What impresses itself upon the ear of John is a collective sound from " much people " as they uplift their united voices in a colossal pæan of praise: " Hallelujah ! " So ecstatic is their adoration that " Hallelujah " is repeated in verse 3 and again in verse 4. The merchants, who were made rich by Babylon, cried " Alas, alas ! " (18:16). The saints cry " Hallelujah ! Hallelujah ! Hallelujah ! " The reason is supplied in verse 2. God's judgments are true and righteous, and it is upon this basis that He has passed sentence upon the " great whore," whose two great crimes were the corrupting of the earth and the murder of Christians. Verse 6 begins with another Hallelujah. Once again a reason is provided—" the Lord God omnipotent reigneth." The fall of Babylon ushers in that sequence of events in which God establishes His rule for evermore.

Sunday, December 21st — Revelation 19: 11-21

" And I saw heaven opened, and behold a white horse; and He that sat upon him . . . " (v. 11).

There can be no doubt that the One who appears from the opened heaven is our Lord Jesus Christ. Four names are attributed to Him in this vision: (1) " Faithful and True " (v. 11), for He is true to all His promises and faithful to all His people; (2) the name known only to Himself (v. 12)—some day that name, with all its deep meaning, far beyond our present understanding, may be revealed to us; (3) " The Word of God " (v. 13)—there is the written Word, which is the Bible, and there is the incarnate Word, who is God manifest in the flesh; (4) " King of kings, and Lord of lords " (v. 16). Christ will be universally recognised when this vision is fulfilled.

YOUR GIFT PROBLEM SOLVED !

LIKE A DOVE DESCENDING
Ian MacPherson — **12/6**

Twelve sermons and addresses delivered at great Pentecostal rallies and conventions in Britain and overseas on " The life of the Spirit."

CHRIST COMMENTS ON HIS COMING
Alexander Ferran — **8/6**

The words of Jesus examined by the former principal of Penygroes Bible College.

For ministers. Very attractive car or manse window badge in blue and gold, " Christian Minister," 2/6 each.

Order from
GRENEHURST PRESS, P.O. BOX 38, CHELTENHAM
or direct from Puritan Press, Bradford 7

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth. Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

CORNWALL, Pentewan. Four-berth caravan. From 6gns. to 9gns. S.a.e. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1986

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

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.2006

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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 five-colour designs to link local evangelism to services in *your* church. Panel on tracts for service details. Posters for church and house display 2/6 and 1/6. Pennants. silk Christmas text for home decoration, 2/11. Write for details: Victory Tract Club, 189 Brighton Road, South Croydon, Surrey. Telephone 01-688 4986. C.1984

SITUATIONS

EXPERIENCED shorthand-typist wanted at Elim Church Headquarters. Accommodation provided. Write: The Secretary, P.O. Box 38, Cheltenham, Gloucestershire.

QUALIFIED TEACHERS needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write: District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.1993

ITINERARIES

The President:
December 13, Nottingham (presbytery); 14, Derby.

London Crusader Choir:
December 14, Wormwood Scrubs prison (afternoon), Springfield hospital (evening); 17, Penge (Salvation Army); 21, Pentonville prison (afternoon), Crawley civic centre (evening).

D. L. Norton (Transvaal):
December 13, Driffield; 14, Scarborough; 15, Malton; 16, Bishop Auckland; 17, Stockton; 18, Newcastle; 27, Clapham (farewell service); 28, Thornton Heath (a.m.), Croydon (p.m.); 30, depart London airport.

BIRTH

PALLISER. On November 12th, to Douglas and Tina, Raughtonhead, Carlisle, God's gracious gift of a son, Martyn Neil (a brother for Sean).

MARRIAGE

WHITNEY—DAVIES. On October 1st, at the Kidderminster Elim Pentecostal Church, Gordon John Whitney to Susan Davies. Officiating minister: G. Harpin.

WITH CHRIST

MACAULAY. On November 19th, Thomas, dearly loved husband of Elizabeth Maud Macaulay, after much suffering patiently borne, aged 75. " At rest in Him." Officiating minister at funeral: Frank F. Frost.

MILLER. On November 16th, Archibald William Miller, aged 84 years, of Winton, Bournemouth. Officiating minister at funeral: George Backhouse.

MILLICAN. On November 14th, Emily Millican, aged 74 years. A faithful foundation member of Elim Pentecostal Church, Carlisle. " At home with the Lord." Officiating minster at funeral: Frank F. Frost.

REEVES. On November 18th, Mrs. Minnie Reeves, aged 74, widow of Thomas Reeves, passed into the presence of the Lord. " With Christ, which is far better." Officiating minister at funeral: D. Mansel Chuter.

15 DAYS IN ITALY—BY AIR AUGUST, 46gns., with BERNARD and IDA PORTER

10 DAYS IN HOLLAND—BY COACH JUNE, 31gns., with ROY JEFFS and JOHN SHELBOURNE

Send 4d. stamp to
H.C.70, EUROPEAN EVANGELISTIC SOCIETY,
16 ST. CATHERINES, LINCOLN.

D.2008

RECRUIT
NEW YOUNG PEOPLE
NOW!
Special literature for all ages available from E.Y.M. H.Q.

FILM-STRIP LIBRARY
List available free
Apply E.Y.M., P.O. BOX 38, CHELTENHAM

D.1977

HOLLAND IN SPRING

Bulb fields, windmills, canals ! April 18th-25th. Attractive hotels, excellent Bible ministry. Other holidays : Minehead teach-in (May), Norway, Austria, Jersey and Filey crusade. Write to CHC Ltd. (MWE), 10 Cuthbert Road, Croydon, CRO 3RB (4d. stamp appreciated).

CHC

D.1995

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. L Nos. 51 and 52 *December 25th, 1969* *One Shilling and Sixpence*



CHRISTMAS CANDLES *Photograph by Jane J. Miller*

Christmas Double Number



"This same Jesus shall so come again"

By Mrs. Winifred Tee

CHRISTMAS! What a wealth of thought springs to the mind when we contemplate this word—thoughts of joy, gladness, rejoicing, reunion and others too many to mention. Today many have forgotten that it was the coming of Christ to earth that gave us the right to be joyful at this particular season of the year. To the Christian Christmas is much more than a time of giving and receiving gifts, of family gatherings and fellowship in our churches. Surely it should be a time for a fresh realisation of what Christ's coming really means in the everyday living of the Christian life.

Christ's coming brings *salvation*. This is a priceless gift, which changes the life and brings true freedom and joy. Peace floods the life, and all is changed because Jesus came to bring forgiveness and newness of life. We can never measure the gift of salvation.

His coming also brings *light*. Our minds are illumined to the truth and the Word of God becomes a lamp to our feet. How necessary to read the Word of God constantly in these days when so much around us is contrary to it. If our lives are full of light nothing which savours of darkness can find a lodging place.

His coming speaks of *love*. "God so loved . . . that He gave." This is an example which we must follow. When Jesus was born in Bethlehem and the woman who was to guide His footsteps in the future cradled Him in her arms she held not the outcome of human love but the provision of divine love. This was the love that was to reconcile man to God.

How God must have loved, and how we should love those who need Him but do not want Him! May we be consumed with the love which took our Saviour from the cradle to the cross.

Seldom have I thought of Christ's first coming without the wonderful realisation that He will come again. The hope of His second coming is glorious, and to those who believe it is a constant source of comfort. I believe many have been saved through the preaching of the second coming of Christ. How comforting to think of the glorious reunion. We are told "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." To those of you who have known sorrow during the past year this Christmas may be very different from the others, but how comforting it is to remember that when Jesus comes again there will be a glorious reunion with all our loved ones who loved and served the Saviour.

At Christmas we have family reunions and rejoice over the Babe who came to save the world. When Jesus comes again we shall see Him as He is and be together for eternity. What a reunion that will be!

His coming again will be *swift*. We are told "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." It will be suddenly, and so we must be ready. The importance of being ready must be emphasised in these terrible days of sin, slackness and wrong. Speaking about the second coming of the Lord, Peter asks "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the day of God. . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

The *sound* of a trumpet from heaven will herald

the coming again of our Lord. The heavenly choir sang on the night of the first coming and the shepherds were afraid. How will we feel when we hear the note of the trumpet? Shall we rejoice or shall we shrink in fear?

His second coming is certain. We have the testimony of our Lord, and this is certainty indeed. "Surely I come quickly." These are words which should spur us to greater evangelistic effort while we still have time, whether it is only telling in a simple way to our neighbours that God cares for them or in some wider sphere. Wherever we are we must be living witnesses. We are living in the last days. The signs around us all point to the near return of our Lord. This time He will not come as the babe to Bethlehem, but as the mighty King of kings and Lord of lords. May we at this Christmastide think again of the coming of Jesus and renew our consecration and zeal so that we may echo in our hearts "Even so come, Lord Jesus."

IN AN EARTHEN VESSEL

by Gilbert T. S. Dunk

SUPERINTENDENT OF THE NEW ZEALAND ELIM PENTECOSTAL CHURCHES

"TREASURE in an earthen vessel"—a Saviour is born! The promise had excited faith, fired imagination and created speculation, but when it was fulfilled fear struck the hearts of those who first received its pronouncement. "They were sore afraid" (Luke 2:9). The natural man might well tremble when the almighty and most high God makes Himself visible and audible. But swiftly came the heavenly word, "Fear not . . . for unto you is born . . . a Saviour" (Luke 2:10, 11). A Saviour BORN—the glory of the heavenly is expressed in the earthen vessel of a human form; there can be no mistake; God has fulfilled His promise; His word is made good and performance is given (Isaiah 9:6, 7).



The sunrise of God's Christ—the promised One—was not abrupt, neither was His coming a hurried move to meet a universal emergency. Long centuries had seen the prophets looking for the messianic Seed which should bruise the serpent's head (Genesis 3:15). Indeed, priests and people had earnestly desired to see the things we have seen and, says the Scriptures, "seeing them afar off, they greeted them, and embraced them in faith" (Hebrews 11:13). Thoughtful souls had traced in type, history and prophecy the blessed footsteps of the Messiah, and it was the devout Simeon, in his gentle simplicity, who climaxed the long line of expectant hearts who had looked for this thing. To him it had been revealed that he would see the Lord's Christ, and so he did; he both saw and handled Him. God's treasure in an earthen vessel!

What a treasure! He who was eternal had become a child of time. In its pride, human intellect is busy today, bent on stripping this historical Jesus of the Bible of His true glory in spite of what God, by His



prophet, has said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). His were the dateless days of eternity; His were the fadeless glories of the Eternal; His was the light of no beginning, God's treasure in an earthen vessel.

THE TREASURE OF TRUTH

Something incredible happened when Jesus appeared that, however men try, can never be made to fit a man-made philosophy. That happening was nothing less than the entry of God into human history. It is the height of human folly to try to soften or modify the stark reality of this world-shaking fact so as not to offend what we call the modern mind. This tremendous truth cannot be explained; indeed, explanation can only end in explaining it away. **The treasure of God's truth in the form of a man was given as something not to be explained but to be believed.** This fact, which is bound to baffle the human mind, must be insisted upon in all its grandeur and saving power. God in Christ has taken up residence in time to meet man in his deepest need (Matthew 1:23). It was Paul who gave fullest expression to this treasure of truth. "He made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:7, 8).

In that human life God moved among men unrecognised and unsung. What they saw was a man, a carpenter's son, a Jew, a subject, sharing with all others the humiliations of a life lived in a land occupied by a foreign power. How could deity be suspected in such conditions? Jesus wore none of the trappings of power, but was clothed in humble garb. He claimed no advantages and sought no privileges. Because of this it had not dawned on men that God could even be associated with humility. How profoundly wrong we are, then, when we romanticise the birth and life of Jesus. To compress the divine into the human is no theme for romance. From the "no room" in the inn and His birth in the gloom and squalor of the stable through to the ghastly realism of the cross affords no place to romance. Then where is the treasure of the truth? It comes clear to faith alone; it breaks forth as a revelation to all who surrender their hearts to Him. To all others the story of the incarnation is but a baffling phenomenon which refuses to yield itself to mere intellectual reflection.

THE TREASURE OF PEACE

Is it possible in a world of unrest and perplexity to enjoy uninterrupted peace of heart? Many would at once reply in the negative. There is only one true answer, and it is to be found in the story of Christmas, where the treasure of peace in the earthen vessel of God's infant Son was exposed to human gaze. God commissioned an angel choir to articulate the theme "Peace on earth." There is no question about peace in heaven, but what is this we hear? "Peace on earth." Peace is a foreign word in a world racked by fears, jealousies and hatreds which have eaten deep into the souls of men until there is little hope of peace any more; yet just as the song of the heavenly throng on that first Christmas Day was in such violent contrast to the conditions of Herod's world so is the timeless message of the Prince of Peace in our world. Yet there is a peace for all to have, but let it be said again that this peace is a matter of the heart, not of the intellect.

"A heart at perfect peace with God,
O what a word is this!
A sinner reconciled to God,
This, this is perfect peace."

Peace of heart is God's treasure in the earthen vessel of His Son. Let the heart bow before Him, accept Him and serve Him—THIS IS PEACE. Peace cannot be achieved, no matter what gigantic efforts may be made by the most well-meaning of statesmen anxious to establish peaceful co-existence, as we have come to call it, between peoples. The best of men-conceived peace plans are doomed to failure as long as the Prince of Peace is rejected of men. God's Word tells us conclusively "He is our peace" (Ephesians 2:14).

THE TREASURE OF HOPE

Let it be said again that the Christ story can yield nothing as long as it is treated as a problem to the mind. It is essentially a challenge to the heart to believe. The divine miracle happens when the heart embraces this divine wonder in the earthen vessel of humanity. Here is the gospel of hope—the advent hope. When at the time the world was in the grip of a darkness, with no sign of a light to cheer apart from the glimpses of promise from the ancient prophets which kept hope alive for a few, there was

little to raise the hope of millions of others. At that time, we are told, there was neither voice nor vision. Then, in the fullness of God's time, He sent forth His Son (Galatians 4:4). The silence was broken and the darkness was shot through with the light of the treasure of a heavenly hope for a lost and hopeless world (Ephesians 2:12,13). The coming of Jesus was neither an accident nor an incident; it was neither a convenience nor an expedient; it was a divine intrusion into human history, made in accord with every promise and plan ever made by the sovereign God to a world of lost sinners. Now there is not a single soul that is hopeless. But we must abandon all self-righteousness and cast away all false hopes of saving ourselves and bow in humble surrender to God, our only hope of salvation, then Paul's words come vitally alive—it is "Christ in you the hope of glory" (Colossians 1:27).

The Field Superintendent reviews the year



JANUARY. A new year dawned, and within the first week a new feature for Elim dawned too in the form of a youth "teach-in" at Capel. Members of the Executive Council and the Youth Committee met national youth leaders to discuss many aspects of this important section of our work. Various proposals were made which, when implemented, should prove to be of considerable value to progress and improvement in certain spheres.

A very pleasing and serviceable new church, of modern design, was opened in Clydebank, Scotland. We trust that it will never suffer as many teething troubles and set-backs as the great ocean liner that was built and launched just across the road from the church.

FEBRUARY. Commonly known as the "flood-dyke" month, it found the E.B.C. students flooding the Dorking area in preparation for their "Contact 69" evangelistic outreach. A small church is now functioning as a result.

The first missionary conference ever to be held in the Emerald Isle commenced in Belfast on the last day of the month. The keen missionary interest and devotion of our Irish friends was unforgettably revealed as they were enlightened further and enthused by the programme.

MARCH. "In like a lion and out like a lamb" is a general expression concerning this month of the year. Our message concerns the One who is both the powerful Lion of Judah and the saving Lamb of God and the members of the "Commission on Evangelism" met at Capel to complete its draft for presentation at the conference, by which it was sponsored. Evangelism in all its forms is not only the Church's commission but every Christian's responsibility and the very life-line of the gospel.

The church in Porth, severely damaged by fire some months previously, was reopened following extensive internal reconstruction. The achievement displays great credit to the pastor and his willing helpers.

APRIL. Renowned for its "showers," this month saw the sacred season of Easter, when spiritual showers were experienced. Trafalgar Square was invaded again by the Elimites and our presentation of the Prince of Peace did not call for the strong police supervision customary to other "peace" demonstrations. The Royal Albert Hall services that followed reflected some of the splendour and enthusiasm of former days and were accompanied by signs following.

A new church was opened at Marton, Blackpool, and revealed tremendous initiative on the part of

the local members, who were largely responsible for the construction of this attractive and desirable building.

MAY. This great " blossom " month beheld Pontin's camp, St. Anne's, open out into new splendour as the ballroom became a temple whence the rivers of living water flowed out. The bar became the legislative court of a royal priesthood and the chapel became the upper room for those who received their pentecost. The Elim family, as it met in conference, brought a fresh perfume to this centre of worldly holiday frivolity. Remember to join us there from May 9th to 16th, 1970.

JUNE. Summer at last, and the magnificent grounds at Capel, drenched by the golden sun, provided an ideal setting for the college open day. In perfect weather some 600 people thronged the marquee to be blessed beneath anointed ministry. Why not help to make the attendance 1,000 on June 6th, 1970 ?

JULY. Now the holiday season is in full swing, and could one think of a more desirable place than the gorgeous isle of Guernsey, bathing in its southern waters ? There, we understand, Elim has a larger Sunday evening congregation—percentagewise of population—than any other area of our homeland. This splendid record should surely be helped by the opening of the tasteful new church building at Vazon—a most pleasing place wherein to worship.

In relaxed mood our Executive Council met with their opposite numbers of the Assemblies of God of Great Britain. The cordial fellowship and profitable discussions should influence favourably the future relationships of our movements.

AUGUST. This is the month when multitudes throng the beaches of our seaside resorts. Some seventy of our young people, with their leaders, gave of their holidays to serve the Lord in gospel outreach through Vacation Venture at Worthing. Gospel services in the marquee, informal coffee-bar communications in the church and individual approaches in the streets and on the sands were all included in this holiday venture for God. Tremendous planning and preparation had been carried out by the local assembly and we trust it will be rewarded by a lasting strengthening in its ranks.

SEPTEMBER. We welcome the great harvest month of the year, and significantly three independent churches at Darlington, Grangetown and Parkstone



chose to link with our fellowship—we are gathering in too!

The missionary conference was held at Capel and the close association with our missionaries home on furlough brought the absorbing details of our overseas ministry and reaping right into the home orbit. Already some are waiting anxiously for the next conference, August 15th to 21st, 1970. Are you ?

More harvesting as the major crusade at Luton was launched. Money, effort and prayer were not spared and the establishment of a stable church is the result.

Nelson again looked down on an open-air witness, this time under the auspices of the Youth Department prior to the annual rally in the Westminster Central Hall. This was exceptionally well attended and resulted in a further ingathering of souls.

The Elim members in Tamworth moved their place of worship to new premises in Bamford Street.

OCTOBER. One would almost think that seasons had changed as a glorious Indian summer blessed us. Speaking of change, we are reminded that a one-time Swedenborgian church has now become an Elim church in Bolton, and also that by ordination at the hands of the Executive Council nine probationers have changed their status to that of ministers.

The " ten-town crusades " were held this month and very encouraging reports have been received from ministers and campaigners.

NOVEMBER. Hints of the approach of winter are noticeable as the multifarious and variegated autumnal tints bedeck the stately trees everywhere. The graduation service in Dorking Halls, with a supporting programme provided by the students, also gave hints of a colourful and varied future for our ministry.

DECEMBER. The year draws to a close and the festive season is upon us again, so we would wish a very happy Christmas to all our readers and express our gratitude for loyal support and service throughout the whole of 1969. GOD BLESS YOU ALL!

ANOTHER ELIM MEMBER CELEBRATES HER CENTENARY

Mrs. Louisa Pulvertaft

WITH her quick wit, wonderful sense of humour and bright witness no one would suspect that Mrs. Pulvertaft will be celebrating her centenary this year. In fact if I am as alert and capable if I live to be seventy as she is at 100 I shall be grateful. The words "Praise the Lord. Hallelujah" are never far from her lips, and one is not long in conversation with her before the subject is turned to spiritual things, and her remarkable faith and constant rejoicing in God are evidence of a rich and deep experience she has known with Him over many years.

Louisa Pulvertaft was born in Exeter on December 21st, 1869, and for years was a professing Christian, being baptised in water in a Baptist church, until one day in 1926, when she and her husband and three daughters were living ten miles from Plymouth, she read in the newspaper of the wonderful meetings being held in Plymouth by Principal George Jeffreys. It was the last day of the campaign, and she and her husband decided to go. At those closing services they entered into a new relationship with God and came to a knowledge of the truth. What these people had was real, and so they became founder members of the new Elim church.

A leaflet headed "Have ye received the Holy Ghost since ye believed?" came into their possession, and after reading it together they came to the conclusion that they had not.

Soon afterwards, when at prayer, Mrs. Pulvertaft received this wonderful gift of the baptism in the Holy Ghost, speaking in other tongues as evidence.

Living so far from Elim they could only attend some of the services, but this new experience shook the little Methodist church in that tiny village, and Mrs. Pulvertaft witnessed and prayed and testified in the open air to Pentecostal teaching.

One year later the family moved into Plymouth, and so were able to attend all the meetings at Elim.

For forty-three years Mrs. Pulvertaft has been loyal to the church and very active. To hear her pray and witness has been a spiritual uplift to many, and nothing gives her greater joy than to be able to testify to the wonderful salvation through faith in the sacrifice on Calvary of her Saviour.

When asked what she had to say about it all she replied "With dear John Newton I can say

'Thro' many dangers, toils and snares
I have already come;
'Tis grace hath bro't me safe thus far,
'Tis grace will lead me home.'"

What a testimony! What a Saviour!

I know the whole Elim family would like to join the members of the Plymouth church in congratulations and loving greetings to our sister.

ROMA D. CROCKER.

LONDON CRUSADER CHOIR

RECENT weeks have found the choir ministering in London and district. Hundreds welcomed them at Chelmsford to a festival of praise in the concert hall of the high school for girls, where they were joined by the band and songsters of the local Salvation Army corps. D. B. Gray directed the entire proceedings. The next day he also took the three services at the Salvation Army citadel in connection with the local songsters' anniversary weekend. The following Sunday's schedule was a crowded one, commencing at 9 a.m. in Wandsworth prison when the choir took the morning service. Within a few hours the choir arrived at the City of London crematorium for the annual remembrance service. The authorities stated that nearly 4,000 people were present. It was a most moving experience and the choir's ministry was warmly praised. Finally to our East Ham church for an evening visit.

The next weekend found the choir speeding to Sheffield and taking part in the presbytery rally in the memorial hall of Sheffield's City Hall—another crowded congregation and a family gathering of Elim members, ministers and friends. The ministry of the Word was by Pastor Brian Edwards, of Derby. Moving into November, despite very inclement weather a fine congregation gathered in the Elim church, Ealing, for a Sunday evening evangelistic music crusade. In all these events, involving hundreds of miles of travel, the choir has maintained its expected standard of ministry and, with associate leader and conductors Albert Ardley, A. W. Winnett and Alfred Vickery, and director D. B. Gray, God's people have been blessed and hundreds have been challenged with the gospel message.



THE ELIM

EVANGEL

Official Organ of the Elim Foursquare Gospel Alliance

Executive Council : A. Tee (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, R. B. Chapman, G. W. Gilpin, H. W. Greenway, J. C. Kennedy, J. Lancaster, 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 STD code 0242/59904.

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.



FROM THE EDITOR

THE picture in *The Times* of a young mother standing in a street in Marrakesh with her baby cradled in a shawl slung round her back evoked Rhodesian memories. We were standing with Dr. Brien on the brink of a wide, shallow river with a rocky, boulder-strewn bed pondering whether it was negotiable with the Land-Rover.

As we stood, a young African mother descended the opposite bank, a bundle on her head and her baby, cradled in her shawl, slung on her back. She paused for a moment at the brink and then stepped into the river. Slowly, very slowly, she carefully negotiated the rocks and boulders, the baby meanwhile peering into the swift-flowing water with a look of anxious care.

Only occasionally as she twisted and turned, and her body swayed as she picked her way between rocks and boulders, did she have to touch with a steadying hand the bundle high on her head. (I have seen an African woman with a baby slung on her back and a bundle on her head hanging clothes on a line! No English person I know could perform two of these feats together, let alone the three.)

So, eventually, she arrived on our side of the river and Dr. Brien engaged in conversation with her.

We sentimentalise and idealise the Christmas story, but in the two peasant scenes just mentioned we have exactly the manner of our Lord's mother's workaday world and the background and atmosphere against which and in which our Lord was nurtured. Mary would go to the well with the child Jesus slung at her back and carrying the water pitcher on her head. We picture her going about her daily chores, in the knockabout world of home and business and family affairs, as the Rhodesian and Moroccan mothers and 1,000,000,000 peasant mothers are doing today the world over.

The peasant birth and upbringing of the King of glory are a reminder in our so-called affluence that the affluence of the affluent is a highly artificially created condition brought about by the greed of man, and enjoyed by only a tiny minority. Of the 3,000,000,000 people in the world only the *same proportion* of people enjoy affluence as have ever done ; more people are affluent only because there are more people in the world, *but the proportion of the affluent to the non-affluent remains as ever it has done*. To put it in other language, the economic stratification of the human pyramid remains as ever it has been.

Our Lord's peasant birth and the peasant background of His early life rebuke our sophistication ; they remind us that of the 3,000,000,000-plus of the world's population 2,750,000,000-plus are on the bread-and-margarine line and 2,000,000,000-plus are at or are below sustentation level.

In our sophisticated society British people are expected to order £120,000,000 worth of colour television sets in the coming year. Those in a coach party to the Middle East will part with about £12,000 before they get back home. Amid all our wide-ranging activities we remember our Peasant, the King of glory, who left his native country only once, driven therefrom by political pressures.

The burden of the gospel story is the privilege of the unprivileged—the shepherds, the wise men from the east, Mary and Joseph, the disciples, Zacharias and Elisabeth, and Anna the prophetess.

The academicians who knew the letter of the law—they could tell Herod where Christ would be born—were blind to its message ; the exploiters of the poor and the merchandisers of religion were thrust out of the temple " and the blind and the lame came to Him in the temple ; and He healed them " (Matthew 21 : 14).



"By His nativity"

By T.J.Broomhall



THE birth of Jesus stirs a chord in the hearts of all God's people. Christmas is different for us because we see the glory of God in it; we see it not merely as a time for festivity but an occasion of wonderful spiritual significance. While we appreciate the fact that the date on which we specially remember Jesus' birth is not historically correct, nevertheless we take the opportunity to give His advent our closer attention at this time. As we turn again to the nativity let us seek to gain afresh the blessings that this event has to impart.

By His nativity we are caused to wonder

What a night for those humble shepherds! It started quite normally, with a peace and calm over the hillside to which they were accustomed. Then, without warning, came the visitation, with a wondrous glow of heavenly glory. No wonder they were "sore afraid." These men of the open air, bronzed by the weather, strong, rugged individuals, were not used to such spiritual phenomena. But this was none other than the angel of the Lord announcing to them that the expectation of all Israel had come and was to be found lying in a manger in Bethlehem. Their rich and awe-inspiring experience reached its climax with the most glorious song service of all ages, the massed voices of a multitude of the heavenly host praising and glorifying God. What a thrill! How those shepherds would stand with their hearts filled with wonder at such a sight.

Their natural reaction was to go immediately to that lowly manger to see the Christ of God. It was more than the journey that made their hearts pound as they stood within the walls of that rude stable. They knew with heaven-sent certainty that they were gazing upon the One who would fulfil the messianic promises of God. What wonder and ecstasy would fill their hearts that night!

Let us kneel with them for a moment and also gaze upon that wondrous Child. God made promise of this Child to Abraham, to Isaac, to Jacob and to His people down through hundreds of years. The whole of Israel waited for Him, and every Jewish woman longed in her heart that she might bear Him. Now God has revealed His choice, and the loving eyes of Mary. highly favoured among women, are set upon this holy Child who is the fulfilment of God's word. We are looking at the Wonder of all wonders—God manifest in the flesh! Let us never get accustomed to this phrase, for it is an eternal marvel. To think that Jehovah God. in love for the human race, would thus confine Himself to the form of a babe is a wonder beyond compare. At this Christmas time ponder these things in your heart as Mary did, and let the wonder of it break anew upon your soul.

By His nativity we are drawn to worship

Away in a distant land the magi, in the course of their celestial observations, were startled by the appearance of a new and unknown heavenly body. By their astrological divinations they were able to attach the correct significance to it, and so com-

menced a memorable pilgrimage to find the object of the star's portent.

Jerusalem seemed the obvious place to start searching for One born King of the Jews, but in Jerusalem the only reaction they found was one of consternation, especially in the royal palace. On hearing the news Herod hastily consulted with the religious dignitaries and learned that Christ must be born in Bethlehem of Judæa. On the pretext of wanting to worship Him also, Herod commissioned the wise men to search diligently for the Child and report back to him. Their search proved an easy one, for the star which had led them thus far proved a reliable guide for the rest of the way. Soon they were inside the house where the Christ-child was and, noble men though they were, they fell down and humbly worshipped the baby Jesus. They worshipped Him with their hearts and with their gifts of gold, frankincense and myrrh.

Let us this Christmas time join with these wise men bowed low in His presence, and with the aged Simeon and Anna in the temple, and worship the Son of God who came to this world in such frugal circumstances to be our Saviour. Let it be a time of fresh devotion and love to our blessed Lord. It is so easy to forget what we owe to Him as we enjoy our festivities, but we should keep clearly in our minds that we have Christmas only because Jesus came. Our prevailing thought must be to give Him all the worship our hearts can afford.

By His nativity we are moved to witness

How excited those shepherds were! Of course they were—look what had happened to them. If you had seen an angelic choir and heard such an angelic pronouncement, and proved it all true by going to see the Babe, would you not be excited? No wonder they "made known abroad the saying which was told them concerning the child." Their experience was completely unprecedented in the annals of history. This was certainly something to shout about—the Messiah had come! Tell the world!

As you dwell on the thought of their excited proclamations do you not feel the fire burning in your own soul? We have such a greater knowledge of the Christ. We have an experience in our hearts of His saving grace and power, and we should be spreading abroad that which we have heard. Christmas must be seen by the Church as an opportunity to witness fervently to the blessed truth of "Jesus, who shall save His people from their sins." Perhaps we feel that we would not like to intrude on the festivities of others with the serious subject of their souls' salvation. The Scriptures remind us that, regardless of what others were doing, the shepherds freely broadcast the glad news. Surely the nature of the news was the deciding factor, and we have superlative good news of the utmost importance to every human soul. May our Christmas be a time when we shall be truly "witnesses unto Him."

By His nativity we are encouraged to wait

Herod's consultation with the scribes and Pharisees regarding the birthplace of the Christ reminds us that God had made it known by the mouth of His holy prophets. With unerring accuracy these holy men of old, moved upon by the Spirit of God, had foretold the coming of the Messiah, giving so many precise details that one frequently reads the words "that it might be fulfilled which was spoken by the prophets." The fulfilment was no surprise

"Commit thy lot unto the Eternal, place thy confidence in Him, and He shall act."

Psalm 37 : 5 (French version).

Trust thou, faint heart, in Jesus; fear not
to tell Him all;
Worthy is He of all *thy trust; no harm*
shall thee befall;
He will "direct thy footsteps"; will clear
the "crooked way";
Will give thee wisdom from above, to guide
thee "as thy day."

Hope thou, weak heart, in Jesus; hope on
amidst the tears;
His "strength shall be made perfect" in
thy weakness and thy fears:
Hope though the darkness deepens, and
thine own strength decay;
He nearest is to bless thee then, and take
thy grief away.

KATE STAINES.

to those who believed God's Word and waited expectantly for the coming of the Messiah. As always, God wonderfully kept His Word and the aged Simeon "waiting for the consolation of Israel" was not disappointed.

His second coming

This of course was Christ's *first* coming. The Bible, however, speaks very clearly to us of His *second* coming. Jesus *is* coming again! Has the light of this glorious truth grown a little dim in your vision? Do you seldom sing "Jesus may come today—glad day, glad day"? Is it a long time since a preacher stirred your heart with this blessed truth? Let your Christmas contemplation do it for you! God kept His promise, and "when the fulness of the time was come, God sent forth His Son" (Galatians 4:4). Let us recall the other angelic message, given to a group of wondering disciples at Jesus' ascension, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Coupled with this are multiplied New Testament references to the coming again of the Lord Jesus. Hallelujah! Jesus *is* coming again! The Christmas message reaffirms our faith in this most blessed truth. Gladly will we wait for Him, obeying the apostles' injunction to be found "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."



WANTED— A PROPHET OF FIRE

TRUE PENTECOSTAL SIGNS

By H. Toft

MINISTER OF WESTCLIFF-ON-SEA
ELIM PENTECOSTAL CHURCH

"ENGLAND Before and After Wesley," by Dr. J. Wesley Bready, is a book which should be read by every preacher, politician, historian and sociologist. If you do not possess a copy, sell your shirt and buy one. It took years to write, is fully documented, and is an inexhaustible source of facts about the period dealt with.

Browsing through it once again, my heart has been stirred, for the condition of England prior to Wesley and the "evangelical revival" was as bad as it is today.

Look at some of the facts culled from the above book. From 1721 to 1742 Walpole was Prime Minister of England. He believed that government must be sustained either by corruption or by force, and he chose corruption as the basis of his rule. To him the king and queen and all the members of Parliament "have their price." "Ruthless materialism and *laisser faire* economics, therefore, were the habitual moulds of his thought and expression." "His personal habits, too, were as gross and sensual as his mind and spirit were cunning and coarse. He was given to drunkenness and gluttony, he lived in open adultery, and he had a positive taste for obscenity."

Gambling became a national obsession. "The government regularly raised vast sums by popular lotteries." "The South Sea Company" and an ever-growing array of lesser swindles flooded the country. Shortly before this "bubble finance" burst the paper value of the various bubble stocks was estimated at about £500,000,000, more than twice the value

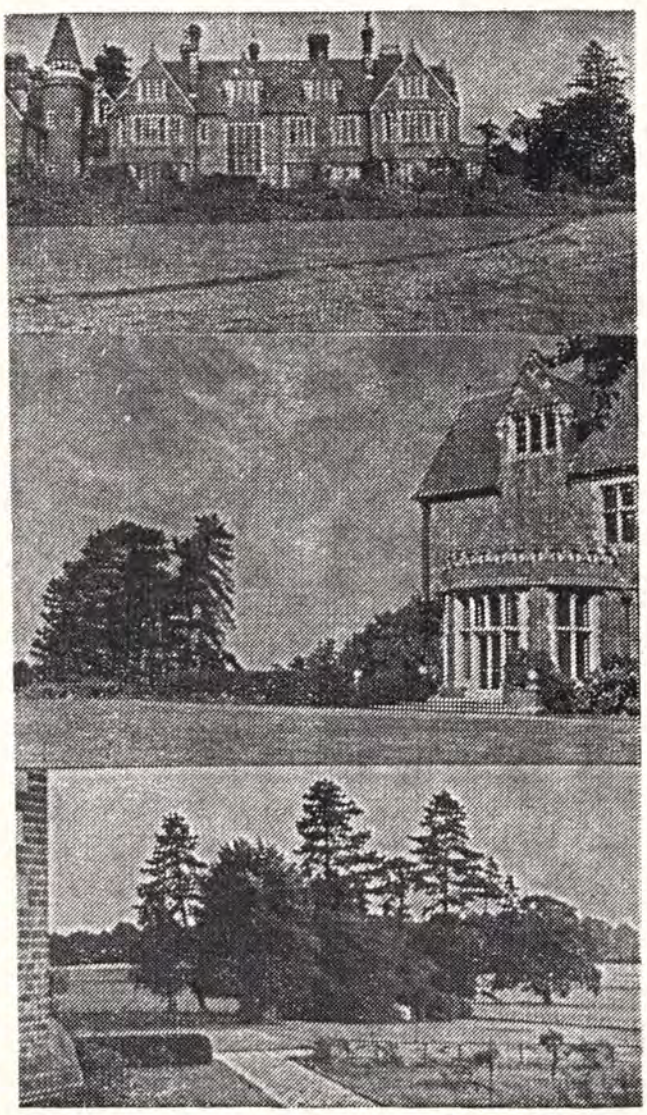
of all the houses and lands in Great Britain at that date (1720).

"Kidnapping in its various forms reached the proportion of a very considerable business." Smuggling, press gangs, "bound labour," "transportation and sale of convicts" and the nefarious slave trade all flourished.

"The master curse of English life," according to Lecky, was the national gin-drinking habit. "In the entire Holborn district one house in every five and a quarter was a gin shop; even in Westminster every eighth house plied the same deadly trade." The population of Britain was just over 5,000,000 in 1688, and "no less than 12,500,000 barrels" of beer were brewed that year. By 1750 gin had become a national beverage outrivalling beer and the comparatively small population consumed 11,000,000 gallons. Gin shops advertised "Drunk for a penny; dead drunk for twopence; free straw." "The mother of parliaments," on various occasions, adjourned early because "the honourable members were too drunk to continue the business of state." Drink was the main cause of the admitted social decline between 1720 and 1750. Vested interest in the liquor traffic exploited and corrupted the whole of the national life, and well-nigh destroyed the nation altogether. Said one writer: "Should the drinking of this poison be continued at the present height during the next twenty years there will by that time be very few of the common people left to drink it."

Sport was cruel, sadistic, bloodthirsty: bull-baiting, bear-baiting, tiger-baiting and cock-fighting were the order of the day, and both promoters and spectators were "glutted with blood." Women bruisers fought one another for prize money. Pugilists fought with bare fists and few rules, and the "noble art of self-defence" as practised in the first half of the eighteenth century has been aptly called "downright slaughtering." Cudgel play was known in every community; the first contestant who clubbed blood from his opponent's head was the winner. Horse racing "was less a contest of speed than a running fight among the jockeys."

Immorality was unblushingly blatant and widespread. "Nature worship was winked at as a sport." Court masquerades were "scandalously sensual": "Champagne, dice, music or your neighbour's spouse"



ENJOY YOUR HOLIDAYS
NEXT YEAR
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. Telephone Capel 3238

were among the contending attractions of the "midnight orgy." Besant described the masquerades of the time as "scenes of dissipation," yet as late as 1770 the House of Commons "adjourned to attend a subscription masquerade held in Soho." Prostitutes were ironically designated "Drury Lane vestals," "Covent Garden virgins" and "Newgate saints." Labourers "sold their wives by auction in the cattle market, and baptism registers showed how rampant was immorality in the villages."

Moral and spiritual standards had largely broken down; and crime, mounting at an alarming pace, could not be restrained by a police system which was little more than a farce. Consequently a ferocious penal code became the defence of the "property rights" of the ruling caste. There were 160 different violations of the law for which a person could be hanged, among them "to steal a horse or a sheep, to cut a hop-bind, to break a young tree, to snatch gathered fruit and to make off with it." "Hanging shows" gathered crowds of spectators, who paid for "grand-stand seats" and other points of vantage around the gallows. The prisons were filthy, smelly, miserable, wicked and barbarous. Marauding bands paraded the streets at night, pulpits were profaned and filled with "blind guides"; mob violence was seen in various parts of the country and often incited by parsons and magistrates. "At this period the trend of affairs was directed by materialism, self-seeking and blatant paganism in high places."

"The age was one of moral and spiritual eclipse"; and yet God sent to this decadent eighteenth-century England a prophet of fire and within a short time the very character of the English people was changed.

"History repeats itself" is a statement that has been repudiated by some. "The moving finger writes, and having writ moves on." The unfolding scroll of the ages reveals the onward march of history, progressively developing until the final consummation. Nevertheless, the same dynamic forces that actuate human nature and create social conditions tend to reproduce again and again similar historic situations. Witness: "As it was in the days of Noe . . . likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). The corruption at the beginning of this dispensation described in Romans 1 is prophesied in 2 Timothy 3 as appearing again at the end of the dispensation. Jeremiah is so relevant because he preached to an apostate last generation. And the historic conditions seen in Wesley's day are reproduced in our own.

But there is this vital difference: in the onward march of history and so-called progress there are a number of factors *with us* that have never been before; for instance, the return of the Jew to Palestine and the recultivation of the land creating the

(*continued on page 864*)



Flashback to the Royal Albert Hall on Easter Monday, showing the platform with Dr. John Wesley White preaching.



THERE WENT A DECR

THE urgency of an imperial command issued primarily to fill the coffers of the Roman despot but also to impose the will of the great Cæsar on many an unfortunate nation had its repercussions throughout the then known world. The noble Augustus, with his advisers, little realised that a greater series of events was set in motion by his edict, which was to culminate in the birth of the King of kings.

The great commission is not usually a subject for Christmas, but the story of the arrival of Jesus reveals several inspiring instances of consecrated response to a call from God. The compelling influence of a divine summons affected Mary, Joseph, the shepherd in the fields, the magi and others, while in heaven there was an overspill of glorious praise which penetrated space and reached the atmosphere about the watchful sheep minders. The bliss of that wonderful time, when glory shone around the countryside near Bethlehem, was for a short while only, but it was part of the enactment of the Lord which brought salvation and hope to the earth.

We must yield ourselves

When the messenger from God came to Mary she was troubled about the manner and content of his demands. Like most of us, if we are honest, she questioned the authority of God, but her bewilderment was arrested as she finally submitted to the power of the Holy Spirit. Her complete surrender to the will of God brought Jesus Christ and joy to the world. She is an example of the obedience which the Lord demands, and of the unlimited possibilities which follow, "for with God nothing shall be impossible." Even the stigma attached to the honour of bearing the child disappeared in her subjection. May we likewise yield ourselves to the call of God and the appeal from needy nations to bear the Lord Jesus in the power of the Holy Ghost to the dark places of the earth.

Joseph's reaction to the miraculous conception was, in his day, benevolent. Mary had evidently informed him of her condition and the explanation of her heavenly visitor did not satisfy him. There was disbelief, because he "was minded to put her away privily." Again intervention from the angelic messenger confirmed what God wanted and, in face of public opinion, Joseph undertook to obey His wishes. This must have cost him much heart-searching and questioning of the heavenly motives. Honourable among the men of his town, he could not understand the plan of God. However, like Mary, he submitted himself to the higher power and became the guardian of the Saviour of the world. What a privilege and responsibility! He responded to the persuasions of ethereal authority and fostered the Son of God! A close examination of man's acceptance or rejection of this divine compelling shows to what honour or dishonour he may attain. Let the pure influences of the Holy Spirit

OUT
EE . . .



By L. Wigglesworth

ELIM MISSIONARY SOCIETY
SECRETARY

motivate our lives so that we guard and foster the cause of Christ jealously.

A divine demonstration

On the hills around Bethlehem the flocks of sheep were bedded down for the night and the shepherds were concerned with their ordinary duties. The job of night watchman is not always enjoyable, but it has its compensations. These particular men were good-hearted and seemed to accept the conditions of work without complaint. Their attitudes were such that they were able to see and hear a divine demonstration of sheer exuberance, something which the town missed. Political issues were occupying the minds of the majority, and the populace seethed with indignation because of heavy impositions. The pageant of angels and the finest Christmas chorale ever heard were lost to the masses. What the shepherds saw and heard sent them post haste to Bethlehem. Their further reward of being obedient to the heavenly vision was the honour of worshipping the child Jesus. Precious memory for them! Moments of bliss and celestial revelation followed by simple worship were experiences which many of us long for. Is our preoccupation with modern society denying us the true value and vision of God's power and glory ?

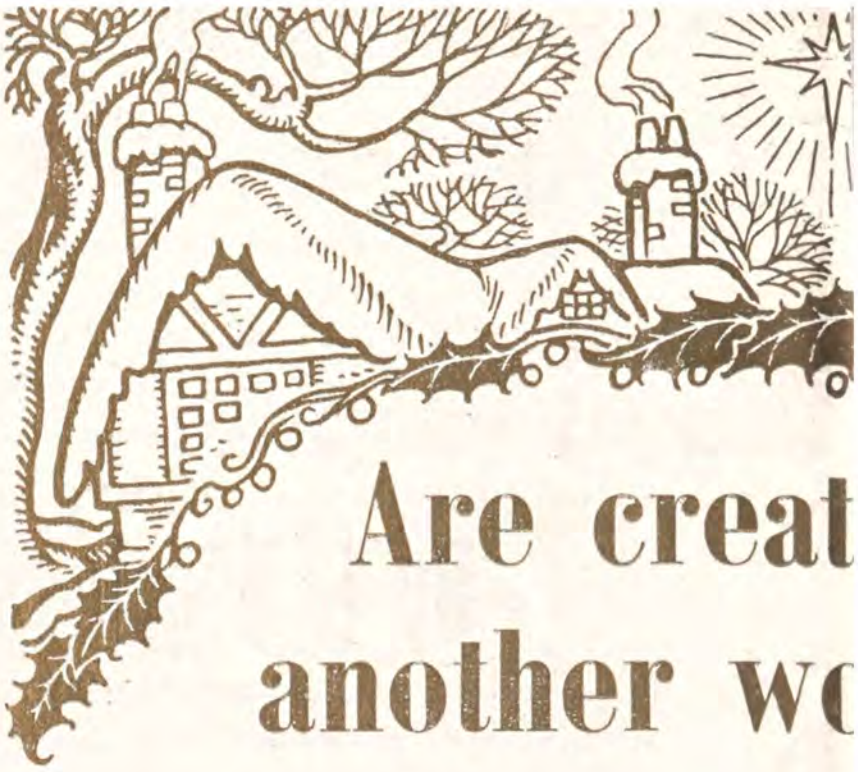
The stars were speaking to the earth when Jesus was born, and the astrologers read an important message in the sky which sent them across deserts and countries far from home. The dangers of eastern travel were secondary to the urge which possessed them because they too were obedient to a phenomenon which spelt hope and salvation for the world. Their clear interpretation of heaven's chirography and their explanations to Herod and the scholars indicated what they were searching for. Without difficulty the scriptures were examined, the place was clearly pinpointed, and the last stage of their long journey commenced. Their excitement must have spurred them to find the place where the baby was lying, but their main objective was to worship him and to acknowledge him to be King.

Others have explained the significance of their gifts, and the wise men counted it sufficient honour that they were able to terminate their quest in the presence of the King. The holy writings did not influence the priest and teachers to seek Jesus. They were not responsive to the message, but Herod was. In his mind not even the Messiah should take his place as King of the Jews. The despicable action of a man who heard God's voice and refused His leading, deciding rather to thwart the divine plan, indicates that ambitions can lead us right away from the glorious experience of true worship. Compare the willingness of the magi and their adoration of the Christ Child with the cunning, murderous intent of Herod or the non-response of the leaders of the Church. They all knew the letter of the law and the prophets, but they did not accept God's offer of an opportunity to see Jesus—they did not want to worship Him. May the simplicity of the Christmas story lead us away from the intrigues of evil until we find ourselves in the very presence of the King of kings.

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.

EVANGELISTIC FEATURE



Are creat another wo

UNIDENTIFIED flying objects (U.F.O.s) continue to make headline news in spite of critical pronouncements and statements of unbelief from the experts. Mysterious and unexplained sightings still capture the imagination of the general public, and the fascination of science fiction is proving increasingly popular. The subject is providing welcome material for all mass media; the newspaper cartoon strip, the cheap paperback, the children's comic and the television serial have all used it to their commercial advantage. Men from Mars, Daleks from a far galaxy, ray-gun-carrying monsters, time machines and spider men from Venus have been dreamed up, animated and presented to a wide-eyed, mesmerised public, both young and old.

Sceptics are answered with insistent replies that the fiction could well be fact, that the fantasy might be reality, and in future days a message may be received from inhabitants of another planet or contact made with them by spacemen. Already scientists have transmitted messages probing into the unknown regions of darkest space, seeking to contact any intelligent life that may have the means to answer their coded signals. All this proves that we can believe in the unseen, we fear the unknown, we wish for reassurance by contact.

A voice from hell (Luke 16: 19-30)

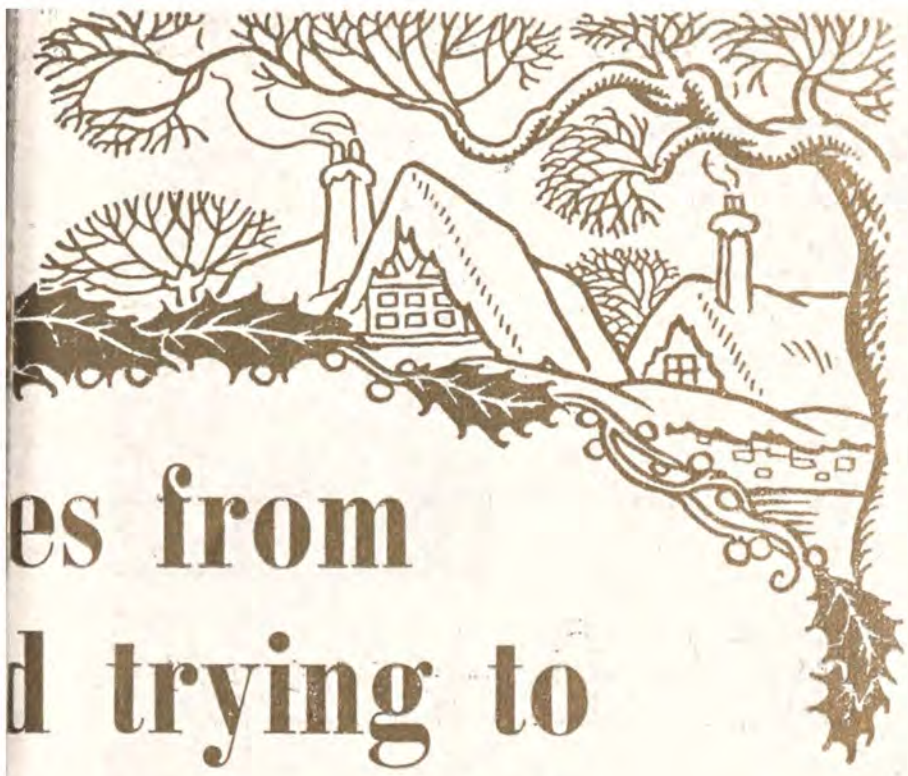
Jesus told of a man who conveniently left God out of his life. With his vast fortune and social standing he seemed far too busy to think about eternity. There came a day, whether anticipated or not we cannot tell, when he closed his eyes in death and found himself immediately in hell, probably to his greatest surprise. The Scriptures allow us to listen in on a conversation that took place beyond this scene of time, as a man suffering in an environment totally removed from God asks that his five brothers be warned of what awaits them at the close of their godless lives. Someone from another world was desirous of contacting those still this side of death. His request, which confounds the spiritist's doctrine, was rejected. If his brothers, so the narrative reveals, refused to believe the Word of God concerning the way of salvation there was no hope for them. Perhaps the recently bereaved were at that very moment rejoicing over their increase in wealth thanks to the brother's departure from this world, little realising that he was now convinced that their need was greater than material wealth but he could do nothing about it.

Was he the first and last to seek to communicate from that unseen world? Doubtless not, but their words of warning are silenced by the veil of death. Likewise, those who are now in the presence of God could tell of the glory and joy that await every true believer, but again we do not hear them. God's plan is that we should respond to His word and love as expressed in the person of His Son, the Lord Jesus Christ, not be persuaded by a mystery voice of the past.

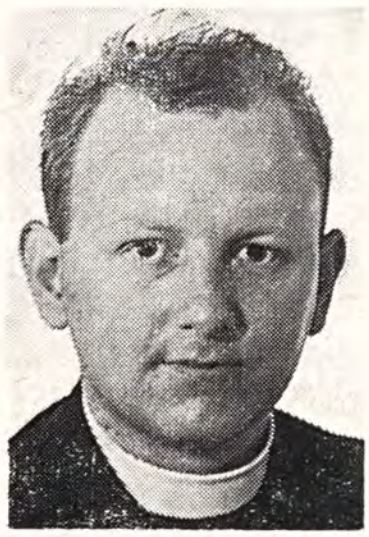
The Stranger from another world trying to contact us

Although the majority of people nod their heads when asked if they believe in God He remains a stranger to them. Like a long-lost relative, they know He is to be found somewhere, but exactly where remains a frustrating puzzle—or so it seems. But the good news is that this Stranger from a realm of light, joy, purity and perfection is communicative today. In this world of wickedness and despair God has something to say to all who will listen.

He speaks through His Word, the Bible. This ancient book, even on a twentieth-century backcloth, shines out as a God-given record and revelation. Contrary to public opinion, after every test and inquiry from friend and foe it still stands on its eternal foundation, vindicated. The Bible presents the answer to man's ills, because although he may progress in a thousand and one ways basically he is grappling with problems that have always been prevalent in human history. In this respect the ancient Egyptian stands side by side with the astronaut, and the cave man with the Mayfair playboy. With all our technological achievement the same weaknesses—the Bible calls them sins—abound today as never before; jealousy, hatred, murder and prejudice are just part of a never-ending catalogue of evil. The same primitive urges and reactions that



es from d trying to ontact us?



By John M. Cuthbert

MINISTER OF THE NORTHAMPTON ELIM PENTECOSTAL CHURCH

finally crumpled the Roman empire are to be found in our society today, and there is no man-made answer or antidote for this spiritual malady. The Scriptures alone show the way out of this situation; wherever and whenever its inspired commands, precepts and exhortations have been believed and obeyed there have come peace, pardon and a deep awareness of God within the soul.

The Revealer of things divine

The greatest Revealer of things divine is Christ Himself, the Son of God. He communicated with authority the spoken word to a suffering world, telling and teaching truths and eternal principles that excited and thrilled all who listened. Heaven seemed over the next hill and forgiveness but a prayer away when Jesus spoke. He tasted life in the raw, was acquainted with poverty and privation and was largely unrecognised and unacclaimed, yet He brought the atmosphere of heaven to every responsive heart. His words have an eternal quality about them that remains evident even to this day within the pages of the gospels. But it was more than words that impressed His listeners; they saw in Him a man who really cared about their burdens and problems. Often Jesus was moved by the compulsion of compassion to feed the hungry, heal the sick and impart hope to the social rejects of that day. Not that He was a kind of harmless Palestinian Father Christmas, with only a smile and a kind word, giving everyone his dearest wish. The Bible tells of times when He was moved not by compassion but by indignation. Those who promoted social injustices were denounced and the corrupted religious leadership was condemned. Here was God in action revealing, with eternity in mind, what all men needed to know. The earthly ministry of Jesus was not directed or planned by any human agency; the unknown, obscure, removed God was taking unasked-for action in the midst of His creation, that He might become knowable.

A blood-stained hill

The greatest declaration of love was made on a blood-stained Judean hill called Calvary nearly 2,000 years ago, when the Son of God died a cruel and agonising death on behalf of sinful men. Every time the gospel is preached this scene is referred to; Sunday by Sunday at the communion service Christians sing and preach about that day when the Innocent took the place of the guilty—the whole service emphasises the mighty act of redemption. It is through this means, the preaching of the cross, that God, the Stranger divine, seeks contact with all men; the rich, the poor, the famous, the infamous, the young and the old are all called to that place of shame and asked to believe that His Son took their place to reconcile them to God. It is there that contact is established, that salvation becomes a personal experience and the risen Saviour so wonderfully real. And such contact with God is eternal; a relationship is established that will endure the years of life, the shadow of death and the endless ages of eternity.

I doubt that you will ever be confronted by a monster from the purple planet or a five-eyed brute from Jupiter, but I do know that one day, so the Bible declares, you must stand before a holy and righteous God and give an account of your life and its sins. Depending on our acceptance or rejection of Jesus Christ is our eternal destination, for only through faith in Him can sins be forgiven and pardoned. Whether we are astronauts or not, we shall one day travel from earth to other worlds, either heaven or hell. The "lift-off ignition" is at death and the journey is one way. In view of this, God is seeking to contact you now. Repent of your sin, believe in Jesus Christ your Saviour, ask Him now to forgive you; and the Stranger who loves you will be a stranger no more.

THE PRINCE OF PEACE



By W. G. Hathaway

"His name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom" (Isaiah 9:6, 7).

LIKE the chimes of Christmas bells this message rings out its peal of joyful expectation that this divine Prince of the house of David will, according to His promise, come again and introduce to our troubled world His own blessed peace. It will not be based upon any treaty formulated by the United Nations or by representatives of nations gathered to a conference table. It will be introduced by the Saviour Himself as He descends in the clouds of heaven to usher in, by His own almighty power, the new age of His kingdom that will last for a thousand years.

Yes, I believe with all my heart's faith and understanding of God's holy Word that the last dispensation of this turbulent world's history will be the most glorious one, the sabbatical dispensation, when the government of our world will be upon His shoulders.

There are four pertinent reasons why I am sure that Christ will return to reign over earth's vast domain, and that He will personally take all rule and authority out of the hands of kings and princes, popes and presidents, lords and laity, conferences and councils, and every form of human control, and hold the reins of all governments in His own nail-pierced hands.

First, I believe He will take over all control of this human realm because *that must be the ultimate in human dominion.* The first Adam was given dominion over the world as a vice-regent. The world was made by the Son of God and for His dominion. "All things were created by Him, and for Him" (Colossians 1:16). Because of the fall of man He, the Saviour, had to make atonement for a fallen world so that the curse might be liquidated and He—the last Adam—might enter into His destined dominion over His own realm. So the ultimate of human redemption must come when He takes over control and Satan's dominion is brought to its end for good and all. All human rebellion against God must also be ended. "Pray," said Jesus to His disciples, "Thy kingdom come, Thy will be done in earth, as it is in heaven."

Second, I believe He will come back to earth because (a) *He said so Himself.* "If I go and prepare a place for you, I will come again, and receive you unto Myself" (John 14:3); "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" (Matthew 24:27). God will send back His Son to the world that rejected Him. "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken" (Acts 3:20, 21). Angels announced it at His ascension into heaven. "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). So His coming will be personal, literal and visible. The Holy Spirit affirms it too. "We made known unto you the power and coming of our Lord Jesus Christ. . . . We have also a more sure word of prophecy. . . . Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:16, 19, 21).

Now if Father, Son and Spirit say so, and if prophets and angelic messengers witness to it, we can be sure that this means that He is coming back to this world. If His coming were destined to be at the end of the world, to destroy it in judgment, He would not need to come back at all, but only to appear in heaven to receive us to Himself. But, hallelujah, He is *coming back to this world.*

Third, I believe that if this world were to end in cataclysmic judgment from God because of man's

rebellion against Him it would be justified, but that would not satisfy His heart of love for men and women. *That, if we look it straight in the face, would not be final victory, but final frustration.* God has said "I will not again curse the ground any more for man's sake . . . neither will I again smite any more every living thing as I have done" (Genesis 8:21). So He will not destroy the whole world again by a flood of judgment as in Noah's day; but He will, as He did with Noah, take up His own into the ark of His preparing (which is Jesus Christ) and then, with them, come and take over the control of the world and its affairs, for "He must reign, till He hath put all enemies under His feet" (1 Corinthians 15:25). Then will come the time when "at the name of Jesus every knee should bow . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10,11). Then will be fulfilled literally the words of the psalmist: "Thou art My Son. . . . Ask of Me, and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Psalm 2:7-9). We know, too, from Revelation 2:27, that the saints, as immortals, will rule with Him on the earth.

Fourth and last, but certainly not least, I believe that *He must come to restore the kingdom to Israel in their own promised land, and reign as great David's greater Son upon the throne of His father David in the city of Jerusalem.* Why? Because the Bible emphatically declares this!

Listen to these words of God. Take up your Bible and look up the correlative passages in the marginal references, and then let your heart warm with certainty this Christmastide for the "sure mercies of David." "The Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever" (Luke 1:32, 33). "Wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power" (Acts 1:6, 7).

Now look at the prophetic scriptures: "So shall they be My people, and I will be their God. . . . And they shall dwell in the land . . . wherein your fathers have dwelt . . . and My servant David shall be their prince for ever. . . . I will make a covenant of peace with them . . . I will place them . . . and will set My sanctuary in the midst of them. . . . And the heathen shall know that I the Lord do sanctify Israel" (Ezekiel 37:23-28); "David shall never want a man to sit upon the throne of the house of Israel" (Jeremiah 33:17); "Behold the man whose name is the Branch . . . He . . . shall sit and rule upon His throne; and He shall be a priest upon His throne" (Zechariah 6:12, 13). "And the Lord shall be king over all the earth. . . . Jerusalem shall be safely inhabited. . . . All the nations . . . shall . . . go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zechariah 14:9, 11,16).

Now one last look, this time at the book of Revelation: "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" (11:15).

Here is the foundation on which we build our unswerving faith in the coming of our Lord Jesus Christ in the clouds of heaven, not merely to call us to Him away from the earth altogether but to immortalise us and then bring us back with Him to assist Him in the subjugation of this delinquent dominion, until this earth marred by the sin of man shall once more be filled with the glory of the Lord as the waters cover the bed of the sea (Habakkuk 2:14).

SHARON STUDIOS



422 BROMLEY ROAD, BROMLEY, KENT
Tel. 01-698 0915/6

and at

ST. MICHAEL'S ROAD, SITTINGBOURNE, KENT
Tel. Sittingbourne 3421

All new Hammonds in stock, including the fabulous X77 with its select tone cabinet. Also exclusive stockists of the G100.

NEW		USED	
Hammond J122 ...	£375	Hammond A100 ...	£995
Hammond J322 ...	£477	Hammond M162 ...	£625
Hammond L122 ...	£644	Hammond J200 (as new)	£395
Hammond T102 ...	£725		
Hammond T202/1	£845		

Hammond S2000 chord organ ...	£195
American-built Hammond C3 with PR40 or PR20 tone cabinet. One owner. Mint condition	£1,085
Lowrey Holiday R.R.	£585
Lowrey Holiday Wow Wow bass guitar, choice of two from	£485
Philicorda GM751	£150

Hammond models C3, BG100, X77, HX100, all in stock. Complete range of Lowrey and Philicorda available.

Complete range of Philips hi-fi audio plan in stock plus tape recorders, tuners, amplifiers, transcription decks. All catalogues free on request.



Terms ✱ Exchanges
Tuition ✱ Organ Society

LYING IN A MANGER



THERE is no reference in the Scriptures which actually tells us that Jesus our Lord was born in a stable. However, the inference is strong, for the sacred narrative is at pains to tell us three times that He was laid in a manger, and so we assume that Joseph and Mary did find warmth and shelter in such a humble place. It always amazes me that the angel of the Lord should have knowledge of a manger, a mere container for animal fodder, and yet it was so and the specific sign was given: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Here in Ghana the children find great pleasure and fun in constructing replicas of the nativity stable in front of their houses or in the compound at the back during the week before Christmas. These are made of palm leaves, and of course the children sit inside them and often play the drums that they have made out of empty tins. The extravagance and glitter of a twentieth-century Christmas are a far cry from the poverty and simplicity of the first Christmas, and I suggest that the children of Ghana with their little stables are more in keeping with reality than all the elaborate decorations and preparations made in a more affluent society.

Patience Strong writes these lovely words, and they need no commentary from me.

"They came that night to Bethlehem, the simple and the wise;
The shepherd and the scholar saw the glory in the skies—
And sought the holy manger bed, that place of mystery
Where God Himself had broken in upon humanity.
The greatest men who walk the earth can offer us today
No diviner revelation. This then is the Way.
Though to knowledge high and vast the human mind may soar,
Every man must come at last unto the stable door."

All I can add is an earnest plea that as now we celebrate Christmas we shall not miss the stable door, but come in breathless haste and wonder, even as did the shepherds, to pause, to enter, to kneel and to worship, and then, like them, to return to our workaday world with praising hearts, glorifying God that all we have seen has been according to the announcement of the angel.

Mrs. Charles Cowman tells us "The wonder of Christmas is its simplicity. There is Mary the mother, and there is Joseph to whom she was betrothed. Plain and simple folk, these, even as you and I. There are the shepherds—the first Christmas congregation. Humble folk these, folk who lived close to the things God made—the earth, the carpet for their feet; the sun and the stars, their covering. Yes, and the Child too. Nothing here of the pomp and circumstance of life, only the simplicity of the divine. It is this simplicity which makes Christmas wonderful. Here may we all come suppliant—not to a throne of human exaltation but to a throne of divine simplicity.

"Here may we worship, recognising in the simplicity of the Child the meaning of God's redeeming love. Here may we bring our joys and our sorrows; our joys will be hallowed, our sorrows will be lightened. Here may we receive strength for the days to come, light for the time that shall be. And the Light that shines from the humble manger

is strong enough to reach to the end of our days. Here, then, we come—the young, the old; the rich, the poor; the mighty, the servant—worshipping in the beauty of divine simplicity, marvelling at its simple love. This is the wonder of Christmas."

Christmas here in Ghana will be very different from Christmas at home in Britain, but I am certain that the wonder of it all will shine through my changed surroundings, because the message is just the same. The African sunshine covers the land, the sky is blue, the earth is green and rich with tropical foliage, but we shall enjoy ourselves and indulge in traditional Christmas fare. We shall sing the dear old carols and worship the Lord together with our African Christians. They join with me now in wishing all my readers a very happy Christmas. We greet you all across the many miles and pray that we all may meet at least in spirit, and worship together at the stable in Bethlehem.

THE MIRACLE BABY

At the time of writing this page my heart is rejoicing because of a personal pilgrimage I made yesterday. Passing through the main streets of our town I came, together with friends from the church, to a building which houses the Presbyterian bookshop. I was told that behind this I would discover the home of yet another Comfort (you will recall that I wrote some weeks ago about two Ghanaian sisters of that name). This dear soul came to our service seeking prayer for the safe delivery of a child. Previously she had lost four little ones, all either stillborn or too weak to live, and it was felt that only by a miracle would she ever give birth to a living child. Praise be to God, all our prayers were answered and this was the reason for my visit. A clean cotton curtain hung over the door of the one little room in Comfort's home. Inside were a chest of drawers, three whitewood Ghana stools, several large enamel containers, all spotlessly clean, and an iron bedstead complete with immaculate bedding. In the centre of this, swaddled in a dazzling white towel, an adorable baby girl lay fast asleep. Of course, we all admired the precious gift and at the proud mother's request we sang "Blessed assurance," during which time she stood with hands folded in prayer and a sweet smile on her face. Finally we prayed together and thanked God for the gift of the little life so miraculously given to Comfort. As I came away and turned to wave to her as she stood smiling in the doorway the age-old picture of another young mother and her Child flashed into my vision and I remembered how she too received the visiting shepherds and allowed them to gaze upon the heavenly Babe.

POINTS OF PROFIT

MAY the wonderful love of God in sending His Son be your constant joy, your source of peace, a well spring of power and courage, and your continuing reminder that all goodness comes from Him.

☆ ☆ ☆

"Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that blessed morn
Within a golden zone.
He must be born within the heart
Before He finds His throne
And brings the day of love and good—
The reign of Christlike brotherhood."

SELECTED.

☆ ☆ ☆

Jesus was in better company in the stable than He would be in today at many a Christmas party.

☆ ☆ ☆

Christmas Day, to Christians dear,
Happiest day of all the year;
Rejoice we all with one accord
In worshipping our Infant Lord;
Son of God in helpless state,
The Son of man, God incarnate,
Meanly housed in cattle stall,
Acclaimed by angels Lord of all,
Saviour of a fallen race.
Divinely stooping to embrace
All and sundry whosoever
Yield themselves to Love's endeavour.

WALTER RIDYARD.

☆ ☆ ☆

The fool has said in his heart "There is no God," but wise men found Him in a stable.

YOUTH PAGE

Ron Jones

Elim's President-elect says . . .

"Let this Christmas bring to us new horizons"

THEY were only poor shepherds; they were little men as the world views men; theirs was a small world; few of them had been even half a dozen miles from their twenty-four-hours-a-day vigil as shepherds. *Yet they are known!* Poets have penned lines regarding them; artists have put them on canvas; thousands and thousands of men and women in all walks of life have sung about them—and will be doing so again this Christmas.

Why? Why? Why? The answer is shattering in its simplicity: it is because of their response to the call to widen the horizons of their lives on that first Christmas by going to a manger in Bethlehem. I like the way Barclay translates Luke 2:15, 16. Let me share it with you: "Come, let us go across to Bethlehem. . . . So they hurried on and they discovered . . . the Babe lying in a manger." When Christ comes into a world or into a life new horizons are seen. We desperately need new challenging horizons. This last Christmas of the sixties can most certainly bring them to us.

In a matter of days the curtain of time will go up on a new decade. The feet of Elim's young people will step out on to the stage of the seventies. What about our horizons?

I think of the horizon of exciting expectations

That first Christmas brought such an exciting horizon to the wise men from the east. They trekked the long miles from their home with the exciting expectation of welcoming a new-born King. The very nature of their gifts reveals something of their expectations: gold for a King; frankincense for a Priest; myrrh for One who was to die. Pretty high expectations for a Babe in a manger! Christmas is a miracle; God is come; hallelujah! Let us lift our eyes and our hearts; let us expect a greater moving of God's Spirit; let us risk our faith to the point even of "expecting a miracle every day."

Our horizons have become restrictive and confining. The confinements must go; the restrictions must go; let the Babe of Bethlehem push back our all-too-near horizons until our souls are set ablaze by the very expectations of what God is going to do in our movement and in our individual lives.

I think of the horizon of daily dedication

Dare we eavesdrop on a divine conversation? "Whom shall I send? and who will go for us?" The question is not repeated. There is no need. The answer is swift and decisive: "Here am I; send me."

God got ready for Christmas before He made the first man who ever lived. Jesus came, and from that manger to the cross it was a path of daily dedication. "Lo, I come to do Thy will, O God." This was the motivation behind all that the Master said and did. **This was where He was strong. This is where we are weak.** The mighty message of Bethlehem does not offer soldiers of the Babe born King an easy parade ground where we can just loll and sing our lilting songs; it rather challenges us to new and deeper dedication. Our unregenerate humanity is set in the midst of the big-band sound, modern art, scientific wonders, philosophies and pleasures

(*continued on page 864*)

galore, yet it still remains a bedraggled beggar, **WHILE MANY CHRISTIANS ARE FROST-BITTEN IN REALMS OF SELF-INDULGENCE.** From the manger the voice of the Christ-child calls us to new horizons of daily dedication.

Finally, I think of the horizon of sacrificial service

"And the Word became flesh, and dwelt among us." What sacrifice is this? We can never fully comprehend its amazing dimensions. Just let me say this: by this one sacrificial step Jesus emptied Himself. It was the greatest emptying of all time. It was also an entangling step, for by this one sacrificial act Jesus threw Himself open to the vicious onslaughts of Satan and the cruel taunts which came from the lips of the men of His own creation. When I think of these tremendous factors I can better understand the cry that came from the lips of Paul, "The love of Christ constraineth us." Challenged by the world's great need, holding in our hands limitless resources, what shall we do?

Brooding over past blunders will not suffice; planning big projects will not suffice; getting large crowds will not suffice. **WE MUST LAY OUR LIVES DOWN. WE MUST GIVE OURSELVES.**

On **THAT FIRST CHRISTMAS JESUS TOOK UPON HIMSELF A BODY FOR SACRIFICIAL SERVICE.** On **THIS CHRISTMAS** let us (in the words of *Living Letters* at Romans 12:1) "give our bodies to God . . . let them be a living sacrifice, holy . . . the kind He can accept. When we think of what He has done for us, is this too much to ask?"

LET OTHERS SEE

The Public Transport
Scripture Text Mission
Temple House
Theobalds Park
Waltham Cross Herts.

WRITE FOR BROCHURE

D.1981

Attention all Crusaders (and soul-winners)

Book an exciting holiday and win souls at

VACATION VENTURE

IN SUNNY

GUERNSEY

with trips to all of its nine sandy beaches

AUGUST 1st—15th, 1970

Again only

7½ gns. per week

including free bus outings to all parts of the island

ACCOMMODATION

Bunk beds in St. Peter's church hall

PROGRAMME

MORNINGS. Bible talks, choir rehearsals, prayer and door-to-door evangelism.

AFTERNOONS. Free for bus outings, swimming and recreation of all sorts.

EVENINGS. Full-scale crusade.

LATE-NIGHT SPECIALS: coffee-bar evangelism.

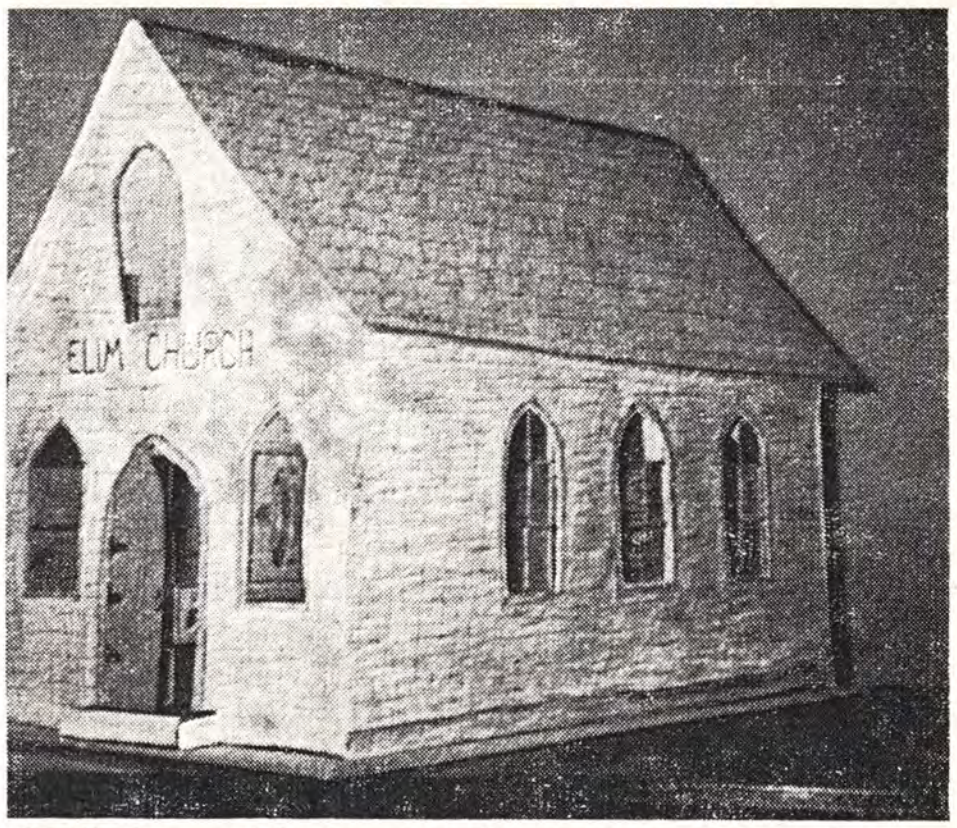
For accommodation write

PASTOR A. TEE, P.O. Box 38, Cheltenham

Enclose £2 deposit (non-returnable)

* Many bookings already in!
* Only a limited number of places

GREAT YARMOUTH



Flashback to a Missionary Society project earlier in the year, when Great Yarmouth Sunday school and the two youth branches contributed to our Missionary Society. The photograph shows a model church made from match-boxes which was used in connection with this effort.

WANTED : A PROPHET OF FIRE *(continued)*

Arab-Israeli Middle-East tension ; the rise of Russia and the Common Market countries ; the tendency for Christendom to unite in one vast organised apostate body and at the same time a mighty call-out by the Spirit ; the iron-clay mixture in every country, producing conflict between authoritative and anarchical forces ; the mass media for conditioning the mass mind ; and, of course, the ever-present threat of total nuclear destruction. These and many other facts in contemporary history make Biblical students feel that we are near the final wind-up of this age—Christ's second coming.

The question that now agitates my mind is this: " Can we hope to see a revival sweeping over Britain ere the Lord comes?" After contemplating the state of Britain in the eighteenth century and seeing how God raised up that matchless practical prophet of fire John Wesley and his co-workers, after seeing how God sent revival fires to purge our country at the very time that revolutionary fires were destroying France, I ask " Cannot God grant us again a mighty visitation?" Why not? But where is the prophet of fire?

ELIM PENTECOSTAL CHURCH
ANNUAL CONFERENCE
May 9th to 16th
PONTIN'S HOLIDAY CAMP
BLACKPOOL, ST. ANNES-ON-SEA

Guest speakers :

DR. CHARLES W. CONN
(Author-preacher and general overseer of the Church of God, U.S.A.)

REV. GEORGE JEFFREYS WILLIAMSON
(Executive Council member of Assemblies of God of Great Britain)

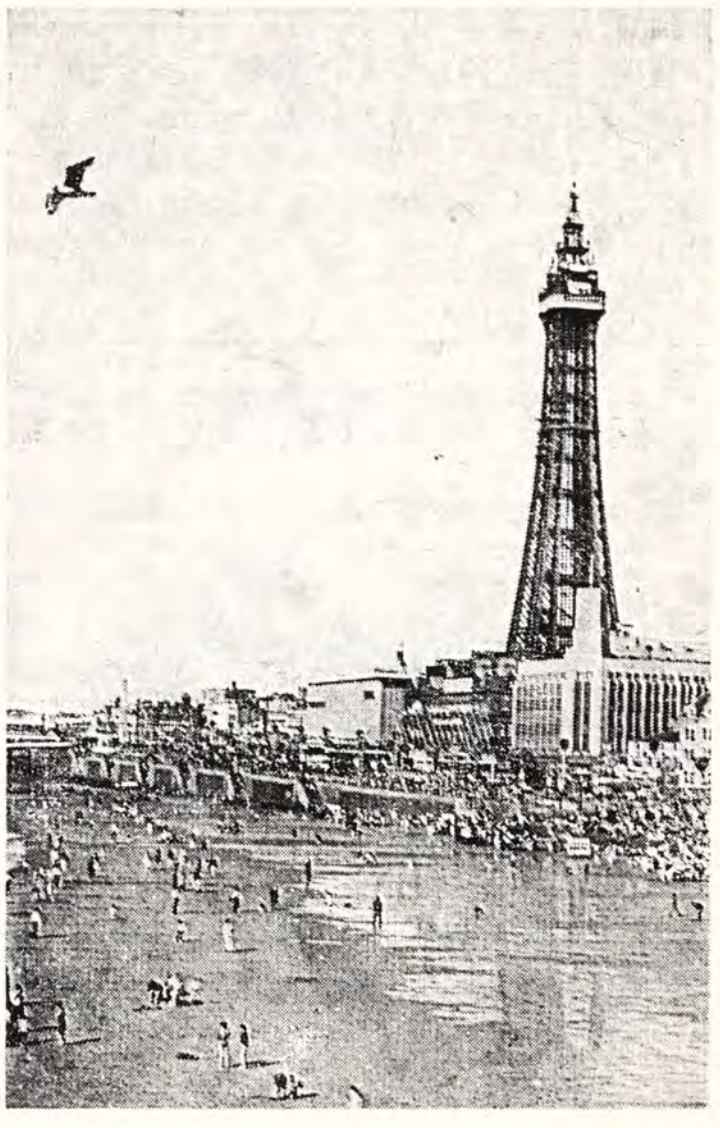
REV. W. R. JONES (president)

REVS. F. J. SLEMMING, S. BERESFORD, A. WILSON

DOMINIQUE KALELE and SAMUEL MUPOYA from Congo

A spiritual holiday among God's people
Special features every day

For further information write to the conference secretary, Box 38, Cheltenham, Glos



Some implications of the incarnation

By D. MELLAR, Birmingham



"THE Word was made flesh, and dwelt among us." One of the mysteries of the Godhead, Father, Son and Holy Spirit, is that the child Jesus, held in His mother's arms and under her care for some years, was yet "very God of very God." Wesley's poetic phrase "our God contracted to a span" is not strictly accurate, for God the Father is Spirit and knows neither increase nor decrease, nevertheless in the man Jesus the eternally pre-existent Christ was manifest in human flesh. He was indeed the fullness of the Godhead bodily, and the express image of His person. God was in Christ reconciling the world, a whole universe, to Himself. **The pardon He secures for the believer has the pledge and guarantee of the great God Himself. There are implications in the incarnation which illumine both the personal and expressed nature of God and the intrinsic nature of the gospel.**

The gospel is down to earth. It is consonant with the tendency of the Deity, without ceasing to be God, to descend to the rescue of man. "I am come down to deliver" said the Lord to Moses at the burning bush. The Lord Jesus Christ ate with "publicans and sinners." At the first Christian Pentecost the Holy Spirit came to where the disciples were sitting. No faith is fulfilled unless it is practised. The Lord Jesus went about doing good. He spoke of vineyards, of farmers and sowers, of stewards, of ploughs, of wheat and of bread. The language of the Christian faith is as suited to the market place as it is to the study. It is practical, not speculative.

Secondly, the gospel is definite rather than diffusive. The way is narrow that leads to the large place of blessing. Christ came according to the Scriptures: "Behold, a virgin shall be with child." God is the God of His word, of His revealed and triumphant will. The light of that word is searching and is focused upon the will of man: the commands of that word are precise and explicit. Abraham is told "Take now thy son, thine only son, and offer him." Nathan the prophet rebuked king David with the words "Thou art the man." Our Lord pointedly instructed Nicodemus "You must be born again," for the old life must die before the new life can be born and grow. "Christ died for our sins . . . was buried . . . rose again the third day according to the scriptures." Matthew repeatedly endorses an event in the life of our Lord with the citation "That it might be fulfilled which was spoken by the prophets." They explicitly referred to "this land," "this people," "this king," "this law," "this transgression," "this altar." God's promises made to Abraham are fulfilled in the man Christ Jesus. **The Christian faith is not so spiritual that it disowns its historical antecedents and its geographical context.** There will never be a time when the Church can afford to dispense with the scriptures of truth. It is impossible to preach the gospel without referring to the Word. No doctrine is correct unless it is scriptural.

Thirdly, no Christian experience is fully realised unless it is gracious. In Christ Jesus the grace of God has appeared to all men: "where sin abounded, grace did much more abound." Christ became man so that the grace of God might be extensively displayed. The fallen angels remain fallen, but man

may repent and be saved. God bore the risk of our disobedience that He might gain the reward of our devotion, that we, much forgiven, might love much. Through Christ Jesus God dwells in man, and the free will which is his prerogative becomes captive to the love of God. No obedience is complete unless it is voluntary and wholehearted; the Father yearns for and earnestly seeks such worshippers. We are subject not to the inexorable and inflexible laws of a despot (else were miracles unknown and no one might be saved) but to the gracious energies of God's free Spirit.

Finally, the gospel is rejected not always because it is deemed to be untrue and irrelevant to the contemporary scene but because it is too radical, too revolutionary, too fundamentally realistic when it insists that a changed heart is the only prelude to improved circumstances. The gospel comes home to men's hearts and consciences with a disquieting thrust. It confronts men with a challenge to commitment of the will that they would fain disregard. Nevertheless, the children of disobedience, the sons of ignorance and night, may dwell in the eternal light only through the eternal love and redemptive grace of that Child who was born both to die and to reign.

PRAYER AND PRAISE

By F. H. COLEMAN

IN a small county town in England there is a home for blind boys and girls. Not all the residents are totally blind; some have a little sight. This particular home experienced difficulty in obtaining books printed in large enough type for these children to read apart from the usual A B C books.

One day a parcel arrived addressed to the matron, who upon opening it was delighted to find some hand-written books, written in large script. A letter accompanying the parcel told that the writer had learned of the need at the home and had sent the books. If these were suitable and others were needed he would gladly write out some more in his spare time. This he did, and the children were delighted to obtain books they could easily read.

Then one of the children had an idea. Why not invite the kind man, known only as uncle Bob, to visit the home one day? So an invitation was sent and back came his reply: "I should very much like to be your friend. I am glad if the books I wrote for you help you in your reading. I promise you I shall always write them as long as you want me to. Unfortunately I will not be able to visit you for some time to come."

The man who wrote the books in his wonderful script is Robert Alfred Welch, who is now serving thirty years for his part in the Great Train Robbery.

There are two sides to every man, and I wonder if we ever pray for such criminals, as the law calls them. Maybe chords touched by a loving hand will vibrate once more. Will you pray for criminals that they may be saved? Great things can be done by prayer, and great sinners can be made into saints through the grace of God.

How God healed me

By Miss Gee, Worcester

For several years I have suffered from arthritis, which affected my legs and hands. Finally my hands became so crippled and swollen that just to try to use them caused dreadful pain. I was feeling frustrated and useless, knowing they were getting worse.

On May 8th I went to our weekly prayer meeting and at the close went out for prayer. I came away with a strange feeling of relief. The pain was then more like a wound that was healing up. The next morning the pain and swelling had gone. I opened and closed my hands quite easily. The Lord in His wonderful mercy had healed me. Now, after several months, I am still amazed at the wonder of it, having proved beyond all doubt that Jesus is the same yesterday, today and for ever, still the same loving Healer.

I am filled with wonder and humility when I

think that one who has failed Him so often should be shown such love and mercy.

My heart overflows with love each time I look at my hands and realise that I am using them without any pain. I am also proving that the Lord is completing the healing in my body. I am now able to walk quite long distances without any difficulty.

I feel I have entered a new life, and all who knew me before declare I am a new woman. To this I say "Amen. Praise the Lord."

Coffee bar with a mission

A NEW coffee bar will open at Grangetown in less than two weeks' time—at the back of a church. The Contact coffee bar has been organised by the new minister of Grangetown mission, Rev. Adrian L. Hawkes, and will open every night from November 15 for a week.

"It will just be experimental at first," said Mr. Hawkes, "to see how it goes." He said he had opened a similar coffee bar at Dorking and it had been very successful.

"Some of the people who still go there have really changed," he said. "I feel it really has done some good." A group of girls from the mission are helping to decorate the room, mostly with travel posters, and Mr. Hawkes said he hoped to get a group to play for part of the evening. "I should think it will give the youngsters of Grangetown somewhere to go," he said, "as well as helping to spread Christianity among young people."

Grangetown Evening Gazette.

Anonymous gifts

OCTOBER 1969

		£	s.	d.
13.10.69	A believer, West Norwood (general)	10	0	0
69/5	Derby member (F.G.T.) ...	1	0	0
69/26	A debtor (Home missions) ...	5	0	0
209	E.M.J. campaigns	2	10	0
E.M.S.				
202	Two of His	10	0	0
209	E.M.J.	2	10	0
250	Per D.L.N. (Phalaborwa marquee)	5	0	0
518	A debtor	5	0	0

Christmas greetings

Pastor D. B. and Mrs. Eva Gray and the London Crusader Choir send warmest greetings to ministers, members and friends world-wide in grateful thanks for your fellowship and prayerful remembrance.

* * *

Mr. and Mrs. F. B. Phillips, who are at present in South Africa, send their very best wishes to all their friends for Christmas and the new year.

* * *

Greetings from Pastor and Mrs. R. B. Chapman to all our ministers and their congregations. "Glory to God . . . and on earth peace."

* * *

The season's greetings to ELIM EVANGEL readers, colleagues and friends from Pastor and Mrs. J. T. Bradley.

CROYLANDS EXMOUTH DEVON

FOR A REAL CHRISTIAN HOLIDAY

FRIENDLY : INFORMAL : COMFORTABLE
DELIGHTFUL GROUNDS : NEAR SANDS

"CROYLANDS," ISCA RD., (E.E.), EXMOUTH. Tel. 3372

FULLEST DETAILS : AMPLY ILLUSTRATED

D.2015

You are invited to join
THE PENTECOSTAL TOUR TO THE HOLY LAND
led by Rev. A. Tee
June 20th to July 4th, 1970
124 gns. fully inclusive

by schedule air from London fully inclusive

This should prove a wonderful holiday as well as a spiritual tonic, walking where Jesus walked and visiting all the main Biblical sites.

IT IS HOPED TO ARRANGE A SPECIAL PENTECOSTAL SERVICE IN THE UPPER ROOM IN JERUSALEM AND ON MOUNT CARMEL WHERE THE FIRE FELL.

SEND NOW FOR THE BROCHURE TO CHURCH TRAVEL CLUB, NORMANHURST, GODALMING, SURREY.

D.1956

Sunshine Corner



Hello children
A very happy
Christmas to you all

THREE CHRISTMAS DAY HAPPENINGS ON AN INDIAN MISSION STATION

PART ONE

"SKIP out and ring the bell for morning worship. Give it a good ring, because it's Christmas, and tell them to bring their drums and clappers and everything" said the missionary.

Then followed a scene that beggars description as the tent filled up with Bible women, evangelists, helpers, some of the poor outcaste Christians living near, a few teachers who had risen early and walked far to say "Bara Din Mubarak Ho" (Christmas Day be blessed) to the missionary family, with the always sure complement of naked and shivering children from the nearest villages too, until it was packed.



The sweeper sat in the doorway, a rooster in his hands. He had spent too long running it down (catching it) to relinquish it at the call to prayer, so the chicken came to service too, which fact threatened to overcome little missionary Bunny's equilibrium each time it put forth a lusty crow. But when the stirring strains of "Make a joyful noise unto the Lord, all ye lands" rose from those gathered (fulfilling at least the condition of "noise," but surely pleasing to Him who bends a listening ear to hear His children's praises) even Bunny forgot the chicken in the joy of pounding on his own little drum. As time passed, and hymn and prayer and scripture succeeded prayer and scripture and hymn, Bunny, impatient to proceed more swiftly to another side of Christmas joy, caught up the nearest orange from the pile to be distributed to all the children present and hurled it at the rooster, whose noisy objections threatened to supersede the rest of the music! So began one Christmas Day on the mission station of M——, and in like manner begin most Christmas Days in many a country congregation in India, Giridih, Madhupur, Telaiya and Yasidih included.

PART TWO

Young and old expectantly surrounded the "tree" when a worker came in and whispered to the missionary "You must go over to the tent; someone has come to see you." Swiftly the missionary hurried across the path to the tent. Almost hidden behind the "baby organ" was a slender form wrapped in the "burga" of the better-class Mohammedan women. As the missionary approached, smiling, the shrouded figure quickly rose and bowed low, while she shyly turned back a bit of the veil. "Why,

Mulvani Yi [the title of respect given to the wife of a Mohammedan religious teacher], is it you? However did you come so far? All those miles—sister, tell me, how did you get away?" The veil dropped again as the little woman whispered "Sister of my heart, I wanted to see you once more and to hear the sweet words. He [the Maulvi] has gone to Chawinda, and will be gone for two days. See, there is my old servant, behind that tree—now read quickly to me of Jesus, for soon I must journey back again.

It takes a long time, fourteen miles, and he beats me so because I will not curse Jesus and deny Him, that I know not what the end will be. So read—my heart needs comfort." The Bible was quickly opened, not at the Christmas story but at the tender love story of John's first epistle, and as the two women crouched together on the coarse mat the little suffering heart drank in the loving words of our Father, "Behold what manner of love the Father hath bestowed upon us"; "Little children, marvel not if the world hate you"; "This is the commandment, That we should believe on the name of the Lord Jesus Christ."

"Now I can go," said the little woman. "I believe it all—and I will not forget Him. I love Jesus."

As the missionary looked after the slender, shrouded figure gliding swiftly away the thought came unbidden, "Will I ever see her again?" It would have dimmed the brightness of that Christmas Day had she known that the time would be short before Mulvani would be spirited away by those who suspected her love for Jesus and never heard of again! When after months she did learn this she thanked God for that half-hour's talk on Christmas Day of the "Love that will not let go," even a frightened little married daughter of India.

ELIM CONFERENCE 1970

A booking form accompanies this "Evangel"

Please complete as per the instructions and post to the

CONFERENCE SECRETARY
P.O. Box 38
Cheltenham, Glos

PART THREE

Missionaries gathered round their tables talked of the day's happenings.

"Come here, darlings, before daddy gets back. Let us all thank Jesus for this happy Christmas Day."

Sleepy Peggy's prayer was brief and punctuated by loud yawns: "Jesus, fank you for my pretty birdie!" Bunny gravely thanked the Father because "the jackals didn't take the Christmas away." A pause, then Evelyn, with a small sob, said "Dear Jesus, Mummie didn't get any Christmas present. You please send her one, too!"

Now we must get supper ready for daddy. He will be hungry when he comes home.

Suddenly they heard the honk-honk of the returning car and all hurried out and watched it turning into the mission compound and slowly coming up to the house.

Observant eyes caught sight of a "something" on the back seat. "What is that dirty bundle on the back seat?" asked Evelyn. Reaching over to the back seat, daddy gingerly picked up the dirty bundle, which gave a little squirm in his arms and a little wailing cry. "Why, a little baby," cried the children delightedly.

"There wasn't anything else to do but bring it along. The father is away in Mesopotamia and the mother died two hours after the baby was born this morning, and I've just buried her. And the only thing that belonged to this is a blind and helpless grandmother. She begged me to take the child and asked me to call it Munawar. That means light. The poor blind woman gave him the best name she knew!"

And then mother turned to look at her children. "Evelyn, dear, what is it?" for the child's brown eyes were dancing with delight and she was fairly jumping up and down in her excitement.

"Don't you know? I asked Jesus to send you a present—and it's come! The baby is your Christmas present, mummie! Oh, mummie, aren't you glad?"

Mummie looked down at the little eager face, all aglow. If she stifled a weary sigh who shall say? But her voice was full of cheer as she answered "Yes, darling, Jesus did answer your prayer for mother, didn't He? And we'll just say 'thank you' to Him."

Monday, December 22nd Revelation 20

" I saw a great white throne " (v. 11).

This throne is awful in its solitariness. The accused are " the rest of the dead " mentioned in verse 5, whose names are not found written in the book of life (v. 15). " I saw the dead, small and great, stand before God." What a tremendous levelling there is going to be! God is no respecter of persons. That throne will render all distinctions void. All the accused are condemned to the " second death "; the degrees of their punishment will evidently differ, for they are " judged " according to their works " (v. 13). If we are Christians we shall not appear at the great white throne, but we have a responsibility to try to rescue as many as possible from having to appear at this throne.

Tuesday, December 23rd Revelation 21:1-14

" There shall be no more death, neither sorrow, nor crying, neither . . . pain " (v. 4).

The final chapters in the book of Revelation are some of the most beautiful and inspiring in the entire Scripture. We are thrilled by the apostle John's description of the new heaven and the new earth. Death, sorrow, tears, pain—what a list of unwelcome words! How large a place they have in human experience! In this life, as Shakespeare said, " When sorrows come, they come not in single spies but in battalions." But, hallelujah, it shall not always be so. In this apocalyptic picture of eternity the loving hand of God reverses the cause and all traces of sorrow. This is no new dream, for we read " These words are true and faithful " (v. 5).

Wednesday, December 24th Revelation 21:15-27

" And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it " (v. 22).

In sacred cities of the past and present the temple occupies a place of honour, but in this glorious city beheld by John there was no temple to be seen. The temple was merely a shrine in which God might dwell, but here the Lord God Almighty and the Lamb were revealed in all their glory. There will be no need of a temple where all feel the pervading and visible presence of God. On earth, Christ spoke of Himself as the " Temple " (John 2:21). In the new Jerusalem He will assume that capacity again. In His glorified body He will afford us continual access to and fellowship with God.

Thursday, December 25th Matthew 1:18-25

" Thou shalt call His name Jesus, for He shall save His people from their sins " (v. 21).

The angelic announcement is all-comprehensive of the Saviour's purpose and power. " Jesus " is the Greek form of the Hebrew name " Joshua." It has the embracive meaning of " Saviour." All that is recorded in the New Testament is but an expansion and an unfolding of the heavenly visitant's declaration. The Jews looked for a saviour to save them from Roman oppression, but Christ's mission was far bigger and greater than that. He came to offer to those who would accept Him salvation from the guilt and power of sin in this life, and salvation from its presence in the life to come. As we celebrate His birth today let us rejoice that " unto us is born a Saviour, which is Christ the Lord."

The Family Altar

Friday, December 26th Matthew 2:1-12

" Where is He that is born King of the Jews? " (v. 2).

Jesus was not born to be King; He was born King, because He always was King. The wise men from the east did not seek one born to be King; they declared that they sought one born King. They would expect a King to be born in royal surroundings, but they found the very reverse, for men had no place to offer Him who left the resplendent glories to dwell among them. Even more sad that men have no place for Him today. The world has paid in blood the price of her rejection of the King, and yet she still rejects Him. It would be well if she realised Christ's unquestionable right to reign, His wonderful fitness to reign and the fact that He finally will reign.

Saturday, December 27th Matthew 2:13-23

" Herod will seek the young child to destroy Him " (v. 13).

It is ever thus. The adversary is always seeking the destruction of the Christ. From the moment of His birth in a human soul the conflict begins. The enemy attempts the conquest of the Christ-life within. Herod is also a fitting type of the old monarch of self who ever trembles lest he shall lose the throne of the heart. The wise men honoured Jesus, Herod was enraged and sought to slay the young child—afraid lest he should lose his throne. Herod is a type of the forces of Satan, the self-life and all anti-Christian forces. If Jesus is born in your heart you will discover a Herod within and without, seeking to destroy the new life within.

Sunday, December 28th Revelation 22:1-9

" In the midst of the street of it, and on either side of the river, was there the tree of life " (v. 2).

When Adam and Eve sinned God drove them from the garden of Eden, and one reason for this was that they might not eat of the tree of life. In the new Jerusalem, however, man will have access to that tree. Only one tree of life stood in Eden, but evidently here in the new Jerusalem there will be many such trees. They will produce fruit continuously, and their leaves will be a special blessing to mankind (v. 2). Not only is there no cessation in fruit-bearing, but enjoyment of life is afforded to the inhabitants of the city, with the utmost variety of delight.

Monday, December 29th Revelation 22:10-21

" I am . . . the bright and morning star " (v. 16).

The morning star is the harbinger of dawn, as in all latitudes it ushers in the new day. Jesus Christ is " the bright and morning star," the harbinger of the coming day when He shall reign and the dark night of sin will be ended. Truly the coming of the Lord draws nigh! Faith sees the gleam of light and patiently awaits the dawn. The apostle

SCRIPTURE UNION PORTIONS

Notes by James F. Hardman

Peter bids us to be patient " until the day dawn and the day star arise in your heart " (2 Peter 1:19). It was Carlyle, the brilliant essayist, who enjoined us to " hitch our wagon to a star," and so let us today seek to hitch our thoughts to Him who is the " morning star." The day star, appearing just before the dawn, is seen only by the watchers and early risers. Are we among the watchers who love and long for the " bright and morning star "?

Tuesday, December 30th Jude 1-16

" The common salvation " (v. 3).

Jude was anticipating the pleasure of writing concerning our great salvation, described as " common "; not in the sense of that which is profane or unholy, but with the connotation that salvation is a matter of common interest for all Christians (Titus 1:4). It may be that Jude sought to distinguish between the " faith " which is common to true Christians and the " knowledge " which was claimed by false teachers as belonging to a few. Our common salvation is a complete salvation (Hebrews 7:25), a certain salvation (Jude 24) and a coming salvation (Romans 13:11). The salvation offered by Jesus Christ is a " common salvation " because (1) it is offered freely to the " whosoever," (2) man is incapable of saving himself, (3) Jesus Christ is the only Saviour of men.

Wednesday, December 31st Jude 17-25

" Building . . . praying . . . keep . . . looking " (vv. 20, 21).

Jude in earlier verses has written a sharp and stern denunciation of evil seducers and false teachers, who contributed a grave threat to the very foundation of truth, and now he gives godly counsel to the Christians. Here is the true way of Christian life: to attend earnestly to our upbuilding in the faith (v. 20a), that there may be no fatal flaws when severe stresses are encountered; to pray in the Holy Ghost, which is prayer on the highest level (v. 20b); then to keep ourselves in the love of God—that is keep ourselves where God can keep us (v. 21a); and to look for the consummation of our eternal life (v. 21), which is the Christian's " blessed hope " (Titus 2:13).

Thursday, January 1st Genesis 1:1-19

" In the begining God created the heaven and the earth " (v. 1).

This is the most sublime and comprehensive sentence in human language. Although the very essence of simplicity, it is God's first and final answer to the curiosity of men concerning the origin of the universe. It brings before us the living God—a personal, self-existent Spirit, the Source and Cause of all things. The phrase " In the beginning " is indicative of an indefinite and boundless past, the antiquity of which is beyond the computations of man. These words of verse 1 cannot be explained or fully understood by man; they must be accepted by faith. " Through faith we understand that the worlds were framed by the word of God " (Hebrews 11:3). We are not disturbed by the supposed conflict with so-called scientific discoveries, but are content to wait and see true science finally come to agreement with the Word of God, which is " for ever settled in heaven."

Friday, January 2nd Genesis 1:20—2:3

" And on the seventh day God ended His work " (2:2).

Just as the creation process culminated in rest, so also will the redemptive process. Divine activity did not cease until creation's work was completed and could be pronounced " very good " (1:31). The apostle Paul says: " We are His workmanship created in Christ Jesus . . ." (Ephesians 2:10). It is God who works in us both to will and to do of His good pleasure, and we are confident that He who has begun a good work in us will perform it until the day of Jesus Christ (cf. Philippians 1:16; 2:13). The new creation will reach its climax in the " new man, which is renewed in knowledge after the image of Him that created him " (Colossians 3:10). This process is going on now, and will be completed when we stand in His presence (2 Corinthians 3:18; Romans 8:29). If we allow the Lord to do of " His good pleasure " in our lives, nothing will frustrate the sovereign purpose and at last the Lord " will rest in His love, He will joy over thee with singing " (Zephaniah 3:17).

Saturday, January 3rd Genesis 2:4-25.

" Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman " (v. 23).

In today's portion we have a revelation of the kindness of God to His creature man. After Adam's creation all was pronounced " very good " (1:31), but as far as Adam was concerned there was one lack. It was not good for him to be alone (2:18). He longed for love and fellowship. God would not let such a desire go unsatisfied, and thus provided him with a helpmeet who could share his joys, his purposes and enterprises. Here now were two personalities, but in origin and nature one flesh. Here the sacredness of the marriage state is seen. God was the Author of marriage and the first Father to give away a bride. Here is a type of Christ and His Church, won from His riven side to become His heavenly bride; one with Him for ever.

Sunday, January 4th Genesis 3:1-15

" Yea, hath God said . . . ? " (v. 1).

Here is the first temptation, and the first revelation of the tempter and his methods. By careful innuendo the tempter plants the seed of doubt in Eve's mind and then misrepresents God. Someone has said that " the punctuation mark of which the Devil is fondest is the interrogation mark " (cf. Job 1:9). The first recorded words of the Devil in the Old Testament cast a doubt on the spoken word of God (Genesis 3:1); his first recorded words in the New Testament cast a doubt on the living Word of God (Matthew 4:3). Doubting always leads to diluting, even as Eve did not give a correct account of God's command. She neglected to say that they might freely eat of all the other trees (cf. 2:16; 3:2); as also she said " lest ye die " (3:2), whereas God had declared " thou shalt surely die " (2:17). Let us beware of ever doubting or discounting the Word of God, or we shall discover, as Eve did, that we are not in a position to resist Satan's positive denial of that Word.

CLASSIFIED ADVERTISEMENTS

HOLIDAY APARTMENTS, BOARD-RESIDENCE, etc.

BOSCOMBE, Bournemouth Undercliff Christian Hotel. Overlooking sea. Happy fellowship, excellent catering, open all year. Car park opposite. Manager (E.E.), 1-3 Undercliff Road. Tel. 35484. C.1819

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.1814

CORNWALL, Pentewan. Four-berth caravan. From 6gns. to 9gns. S.a.e. Oldnall, 82 Exeter Road, Smethwick, Worcs. C.1986

CORNWALL (north). Farmhouse accommodation. Easy reach of our sandy beaches. Warm Christian fellowship. Excellent fare. Mrs. E. Hooper, Treglasta, St. Clether, Launceston. Tel. Otterham station 212. C.2003

EASTBOURNE. For a selected holiday with good food and every comfort. Write A. Coyston, 6 Grassington Road, for terms. Free car parking. Tel. Eastbourne 30575. S.a.e. please. C.1974

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.2006

ILFRACOMBE. Maranatha Christian Hotel. Personal supervision. Ample good food. Happy fellowship. Coach parties, conferences welcomed. Recommended. Free parking. Brochure: Mr. and Mrs. Chappell. Tel. 3245. Booking now for Christmas. C.1807

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.1818

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.1801

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

EXPERIENCED shorthand-typist wanted at Elim Church Headquarters. Accommodation provided. Write: The Secretary, P.O. Box 38, Cheltenham, Gloucestershire.

QUALIFIED TEACHERS needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write: District Superintendent, Pentecostal Education Centre, P.O. Box 130, Windsor, Newfoundland. C.1993

ITINERARIES

D. L. Mills (Ghana):
January 17, 18, Barnsley; 19, Halifax; 20, Dewsbury; 21, Leeds; 22, Sowerby Bridge; 24, Bradford; 25, Huddersfield; 27, Wrenthorpe; 28, Goldthorpe; 29, Knottingley.

D. L. Norton (Transvaal):
December 27, Clapham (farewell service); 28, Thornton Heath (a.m.), Croydon (p.m.); 30, depart London airport.

BIRTH

HEMPSTEAD. In the announcement of the birth of a daughter, Sally Ann, to Mr. and Mrs. Hempstead, of Woodley, Reading, (*née* Home) should have read (*née* Horne).

ENGAGEMENT

YATES—GRANT. Mr. and Mrs. K. Yates, of Rayleigh, have pleasure in announcing the engagement of their eldest daughter, Eunice, to Paul Grant, of Benfleet, on October 26.

WITH CHRIST

HOPPER. On November 30th, George Stanley, beloved husband and loving father of Ruth and Christine. Called suddenly into his Lord's presence. Only "till the day dawns and the shadows flee away." Officiating minister at funeral: D. W. Anthony.

COMING EVENTS

DUNDEE. December 31—January 2. Elim Pentecostal Church, Dudhope Crescent Road. New year convention. Wednesday at 10.30, watch-night service. Thursday and Friday at 7.30. Preacher: John M. Cuthbert (Northampton).

GREENOCK. December 31—January 4. Elim Pentecostal Church, Belville Street. New year convention. Wednesday at 7.30 and 11 (watch-night service). Thursday and Friday at 7. Saturday at 7.30. Sunday at 11 and 6.30. Preachers: L. Lambert (Yeovil) and W. Mullan (Belfast). Convener, R. Lighton.

SOUTHPORT. January 10, 11. Elim Pentecostal Church, Jubilee Temple, Manchester Road. Pastor's fortieth anniversary in the Elim ministry. Saturday at 7.30. Fact and Faith film, "Signposts Above." Sunday at 10.45 and 6.30. Visiting preachers.

SWANSEA. January 3-7. Elim Church, New Orchard Street. New year convention. Saturday at 7. Sunday at 11 and 6.30. Monday and Tuesday at 7.15. Wednesday at 7.30, youth service. Guest speaker: Rev. Raymond Lloyd, D.D. Supporting choirs and singing items. Convener: Edward J. Jarvis.

PENTECOSTAL

CRUSADER

TOURS

SPAIN 35gns.

FIFTEEN DAYS BY AIR

ISRAEL from 75gns.

BY AIR

JUNE 2nd
Leader: Pastor J. Whitfield Foster. 99gns.

HOLIDAYS from £13

COACH—AIR—CRUISE

Write for our 1970 brochure and entry form

to WIN a

Free Holiday

IN SPAIN

CRUSADER TOURS LTD., DEPT. E.E.
85 High Street, Thornhill, Dewsbury, Yorks

D.2013

SCOTTISH COACH TOUR

See Britain's most beautiful scenery (including the Lake District, with visits to Keswick week). Excellent hotels, first-class Bible ministry. July 6th-15th. Other holidays in Norway, Jersey Austria, Holland (April) and Filey crusade. Write to CHC Ltd. (MWE), 10 Cuthbert Road, Croydon, CRO 3RB.

C H C D.1996

Published by Elim Publications Board, P.O. Box 38, Cheltenham, Glos, and printed by Letchworth Printers Ltd., Norton Way North, Letchworth, Herts.